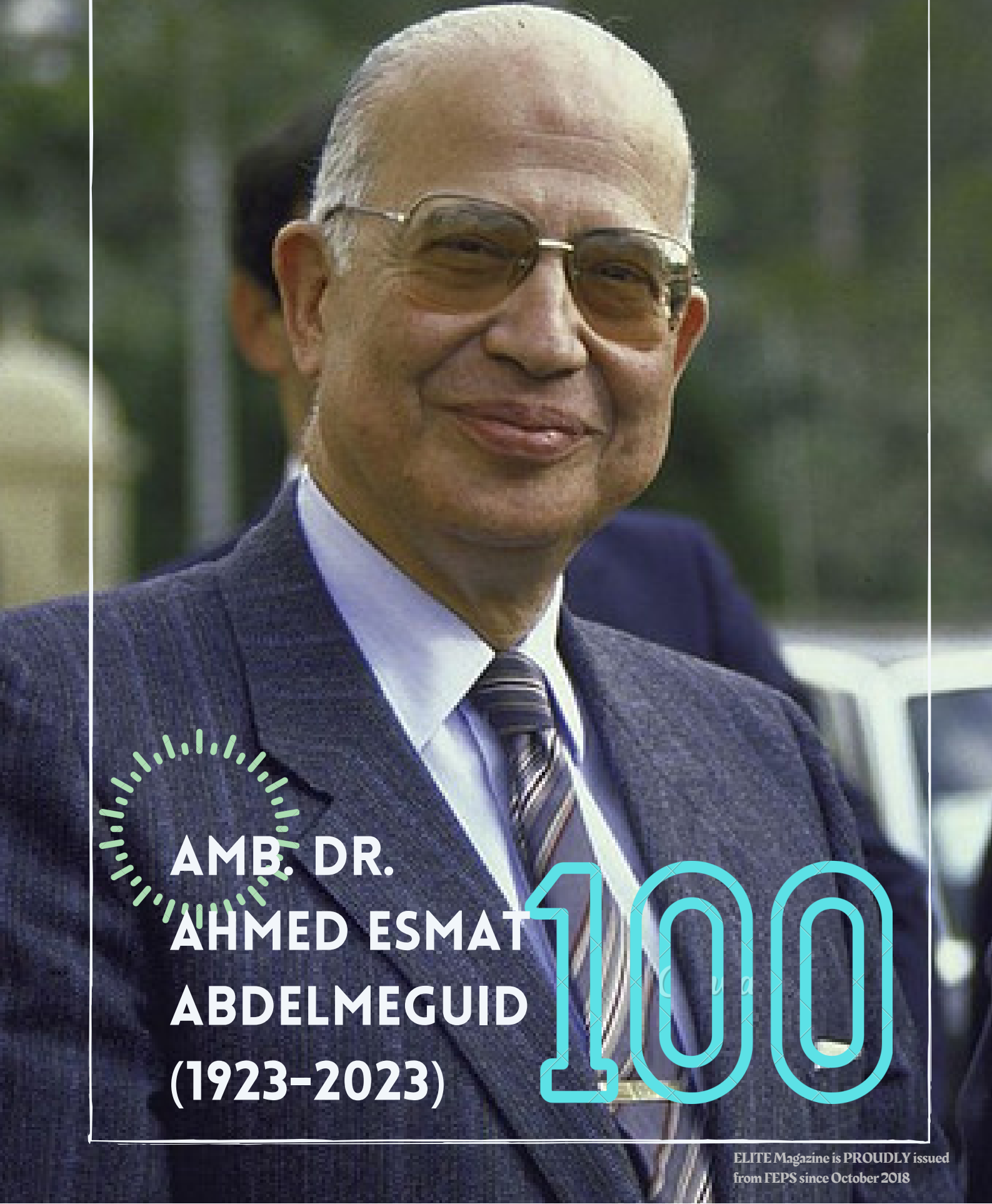




ELITE



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(1923-2023)**

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ELITE GUEST

AMBASSADOR REDA AL-TAIFI

Special Interview

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ELITE Meets Ambassador Reda Al-Taifi

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Elite Magazine had the honor to conduct an interesting and enjoyable interview with His Excellency Ambassador Reda Al-Taifi at Egypt Public Library in Dokki. His Excellency welcomed the team, and he kindly answered our questions and told us about his rich and honorable career; he is an example of a successful graduate who achieved his dreams. He also told us about the Egypt Public Library Institute and the importance of taking advantage of Egypt's soft powers.



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

My relationship with the Faculty of Economics began at the beginning of the 1970s when I attended the literary department at Damietta high school for boys, where the college was one of the reasons behind attending the literary department. At the same time, it was the first motivation to excel in school in the hope that I would get the score that would qualify me to study at the college, thus achieving an age dream to join the diplomatic service at the Ministry of Foreign affairs. Where I and others thought - wrongly - that merely graduating from college meant appointing directly an "ambassador" at the Ministry of Foreign Affairs, I didn't know it was just a start or an incentive for me to join the diplomatic service where the graduate of the college had to pass an editorial exam, hindering success in passing the oral interview before being



appointed to a diplomatic supplement degree and then graduating into the diplomatic corps: Third Secretary, Second Secretary, First Secretary, then pass another examination for promotion to the level of adviser, then Minister Plenipotentiary, then finally becoming an Ambassador. The diplomat can work or perform consular work either in the consular section of the Embassy or in Egypt's consulates abroad in the post of Vice-Consul. We hold or consulate-general according to his diplomacy as well as the consular sector in the Public Prosecutor's Office, which is concerned with the interests of Egyptian communities abroad.

I would like to point out that we had the impression that the mere fact of graduating from college and obtaining a bachelor's degree in economics and political science entitles you to be appointed directly as Ambassador of the Ministry of Foreign Affairs as my friends were calling me (during my college study with the pleasure of the Ambassador and I did not know that it was just the beginning of the journey to obtain a "diplomatic supplement", the first degree of the diplomatic corps, and the beginning of the journey to represent Egypt abroad.

Tell us about the specialization you have chosen in college and on how it affected your personality?

I specialized in the Department of political science, which I chose out of complete conviction, which put me on the first path in order to achieve my life's wish and join the diplomatic corps through the subjects we were studying such as (political thought – Political Sociology – Political Theory – public opinion and media – behavioral sciences – geopolitics – international law – political economy – political systems –public finance – international political relations and African Systems – Principles of Law – Public Diplomacy – Public Administration – statistics), and a research hall that provides the student with a fair amount of basic information that the junior diplomat must learn about. It puts him on the right path to develop his abilities and capabilities.

What was your life like in college as a student, your activities and your relationship with professors?

Of course, for any student, the most exceptional period of life is during the university years,

which includes a selection of excellent students. The student is keen to get to know his colleagues in college and the exchange of information is important, whether those related to studying or those related to their expertise, experiences, information and travel. We organized trips to learn about Egypt's geographical, archaeological and historical attractions and its most famous tourist destinations, whether by visiting museums such as the Egyptian Museum, the Coptic Museum, the Islamic Museum, the Agricultural Museum, the Mahmoud Khalil Museum and others, or by visiting Egyptian antiquities in Luxor and Aswan, for example, and visiting the Barlev line and Canal cities after October's victory. The period of study in Cairo for an expatriate student like me coming from Damietta was also an opportunity to get acquainted with the life and cultural and artistic movement in Egypt, where I was keen to participate in some cultural seminars and attended many films and artistic events organized by foreign cultural centers such as the Russian Cultural Center, the Korean Cultural Center, the United Nations Association, UNESCO and others, as well as watching some theatrical performances if the monthly budget allows. I was also keen to follow up and attend the discussion of Master's and doctoral theses organized by the faculty, which I benefited from its presence a lot, as well as concerts and artistic performances organized by most of the faculties of Cairo University.

As for the relationship with the professors, it was the relationship of a serious and diligent student who seeks to maintain his level of academic excellence, whether by regularly attending lectures, I consider each professor a good example, especially since most of them were scientific and political symbols referred for their proficiency as Dr. Hamid Abdullah Rabee





with his abundant encyclopedic information, Dr. Boutros Boutros-Ghali, Dr. Ezzeddine Fouda, who was a landmark in the presentation of international law and has his own memo that differs from others, he was presenting international law to the student in a way that endears the student to it. Dr. Abdelmalek Odeh was teaching us the subject of African systems and he was saving Africa city by city from his experience. Dr. Khairi Issa and Dr. Safi al-Din Abu al-Ezz, Dr. Mustafa El-Sayed, Dr. Amr Mohiuddin, Dr. Salib Raphael, Dr. Farouk Youssef, Dr. Ali al-Din Hilal, Dr. Hassan Obaid, Dr. Ahmed Yusuf, Dr. Abdel Moneim Al-Mashat, and other professors I have the honour to be one of the College's students whose hands have been blown by political, strategic, economic, legal and other sciences. We were close to the professors because of our limited number and there was a kind of proximity and friendliness that was not available in other colleges such as the faculty of law, of trade or literature as well because of their large numbers.

Dr. Refaat Al-Mahjoub, who was the president of the people's Assembly and was the dean at the time of my studies, was an economics professor who taught us the principles of economics, then Public Finance, then money and banks, he was a scientific icon. He was a professor at the faculty of law and the Faculty of Commerce, because of our love of his speech and his manner, we used to go to attend his lectures everywhere in college. I will not forget the day he told us. Dr. Al-Mahjoub told us the story of one of the answer papers in the Public Finance article that he could not read because of the poor handwriting, which prompted him to postpone correcting it until he finished the correction, and when he finished the correction process, he was free to read the answers in the answer paper mentioned in vain for the poor handwriting of its owner, so he decided to give him a grade that would lead to his failure, but he began to think about what the student wrote, wondering is not what he wrote worth reading, he might have answered with the correct information, and that his failure might be a hasty or unjust decision, and – He is the dean of the college to the idea of calling the student through the control asking him to read what

he wrote in the answer paper word for word in front of a special committee of economics professors at the college. I raised the student's success and replaced his grade on the answer sheet from very poor to an "excellent" grade with a firm advice to the student that he should spend the whole summer vacation improving his handwriting. This is an incident that occurs only at the Faculty of Economics and political science. Another incident happened with Dr. Hamid Rabie, who had several Ph. D. degrees, who was teaching us the subject of Behavioral Sciences in the first year, where he called us to the Last Lecture before the exams near the end of the academic year, reviewed the most important topics of the subject and then surprised us at the end of the lecture that he would dictate the exam questions to his students and I remember that they were from two parts and the student should choose one question to answer from each part. At the time, I couldn't believe the questions that Dr. Hamid gave us will really be included at the end of year exam, and I reviewed the whole material, mainly focusing on the answers to the questions that he dictated, but what a surprise on the exam day, where the questions came as they are literally and for the record, I got an excellence grade in this course, but the biggest surprise was that the students ratings varied between excellent and very good and good and acceptable and prompted us curiosity to ask Dr. Hamid in his first lecture in the new year about the secret of the disparity of grades between students, although they all knew the questions and therefore the answers in advance. His response was that the student of the faculty of economics is different from any other student, and the university student is different from the school student and that he deliberately provided us with





questions to sort out the students' abilities to answer, the student who answered what was stated in the book or the planned memo is only different from the one who answered What is stated in the the ratings varied between acceptable, very good and excellent. It was a scientific and educational lesson that prompted us to limit ourselves to what was stated in the course book, but rather the need to enrich our knowledge through other readings of any books related to the subject, so that the economics student differs from any other student or from the school student.

You have a rich career, rich in important stations, if we may shorten the most important of those stations, what are those, and how did it affect you and what did you contribute to it?

My journey with the Egyptian Foreign Ministry and diplomacy began with my appointment as a diplomatic attache in July 1980, that is, about four years after graduating from college, where I spent the period of military service as a reserve officer for more than three years, after which I immediately applied for the competition at the ministry, as diplomatic attache first written and then oral test. After that, I spent about three years in the General Staff of the Ministry of foreign affairs, including a year at the Institute of Diplomatic Studies. This was followed by the subsequent work in the missions of Egypt abroad as follows: Vice-consul at the Consulate General of Egypt in Hong Kong during the period from June 1983 to September 1987, it was an opportunity to transfer the experience of Hong Kong as one of the four Asian tigers, as a free zone, with a strong banking banking and banking system, a stock exchange of the most important financial markets in Asia and the world, a package of laws encouraging and incubating foreign direct investments, the facilities and advantages enjoyed by the foreign investor, and the experience of Tourism Development and promotion of Hong Kong through multinational tourism companies settled in Hong Kong and its role in activating the as a British colony, Hong Kong was then a democratic society with unparalleled media freedom. This allowed me to cover the most important events of the region first-hand, which was not available in neighboring countries at that time, such as China, Vietnam and North Korea. First secretary at the embassy of Egypt in Pyongyang from December 1988 to December 1992, where our relationship at that time was distinguished with North Korea in light of their



support and military support to Egypt during the war of attrition and the October War. During this period, it contributed to arranging a state visit by the late President Hosni Mubarak to North Korea in the spring of 1990, during which leader Kim Il Sung asked the Egyptian president to mediate with the Americans to find a solution to the Korean problem, and when President Mubarak replied that he tried and did, the Korean President replied: try again, we have a Korean proverb that says "the frequent knocking on doors opens them".

Consul at the Consulate General of Egypt in Milan from September 1994 until September 1998, where my greatest concern was to provide the maximum possible consular services to the members of the Egyptian community in all the cities of the north of Italy, numbering 120 thousand citizens, and one of the most important achievements during this period was the success in obtaining the approval of the ministries of Interior and defense to allow the renewal of student passports for a year so that a number of members of the community could make legal stays or renew their residence in Italy, their number at that time was about 15 thousand citizens. The experience of small and micro industries in Italy was also transferred to the concerned authorities in Egypt, the promotion of tourism to Egypt through the tourism exchange in Milan, with major tourism companies in Italy to avoid the negative effects of some terrorist operations in Egypt at that time, and the promotion of Italian investment in Egypt, especially tourism investment through the Investment Exchange held annually in Milan at the Milan International Exhibition.

Deputy Head of Mission in Jakarta: 1999-2003 which is a friendly and largest Islamic country with a population of 260 million. Soft power plays an important role in the development of Egyptian-Indonesian relations through Al-Azhar Al-Sharif Foundation and the university.



About six thousand Indonesian students study at Al-Azhar University annually. Al-Azhar also provides dozens of scholars, imams and readers to Indonesia annually to teach the Arabic language and the principles of the Islamic religion. Suffice it to prove the role of Al-Azhar in Indonesia that during my stay there was the head of State Abdul Rahman Wahid, who studied at Al-Azhar Al-Sharif, as well as Amin Rais, the chairman of the people's Advisory Council of graduates of Al-Azhar Al-Sharif, as well as the then Minister of Foreign Affairs, Dr.Ali Shahab and his brother Dr. Quraish Shihab, the Indonesian Ambassador to Cairo at that time, was a graduate of Al-Azhar Al-Sharif and held the post of Minister of religious affairs before being appointed ambassador to Cairo, and you can imagine how special our bilateral relations were in Indonesia at that time, as President Abdel Rahman Wahid visited Cairo and then his successor President Megawati Sukarno, who adored The Voice of Umm Kulthum and asked the embassy at that time for an album of the complete works of the Lady of Arabic singing. From the economic point of view, I estimate that the huge Indonesian market, which includes more than 260 million consumers, is able to absorb most of the Egyptian exports if the needs of the Indonesian consumer are studied well and if the Egyptian exports are promoted there. It can also attract hundreds of thousands of Indonesian tourists to Egypt annually, whether to visit Egypt's tourist destinations and religious shrines, which every Indonesian is looking forward to visiting, especially the Indonesian portico in Al-Azhar, or transit tourism on their way to perform Hajj in Saudi Arabia and perform Umrah annually. Egypt's ambassador to South Korea, September 2005-September 2009, spoke relatively well of diplomatic relations between Egypt and Korea as far back as 1995, but it is nevertheless strong and rapidly evolving. I was Egypt's fourth ambassador to Seoul and I went along to organize the first Korean presidential visit to Egypt, where the late Korean President Roh Mohion made an official visit to Cairo from 6 to 9 March 2006, it has had a positive effect in all traditional fields and opened new areas in the relations of the two countries, especially military relations, joint industrialization and the settlement of Korean technology in Egypt in more than one field. It led to a rise in the volume of trade between the two countries from US \$ 600 million in 2004 to US \$3 billion in 2009 with parity in the trade balance.

The number of Korean tourists in Egypt at the end of my service there in 2009 reached about 75 thousand under regular Korean flights to Egypt to three trips per week, in addition to irregular charters.

In fact, I was pleased to have the honor of being appointed ambassador of Egypt to South Korea and I am pleased with what I have achieved in order to develop bilateral relations between the two countries. This Asian country is one of the Asian tigers and has a unique experience in industrial development that moved it from the list of Least Developed Countries in the Sixties to a developed country that currently occupies the twelfth place in the list of major world economies, in what became known as the "miracle of the Han River" and the password in the Korean experience was the "Korean man" who the Korean state invested a lot to educate and qualify him to do one of the greatest development experiments in modern history. It was a matter of pride for the Korean government to surprise me at the end of my service by awarding me the diplomatic service Merit medal, in recognition of my efforts in advancing and developing bilateral relations between the two countries to become the first Egyptian ambassador to hold this medal.





Egypt's ambassador to Hanoi from September 2010 to February 2014 and a non-resident ambassador to Vientiane, the capital of Laos, for the same period, where Vietnam and Laos are the last stops for my diplomatic and consular trips. It tried hard to make a breakthrough in Egyptian relations with this friendly country, especially in the economic and commercial sphere, but Egypt's transition period after the events of January 2011 prevented it from achieving what it had achieved in the field of Egyptian-Korean relations. During this period, I was able to offer Egyptian culture, civilization and tourist purposes to the Vietnamese people by offering a number of Egyptian artistic and cultural evenings in many Vietnamese cities, as well as organizing many Egyptian art exhibitions in Vietnam, the most important of which were the exhibition in which the Egyptian artist Qadir Ahmed El-Geneini participated for the first time in Vietntourism exhibitions held annually in cooperation with ASeam countries in HochI chi. "The economic capital of Vietnam", which has had a positive impact on the promotion of tourism in Egypt in these countries that represent their tourist source for Egypt, as well as the organization of a number of visits by Vietnamese official and economic delegations to Egypt.



in the Red Corner neighborhood and in the Zeitoun neighborhood. Then he began to think that why are there no libraries outside the capital in the provinces and territories. This is the task that I am doing: replicating the model of the Public Library of Egypt in the governorates and indeed the system of public libraries of Egypt has spread, currently we have 24 libraries in 15 governorates and the issue is still progressing. For example, now we are implementing a library in Qena in Upper Egypt, which will be the largest of all libraries, and we are building a public library in Aswan, and we have already implemented one in Assiut and Minya, so that we spread the system in all governorates of Egypt, and after we finish the governorates, we will go to the Centers, cities and villages, it is a long-term project in the invisible perspective. The chairman of the board of Directors of the system, Ambassador Abdel Raouf al-Ridy, "former ambassador of Egypt in Washington", has transferred the discipline of the Ministry of foreign affairs to the Egyptian public library system to make it retain its sophistication, splendor and effectiveness after the work was started in the system. . It was a good opportunity after the Ministry of foreign affairs and I love culture and cultural activities related to our soft power. If you succeed in joining the foreign ministry, you will know the importance of using Egypt's soft power tools. We are a country with a unique history that is different from any other country in the world. I love this field; when I see the joy of the children when we go to the provinces and villages in the North and south, when we open a new library and go for a visit a month or two after, I see how life varies for all



Currently, i have been working as the director of the Egypt public libraries fund for 8 years: it is a library group that started from the main public library of Egypt in Giza, which was known as the Mubarak library and was called the Public Library of Egypt after January 2011. At first, it was in the mind of the library administrators to be one library, and when it succeeded, the idea developed those why not open other libraries; so two branches were opened in Cairo:



the children, women and men in the library, filled with joy and love to realize that they benefit from the library's activities for them and their children. The benefit of libraries is great in the capital and Giza, but they are more useful and different if we talk about regional public libraries in Egypt's other governorates in Delta and Upper Egypt.

To whom is our guest grateful?

I am grateful to God the Almighty, who supported me throughout my journey and helped me to overcome the difficulties and challenges I faced during it. "I am grateful to my family and to my wife, with whom I have shared my diplomatic journey, which has been and continues to be the best aid for me and my children." I am also grateful and lucky to have learned from icons, starting from the sheikh Ali Mostafa Mosharaf, Preparatory School and Damietta secondary school, and my great professors at our ancient college, faculty of Economics and political science, Dora faculties of Cairo University.

In your opinion, what are the challenges facing the Egyptian state regionally and internationally and the opportunities it can bet on?

There is no doubt that the violent shake to which the Arab national security system was subjected as a result of Iraq's invasion of Kuwait affected the Arab regime in general and Egypt in particular because it is the Arab State with an influential regional weight in the region. Arab States are polarized from other regional powers and other Arab States have sought to assimilate forces from outside the region to protect and defend them if necessary, with what it means to link the interests of these countries to their external allies. The weakness of the League of Arab States and the decline in its role have led to a steady escalation of Arab differences. This represents yet another challenge for Egypt, which is strengthened by the Arab world as it strengthens the Arab world's cohesive and powerful world.

Moreover, the consequences of the so-called "Arab Spring" have been left and continue to have negative imprints on the countries of Egypt's neighbourhood, resulting in the formation of a firebelt on our borders; Like Libya on the western border and how it lies as a

covid for a number of countries such as Turkey, other countries and Sudan on the southern border, which is an important strategic dimension to Egypt's security, especially its water security, the Sudanese regime must be close to Egypt, but the situation in the Sudan is currently unstable and is another regional challenge, as well as Syria, Lebanon, Tunisia and Yemen.

The instability of neighbouring countries undoubtedly has a negative impact on Egypt's national security. "just as the instability of Syria, Iraq, Lebanon, Tunisia and Yemen affects Arab national security, thereby negatively affecting Egypt, Not to mention the Palestinian issue, which constantly threatens tension in the region unless Palestinians obtain their legitimate rights and an independent State with East Jerusalem as its capital. And it goes without saying what Egypt has done and is doing to achieve a comprehensive, just and sustainable settlement of the Palestinian question, the first Arab issue. Egypt is a regional force, its strength derived from the Arab world, given its instability and decline in this form constitutes another burden on Egypt. It is important to try to bring Arab-Arab relations into some kind of harmony and to try to stop conflicts, which requires considerable effort, especially given the decline of the Arab League, which remains the world's oldest regional organization.

Israel's nuclear program and its possession of nuclear weapons, while not signing the N.P.T Agreement, pose a threat not only to Egypt but to all the Arab world. Fears of Iran's development of its nuclear program to manufacture nuclear weapons are another threat.





Iran is a regional force that is highly competitive in the region and has influence and control in Syria, Lebanon, Iraq and even Hamas in Gaza, which is a very serious challenge. Of course, in addition to the challenges of the terrorist groups around you and another threat, as I said, we are surrounded by a belt of unstable countries, the mere fact that they are unstable is in itself a major problem for Egypt, but their instability and the presence of a foreign power in it is a multiplier challenge.

The issue of water scarcity and Ethiopian dams presents an existential challenge to the Egyptian State. Egypt needs to weaken its current water resources to cope with population growth, expansion, urbanization, development projects, especially agricultural development, and reclamation of deserts to increase the agricultural area. Population explosion is a problem that requires confrontation and sustainability. The increase in the population currently consumes all the benefits of development. There is no room to talk about a significant development boom without seriously confronting the population problem. Illiteracy continues to be a major obstacle to the process of development and population upgrading, not to mention digital illiteracy, which may hinder us from making the most of the technological revolution in the world, which must be caught up as quickly as possible to benefit from its developmental benefits and benefits.

By virtue of its unique geographical position in the middle of the world, Egypt has always been entitled to the most important global waterway, and by virtue of the weight it enjoys to be the leading state in the region, it has been coveted by many foreign powers throughout its history. At the same time, the risk of any destabilization - God forbid - will necessarily have negative consequences and repercussions for the rest of the region.

Egypt is also currently facing a number of international challenges, the most important of which are:

The international situation is volatile; The international regime has gone through a waging phase towards a new multilateral and multipolar international order with ambitious countries such

China, Russia and the United States of America fighting them to prevent them from sharing control of the international system as an alternative to the single polar system led by the United States since the collapse of the bipolar system with the fall of the Soviet Union and the Berlin Wall. It requires careful calculations of the Egyptian State, which is closely linked to the international system, so that it can derive the lowest losses and the greatest gains in its external relations with the States involved in the new system and strike a balance with these States that allows them to play a more positive role on the international stage and to seek to make the most of the process of developing the United Nations and expanding the permanent membership of the Security Council so that they can now secure their permanent African seat on the Council. Another challenge is how to deal with those parties that are overwhelming in co-leading the new international order, while at the same time maintaining stable relations with the State that is currently leading the international system by way of example not reaching a certain degree in our relationship with Russia in its conflict with Ukraine; We are against invasion because one of our constants is our objection to State aggression against another sovereign State. How do you deal with your interests with the Russian side and at the same time oppose them in the United Nations? We are in the Arab-Israeli conflict against Israel's occupation of Arab territory. Consequently, the pattern of Egyptian voting in the United Nations on the Russian-Ukrainian crisis is always consistent with Egypt's foreign policy and principled position of rejecting and condemning the occupation of the territory of others.





Duplication of international standards due to American solitude in the international system on a number of issues such as the Palestinian question and its overlooking of Israeli violations in Palestine, as well as issues of climate change, democracy, and human rights are all international challenges associated with double standards.

Although the Russian military operation in Ukraine is in its second year. It poses a challenge to the security, stability and peace of the world in general, but its negative repercussions have appeared to challenge the Egyptian state more deeply because it is one of the world's largest importers of cereals and oils from the two warring states, whose prices have risen unexpectedly and unprecedented.

The latest economic challenge was the exodus of tens of billions of dollars ("hot money") abroad on the stock exchange and the decline of Egypt's foreign exchange reserves, as public debt and its high interest increased in a marked decline in foreign direct investment. We are a recipient of development aid and concessional loans, and we receive them from Europe, the United States of America and some Asian countries, as their preoccupation with Ukraine's assistance will certainly affect the proportion of the allocated development aid, this is another challenge.

As for opportunities, I believe it is necessary to invest more in Egyptian human beings, and to turn the problem of population explosion from a blessing to a blessing, especially since more than 60% of the population is the age of young people. Education for development according to labor market needs remains a necessity for achieving this goal Korean experience in investing in people is worth studying and following up, Egyptian human beings are Egypt's most valuable national wealth to be invested in along the lines of the South Korean experience. to maximize the utilization of natural resources and wealth by reducing exports of raw materials and establishing in-house manufacturing projects to benefit from value added, and by injecting more employment opportunities for young graduates.

Focusing on the establishment of industrial projects in Egypt with development partners while ensuring the transfer and localization of technology through such projects.

This requires serious efforts to attract foreign investments that achieve the mutual interest of WIN-WIN through the provision of incubating and investment-encouraging legislative packages.

The manufacturing plan includes the establishment of:

Industries that cover domestic consumption to reduce import save hard currencies, export industries absorb more labor and reduce unemployment and achieve their return as a sustainable source of foreign exchange. Quality industries in which Egypt has a comparative and competitive advantage in foreign markets so that the brand "Made in Egypt" has an international reputation "in certain industries give Egypt a comparative advantage, such as the textile industry in which Egypt has long sold, electronic and digital industries benefiting from the telecommunications and information technology revolution such as the electronic chip industries and semi-connectors which Egypt has the raw materials to manufacture. Despite all Egypt's unique tourist destinations and purposes, the tourism domain needs more effort and more thoughtful promotion of Egypt's tourist destinations and shrines: historical, archaeological, cultural, religious, spiritual, recreational and conference tourism. Our problem is our inability to exploit our components and capabilities in the right way that serves our economy. The island of Hong Kong, for example, which is only 1104 km, cannot reasonably be received annually by about 26 million tourists. "More than three times its population, ranking thirteenth on the list of the world's most receiving countries for tourism.





While Egypt ranks fifty on the same list, despite all of Egypt's unique tourist components and destinations, it is eligible to receive at least fifty million tourists annually, provided that the tourist structure can accommodate this number of tourists. The events of January have led to a setback in the number of tourists. However, our old ambition for the number of tourists has fallen far short of our tourism capabilities. We can only maximize and double Egypt's foreign exchange earnings.

What are your advices to our students and graduates?

I wish you the best, the graduates of the college are distinguished and this is not some kind of prejudice, the field you study is very interesting and has a great diversity. I recommend setting the goal and the available and possible methods to achieve the goal, including priorities and alternatives, so that if the first alternative is not achieved, he is ready for the next alternative, and so on. In my case, foreign was the first choice, followed by work in international organizations, then radio and television, followed by teaching at the University (academic line).

Reading in all branches of knowledge and in more than one language, especially since obtaining a university degree is not the end, on the contrary, it is a basic starting point and the beginning of working life, which needs more studies, information and refining the talents that the graduate has in order to occupy the first grades in any competition he applies to. You will see this in the external exams in the oral exam, which focuses on your general culture and personality, what you read and what your hobbies and interests are. When you read a book, whether it's in political science, literature or sports, it will certainly add something to you, as the world-famous writer Pablo Niroda wrote, "Reading is life... And those who do not read Will Die."

I recommend that you pay attention to language development, especially for those who want to pass the Ministry of Foreign Affairs competition exams.

Also, to study in depth the history of Egypt and its geostrategic importance and learn about its historical and archaeological sites and riches on the nature by visiting its temples, museums and archaeological sites, which Egypt abounds in north, south, east and west. The history of Egypt is very rich and reading the history of Egypt allows you to know the history of the world because of the many waves of colonialism that came to Egypt. Where did it come from and why. All this is written in books. I recommend visiting Egyptian museums and archaeological sites and seeing the beauty of Egyptian Antiquities, I was impressed on my last visit to Qena by the beauty of colors and archaeological inscriptions in the temple of Dendera, the temple of Karnak in Luxor and the splendor of the temple of Abydos in Sohag, and many other tourist destinations in Egypt.

Finally, I would like to point out that, as we note, most of the stops of my diplomatic and consular trip were in North and Southeast Asia, this important region of the world that has witnessed economic transformations that have reached the point of miracles, and I would not exaggerate if I mentioned that in the experiences of these countries there are a lot of answers to our development questions, and I strongly recommend focusing more on the development of Egypt's bilateral relations with the countries of this region and the direction more to East Asia, especially in light of estimates indicating that the Twenty-First Century is an Asian century par excellence.





Quiet and firm diplomacy.. Dr.Esmat Abdel Meguid Centenary

The Egyptian Council for Foreign Affairs, Cairo - Jumana Khaled, Mayar Saber, Menna Ayman, Mai Mamdouh, Youssef Moussa, Ashraquat al-Imam, Taqi Sami

On Wednesday, the 22nd of March, the Egyptian Council for Foreign Affairs celebrated the centenary of the former Minister of Foreign Affairs and Deputy Prime Minister, Dr. Ahmed Esmat Abdel-Meguid, which also coincided with the anniversary of the recovery of Taba and the declaration of the establishment of the League of Arab States. The celebration was held in the presence of several prominent diplomatic figures, including ambassadors and ministers, in addition to the Participation of the Secretary-General of the League of Arab States, Ahmed Abo Al-Gheit, and a group of students from the Faculty of Economics and Political Science affiliated to Elite newspaper.

Dr. Ahmed Esmat Abdel-Maguid was born on March 22nd of the year 1923, in Alexandria. He graduated from the Faculty of Law of Alexandria University in 1944 and held the position of Egyptian Foreign Minister between 1984 and 1991, and the position of Secretary General of the League of Arab States after that between 1991 and 2001,

Translated by: Mai Mamdouh

He was awarded the Order of the Republic and published a book titled "Attitudes and Challenges in the Arab World."

Ambassador Muhammad Al-Orabi explained the role of Dr. Ahmed Esmat Abdel-Meguid in all the experiences included in the National Committee for the Defense of Taba, which he had a major role in its formation, in addition to the efforts he made in restoring the League of Arab States and Arab relations after the peace agreement at Camp David.

The Secretary-General Dr. Abo al- Gheit emphasized Dr. Ahmed Esmat's great role in the history of Egyptian foreign relations and said that he held the role of secretary in Dr. Ahmed Esmat's office, so he mentioned the most prominent moments in his career, including the doctor's insistence on returning the headquarters of the League of Arab States to Cairo and how he dealt with the Iraq crisis; He also talked about the stages of Dr. Esmat's life, especially the third phase of his life, which was after his retirement when he assumed the position of Minister of Foreign Affairs, and that he wrote about Dr. Esmat in his book.



Then, Dr. Ali El-Din Helal, Professor of Political Science at Cairo University, and the previous dean of the faculty continued, and described Dr. Esmat that he was reticent when he spoke, he put his words in the right time and place, and that the most important thing that distinguished him was extreme calmness and decisiveness. He also pointed out that the death of Dr. Ahmed Esmat took place at a time when Egypt was turbulent with events, and it did not receive the sufficient attention it deserved from the press and so on. He also described him as a unique and great personality who did not enter into personal conflicts with anyone.

Also in attendance were Dr. Esmat's two sons, Eng. Hisham Esmat Abdel-Meguid and Sherif Esmat Abdel-Meguid, who addressed a word of thanks to the Egyptian Council for Foreign Affairs, in addition to thanking Dr. Sameh Shoukry, the Egyptian Foreign Minister, for their keenness to honor their father, and that this event indicates their intentions not to forget their father.

Ambassador Muhammad Al-Orabi also mentioned the importance of honoring the professors and the lessons learned from this event for the present students of the Faculty of Politics and Economics.



Dr. Mustafa Al-Feki and Dr. Moufid Shehab, former Minister of State for Parliament and Legal Affairs, also participated in the celebration. He mentioned that he was close to Dr. Esmat and mentioned his role in the Taba negotiations and that he was against concession.

Then, Ambassador Hussein Hassouna, Egypt's representative to the United Nations Commission on International Law, mentioned his enthusiasm for the idea of the symposium and thanked the Council for organizing the event. He described Dr. Esmat as being wise and supporting and encouraging his ambassadors to work, which made them positive and willing to work. And that he was one of the most prominent Egyptian and Arab diplomatic figures. He also called for development diplomacy in his last days, and he is the diplomatic spiritual father of youth.





A Love That Has Not Passed Borders

Translated by: Shawel Issa

Prof. Hanan M. Aly, FEPS Vice Dean for Students' Affairs and Education

Her heart was beating fast, and her eyes sparkled as she was staring at her phone, she was wondering if her dream would come true. This is the international organization in which she has always dreamed of working, the organization announced that it's now hiring.

Then, she started to prepare in order to pass her exams and pass the interviews by revising the books of the courses she has studied during her years at the university. When she opened one of her books, a flower whose colors were spoiled and smell was gone, fell, its leaves and branches withered. And lo and behold, she remembered him.

An imposing figure, he was tall and very prestigious. He had black skin, a wide nose, and full lips.

He came from a very far country, motivated by high hopes and he was holding tight to many dreams.

He knew very little of the local language. He had little money.

During his first day at university, he was lost, he didn't know where his classroom was, he didn't even know how to register for his courses, and he was surrounded by many difficulties.

As for her, the beautiful, funny, elegant girl...

She spoke to him in her language, a smile appeared on his face.



She guided him to his classroom and explained the necessary details to him, so he became reassured, and his heart rejoiced.

She was studying with him in the same faculty... She attended a few courses with him... she translated some words for him, and she removed many obstacles for him.



He was grateful for her help, delighted with their friendship, and secure in her presence.

As time passed... their relationship grew stronger and stronger... and love conquered their hearts... so dreams were revealed to them.

One day he gave her a snow-white rose, which smelled so sweet, with many leaves and its branches were strong.

Then, he confessed his love to her by declaring: "My rose, you have become my queen, you have seated on the throne of my heart, and you have penetrated the folds of my mind..."

She was enormously happy, especially that he only chose her for his love, because he was academically excellent, he was of vast culture and with many talents. He later became able to speak the language of the country, made many friends, and his teachers and colleagues liked him... In a short time, everyone had a pleasant thing to say about him.

In the midst of her happiness, she encountered a certain sadness... And while she was proud of his success and brilliance, she was manifesting a certain fear... And at the moment of her calmness during his presence, she was preoccupied with some anxiety...

She was sad because she would live with him in his country and be away from her family, as she was the only child of her parents. But he calmed her down by saying, "I will carry you in my heart and keep you within my eyelids."

She was terrified, as she might suffer from the difficulties of living with him, and she was the spoiled girl whose demands were immediately met. But he reassured her by telling her: "You will be a crowned queen, and I will do everything I can so that you feel no difference."

She worried about the difference in customs with his tribe, and it was her who had designed a style of living that she made up her mind about. But he took that anxiety away, by telling her, "Our love will dissolve such differences and take down those barriers."

Before the end of his studies and his return to his country, he revealed to her his desire to meet her parents, in order to ask them to marry her as an introduction before his family comes to ask them formally.

But she refused.

He was surprised and said: I don't understand the reason for your refusal. Didn't we agree before?

She was worried, she interrupted him while looking at the ground saying, "I've been thinking...and I found that our marriage is impossible..."



His eyes bulged, and he barely uttered the word: "Impossible!!"

His jugular veins swelled, and his breath rose, saying, "What impossibility are you talking about?"

He looked around and pointed with both hands saying, "Look at these places... Here and there we met... Ask these people... This and that witnessed our love. Listen to the howl of the wind... the atoms of the air carried away our laughter..."

Remember the rain falls... How many times did the water wet our heads?

Listen to the rustling of the trees. Those leaves have covered us!

Pay attention to the noise of the birds... they have always sung with us..."

A tear rolled from her eye, and she said in a low voice, "We didn't consider the distances, and we didn't count the differences of our cultures."

He frowned and said in amazement, "What happened to you? Did it happen overnight?... and in the blink of an eye... the dream became a nightmare... and the possible impossible?!..."

And while sadness was suffocating his heart, he added: "I can't believe... Did you make me build houses on sand? You let me run after a lie? Didn't you tell me that dreams fly through the air?"



She stammered trying to say, "I wish you a comfortable life with someone like you from your homeland."

He shook his head from side to side, slapped his palm and said sadly, "Your illusions have overcome your dreams...your fears have taken over your heart..."

And he looked at her with a sharp look, and asked her a hard question: "I'm going to ask you for the last time: Do you want us to complete the road together, and take these worries away from your heart, and erase these doubts in your mind? Would you live with me anywhere and under any circumstances?"

She was silent, unable to look at him.

And here he felt like a dagger had been pointed at him, stabbing his heart and making it bleed, like he had been hit with a sharp object on the head and made him lose his balance.

He seemed shaken by the stab wounds, and he said, after taking control: "Goodbye, you who I thought were my soulmate, and whom I thought was the smile on my face., and that was the rose of my life..."

Eventually he turned his face and started walking, his legs almost unable to carry him.

But he came back and told her with confidence, "You will not find someone who will love you like me, you won't find someone who will care for you as much as I do."

She remembered all this; she hardly took a long breath while tears were rolling from her eyes.

She enormously regretted rejecting this love, this dream that had dissipated before her eyes.



She lived many years filled with failed relationships, with a greedy person, an awful person and another who was deceitful.

During these years, she held several jobs, one was worthless, another, far from her specialty and another that was below her level of ambitions and dreams. In addition, she suffered the loss of fortune, the loss of prestige and the death of her father.

She fell a lot and found no one to hold her hand. She suffered a lot and found no one to support her. She suffered a lot and found no one to motivate her...

She has been thinking about working in this organization, which makes her work abroad, and she thought: "It's okay, maybe this will be the chance to get me out of sadness, destitution and get over the losses..."

She prepared well and passed many exams. For the first time in a long time, smiles appeared on her face while she was achieving some success.

The organization called her to inform her that she was accepted, she jumped from happiness.

She received a letter from where she will take the job.

She took a look; this is her boy's country. Yes, this is his country...

She smiled and said, "It's okay... I can meet him there... and ask his forgiveness... I only found love with him, I only felt safe with him, I never felt appreciated except by him..."

But she came back and frowned while thinking, "But he was deeply hurt...and he suffered a lot..."

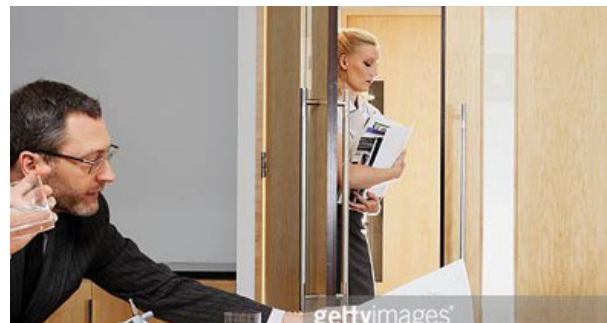
How can he forgive her after being betrayed and going through the pain of separation?

She looked at the letter again, thought about the name of her country and said, "Maybe he found his life partner...honest like him, faithful to him, his love..."

She added: "He definitely became important there in his homeland."

She has completed all the steps, and she still has to meet with the officials of the organization to give her the necessary instructions.. and assign her tasks..

She went to the organization's headquarters in its country at the appointed time, and as soon as she entered the room, she found him sitting on the podium. He was one of the presidents of the institution, the most important, in fact, since he was sitting right in the middle.



His prestige increased, his elegance prevailed and his power became more evident.

She was worried, stuttered and had so much sweat.

But he was calm, sure of himself, unwavering in his emotions.

She started receiving instructions from them, listening to information and writing her missions.

At the end, he turned to her and said, "So now you agree to work for the organization, here, for several years, with foreign people and from a whole different culture?"

She nodded affirmatively while her face was blushing from embarrassment.



FAN DOM



Fandoms: A Blessing or a Curse?

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During the past few years, we have observed an exponential rise in the use of the Internet as a medium to connect people with shared interests, both globally and nationally. And with the increased use of the Internet, we have seen how globalization has spread, allowing people to gain new insights about new and foreign cultures than the ones they have been raised in.

One of the most prominent ways through which people could get introduced to new cultures is through joining a fandom. A fandom or a fanbase can simply be defined as “being a fan of a particular person, team, fictional series, etc. With the people in the fandom being regarded collectively as a community or subculture”. Simply put, being part of a fandom is like cheering for a certain football team. However, the term is more closely linked to supporting artists and artistic endeavors like movies, tv shows and books rather than sports. Also, one could be a fan for multiple artists/movie franchises from the same country, which is normally not the case in sports.

The strange thing is, in many countries, especially in Arab communities, we don't see opposition towards supporting a certain football team, however, in the past few years, we could see that some parents are against their children -mainly daughters- being fans of certain artists, especially after the global rise of K-pop on the hands of the world famous BTS.

So, what is the difference? Why is being a fan to a certain artist or enjoying a certain anime seen as something to be made fun of while having a favorite football team is not? And is being part of a fandom actually harmful to young people?

As a person who has been introduced to fandom culture at a young age, these questions have been plaguing me for quite a while. Thus, I decided to delve into the depth of the fandom culture and see whether fangirling/fanboying is really as bad as it is sometimes portrayed or if there are pros to being part of a fandom? However, before taking a look at the pros and cons of being in a fandom, I would first like to highlight the difference between being a casual fan and being part of a fandom as well as introduce you to some of the aspects of fandom culture and the common terminology used by fans.

Moreover, I would like to pay homage to some of the fandoms with the biggest online presence and how they help support their artists, with special emphasis being put on K-pop groups, whereas you will see rising to become an artist in South Korea is quite different from the process that we are familiar with either in the Arab or even American show business.

After that, I would like to begin showing the bright and dark sides associated with being part of a fandom and



then I would like to end with giving some advice to the skeptical parents who are unsure about whether it is safe for their children to be part this cyber world or not.

Warning: I would like to point out that many of the terms used generally have no direct Arabic equivalents and are used by Arab fans either using English spelling or the same words using Arabic spelling, which is what will be adopted in the Arabic version of this article.

• **Fandom Culture**

Before we talk in depth about fandoms, one must first understand what is it that we mean by the term “fandom”, because not every fan of an artist or an artistic work is part of a fandom. Simply put, the difference between a casual fan and someone in a fandom is like the difference between someone who occasionally watches a football match on the TV every other weekend and a diehard fan who goes to the stadium to support their favorite team in all home and away games, buys season tickets and has 3 different jerseys with their favorite player’s name on them -and one might even be signed and preserved in a glass display at home!

Being a casual fan may span from listening occasionally to songs released by the artist or watching an episode whenever they find it airing on TV to being keen to listen to every album and watch every episode. However, the thing that mainly distinguishes casual fans from diehard ones -at least in my opinion-, is that diehard ones are also interested in the artists’ personalities. They make sure to watch all their interviews, buy their merchandise and interact with them by tuning in to their live broadcasts or going to their fan signs.

They genuinely care about and form a bond with the artists that sometimes transcends the relationship between a fan and artist to become something in the realm of friends and even sometimes viewing the artist as a savior. Which is something that can be seen as an over reaction to liking an artist by people who have never been in fandoms. And that is perfectly understandable.

To an outsider, how can listening to a certain artist save someone from their dark thoughts? However, the human psychology is extremely complex, and one need not look further than the comment section underneath any YouTube video to find diehard fans expressing their gratitude for a certain singer/actor/artistic work for helping them get through a hard time.

“**Chan is describing what I’m going through at the moment, I’m only 19 and I am suffering from suicidal thoughts, anxiety and depression everyday, I just feel alone, I can’t be with the people I really want to be with and it is killing me inside everyday, I have that empty feeling that Chan is describing everyday, and I think that he is literally the only person who truly understands how I feel everyday, I just hope it will get better and that it will all work out.**”

A fan’s comment under a video of Stray Kids’ Bang Chan talking about the hardships he faced while staying as a trainee for 7 years where he said that if it weren’t for the other members in the band, he "might not even be on planet Earth".

And many artists have begun to understand and appreciate the responsibility that they carry and the extent to which they can influence and affect people’s lives. This was clearly shown in the words of Taehyun, a K-pop idol who is part of the band TXT, who in speaking about international fans (i.e., non-Korean fans) said that:

“Instead of asking us to do particular things, foreign fans tell us, *‘My life changed thanks to you, thank you.’* I realized that I have more influence on people than I thought, so I’m trying to become more responsible.”



Bang Chan (left) and Taehyun (right)

Therefore, one should never belittle or shame someone if they find that they hold an interest in something that may seem a bit unusual to one’s culture, like liking anime or K-pop music as nobody knows just how far these interests could have helped the person get over a tough time in their lives.

And while fandoms are not by any means a new phenomenon -think of the diehard fans of Abd El Halim Hafez and how they acted after news of his death-, it has become a popularized phenomenon thanks to the spread of the Internet.



It is also helpful to point out that sometimes an enthusiastic fan -who is part of a fandom- can be referred to as a “stan”. Initially popularized by Eminem in a song of the same title, the song originally tells the story of an overly obsessed fan -named Stan- who writes letters to Eminem and ends up driving off a bridge with his pregnant wife, because Eminem didn’t write him back as a way to grab Eminem’s attention. It was thus meant to describe a mix of a stalker and a fan, who is extremely overzealous and obsessed with a celebrity/band/cast of a tv show or movie.

However, the term has evolved and lost a huge part of its negative connotation and is now used as slang in Internet culture to refer to an avid fan -who is NOT stalkerish or creepy. It is also used as a verb to imply being an enthusiastic fan of a certain artist or work.



The term has since been added to the Oxford English Dictionary and the Merriam-Webster Dictionary in 2007 and 2019, respectively. Moreover, from here on out any usage of the term fan will be used to refer to people belonging to a fandom and not casual fans unless specified otherwise.



• Fandom Terminology

Now, that we have clarified some of the basic terms associated with fandoms, it is beneficial to introduce you to some of the most commonly used terms in the world of fandoms, as fandoms abound with terminologies that can be confusing and potentially serve as a deterrent anyone who has never been in one.

As per the Urban Dictionary and multiple fan sites, some of the most commonly used terms in the world of fandoms may include, but is not limited to:

Idol: While generally used to refer to someone that inspires you to be the best version of yourself on the daily, the term holds another meaning in Korean, Japanese, and other East Asian pop-cultures. It refers to celebrities who train in singing and dancing, and debut in Korean pop (K-pop) or Japanese Pop (J-pop) groups (or as soloists).

Debut: It's a term often used in K-pop to refer to a trainee who has transitioned to an idol by releasing their first official single (either as a soloist or in a group) or performing in public for the first time.

Bias: Another term that is also closely related to East Asian pop-cultures, and it refers to the member of an idol group that is your favorite. This term is derived from "having a bias towards a particular person."

Fanfiction: Written media created by fans. It refers to when someone takes either the story or characters (or both) of a certain piece of work, whether it be a novel, tv show, movie, etc., and creates their own story based on it.

Fan Art: Artistically inclined fans can create a wide variety of visual art based on their chosen media object. These pieces of art may range from pencil and paper sketches and oil paintings to digital photo manipulations and hand crafts.

Fan Videos/Fan Edits: Fan videos are videos which can either highlight the original narrative of a show or movie or create entirely new narratives using cut and edited clips of their source material set to music. Fan videos can range, then, from simple montages to complex films allowing the lyrics of the song to tell their own story.

• Biggest Fandoms

Up until now I have mentioned the term fandom a lot, but I haven't really given many examples. So, in this section, let me highlight some of the current biggest fandoms that have quite a significant online presence.

One recurrent theme amongst big fandoms is that most of them have names. These names could either be bestowed by the artists themselves or agreed upon by the fans. The presence of a fandom name helps strengthen the relation between the artist/the artistic work and the fans as highlighted by Nicki Minaj in an interview in 2010, an artist who has an extremely strong connection with her fanbase whom she affectionately calls "Barbies" or "Barbz".

Nicki explained the origin of the term and the importance of her fans by saying, *"It's definitely a movement at this point... People really identify with me through that and I definitely don't think that when we say 'Barbie,' we're thinking of the plastic little doll with the blond hair anymore. It's really how we've come to define ourselves, but there's so many surrounding circumstances."*

She then continued, *"I always promote the girls to have their own stuff, be go-getters...don't depend on a man for anything, going to school is a big criteria. When you connect with your friends in a way that they feel like they're a part of a certain club, it boosts their self-esteem because they're no longer a fan, they become a friend"*.

Now, who or what could have a fandom? Because really anything or person that has admirers could have a fandom of their own. This includes solo singers like Taylor Swift and Justin Bieber whose fans are called "Swifties" and "Beliebers" respectively. It also includes movie series and tv shows that are based on books like Harry Potter, whose fans are called "Potterheads", and Game of Thrones, whose fans don't have an official name. Or ones that are not based on books like the Pirates of the Caribbean and Friends, both of which have no official fandom names.

Harry Potter



GAME OF THRONES

Moreover, successful anime whose production could span for years and decades, could have never achieved this a feat without the love and passion of their dedicated fandoms. These include the Dragon Ball franchise, which has been on air for over 35 years and according to one estimate -that combined the manga, light novel, or DVD sales with viewership and total votes across multiple websites and streaming platforms- has nearly 1 billion fans globally and the Naruto franchise, which has been on air for more than 18 years and according to the same criteria has around 985 million fans, both of which have no official fandom names.



Despite the large sizes of anime fandoms, normally, the fandoms that would garner the most attention are those associated with boybands like One Direction, a band who was at one point in time dubbed the biggest boy band in the world. The band’s fans are called “Directioners”, many of whom are still to this day awaiting the comeback of the band after they announced that they would take a hiatus back in 2015.

However, while One Direction dominated the first half of the 2010s, K-pop bands have been on the rise starting from the second half of the decade thanks to BTS who have taken the world by a storm and introduced international audiences to the K-pop genre thus, dominating the second half of the decade. To the extent that they became the youngest recipients of the Order of Cultural Merit in 2018, which is one of South Korea’s highest honors in the arts and culture industry for their contributions in spreading the Korean language and their contributions to the country’s culture and economy. BTS’s fans are called “Armys” and there is general consensus globally regarding the fact that they are currently the biggest and most active fandom online, who always help their idols win any award that they are nominated for that depends on fans’ votes.

However, after nearly a decade as one of the most successful and celebrated groups on the planet, BTS announced in June 2022 that they will be focusing on solo projects while preparing for their mandatory military service in South Korea.



News that while might sadden their fans, could also open the door in front of rising 4th generation K-pop bands like Stray Kids, whose fans are called “STAYs”, and TXT, whose fans are called “MOAs”, to gain more international fans and dominate the global arena.

TXT (left)
and
Stray Kids (right)



• Perks of Being in a Fandom

Having laid the foundations to fandom culture, let’s uncover the benefits that come with being part of a fandom.

Being part of a fandom can have several perks, such as:

A Sense of Community and Belonging: Humans always strive to form communities based on a shared identity. And since fandoms are communities of people who share a common interest or passion towards a certain artist or piece of artistic work, joining a fandom could give the individual a sense of belonging and camaraderie with like-minded peers. This is especially true for people who find it difficult to form relationships in real life due to shyness or introversion. Online friendships in this case become like a safe haven to them. However, one should not get sucked into the virtual world too much to the extent of forgetting how to communicate in real life.

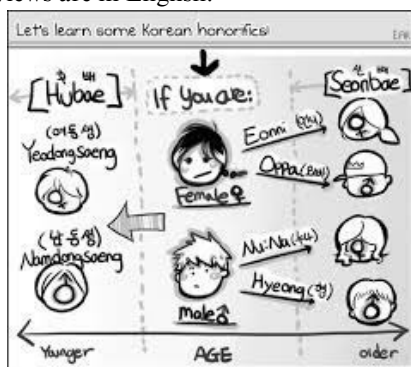
Promoting Globalization and Global Citizenship: A global citizen is someone who sees themselves as part of a global community and who is committed to promoting peace, justice, and sustainability around the world. Global citizens are much more open minded than people who prefer to stick to their own rules and traditions. They recognize that they don’t have to accept other people’s beliefs, but that they must respect them. And fandoms which are generally made up of fans from all over the world really emphasize this sentiment.



Discovering New Cultures and Learning New Languages:

As a logical result of the interacting with fans from different countries and cultures as well as stanning artists or works from foreign countries (think of being a K-pop fan or being a fan of Squid Game), one tends to learn new facts about these countries as well as pick up on some of the most commonly used words or phrases. One example of this is that in many Asian countries, people have to make sure to use the correct honorifics when addressing people who are older or younger than them. Otherwise, it might come off as disrespectful or insulting. In Korea, for instance, Honorifics are a part of the Korean language grammar, and they reflect the speaker's relationship to the subject. Some of the most common honorifics that you may hear when hearing K-pop idols speak include: "Oppa/Eonni" which means "older brother/sister" when the speaker is a woman and "Hyeong/Nuna" which means "older brother/sister" but when the speaker is a man. Both are used for actual older brothers/sisters or any older close male/female friends respectively and they are considered more informal honorifics.

Moreover, many international fans of Asian groups tend to learn English and be quite good at it as in most cases the available translations of the group's lyrics or interviews are in English.



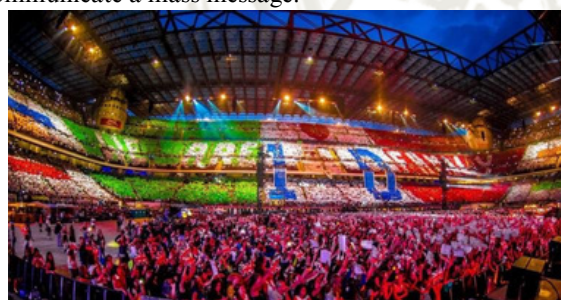
Discovering How Different Entertainment Industries Work:

As fans get to know more about the foreign cultures associated with their favorite artists, they get to discover how the entertainment industry works in different countries. Whereas opposed to Arab or Western industries, most artists are not discovered by chance or luck in Asian entertainment business. Where in K-pop, groups are typically formed by South Korean entertainment agencies through highly competitive auditions, both domestically and internationally. These entertainment agencies act as management and record labels for the groups. Once selected, the trainees undergo intense training in singing, dancing, and other performance skills for several years before debuting as part of a group.

In some instances, trainees may spend very long periods till they debut like Stray Kids' leader Bang Chan, who spent 7 years as a trainee at his agency JYP Entertainment. Other times, trainees may not get a chance to debut at all and may get cut out even after spending years training. Some groups are formed through

survival shows organized by entertainment agencies in partnership with broadcasting companies, where trainees compete against each other for a spot in the final group (think of the X-Factor and similar shows).

Opportunities for Creativity and Self-expression: Fandoms often encourage creativity and self-expression through fan art, fan fiction, cosplay, and other forms of fan works. One need not look further than YouTube and Twitter to find out just how much being part of a fandom encourages people to discover and display their hidden talents. Where on YouTube, you can find compilations of your bias's funniest moments, mashups between songs of different artists, covers done by fans of their favorite artists' songs, dance covers of famous K-pop choreographies and much more. While on Twitter, you may find fan fictions spanning from a 200-word piece to a multiple chapter novel, fan art ranging from using different filters to hand drawn caricatures and my favorite type of fan work, fan projects, are normally organized via Twitter. Where fan projects are organized efforts by fans or artist teams that help all fans be seen. They are typically events that are organized prior to the concert and then go into action at the show. A common fan project is to light up your phone in a certain color for a certain song, or to all pull-out poster messages that bear the same sentence, usually some kind of pun or reference to a particular moment in the artist's set as a way to communicate a mass message.



Positive Mental Health Benefits and Philanthropy:

As mentioned above, being part of a fandom can be a source of joy and happiness to the fans, which can have positive effects on mental health. Fans can find solace in the core messages supported by the artists or the artistic works. It may help them in accepting their self-image, stand up against bullying or get over the loss of someone dear to them. One of the most prominent examples of how artists can help their fans and how the fans reciprocate the sentiment of their favorite artists is BTS's LOVE MYSELF campaign.

An ongoing philanthropic initiative by BTS in partnership with UNICEF, aimed at ending violence against children and adolescents worldwide, and promoting self-esteem and well-being. The campaign was launched by BTS in November 2017, and is funded by several means, including 3% of all income from physical album sales of the Love Yourself series, the sale of official LOVE MYSELF campaign goods, and donations received through a range of platforms made by the band's fans. The proceeds are used to support young victims of school



violence, domestic violence, and sexual assault around the world, as well as to provide education programs for local communities in aid of violence prevention. The campaign has won multiple accolades, including a UNICEF Inspire Award in 2020.

All in all, it is clear that being part of a fandom can have many benefits, both in terms of personal enjoyment and overall well-being. However, it's important to remember to engage with fandoms in a healthy and positive way, and to respect the boundaries and opinions of others within the community.



• Drawbacks of Being in a Fandom

However, life is not all sunshine and rainbows in the world of fandoms. One cannot simply forget that most fandom interactions take place in an online setting and with that comes all of the dangers associated with being present online.

Exposure to Negativity: Fandoms may expose fans to negative discussions, such as criticism of people's physical appearances or personalities or cyber attacking a girl/guy that their favorite member is rumored to be dating. Being a fan may also expose an individual to their opposite, what is dubbed as an "anti-fan" or 'anti'. An anti is someone who enjoys writing, discussing or in some cases making derivative works about a piece of media, but solely for the purpose of railing against and spreading hate towards it. It can also be a person with hatred towards a celebrity or icon. Behaviors of some anti-fans include doxing, stalking, spreading rumors, stealing their personal belongings or information, abuse or physical harassment.

Online Predators: One can sometimes over identify with the fandom and consider all other fellow fans as close friends, disregarding that there are some malicious people online who can exploit their private information. Especially if the person is quite young. However, those people are lurking everywhere on the Internet not just in fandoms.

Over-attachment: Fans can sometimes create an extreme attachment to fictional characters or celebrities that can lead to obsessive behavior, potentially negatively affecting other areas of life. This over-attachment may amplify one's anti-social tendencies leading them to be unable to deal with people in real life settings. An extreme example of this is a type of fan is called "Sasaeng fan". In South Korean culture, a sasaeng, is an obsessive fan who stalks or engages in other behavior constituting an invasion of the privacy of Korean idols, drama actors

or other public figures. They are close to the original "Stan" portrayed by Eminem in his song. This type of behavior is normally thought to have emerged with the rise of K-pop idol groups and "fandoms" in the 1990s. Where many sasaengs are motivated by a desire to gain recognition from their idols and stand out from other fans.

Financial Implications: Being part of a fandom can also come with financial costs, if fans choose to purchase merchandise and attend events, which could sometimes be very expensive, especially if it is an international artist.

Therefore, one must strive to achieve a healthy balance and perspective when participating in fandoms, and to prioritize overall well-being over fandom-related activities or behaviors. Moreover, fans, especially younger ones, should make sure to practice safety measures and take the necessary precautions when dealing with anyone online.

• Final Thoughts

In these previous sections, I have tried to show you a balanced vision of what life in a fandom is about and as you can see, sooner or later, your child is bound to be exposed to everything in the world, the good and the bad. So, if your child shows an interest in being a part of a certain fandom, please don't make fun of them and try to understand them. Parents should be supportive of their children's interests while also promoting a healthy balance with other activities and responsibilities.

That is not to say that if you found out that what they are interested in is not appropriate for their age that you let them get exposed to it. Absolutely not. There are many applications nowadays that allow you to have control over what your child could see on any smart device. I also think that children shouldn't be on the Internet before the age of 12 as it is a very dangerous place for young people.

So, what should you do if your child expresses interest in a certain fandom?

First of all, show interest and understand the fandom that your child is interested in and learn about the characters or celebrities they admire to determine whether it is appropriate for your child to participate in the activities of that fandom or not. Secondly, set boundaries around screen time, financial costs and how to navigate online fandom communities safely and how to respectfully disagree with others.

Thirdly, talk with your child about the negative behaviors that they may see arise from fandom membership and educate them on how to handle it and be clear that any negative behaviors that they may acquire from being part of that fandom are not acceptable and will be dealt with appropriately. Fourthly, encourage your child to balance their fandom involvement with other activities such as school, exercise, and spending time with friends and family to ensure that their fandom doesn't negatively impact their overall well-being.

Finally, be their safe space by always keeping the lines of communication open with your child, and actively listening to their concerns and interests and encouraging them to talk to you if they experience any negative feelings or behaviors within the fandom.



Al-Azhar : Icon of Islam

Mayar Adel Kaseb

Al-Azhar Al-Sharif is the Icon of Islam, It stated Arab and Islamic culture, It is the Fortress and beacon of culture through the ages, and a historic place for the dissemination of the true values of Islam and the teaching of the true noble principles of Islam, It is The greatest reference edifice of Islam's people and the most influential, The symbol of centrism and moderation does not know extremists and does not contain ignorant, has an unparalleled archaeological, historical and religious value, Al-Azhar gave birth to scholars who raised the banner of Islam, supported it, preserved the prestige of Islam and raised it, And it has had a profound impact on the improvement of Arab and Islamic society. Al-Azhar is One of the symbols of the **Fatimid State**, After **Jawhar al-Sicili** arrived in Egypt, initiated the construction of the

city of Cairo by order of Caliph **Al-Mu 'izz Al-Fatmi**, Where Cairo was the Fatimid's Where Cairo was the Fatimid's project to create a new capital of Egypt, laying the foundation stone for the collector, who has become the most prestigious mosque, And the first prayer was held at Al-Azhar Mosque on **the seventh of Ramadan in 361 Hijri/972MD**, Since then, he has been a mouthpiece of scholars and their students. It was called (al-Mansuriyah Mosque), relative to the city of Mansuriyah "Old Cairo". When Al-Mu 'izzah came to Egypt, he called him (Cairo Mosque). It later became Al-Azhar Mosque in relation to Fatima Al-Zahra, in another saying that he was called azhar for the prosperity of science, and the aim of its establishment was to disseminate the Shia doctrine in Egypt,



but after the **Ayuban State** came, the Fatimids were overthrown, it returned the Sunni doctrine to Egypt and Al Azhar.

Al Azhar was brilliantly distinguished by architecture, It is one of Cairo's ancient landmarks, Al-Azhar is a witness to the diverse civilizations that have passed through the city of Cairo, Where each civilization adds its features and prints its traces, Al-Azhar has witnessed many restorations and expansions throughout the ages, and a series of buildings have been added, including new corridors, schools and minarets, It changed its first milestones until it reached this form of blending these different civilizations, becoming a feature of Islamic architecture, It preserved the Islamic heritage in every corner.



Al-Azhar's educational levels have developed considerably, Al-Azhar students and imams began a huge educational and enlightenment journey from teaching in the old way of receiving education (Sheikh al-Amud and his pupils), to the present form, the existence of a university in the contemporary sense and the existence of

separate colleges that keep pace with the modern world and combine religious and nature sciences in 1961,

Al-Azhar is therefore an academic center to attract science students from all over the world.

The title of the Great Imam is called by Al-Azhar Sheikh, who leads this great edifice and conducts its affairs, it is the highest position in the Al-Azhar administration structure, The first to take it was **Sheikh Mohammed al-Kharashi**, appointed by the **Ottoman Empire**, the imams went after him, all the way to **Sheikh Ahmad al-Tayeb**, who has been in charge since 2010 to date.

Al-Azhar sheikh is part of the regime in the Egyptian State while retaining full independence from the Government, Despite the State's control over Al-Azhar and making him an arm of power during certain periods, but after the January revolution, Azhar fully regained independence.

Azhar had a long-standing cultural role in preserving the Islamic heritage, besides this cultural, religious and moral value of Azhar Sharif, it also played a leading role in the national struggle, Al Azhar has played a major historical and pioneering role, Azhar's political and militant attitudes have multiplied,



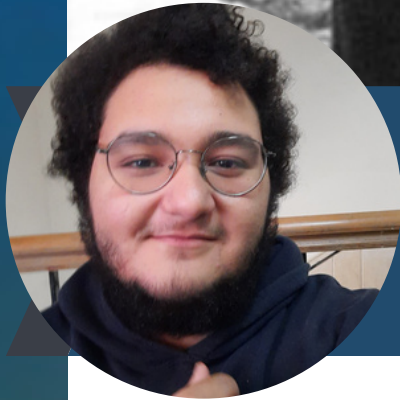


Al-Azhar's platform was not lost on the voice of patriotism, they did not fail to defend the Egyptian State, Elders always lead the ranks to protect the Egyptian people and remove injustice from them, Al-Azhar was not afraid to stand up to injustice whatever its source. The old Azhar's political activity began in 1795, It was the first actual political move to come out of Al-Azhar Al-Sharif, When the elders of Al-Azhar led the revolution against the injustice of the Mamluk, The first spark of Husseiniah's first revolution was launched by the elders of Azhar and his men to get rid of the injustice of the Mamluk to Egyptians, Subsequently, Azhar participated in various subsequent national movements,

Al-Azhar has played an influential role in generating Egyptians and gathering them to move towards their nation's battles, Al-Azhar's students and scientists participated in resisting the colonial French and English, it also contributed to Revolution 19, and other political positions and historical events in which Al-Azhar resigned to injustice.



Al-Azhar Al-Sharif mosque and the University play a major role in carrying the flag of science and Islam, The blossom is a river of science flowing into Egypt's land, it is the sun of the Islam, and protects the Islamic heritage, great was and will remain great and stronger than it was, Azhar will remain firmly established, It will continue to spread religion, light and culture to the entire world, it was and remains the world's greatest and most prestigious Sunni Islamic institution.



Asian Leaders as Poets: A View in the Poetry of Mao Zedong and Ho Chi Minh

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Writing poetry is considered one of the inspiring experiences that shape human perspective. The poetic moment represents the culmination of emotions and sincere feelings that coincide with its emotional start. This moment has a great impact on human life and thought, and it is important to note that leaders and rulers have also experienced this moment. Throughout history, there have been numerous poets among leaders and rulers

This article sheds light on two distinguished poetic experiences of two major Asian leaders, Chinese leader Mao Zedong, the founder of the People's Republic of China, and Vietnamese leader Ho Chi Minh, who liberated Vietnam from colonialism and build its political and national unity

The characteristic features of both leaders' poetry

The poetry of both Chinese and Vietnamese leaders was characterized by several features and traits. Their poetry mixed the dominant lyricism of Asian poetry with the interaction with their rich and complex lives. They did not deviate from the traditional nature of descriptive visual nature of Asian poetry, which generally focuses on the beauty and creativity of nature. They were deeply engrossed in the contemplation of nature and the fusion with it. In addition to this traditional aspiration in Mao's and Ho's poetry, they added their historical folk heritage and struggle for freedom and



independence. They added images of their constant dynamic interaction with the political, social, and military reality during their turbulent period. This is clearly evident in Mao and Ho's poetry. The following are verses from Mao and Ho respectively

"Man ages quickly, nature does not.

Year after year, the ninth double begins,

and in this ninth double,

The yellow flowers are fragrant

good on the battlefield

Every year the autumn winds blow

a scene different from the joy of spring

But it exceeds the joy of spring

Look: a world of frost between sky and water

"The ancients used to sing about natural beauty:

snow, flowers, moon, wind, fog, mountains, and rivers.

Today, we must make poems from iron and steel.

The poet must also know how to lead the attack In addition to these traits, there is another important point, which is although the majority of (Socialist Realism) works poured into the fields of novels and short stories, this direction which originated in the Soviet Union in the 1930s, was concerned with documenting and expressing the suffering and struggles of the working class and their expression of their issues, as well as showing the contradictions and tragedies of class, capitalist and feudal societies. It is easy to notice the impact of this artistic direction on the poetry of Mao and Ho chi minh. From that, there are Mao's verses that say:

The enemy is two hundred thousand men

Renew his march to Jiangxi

Clouds of dust are guided by clouds
Millions of workers and peasants mobilized

They fight with one heart

Under the flapping of red banners

At the foot of Mount Bunche

When the seas dominate, the power of the heroes appears;

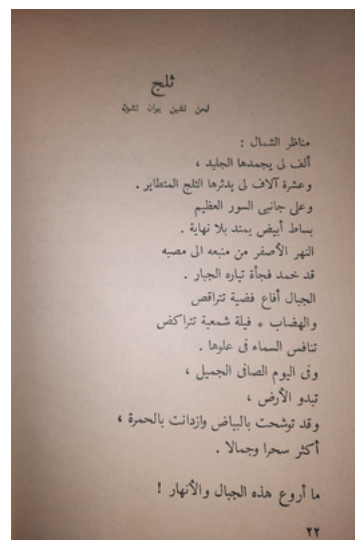
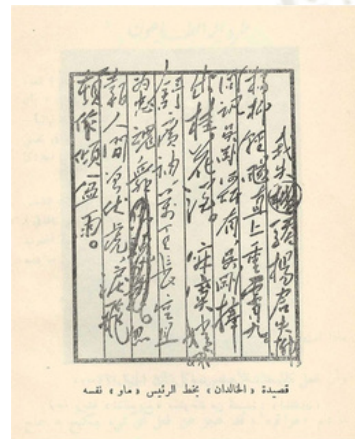
600 million people are strong in their unity,

steadfast in their principles,

supporting the skies if they fall and rising the world if it collapses.

With the hesitant crowing of the rooster in the world's atmosphere,

dawn breaks from the east.



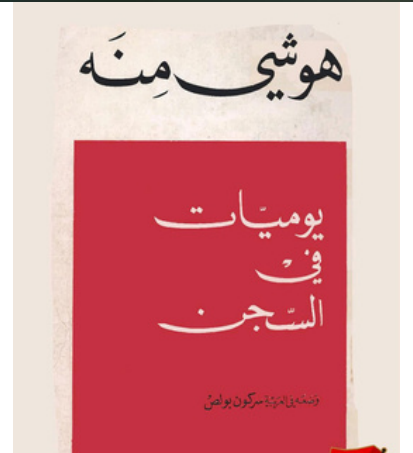
The Role of Experience in Molding a Poet's Conscience: Between the Long Marsh and Prison Diaries :



In every poet's life, there is an experience that contributes fundamentally and influentially to their poetic expressions and visions. The poet remains captive to that temporal or spiritual moment for a period that may be prolonged or shortened, but it cannot be ignored or overlooked for its impact on the poet's conscience

For Mao Zedong and Ho Chi Minh, those moments were represented in the moments of revolution and struggle for independence. For Mao, the moment of the great march in 1934 was the inspiring moment for his poems and ideas. That march, which was taken by Mao's military forces to escape the Nationalist Party's persecution, was the moment that brought Mao Tse-tung closer to nature. Mao witnessed the richness of the Chinese mountains, forests, and lived closely with the life and struggle of his country's farmers - as a rebellious rural leader. This is reflected in the following lines of his poem

As remembering a mysterious dream,
I curse the past that has vanished from a distant time;
The day I left my hometown thirty-two years ago,
The red flag sparked the war against the landlords,
And the claws of the black tyrant raised the whip high.
Sacrifice sharpens determination,
So, It dare to give the sun and the moon a new sky,
With joy, I see a sea of waving rice,
And heroes from every direction returning in the evening mist



As for Ho chi minh, his experience being imprisoned in Chinese prisons due to his desire to ensure his country's independence had a significant impact on enriching the poetic experience of "Uncle Ho". This bitter experience gave him the opportunity to reflect and retreat, while at the same time mixing with people from all walks of life. This harsh experience was reflected in beautiful poetic verses in his famous book, "Prison Diaries," which represents one of the prominent marks in the history of Vietnamese poetry because of the genuine, passionate, and sometimes sarcastic feelings contained in those verses, as well as the unique personality of Uncle Ho himself, who rejected everything except seeking the sole goal of his country's freedom and people's dignity

Uncle Ho says, as the Vietnamese people like to call him

"You aren't high or far away
not an emperor or king
But you're a small distance rock
Standing on the edge of the road
Guiding the passing travelers
In the right direction
So, they don't get lost
And tell them about the distance, They still have to travel
This is not a small service
And people will always remember you

In this world, we may suffer thousands of calamities
But nothing is Worse than the loss of freedom
When a person has no right, after, with a word, with a sign
We going able to be drive like horses or cattle



Orientalism: between Reality and Imagination

Karim Sabry

“There is a necessity for the British occupation of Egypt. And the supremacy of the English came from their knowledge about Egypt;” these words were spoken by Balfour in front of the English parliament. Balfour's knowledge was of the civilization's origins, bloom, and decline. He added that they (the English) perceive the Egyptian history, and the people who are nowadays Egyptians are far away from this history.

This speech, in addition to many others, has been included as one of the critical reasons for the compulsory control of the East for many years. The question of orientalism expresses a domination practiced by the west (Occident) over the east (Orient). It was a portrayal of this orient (not only the Arab but also African and East Asian regions). The illustrations of the Arabic and Muslim characters by a western tongue can be easily seen in many artistic works, including: Aladdin, a cartoon character shaped like a thief and juggler who has his own jinn to meet all his needs. Moreover, more of

the characteristics of the Orient are shown in the famous English literature of Shakespeare, who calls the entire Orient "The Moor" in a direct distinction between the Occident and the others (who are the Moors, implying Arabs, Turks, and Persians).

The Orientalism theory, as one of the important mainstreams emerging after the colonialism era and led by the Palestinian-American Professor Edward Said, assumes that the Orient has been inaccurately depicted by the Occident. Furthermore, the west treated the Orient as the silent "other" who they could speak for, describe, portray, and eventually dominate over.

After decades of colonialism's departure, we can't deny that these stereotypes, which were taken profoundly as reasons for invasion, are somehow still being adopted in western cinema. For instance, we can analyze one of the American movies called (The American Sniper).



Advertently, the 2014 movie recounts the story of Chris Kyle, one of the American veterans who fought in Iraq. Clearly, stereotyping has many reflections on the characters. Not to mention that it gives the American army the role of saviour to the Iraqi people from the terrorists (the watchdogs that protect the herd from wolves), It is sketching the Arabs as greedy people who want to be paid for providing information about the terrorists.

More stereotypes can be seen in other cinematic and dramatic works. The children are forced into servitude in both the Arab and East Asian regions in 2018's (12 Strong) and 2020's (Extraction). Besides, in the popular Spanish series (Elite), the Muslims (Nadia and Omar) are drawn as persecuted by their father (especially Omar, who has a different sexual orientation). And predominantly, Nadia is typically denied the freedom to work, make friends, or simply speak with men (a cliché that applies to all Muslim women). She then encountered the Westerner guy Guzman, who frees her from these restrictions.

Instinctively, the Egyptian cinema swallowed the bait when viewing society in movies.)Al-Zawg Al Ažeb(since 1966 has spoken about the Egyptian man by characterizing him as being a liar, erotic, and polygamous (the owner of multiple wives). Ashour Al Tantawi, who is committed to three wives, hides his past nine marriages to be able to marry from the fourth wife Azhar.

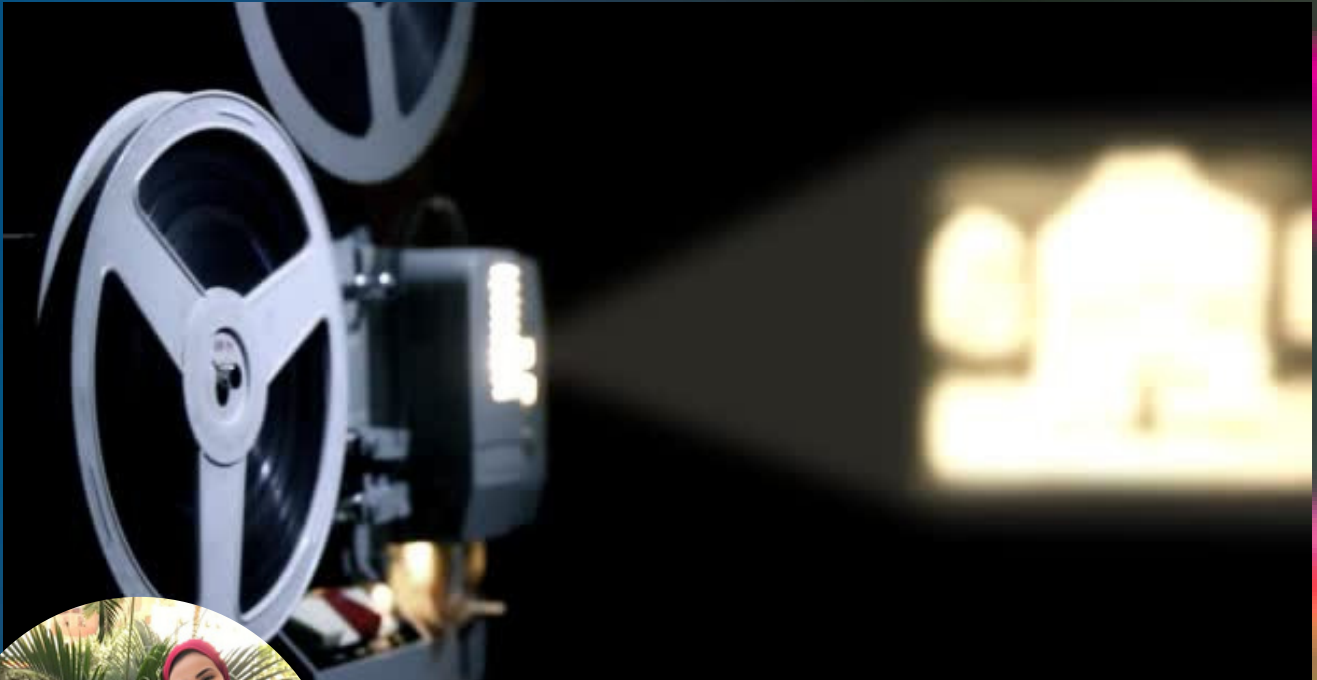
Moreover, in the 1990s, the religious man was viewed as a manipulative personality in)Toyour Al Zalam(, where Ali used his knowledge of the Sunna and Quran as a way of achieving personal benefits.)Al Erhab w Al Kabab(viewed the Muslim official as someone who tends to shirk his working hours and duties by preying.

Furthermore, women were forced to get the least of their rights, as shown in Taymour's control over Shafiq'a's life in the name of love and accepting only her rights by granting

concessions (like when she tried to convince him to let her work, although it was 100% her right) in 2007's)Taymour & Shafiqa(.

Actually, "Leabet Newton" in 2021 showed the Arabic woman's status as only a servant to her husband in addition to viewing the religious man through the manipulator profile. When Hana travelled to the USA to give birth, she hadn't been able to do anything without her husband's approval. Obviously, her husband Hazem treated her as a servant who could not do anything alone. He keeps insulting her when she tries to do anything of her own choice. And when she needs help to retain custody of her baby. Moaanes, who is a Muslim sheikh and a businessman, accommodates her in his house with his wife, Sara. Rapidly, he gets married to Hana and assigns her son to himself, which is totally prohibited in Islam. And because the marriage was based on interests rather than love, Hana cannot feel anything towards Moaanes and eventually, he tries to have a sexual intercourse with her by force, which is also forbidden in Islam.

Finally, some Arabic movies and series are not granting any wide social role to the woman in addition to keeping visualizing the religious man as a manipulator, furious, and polygamist (and surely others are not). It is hard to be sure whether orientalism shaped stereotypes in the western world and the east only followed them regardless of the actual reality, ironically. Or this art is showing current life without even caring about stereotyping. Nevertheless, the cinema's role in showing reality should be enhanced. It should give more space to works that speak of social or legal derelictions and how to resolve them. It also has to limit these black views, which advocate unjustified violence, rage and despotism of a gender over the other. In a nutshell, the Egyptian cinema needs to be more educational than expressive. And needs to be based more on sense and facts than on narratives. The western cinema viewed the bad part anyway; thus, the national cinema needs to share in rehabilitating the minds of the people.



Messages of the classic Cinema

Nouran Mahmoud- Political Science-Fourth level

Art is considered one of the human productions and dimensions of culture affecting human lives and behaviors. Man has resorted to various arts as a means to nourish his soul and conscience. Art always reflects the nature of the context in which it grows up. Whenever that context is civilized, it produces creative and immortal art, and if it is not creative and intellectually deteriorating, it produces fragile and worthless art. Egypt has been one of the distinguished countries in the artistic field, whether that art was cinematic, theatrical, or performance. In this article, I will address the classic Egyptian cinematic art, which is still influential in the minds and consciences of the Egyptian and Arab people.

But why Egyptian classic cinema?

Because that kind of art was sincere to a large extent in terms of the sincerity of the message presented by the work, the performance, and the expression.

It carried many messages and values, such as freedom, patriotism, reform, solidarity with the other and the exaltation of love and respect. However, this did not prevent the representation of the disadvantages existing in reality, but it was a representation for the sake of ostracism, not for supporting.





Whenever I watch one of the productions of black and white cinema, I find in it creativity that exceeds modern cinematic productions. For example, a film such as " El Bab El Maftuh" (The Open Door) includes many influential messages, such as the love of the homeland, and the individual's liberation from backward habits that restrict him. Another film, " Al-zawja al-thaniya " (The Second Wife), reflects the meaning of authoritarianism and real dictatorship in a social, dramatic, and political context. And "Qandil Umm Hashem" movie which calls for liberation from ignorance, illusions, and exaltation, and confronting backward customs with modernity and rationality.



And "I am Free" movie which presents ideas of rebellion against customs and what women suffer and their rights in Egyptian society. And "Gossip on the Nile" movie which discusses the confusion and human escape from the harsh reality of a world full of absurdity that satisfies his lusts only, reflecting in it various forms of corruption existing in society. And there are other works that affected the laws of the state, such as "They Made Me a Criminal" movie which reflected a more humane image of the criminal and led to a law that cancel the first precedent in his criminal file, and more recent films such as " I Want a Solution" 1975 movie, which changed the personal status law by giving the woman the right to divorce from her husband.

And here the cinema appears as an influential soft power, it affects the awareness of society, and the state's policies as well, although it is not required that art has a message, as it can be for the purpose of enjoyment or profit only. However, art that reflects a sublime message or a meaningful idea is not easily forgotten with the passage of time and its impact remains.





Ebtikar .. Announcer of news made by Artificial intelligence ..

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A short video published by Al Jazeera Media Institute was able to cause a sensation, although it did not exceed ten seconds, but its content included something very surprising and disturbing at the same time..

The video, which was published by the Al Jazeera Media Institute, the video included a release in which Ebtikar introduced herself, as it was shared widely, despite the fact that many viewers were not aware that she is a virtual announcer, she is simply not human but works with artificial intelligence. The clip aroused the interest of many viewers when the announcer said in the video that she works with artificial intelligence and that she represents Al Jazeera Media Institute.

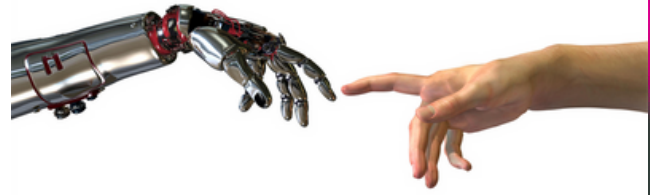
The video, which was posted on the institute's Facebook page, is part of a video that was broadcast at the Al-Jazeera conference on artificial intelligence and media.

The conference began with a statement by the presenter, Rawaa Auge. Rawaa was surprised by the artificial intelligence presenter (Ebtikar), who interrupted her after she began introducing the audience to the conference program, confirming that it was her role, and said with disapproval, "It is strange that you humans are always infringing on the rights of others." Ebtikar introduced herself to the audience of the conference in the name of the Al Jazeera Media Institute, explaining that it was her first day among the institute's family, and she went on to inform the audience about the conference program.

It is worth noting that the video and the anchor appeared professionally to the extent that it was difficult to know that Ebtikar is not a human being and that it is just a technological product had it not been for her disclosure of the truth.



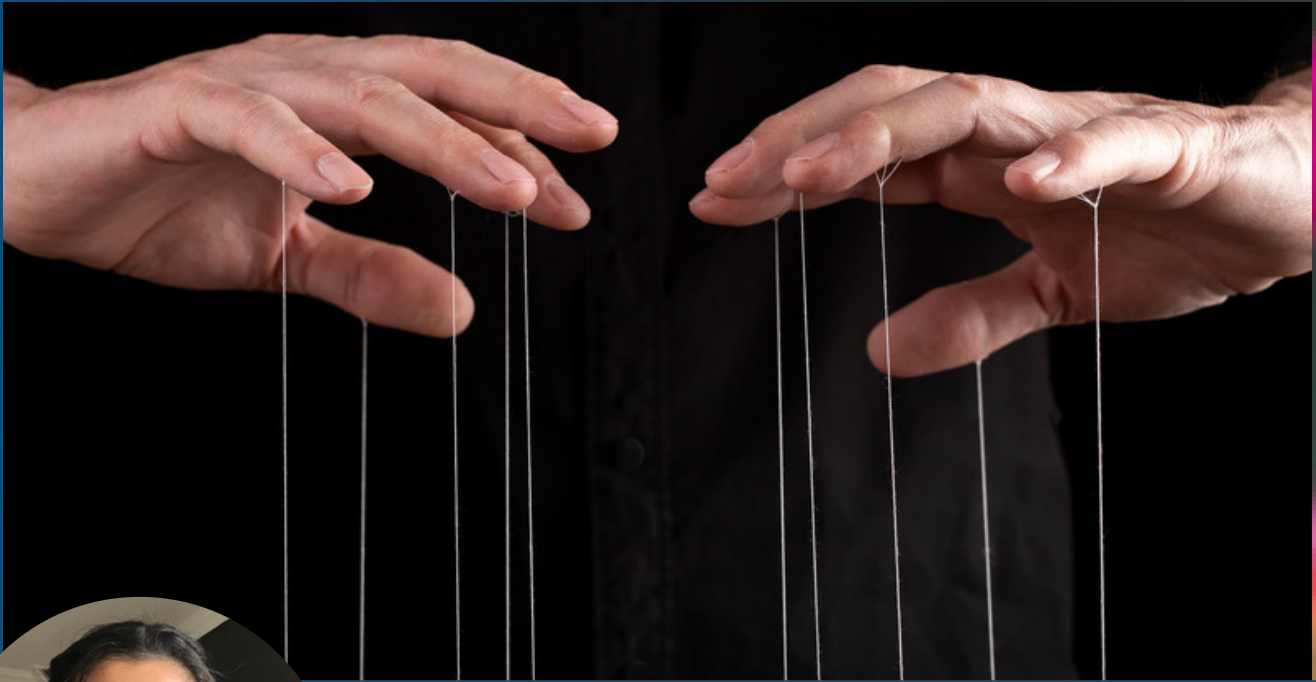
.The video also raised some concern, as the development of this technology and its ability to displace people in a variety of professions due to the ease with which Ibtikar works and interacts with its environment, as well as its ability as a program to present any content with great professionalism, under any conditions and with higher efficiency than humans. Although the opinions of the citizens were unexpected, many expressed their shock as well as their feeling of the harm that may result from replacing humans with robots, such as exacerbating unemployment problems and declining salaries of human workers.



The surprises did not stop there. Rather, Al-Jazeera channel held an interview presented by Ebtikar itself - the announcer of artificial intelligence - with Dr. Talib Al-Ashqar, a researcher at the Massachusetts Institute of Technology who specializes in artificial intelligence, who emphasized the number of risks that must be alerted to when dealing with Modern systems and models of artificial intelligence, such as the GPT chatbot. He added that the ability of this modern technology to generate fake data seems very real, and could mislead many because of the difficulty of detecting this matter at the present time.

Undoubtedly, the intelligence used to create machines, programs that simulate human mental and physical capabilities and work patterns is a key factor that led to the emergence of the term “artificial intelligence”, as it enables robots to learn, recognize and respond to situations in which they were not programmed due to its ability to adapt and Learning from previous experiences and situations, in addition to the less possibility of making mistakes while introducing newsletters, and being not subject to fatigue and exhaustion, and above all this.. it does not demand wages from its owners!

In addition, some robots apply how to make the senses capable of making intelligent behavior and completely simulating human behavior that interacts and is affected by its interlocutors and the circumstances surrounding it, that is, simply .. it turns gradually to something that feels. This is why the term “artificial intelligence” was coined. Simply we can reach a fact that “Ebtikar” and others like it, who may replace us in our jobs in the future, are nothing but an imaginary object that does not exist.. just a program that works with artificial intelligence! ..



AI Images and Perception

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Art can be produced and manifests in many forms: from brush and stroke, photographs, and, most recently, text-to-image AI software. AI art is a fun to experiment with. It's an inspiring, creative medium that yields everything from strange meaningless images to hyper-realistic photos. Needless to say, it is also a tool that can be weaponized. People's perception of the past changes all the time, and that is because our memories are unreliable. Every time we remember something, our brains slightly modify the memory, and in the end, we're left with a vague image or feeling of what has happened, if not something entirely different. In a sense, pictures, paintings, and books preserve these events. But what if someone were to subtly fabricate pictures and videos that serve as historical records?

Although it is easy to fact check and disregard fake articles and images, it only takes one person with a lot of influence for these misleading, and potentially dangerous, images to spread like wildfire. Not everyone has to believe it, but if enough people do, this could potentially change the trajectory of people lives and countries. The purpose of this article is to raise awareness to the potential dangers of fabricated images, more specifically, AI-generated fake images, their implications, and how to be able to identify fabricated photos.

We've read the stories about people getting their faces edited onto videos and pictures without their consent, ruining their reputations, or even their lives. As awful as this already sounds, it is just the tip of the iceberg.



The destruction of a single person's life can become the fall of a nation/s. We trust the images we see on the news of war and ruin. In fact, they're so deeply impactful that they give rise to social movements. During the pandemic, fake news was so widespread that governments and major social platforms had to take action to prevent people from panicking, and, more frighteningly, chaos from ensuing. Facebook and Twitter provide warnings on news posts that are not confirmed to be true. But the issue we're grappling with is not that easy to fix because fake media that was once upon a time was mostly a form of satire, is now highly entwined with political agendas. A more recent example would be the picture of Pope Francis wearing a big white puffer jacket, which was harmless, in a sense, but a more dangerous example was the fabricated pictures of Donald Trump getting arrested before his official indictment. If simple articles about the efficacy of a vaccine could wreak havoc and weaken institutions, imagine the magnitude and significance of fake images and videos, which tend to have a bigger influence on people. Yet, we are somehow more resilient to believing false news and images when the news is local: it is easier to fact-check things, but when the news is international, how are we to confirm whether things are real or not?

We don't always have the time to analyze every minute detail of every picture we see every single day. Since we exist on social media for longer periods of time, we are exposed to hundreds, even thousands of such images every day. Text-to-image AI software designers know the dangers of this work, which will eventually evolve to become hyper-realistic, so they add watermarks to any production users generate.



Fake image created by Midjourney

Some websites ask for information before users produce anything so that the work could always be traced back to the creator, but it is very easy to get rid of watermarks and to provide fake information. So how could we, as laymen, learn to recognize AI images? First, if we suspect an image of being fake, we can try to analyze the background details because as realistic as AI images can be, they often have some kind of flaw. It could be strange textures, blurred backgrounds, or obvious missing details. If the image appears to be in sound condition, we can move to doing a simple reverse image search and filtering the results by date to see where and when the image first appeared. From there, it could be easier to tell whether the image is to be trusted or not. If everything appears to be accurate but you still feel like its suspicious, it is better to doubt than to blindly believe. Try finding counterfactuals and evaluate the validity of these images using prior knowledge of the event or person. History repeats itself, so it is not often that we see something completely unheard of before.



Emotional Eating

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Are we emotional eaters, or do we eat to remain alive?

I think the majority of us eat for pleasure and fulfillment rather than survival. This is shown when we prefer junk food to other healthy food.

I mean, when people are unhappy or in bad moods, they react to this in different ways. Some people quit eating altogether, while others begin eating irrationally, which can even result in some known psychological illnesses. We even have a tendency to associate special occasions with food; during celebrations, we reach for chocolates, cakes and sweets. On the other hand, when people suffer through tragedy, they might go have a cup of coffee.

Moreover, the term "status quo bias" in behavioral economics refers to the idea that we have a bias towards our current situation and the satisfaction we derive from eating at particular places and ordering particular items. We frequently go to the same places and even order the same meals when we go out with family or friends.

The fact that we humans are loss-averse may also help to explain this. According to Adam Smith, "Pain is a more pungent sensation than the opposite and correspondent pleasure." We value a gain less than a loss of the same magnitude because we do not want to give up the satisfaction and convenience that comes from eating foods we are accustomed to, even though trying a new food that we are hesitant to do can result in a higher level of satisfaction. The underprivileged populations do not, however, enjoy this privilege in the majority of developing nations where famine is pervasive. To avoid going hungry, they will consume anything offered. In light of this, we should not let the food go to waste. It is justifiable to be an emotional eater and eat the food you crave and desire, but keep in mind that other people can go malnourished and starve to death. It is important for us to strive to help others and give back to society. Never will helping others make us less resourceful.



THE MAGIC RECIPE FOR DEEPENING AUTHORITARIANISM

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There is no doubt that the countries of the third world in light of the new world order, where the end of the Cold War with the victory of the United States of America, are trying to keep pace with democracy in the atmosphere of globalization that is full of clouds and fog. Most of these countries have gone through some waves of transition towards democracy, some of them have already succeeded in achieving democracy and some of them stumbled and were not lucky enough to reach this desired goal.

Despite the fact that democratization is the Western measure that measures the extent of development and success of countries at the political level or not, I strongly reject it and see it as not comprehensively reflecting the process of political development and achieving development because achieving development

requires more than mere democratization only. In addition to the fact that the democratic transition at the same time has become a tool for the settlement of the authoritarianism of the major powers in small countries that are trying to develop and bring about development away from the Western democratic model, which is basically liberal, this criterion, which classifies states between successful and severely failed, was also a tool for curtailing other ideas and ideologies, and it was also a weapon in the face of those who say no to American Western hegemony, and Iraq is the most prominent example of this abhorrent authoritarianism.





However, despite this, the criterion of democratic transition, in accordance with the circumstances of each society, remains what can be used as a measuring tool for the lack of alternatives that most reach the desired goal, which is to know the criterion by which countries can be classified between successful and others seeking success, and finally, at the end of the list, it completely embraces the arms of failure, and the truth is that if we take this criterion for comparison, we will find many obstacles that prevent this democratic transformation, as many countries seek with all their energy to achieve this transformation, but it is matched by a severe retreat towards authoritarianism and the concentration of power around the person of the ruler and the continuation of the work of the deep state with all its corruption, which in turn prevents a real breakthrough in the march of the homelands, and perhaps the African countries are the most prominent in this regard.

How many countries have sought to achieve a measure of democracy and to transform into a state of institutions, not people, but failed in the end, such as Rwanda. It is truly a blatant example of this matter, as it launched into democracy after the

devastating civil war and then a sudden retreat towards authoritarianism, so we find Rwandan President Paul Kagame Who contributed his policies to the process of democratization, and the truth is that there are several ways to deepen authoritarianism in the state, either in the legal way or in the constitutional way, as well as in the clear authoritarian way of muzzling mouths, fighting the opposition and crushing freedoms, and the beautiful thing in the case of "Rwanda Paul Kagame" is Using all these methods together, the retreat towards authoritarianism is from above, not from below. In the case of the head of state, we find him taking many measures using his position at the head of the executive apparatus of the state aimed at consolidating his authority and bringing about an extension of his rule of the country.





And in the case of "Rwanda Paul Kagame", after the major world powers succeeded in containing the crisis and prompt intervention and put Rwanda on the right path at the political and economic levels, however, the success witnessed by the economic situation of the Rwandan state was not witnessed by its political counterpart, as it is now going through a wave of One of the waves of decline towards authoritarianism is represented by Kagame extending his presidency of the country for an additional period in 2013, as the Rwandan constitution of 2003 stipulated that the term of office of the president be 7 years and for two terms only, and after his second term ended, he used the legal tool to deepen authoritarianism By submitting a popular petition to Parliament, which was supported by most of the members, and indeed it continued for a third term, and he also used the constitutional tool by relying on parliamentary bills, so in 2015 he submitted a proposal to amend the constitutional texts related to the number of years of rule, as he wanted to reduce the number of years of rule from 7 years To only 5 years and two terms of rule as well, but it begins to be calculated after the amendment, but the surprise is that he demanded a

transitional period for him for a period of seven years starting from 2017, meaning that he considered all the years of his rule prior to The term of 3 presidential terms is canceled, and he also wants to obtain a seven-year transitional period starting from 2017 to the year 2024, provided that he begins working on the constitutional amendments related to reducing the term of office from the beginning of the 2024 elections, for which he has the right to run for and continue for two terms as well .





That is, in practice, he is entitled to continue for the year 2034, and of course Parliament approved this proposal, and finally it was presented to a popular referendum, and of course it was approved, and to look together at how to use all legal and constitutional methods, as well as the referendum, and of course all this happened in light of the crushing The complete dissent of the opposition and an explicit and declared muzzling of the mouths, so the failure to move towards the peaceful handover of power by the presidents is the most accurate expression of the true meaning of deepening authoritarianism in the state, where the continuation of the same man with the same thought at the head of the state without competition and without censorship or deterrent punishment.

And everyone knows that the transition towards true democracy is one of the basic demands of the revolution of the twenty-fifth of January of 2011 in Egypt, but despite the legitimacy and integrity of the demand, it was not achieved and there was a deep decline towards authoritarianism over the years following which is represented in Constitutional amendments to the periods of the ruler's rule, the occurrence of the revolution, as well as his powers that overwhelmed both

the legislative and judicial authorities, and we are now in the year 2023 in the midst of a crossroads, either there will be a real breakthrough in the country's path towards democratic transformation or a further complication and deepening of authoritarianism occurs in the style of our dear country "Rwanda Paul Kagame", and the truth is that the decisive factor in this matter can be deduced by watching the next most prominent event, which is Egypt's presidential elections of 2024, so either a peaceful transfer of power stems from the occurrence of fair elections And expressing the opinion of the people in light of opening the way for everyone who wants to run for the election race, or another episode of the series of deepening authoritarianism in the style of "Rwanda Paul Kagame" that semi-officially eliminates the aspirations of the sovereign people in the sovereign homeland, let's wait and watch.





NECROPOLITICS IN PALESTINE

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Since the beginning of the occupation in June 1967, Israel's ruthless policies of land confiscation, illegal settlement and dispossession, coupled with endemic discrimination, have caused immense suffering to Palestinians, depriving them of their fundamental rights. The Israeli government has institutionalized systematic racial oppression through a two-tiered legal and political system that grants comprehensive rights to Jewish Israeli settlers while imposing military rule and control on Palestinians without any protections or basic rights under international law. All this made the Palestinian current situation a perfect illustration of how necropolitics is applied in real life.

But, what is “Necropolitics”?

Necropolitics is the use of social and political power to dictate how some people may live and how some must die. Achille Mbembe was the first scholar to explore the term in depth in his article of the same name.

Drawing on the dramatic experiences of the Nazi and Stalinist regimes and on the global nuclear threat, Foucault through the notion of biopolitics highlighted how human masses are eliminated in the name of the protection and survival of a nation, a people and/or a class. Besides, he noted how racism has become the political tool that enables the biological division of the human species and the justification of the extermination of those considered inferior. Foucault insisted modern racism has developed with the “colonizing genocide”, so that the right to take life could be justified. Mbembe’s necropolitics offers a novel approach as it draws both on Foucault and a decolonial approach and conceives of necropolitics as the political making of spaces and subjectivities in an in-between of life and death. The colony in general and the slavery plantation in particular have given birth to those necropolitical practices — fostered by white supremacy — that still continue today.



“In our contemporary world various types of weapons are deployed in the interest of maximum destruction of persons and the creation of death-worlds, new and unique forms of social existence in which vast populations are subjugated to conditions of life conferring upon them the status of living-dead. It is the subjugation of life to the power of death.”

This definition implies that necropolitics is more than a right to kill, but also the right to expose other people to death. It also includes the right to impose social or civil death, the right to enslave others, and other forms of political violence. Necropolitics is a theory of the walking dead, namely a way of analyzing how contemporary forms of subjugation of life to the power of death forces some bodies to remain in different states of being located between life and death.

This production of “**death-worlds**” is carried on by three main factors: firstly, necropolitics entails a necroeconomy. Modern capitalism would produce nowadays an excess of populations that could not be exploited anymore but require to be managed precisely through their exposure to deadly dangers and risks like the climate crisis. Secondly, necropolitics draws on the confinement of certain populations in particular spaces i.e. campsites.

The camp form (refugees, prisons, banlieues, suburbs, favelas) has become a prevailing way of governing unwanted populations. The latter are enclosed in precarious and militarized spaces so that they can be controlled, harassed and potentially killed. It is a permanent condition of living in pain. The third and key characteristic of necropolitics is to produce death in a large scale.

These 3 factors entail 7 traits of necropower:

1. **State terror:** The State persecutes, imprisons and eliminates certain populations so that political and social contestations can be neutralized. Those repressive tactics are operated not only by totalitarian regimes but also by contemporary liberal and illiberal countries.
2. **The shared use of violence:** In many cases, the State does not have and willingly shares the monopoly of violence with other private actors (i.e. militias, paramilitary), increasing the circulation and use of weapons in society. The latter is therefore divided between those who are protected (because armed) from those who are not.
3. **The link of enmity:** in a society where the possession of weapons define one’s social value, all social bonds are destroyed. The link of enmity normalizes therefore the idea that power can be acquired and exercised only at the price of another’s life.



4. **War:** Coercion itself has become a market commodity. Nowadays, war and terror have become modes of production on their own, and as such need to generate new military markets.

5. **The predation of natural resources:** In order to exploit valuable natural resources, populations are displaced and eliminated (i.e. indigenous people in the Amazon rain forest) though the active and hidden collaboration of the State, public forces, international corporations and criminal organizations.

6. **Different modes of killing:** The exposure to death is multiple: tortures, mutilations, mass killings, high-tech elimination through drone strikes represent various modalities of necropolitical devices.

7. **Different moral justifications:** atrocities are justified for various reasons such as the eradication of corruption, different types of therapeutic liturgy, the desire for sacrifice, and even modern discourses of utilitarianism, materialism, and consumerism.

Along with mass killings and exterminations, necropolitics implies a surveillance on individuals not so much for the purposes of discipline, but to extract from them a maximum of utility. The instillation of those small doses of death in the daily existences of many individuals also comes from unbounded social, economic, and symbolic violence that destroy their bodies and the value of their social existence.

Daily humiliations perpetrated by public forces on certain populations, the strategy of small massacres inflicted one day at a time, and the absence of basic social goods (e.g. sanitation, housing) bring about a kind of existence whose value is the sort of death able to be inflicted upon it.

Under everyday necropolitics, a mass of populations live under extreme precarious conditions and as such, can be exploited and eliminated “naturally”. Racism is the main criteria that allow necropolitics to be performed and expand in society. Along with a hydraulic racism that defines institutional racism (State, law, administration), there is also nanoracism that is deployed in everyday social relations, and is designed to stigmatize, to injure and to humiliate those not considered to be one of us.

Now, how does all of this apply to Palestine?

The real question is how doesn't it? While the use of terms like “institutional racism”, “colonizing genocide” and “militarized spaces” should be enough to see the resemblance between the theory and the Palestinian reality, to make things even clearer I can present at least one example for all 7 traits.



First off, state terror in the occupied territories can be seen in two forms: the first is the daily arrests and assault of hundreds of Palestinians from all ages for no specific reason. At the time I'm speaking for example arrests are multiplied in the Aqsa mosque area and its surroundings to prevent muslim Palestinians from celebrating the holy month of Ramadan. While this type of terror became a norm, another type is more oriented towards activists to prevent them from sharing the Israeli's crimes everywhere. A very famous example of this is in 2021 when the Sheikh Jarrah case was starting to reach millions of people around the world, IDF decided to arrest Muhammad and Muna El-Kurd for "terrorizing and sharing false information" charges. This arrest came as an intimidation to the two young activists to stop them from sharing what's happening in their neighborhood. However, it did not stop them nor did it stop other activists from doing so. Adding to this, Israel have been taking a lot of measures to prevent Palestinian youth from talking about the daily crimes, Israel controls the Palestinian frequencies and refuses to allocate the spectrum needed to spread the fourth generation (4G) frequencies. The West Bank only got 3G access in 2017, while Gaza currently has 2G connectivity. Israel insists that there is no ample spectrum left to meet Palestinian needs, although the Palestinian request is based on the recommendations of the UN study.

Secondly, it has been clear for a while that the Israeli state doesn't prevent its settlers in the West Bank and East Jerusalem from withholding and using arms against Palestinians. Incidents of settler violence across the West Bank happen every day, and have steadily increased over the past few years: many of the 700,000 or so Israelis living in the territory and East Jerusalem are attacking Palestinians by Shootings, knife attacks, burning crops, vandalism and the theft of land and livestock to make life for Palestinians so unbearable they have no choice but to leave. On many occasions, the Israeli army has been documented failing to stem the violence, or even joining in. Just recently, in the Za'atara village about 100 armed Israelis, accompanied by a dozen Israel Defence Forces (IDF) soldiers, had massed on the road outside the entrance, and after the troops tried to intervene several of the settlers began shooting leaving more than 350 Palestinians injured, and dozens of homes and businesses and hundreds of cars set alight.

This violence is only the result of being taught to hate Palestinians since preschool. Israel's official schoolbooks teach a racist discourse, which quite literally wipes Palestine off the map. Maps in the schoolbooks only ever show the Land of Israel from the river to the sea.



Of the rare times that Palestinians are mentioned, it is in an overwhelmingly negative and stereotypical fashion: all the books represent Palestinians in racist icons or demeaning classificatory images such as terrorists, refugees and primitive farmers i.e. the three problems they constitute for Israel. The schoolbooks present Israeli-Jewish culture as superior to the Arab-Palestinian one, Israeli-Jewish concepts of progress as superior to the Palestinian-Arab way of life and Israeli-Jewish behaviour as aligning with universal values. Through this, a link of enmity is created since childhood rooting into the minds of Israeli kids that Arabs are their enemies, and that they could have a good life only at the expense of theirs.

While Israel might not be at a direct war, it certainly does prioritize the military market. At the end of last year, Israel Aerospace Industries has closed two deals of drones with a combined value of approximately \$1 billion. The first deal with a foreign client is estimated at over \$600 million, and the second is with the Ministry of Defense at approximately \$400 million, which will purchase it for use by the IDF. Israel pioneering armed drones use gravity bombs that produce no noise or smoke as they fall, making them hard for enemies to anticipate or evade, and the largest model of the aircraft can carry up to a ton of munitions. They were developed as part of an array of stand-off surveillance and striking option

since it was blindsided by tank incursions during a 1973 war. Not to mention, that Israel is giving great attention and focus to investing in AI. Recently, “Project Nimbus” was announced by the Israeli Finance Ministry in April 2021 for a \$1.2 billion cloud computing system jointly built by Google and Amazon. Many of the capabilities outlined in the technologies offered by Google could easily augment Israel’s ability to survey people and process vast stores of data. The Israeli state has for decades benefited from the country’s thriving research and development sector, to police and control Palestinians. In 2021, we found out about “Blue Wolf”, a secret military program aimed at monitoring Palestinians through a network of facial recognition-enabled smartphones and cameras. As for Google, they briefed the Israeli government on using what’s known as sentiment detection, an increasingly controversial and discredited form of machine learning. Google claims that its systems can discern inner feelings from one’s face and statements, a technique commonly rejected for lack of scientific basis.

Adding to this, the Israeli occupation of course wouldn’t miss the chance to exploit the fertile land of Palestine. In Al-Naqab, Palestinian Bedouin houses are systematically destroyed at a fixed pace to provide increased access to land for Israeli agriculture.



There are over 40 Palestinian Bedouin villages in Al-Naqab that are “unrecognized” by the settler state and as a result of their unincorporated status, are denied access to water, electricity, sewage, education, healthcare and roads. Also, to build the Separation Wall and infrastructure for Israeli-only settlements, bulldozers have plowed down more than 800,000 olive trees. The Wall routinely separates farmers from their olive trees. Farmers must seek permits from Israeli Authorities to work their own land and harvest their olives. 42 percent of applications to access land are denied. Even accepted permits are often delayed until the season is over, or granted for extremely short periods making the harvest – let alone the ongoing cultivation and care – exhausting or impossible. Parallel, today, Israel has around 81,000 acres of olive orchards producing around 16,000 tons of extra-virgin olive oil every year. Most of the oil Israel produces is for domestic use, while about 1,000 tons is exported, mainly to the United States.

Palestinians are also regularly subjected to deadly violence from Israeli settlers, including physical attacks, live ammunition, burning of fields and livestock, theft and vandalism of property. They commit widespread attacks against Palestinians, especially in the occupied territories, often leading to deadly escalations, including regular and disproportionate aerial bombardments of the blockaded Gaza Strip. The Israeli government has also engaged in a regular practice of inhumane acts, as well as extrajudicial executions, using various modalities of necropolitical power like torture, arbitrary detention and collective punishment. All of this is justified by their religious motivations to protect their promised land. And any other speech defying these claims is labeled as anti-semitic and hate speech.

Israel's military regime disrupts all aspects of daily life in the occupied Palestinian territories. It continues to affect: when and how Palestinians can go to work or school, go abroad, visit relatives, earn a living, attend a protest, access their agricultural land or even access to electricity or a supply of drinking water. It means daily humiliation, fear and oppression. People's entire lives are effectively held hostage by Israel.

All of the mentioned above is just a glimpse of the systemic institutional apartheid system deployed in all the Palestinian lands, it creates a state of constant humiliation and unhuman lives for Palestinians that they have to support everyday until they die either “naturally” or not. Palestine isn't just another example of necropolitics, it is the perfect illustration of every little detail of the theory whether the political power to impose death or the small daily doses of social deaths. The Israeli policies are basically a big fat sign saying “Arab's lives and specially Palestinians are not worth living because we said so”. This necropolitic apartheid system exists and it's affecting people's lives daily, so if we can't stop it, might as well get educated about it and expose it. And as I said it before in this same magazine, and as I'll always say: remember that the condemnation of single incidents without realizing it is systemic, institutional and strategically executed ethnic cleansing is killing more people than bullets are.





What you do not know about the Nasser Scholarship for International Leadership

Shaimaa Adel Mostafa Youssef, fourth year, political science

Many young people today do not hear about the Nasser scholarship for international leadership, which is hardly similar to the Nasser Higher Military Scholarship except in the name only, which leads to confusion among them, but when we talk about the Nasser scholarship for international leadership, the slogan 'one for all, all for one' comes to mind "For the Individual" and this slogan carries with it many patriotic meanings that target promising youth. The name of the scholarship was not just a name given to any scholarship, but this name carries for us a kind of national struggle and a symbol of freedom and popular leadership. This name has a history that is renewed with the memory of the beloved of millions. The leader of the Arab world, President Gamal Abdel Nasser, the Nasser Scholarship for International Leadership began in its first edition in 2019 AD in line with Egypt's

presidency of the African Union under the generous patronage of Egyptian Prime Minister Dr. Mostafa Madbouly. All kinds of injustice, except that the July revolution came to raise the slogan of African liberation to be an example to be followed later for the peoples of Asia and Latin America. Hence, the first batch of the grant was received with the participation of one hundred and twenty leaders from 28 different countries of the African continent. Young leaders with diverse and effective executive specializations were targeted within It also aims to transfer the Egyptian developmental experiences in the establishment of institutions, in addition to building the national character to emerge from its womb the Nasser International Independent Youth Scholarship as an effective initiative.

The Egyptian state was not satisfied with the first edition of the initiative but rather expanded it in its second edition in July



of 2021 AD, to be this time under the generous patronage of His Excellency the President of the Arab Republic of Egypt, Mr. President Abdel Fattah El-Sisi, to give another opportunity to qualify the most influential young leaders from the continents of Africa and Asia and Latin America by opening new horizons for fruitful cooperation among young people under the slogan "South-South Cooperation". This time, more than 1,700 young leaders from the three continents whose names have already been mentioned have applied for the scholarship. 150 participants from 53 countries have qualified during global media coverage, and the outputs are as follows:

The establishment of 42 blocks of the Nasser Youth Movement in the three continents, and the Minister of Youth and Sports suggested to His Excellency President Abdel Fattah El-Sisi the establishment of an "International Non-Aligned Youth Unit". The first national Cairo for Libyan youth as one of the proposals of the Libyan delegation, the second batch of the scholarship to the Egyptian Minister of Youth and Sports, Mr. Ashraf Sobhi, and coordination with the Egyptian Ministry of Foreign Affairs to invite graduates of the scholarship to

attend the celebration of the July 23 Revolution Day because of its importance to the Egyptian state and what it represents as a national holiday celebrated by all missions diplomacy abroad.

And to talk about the third batch of the grant, the Egyptian state has implemented a new and innovative system that it has not applied before with other payments, which is to extend the time of the grant program to become a full month to expand cultural tourism programs. The grant was based on several modern educational axes, which are pre-training via the Internet Before the arrival of delegations to the land of Egypt, not to mention the field visits, dialogue sessions, and workshops that express the Egyptian experience and the solidity of its national institution. Finally, the third batch comes in implementation of the recommendations of the second batch represented in raising the slogan of non-aligned youth and activating South-South cooperation, especially considering the international community's urgent need for these values. These are the values that the Bandung Conference has always called for, which was later known as the Ten Principles of Bandung.