

Ramadan  
Kareem



# ELITE



VOLUME 1, ISSUE 62 DECEMBER 2023, RAMADAN 1445 AH



ELITE Magazine is PROUDLY issued from FEPS since October 2018

# Our Happy Ramadan





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Prof.Hanan M. Aly  
**EDITOR IN CHIEF**  
Dr. Ramy Magdy Ahmed

# ELITE



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

FEPS, WHERE ELITES ARE MADE

VOLUME 1, ISSUE 62 DECEMBER 2023, RAMADAN 1445 AH

First designed by Dr, Ramy Magdy Ahmed in October 2018

*Our dear present reader and who will browse our issues when we become a thing of the past, you may be confused reading that our “issue 62” was issued in December 2023, while the Hijri date is Ramadan 1445, which parallels March 2024. What you read is correct, the “Decemeber 2023” issue was published in Ramadan 1445 /March 2024, and the reason for this is that we do not commit to offer issues strictly month after another, and due to our delay in some months. Also, our desire to produce content that expresses us and the passion of our authors liberates us from submitting to the sword of time. Therefore, dear reader, we always advise you to refer to the Hijri month if you are interested in knowing the exact date of the issue. Our sincere regards.*

The Editor in Chief

## Clarification for readers

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## AMBASSADOR DR. KHAIR EL-DIN ABDEL LATIF, FORMER ASSISTANT MINISTER OF FOREIGN AFFAIRS OF EGYPT MEETS ELITE

YOUSSEF MOUSSA-MARIEM EL SAFETY- RANA AHMED

In an enriching interview with a distinguished figure who has contributed significantly to Egyptian diplomacy over the course of nearly four decades, we delve into the life of a man born in Sohag province. Fueled by a passion for knowledge and success, he was among the top students nationwide in the general secondary examination. He graduated from the Faculty of Economics and Political Science at Cairo University and then joined the diplomatic corps, where he earned the top spot in his class at the Institute of Diplomatic Studies despite joining the institute late due to the October War circumstances.

Always in pursuit of excellence, he also obtained a law degree from Cairo University. Throughout his academic and professional life, he has held numerous senior positions and garnered a multitude of awards and honors. In this issue, we speak with Ambassador Dr. Khair El-Din Abdel-Latif, the former Assistant Minister of Foreign Affairs.

Q1: How did your relationship with the faculty start, and why did you choose joining it?

Being among the top ten students nationwide, my family advised me to enroll in the Faculty of Economics and Political Science. Indeed, this faculty holds a special place in my heart and mind, as it has taught me a great deal academically and practically. I gained significant experience through the various activities offered by the faculty throughout the year, making it one of the places dearest to my heart.

Q2: How was your daily life as a student and your relationship with your professors and simulation models?

Daily life as a student was rich and built on relationships of affection and mutual respect. This was facilitated by the small class size; we were about fifty students in the Political Science department, and we were like family to each other, visiting one another, participating in activities and trips. Each student had their own unique qualities, excelling academically and in various activities such as literary and political writing, excursions, scouting, and acting.

I became the president of the Student Union, which provided me with extensive experience and great self-confidence. This role allowed me to interact with the esteemed late Dr. Refaat El-Mahgoub, who was the dean of the faculty, and from whom I learned a great deal, may God have mercy on him. I also learned much from Dr. Mohyi El-Din El-Ghareeb, may God have mercy on him, who was the pioneer of the Student Union. One of the most important lessons I learned from my experience with the Student Union was the ability to prepare agendas, manage meetings, draft with precision, and reconcile conflicting opinions. As for sports activities, I was on the college football team and also won a marathon championship. Sports were an important part of our lives.

Regarding the relationship with our esteemed professors, it was very friendly, based on a paternal spirit, concern for students' interests, and proper guidance. They were truly role models for us with their knowledge, thought, and character. Indeed, a teacher is never forgotten; a professor is always a role model in knowledge, treatment, and guidance. The interactive relationship based on mutual respect between professor and student is the valve for building and preparing generations for a better future for the country within the equation that relies on the university, the professor, and the student.





Q3: In your opinion, how does the Political Science major shape the personality of its graduates?

The specialization in political science contributes to building the capacity for analysis and critical logical thinking, as well as precision in oral and written communication, and the ability to express opinions. The study of political science is based on an interdisciplinary and multidisciplinary approach, enriching the learning experience by drawing from various fields of knowledge such as sociology, psychology, economics, law, and others. One of the first things I learned in college was the interplay and intertwining between domestic and foreign affairs, and the organic reciprocal relationship between them, affirming the adage that foreign policy is but an extension of domestic policy and vice versa. For example, working abroad through diplomatic and consular missions primarily aims to achieve the vital interests of the state, which are based on the interest of survival with its three essential aspects: political interests - preserving the political, economic, and social system; material or natural interests - related to the state's regional identity; and preserving the cultural and moral identity, i.e., the core historical values and cultural heritage. Furthermore, we learned that language is the key to civilization, culture, communication, interaction, and relationship building, and if we do not succeed in using language accurately and correctly, the result will be negative. We also learned the holistic approach in studying any issue, which addresses the different dimensions of the issue: internal, regional, and global, as well as the various levels from a substantive perspective, including political, economic, social, cultural, and others.

Q4: We are undoubtedly in the presence of a distinguished diplomatic figure, whether through your various missions as an ambassador or your tenure in several positions at the Ministry of Foreign Affairs or the Diplomatic Studies Institute. You are aware of our students' interest in joining the diplomatic corps. What are the objective and personal requirements that must be met by a diplomatic attaché?

Diplomacy is the art and practice of building and maintaining relationships, negotiating to protect and enhance a state's national interests, and contributing to shaping the international environment that facilitates the achievement of these interests.

It is important for candidates applying for the diplomatic corps to possess certain skills, including:

- Proficiency in foreign languages in addition to Arabic, in writing, speaking, formulation, eloquence, and rhetoric, considering that language is the foundation of diplomatic work and communication, and also a tool for constructive negotiation.
- Proficiency in using Information and Communication Technology (ICT) tools, which have become the basis of digital diplomacy, consular transactions, information analysis, and the development of critical thinking skills.
- Other skills such as active listening, leadership, social intelligence, teamwork, working under pressure, problem-solving, the ability to reconcile conflicting opinions, and the creation of opportunities and alternatives. It is also important to learn from the experiences of others through comparisons.

Overall, skills can be divided into three areas:

- Relationship-building skills (the ability to lead and work with others professionally, self-confidence, calmness and composure, and cooperation to reach common ground)
- Information-related skills (the ability to employ information for analytical purposes, and awareness of and consideration for the interests of others)
- Execution-related skills (the ability to accurately assess situations, understand the positions of others, and the ability to formulate alternatives with flexibility and innovation)

We must have a mission that we strive to achieve and dream of as a higher goal. I recall here a phrase by the former President of India, Abdul Kalam, who said, "You must have a dream, a goal, and a mission." Dare to dream, set a goal, have a mission.

Q5: Reflecting on our diverse diplomatic missions, India stands out as a jewel in the crown alongside several nations. In my view, this experience has been profoundly influential. How do the opportunities and challenges in developing Egypt's relationship with India are multifaceted?

India is a large and significant country; it ranks tenth in industry and sixth in space, and holds an important strategic position. Despite the immense challenges India faces due to internal religious, ethnic, economic, environmental, and security differences and complexities that reflect on the country's national cohesion, India has achieved great accomplishments that place it among the nations striving for a prominent global status. Information and communication technology, especially in the software field, stands out at the forefront of India's progress leaps. Other industries that have seen clear progress include light engineering, cement, leather, rubber goods, paper, and detergents, with major industries being textiles, pharmaceuticals, vaccines, mining, and heavy electrical industries.

Moreover, India has achieved self-sufficiency in all types of grains. On the Egyptian-Indian relations front, there are numerous areas where joint cooperation between the two countries can be established, including the field of small and medium industries through the Indian Small Industries Development Organization, as well as cooperation in the pharmaceutical and steel industries, automobile manufacturing, agricultural research, and agricultural engineering. Investment through Egypt's free zones is also a potential area for collaboration. Cooperation in education, student and faculty exchanges, joint scientific research, and organizing scientific conferences is also possible. There are good opportunities for cooperation with India internationally, as India is a member of about 63 regional and international organizations and has significant influence in these organizations. The two countries can collaborate in these forums to defend the interests of developing nations.





Q6: Amidst the current international and regional landscape, Egypt, like all nations, faces a world that is dynamic. What are the obstacles and opportunities does Egypt have?

The world is undergoing intense volatility and turmoil, so much so that experts refer to it as VUCA, a term that stands for Volatile, Uncertain, Complex, Ambiguous. Today's world is characterized by fluidity, uncertainty, and obscurity, which means that traditional methods in international relations are no longer effective in addressing challenges. There is a need for new and effective diplomatic skills, as well as prudence and wisdom in decision-making. We thank God that this is available in the case of Egypt, which faces enormous challenges on all fronts. Like many countries, Egypt faces significant challenges exacerbated by the COVID-19 pandemic, the war in Ukraine, and the Gaza crisis. The real support for Egypt in facing these challenges is the will of the people, their social cohesion, sense of belonging, and love for the country—values known about Egyptians since ancient times. In this regard, I call on my student sons and daughters to be a wall of defense against anyone seeking to break national cohesion, especially through social media, which can turn into a tool of destruction instead of being a means of building, development, and enlightenment.

Q7: In addition to your extensive diplomatic experience, you have had a significant academic career that included teaching and scientific research, as well as holding senior positions in academic institutions like October 6 University. After these important experiences in both the public and private higher education sectors, how can they be evaluated in terms of the strengths and weaknesses of each sector, and what is your vision for the state of higher education in Egypt?

It is important to enhance the international presence of universities and openness to the world through student and faculty exchange visits, conducting joint research, and the joint organization of international scientific conferences. It is also important to work according to international comparisons and standards, especially in the field of quality. Equally important is the inclusion of courses on education, critical thinking, media literacy, and environmental literacy in academic programs. These aspects contribute to the formation of an individual's knowledge framework and are at the same time pillars of cultural diplomacy; considering that there are three sources of power: military, economic and financial, and cultural and intellectual, also known as "Soft Power." In this context, it is worth mentioning that the higher education system in Egypt is indeed undergoing development, reflected in the construction of new universities with a new philosophy linked to sustainable development efforts in light of Egypt's Vision 2030, as well as the development of university structures and academic programs.

Q8: You have recently been interested in the relationship between culture and diplomacy, and Egypt has long been a beacon of cultural diplomacy. What is your assessment of that cultural role currently, and what are the promising powers in this regard and their most important tools?

I have a strong passion in two areas: cultural diplomacy in international relations, and sustainability and sustainable development. Climate change is the most serious issue facing humanity, and most issues and problems are a result of it, whether in the field of food, health, migration, conflicts and wars, or the threat to the existence of states. Culture is the driver of international relations, and the driver of the concept of identity and selfhood that causes conflicts and wars (think of Hitler and World War II, and the conflict in Bosnia and Herzegovina and ethnic cleansing). The cultural dimension is indispensable in raising awareness and promoting a culture of peace, which are essential requirements for achieving sustainable development.

Returning to cultural power, it is the power of persuasion and achieving attractiveness to minds, and it is the resources that can be used to influence others voluntarily and without coercion. When American political scientist Joseph Nye spoke about soft power, he mentioned that the basic sources of exercising power are: firstly) the culture of the state, whether the culture of the elite or the culture of the people that contributes to convincing the masses. Secondly) the fundamental values that the state applies domestically and internationally. Thirdly) the foreign policy of the state as seen by others, which must be legitimate and ethical. Soft power has indicators, including the state's ability to provide aid to other countries, the ability to innovate and the abundance of patents, the number of tourist attractions, and the number of diplomatic, consular, and cultural missions abroad, including cultural centers. In connection with this, Egypt has fundamental sources of its soft power such as teachers, radio and television, cinema and drama, arts and literature, Al-Azhar Al-Sharif, and the Church. However, these sources need to be reactivated and revived to be able to play the desired role in a changing world.





Q9: Finally, who is Dr. Khair grateful to?

I feel the utmost gratitude for my mother who nurtured me and my siblings with all care, and kept our modest home open after the passing of my father, may God have mercy on him. She allowed me to enjoy the company of my college friends and colleagues in our home on many beautiful occasions. My gratitude extends to my dear wife, my support in every time and place.

Professionally, I am grateful to Ambassador Osama El-Baz, may God have mercy on him, from whom I learned much about humility and high professionalism. He would introduce me to foreign delegations as his assistant despite my junior diplomatic rank.

Also, Ambassador Dr. Mustafa El-Fiqi, a great support to me both domestically and abroad, with whom I had the honor of beautiful fellowship in more than one position. And Ambassador Mohamed Anis, with whom I worked and learned from his high intellectual craftsmanship and methodology, and enjoyed his company in travel, organizing, and executing training courses. Ambassador Hani Khallaf taught me a lot and provided me with all the help when I applied for the diplomatic corps competition; he is an experienced diplomat and a distinguished writer. I must also mention my classmate and lifelong friend, Ambassador Abdel Fattah Az El-Din, a man of beautiful values and a role model for many.

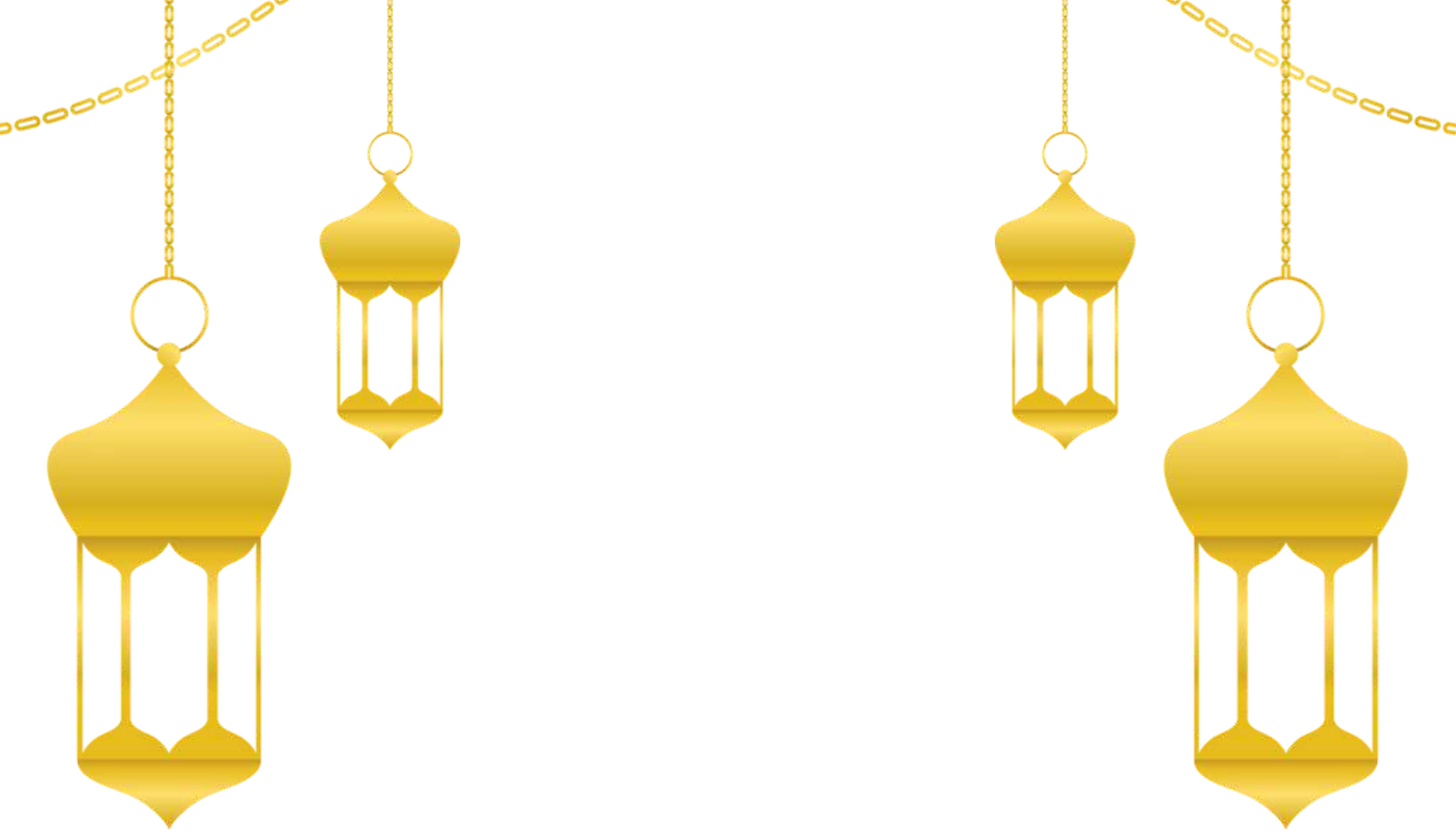


Before the end of the interview, I have a message for my student sons and daughters: let us always remember the vital role of youth in building advanced nations through continuous armament with science and scientific research, and ongoing training and qualification for life, institutionally and personally, to build cognitive and mental skills to keep pace with the tremendous scientific progress in all aspects of life. I call on my student sons and daughters to be a wall of defense against attempts to break national cohesion, and to use social media in positive ways so as not to become a tool of destruction; the safety valve in facing challenges is to arm oneself with science and scientific research and to maintain inclusiveness and national cohesion.

I express my boundless gratitude to the Faculty of Economics and Political Science and my great confidence that it will continue its noble mission in building human capital based on science, research, and innovation to enable society to participate in the production of knowledge, enlightenment, and development. My gratitude continues to the faculty that allows me the opportunity to participate through teaching and discussing scientific theses.

I must also express my appreciation to the esteemed faculty professors for their sincere and customary cooperation. Thanks and appreciation to the truly distinguished editorial board of the journal, in character, knowledge, and work. And finally, a well-deserved thank you to Professor Dr. Hanan Hassan, the acting dean of the Faculty of Economics and Political Science, for her tireless and sincere efforts to continue carrying out the mission of the faculty.





# RAMADAN KAREEM

"Happy fasting to all my muslims friends, hopefully this time, we get something valuable from Allah. The most gracious and most merciful."



## RAMADAN IFTAR OF FEPS 2024

TREAZE HOSSAM, 3RD YEAR, POLITICAL SCIENCE

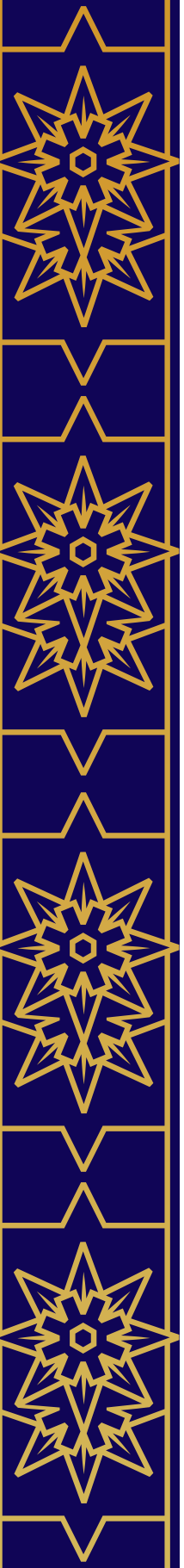
Under the sponsorship of Prof. Dr. Hanan Muhammad Aly, Acting Dean of the Faculty of Economics and Political Science at Cairo University, the faculty organized a collective 'Iftar' for all its crew on Wednesday, March 20, 2024, at El-Saraya Club of Police Officers in El-Gezira. It was a great and a huge event where a unique group of full-time professors, in addition to a group of working in campus professors attended el-Iftar. Besides, the gathering included the youth members of the teaching assistants team, members of the supporting staff and employees of the faculty along with members of the administrative staff and the workers.

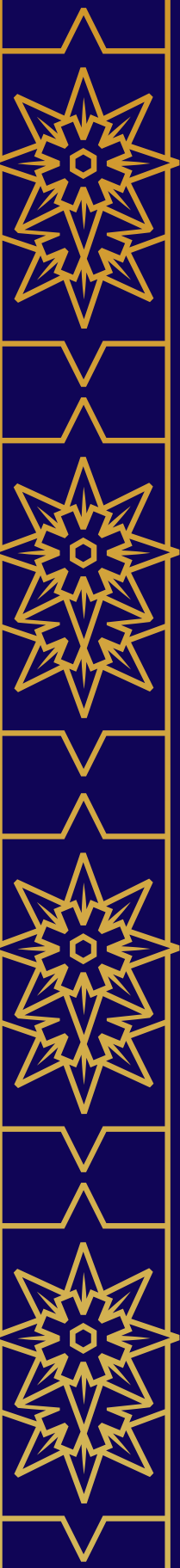
A spirit of joy spread all among the attendees, as everyone highly love and appreciate this holy month, and they felt as if they were one big family gathering at El-Iftar table in a friendly manner and with familiarity. Everyone expressed his ultimate happiness with the organization of this gathering at el-Iftar and stressed on the positive impact of such events on both the personal and the social levels. And to document the day, attendees took a number of individual and group memorial photos emphasizing the role of these events in consolidating human relations in the workplace and making it more successful and productive, hoping for happiness to last and for Ramadan to come every year with all its blessings..

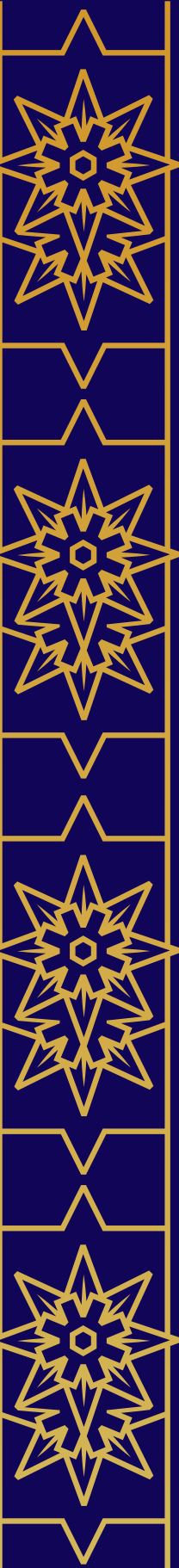
Here are some photos of the day..



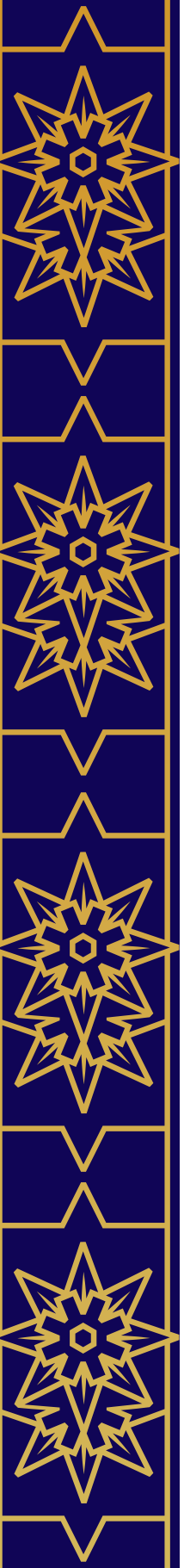


















**CLASS OF 2023, 1998 AND 1973 GRADUATE'S CEREMONY  
MONDAY, MARCH 4, 2024**



**RODAINA NADER\_ 4TH YEAR\_ POLITICAL SCIENCE**

College of Economics and Political Science, Cairo University celebrated the graduation of the 2030 batch, the silver jubilee of the 1998 batch, and the golden jubilee of the 1973 batch. It was on Monday, March 4th, 2024, at the Grand Celebration Hall of Cairo University, under the patronage of Dr. Mohamed Othman El-Khosht (President of Cairo University) and the supervision of Dr. Hanan Mohamed Ali (Acting Dean of the College).

She then expressed appreciation to Professor Dr. Mohamed Othman El-Khosht, President of Cairo University, for his efforts in elevating the university's status and leading it to join the ranks of fourth-generation universities, aiming to raise the university's ranking to surpass many prestigious European and American Universities.

Furthermore, gratitude was extended to Professor Dr. Mohamed Sami Abdel-Sadek, Vice President of the University for Community Service and Environmental Development, for his efforts in connecting the university with the community and striving to enhance it and solve its problems. In addition, appreciation was directed to Professor Dr. Ahmed Ragab, Vice President of the University for Education and Student Affairs, for his efforts in enhancing the educational process.

**The agenda for the day was as follows:**

- Gathering at the college and wearing academic robes from 10:00 AM
- Group photo in front of the college from 11:30 AM to 12:30 PM
- Procession of graduates to the dome from 12:30 PM to 1:30 PM
- Commencement of ceremony inside the hall at 2:00 PM

Dr. Hanan Mohamed Ali opened the ceremony with words of gratitude, beginning with a Quranic verse: "Allah bears witness that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise." [Quran 3:18-20].







Dr. Hanan Mohamed Ali also conveyed thanks to Ambassador Adel El-Maliji, President of the Association of Graduates of the College of Economics and Political Science, for his efforts in strengthening the ties among the graduates.

Thanks were also extended to several other individuals and entities, such as former deans of the college, representatives from Banque Misr, parents, students, and the 1973 and 1998 batches, for uplifting the college's reputation. Farewells were bid to the 1973 and 1998 batches, wishing them a bright future.

Dr. Hanan praised the College of Economics at Cairo University, describing it as the jewel of the university and its distinctive emblem, possessing numerous prestigious titles such as "Egypt's Harvard" and "Noble of the Nobles", due to its illustrious history dating back to 1959, becoming one of the prominent colleges in Egypt, the Middle East, Africa, and Asia.

She highlighted the college's excellence in various achievements, including being the first social sciences college to receive national accreditation in 2011 from the National Authority for Quality Assurance and Accreditation, and the renewal of accreditation in 2017 and 2023. Additionally, the college obtained ISO 9001 and 21001 certificates from 2021 to 2023 and achieved second place in the Government Excellence Award among 454 government colleges in 2021.

Moreover, the college developed several joint programs with international universities such as Sorbonne, Chicago, Hamburg, Cambridge, Sussex, and the University of East London, as well as joint programs with local institutions such as the Administrative Control Authority, Nasser Military Academy, War College, and Misr El Kheir Foundation.

Several research centers and units were established within the college, such as the Center for Economic Studies, Center for Political Studies, and Statistical Surveys Center, along with other units like Information Systems and Digital Transformation Unit, Women's Studies Unit, Employment and Training Unit, Consulting and Student Support Unit, and the Green Office.

In conclusion, gratitude was expressed to all individuals who contributed to organizing this ceremony, with sincere greetings and appreciation.

During the graduation ceremony of the 2023 batch of the College of Economics and Political Science, Cairo University, Dr. Mohamed El-Khosht praised the students' resilience during the COVID-19 pandemic and the university's success in digital transformation and remote learning. He highlighted the college's developments, such as the establishment of an international journal, winning the Government Excellence Award, and ISO certifications. He also praised the university's progress on the international level, its ranking among the top 300 global universities, the establishment of Cairo International University, and the accreditation of four international colleges. The ceremony witnessed the honoring of Dr. Mohamed El-Khosht and several guests and graduates of the college.





## THE ANNUAL INTERNATIONAL CONFERENCE OF THE FACULTY OF ECONOMICS AND POLITICAL SCIENCE

Mariam Ismail - 4th Level Political Science - [mariam.ismail2020@feps.edu.eg](mailto:mariam.ismail2020@feps.edu.eg)

The Faculty of Economics and Political Sciences hosted its esteemed annual international conference titled **“Egypt's Vision 2030 in the mid-term: forward-looking studies and visions”** at the Semiramis Hotel in Cairo, Egypt, on February 20, 2024. The event, which attracted dignitaries, scholars, and experts from various fields, was inaugurated with great honor by Professor Dr. Muhammad Sami Abdel-Sadiq, Vice President of the University for Community Service and Environmental Development Affairs.

The conference commenced with a distinguished gathering including representatives from notable organizations such as USAID, UNICEF, Hanns Seidel Foundation, and the EU. In attendance were college deans, department heads and faculty members from various universities, former ministers, representatives in the House of Representatives, ambassadors, and researchers

The day's sessions delved into critical topics under the theme "Economic and Social Governance: Opportunities and Challenges" and "Population Issues and Sustainable Development." Notable speakers and commentators provided comprehensive insights into these pressing issues, offering valuable perspectives and solutions.

Continuing the discourse on Egypt's Vision 2030, the second day of the conference focused on themes including "Sustainable Development and the Transition to the Fifth Industrial Revolution" and "Egyptian Environmental Policies; Situation Analysis and Action Programme." The sessions featured distinguished speakers addressing pertinent issues such as innovation in public services, climate change governance, and environmental policies. The discussions were enriched by the contributions of esteemed commentators and trackers, facilitating an in-depth exploration of Egypt's developmental goals and environmental challenges.





Under the guidance of Prof. Dr. Abdel Nasser Saad, Head of the Faculty's Statistics Department, one of the day's sessions addressed the management of development crises and sectoral visions. Dr. Majed Othman explored the relationship between statistics and policy, while A.M.D. Sarah Nada discussed the behavior of electricity consumption and pricing in Egypt. Dr. Hossam Al-Ayasi shed light on the governance of information technology and documents in educational institutions. Dr. Ahmed Darwish and Dr. Muhammad Issa provided valuable commentary on these topics

A thought-provoking round table discussion on Egyptian foreign policy circles, moderated by Dr. Muhammad Safi Al-Din Kharboush, offered insights into hopes and challenges in this critical area. Panelists including Ambassador Mohamed Al-Orabi, Ambassador Ahmed Abu Zeid, and Ms. Anne Scow explored the intricacies of Egyptian foreign policy, providing valuable perspectives on its future trajectory.



The conference concluded with a closing session featuring key figures such as Mr. Muhammad Abu Al-Enein, Dr. Hanan Muhammad Ali, Dr. Mamdouh Ismail, and Dr. Dalia Rushdi. This session served as an opportunity to reflect on the discussions and outcomes of the conference, reaffirming the commitment to advancing Egypt's socio-economic development and environmental sustainability.

In summary, the International Conference of the Faculty of Economics and Political Science, provided a platform for robust dialogue, knowledge exchange, and collaborative efforts aimed at addressing pressing issues facing Egypt and shaping its future trajectory. The insights shared and discussions held during the conference will undoubtedly contribute to informed decision-making and policy formulation in various sectors, supporting Egypt's journey towards sustainable development and prosperity.





## CONGRATULATING OUR NEW DIPLOMATS

MARIAM ISMAIL - 4TH LEVEL POLITICAL SCIENCE

The Faculty of Economics and Political Science and its magazine Elite congratulates:

1. Salma Alaa Eldin Azam (class 2019)
2. Lana Amr Mohamed (class 2019)
3. Ahmed Hassan Nagui (class 2020)
4. Samia Gamal Abdo (class 2019)
5. Alaa Ahmed Meky (class 2017)
6. Aya Ossama Kamel (class 2019)
7. Mahmoud Medhat Mokhtar (class 2021)
8. Rahma Khaled Hussein (class 2017)
9. Sherif Yehia ElSayed (class 2018)
10. Zeyad Hamdy El-Tahery (class 2019)

On their successful completion of the competition for jobs as attaches to the diplomatic and consular corps. 10 of the 51 graduates of the Faculty of Economics and Political Science, and this confirms the uniqueness of the faculty in equipping its students with the necessary tools and means for this role. Additionally, it shows the continuous efforts of the faculty to preserve its excellent level and provide its students with nothing the best





## FROM THE FACULTY TO THE MINISTRY OF FOREIGN AFFAIRS: OUR PRESTIGIOUS STUDENTS AT THE GATES OF EGYPTIAN DIPLOMACY.

ASHRAKAT EL-EMAM - THIRD LEVEL - ECONOMICS MAJOR - [ASHRAAKAT.MOHAMMED2021@FEPS.EU.EG](mailto:ASHRAAKAT.MOHAMMED2021@FEPS.EU.EG)

On Tuesday, the twenty-seventh of February in the year 2024, a seminar titled "From College to the Foreign Ministry" was held. It was presented by His Excellency Ambassador Mohamed El Orabi, in the presence of nine graduates from the Faculty of Economics and Political Science who have become the new diplomats at the Ministry of Foreign Affairs. They shared their experiences and journey from being college students to joining the Egyptian Foreign Ministry.

The seminar began with an opening speech by Dr. Hanan Mohamed Ali, the Acting Dean of the Faculty of Economics and Political Science. She expressed her pride that 20% of the total diplomatic attachés, nine out of 51, were graduates of the faculty. She considered this to be a very encouraging percentage, given the intense competition across the Arab Republic of Egypt, expressing hope for an even higher percentage in future generations.



Ambassador El Orabi then addressed the audience, expressing his love for this occasion as it marks the culmination of years of effort since their college days until the moment of acceptance. He emphasized that passing the exams is not an easy task, involving various stages of written and oral questions covering history, international politics, international law, political economy, and languages such as Arabic, the mother tongue, and others like French, German, Italian, and more. He highlighted the diversity of questions, including those related to arts and literature, as Egyptian diplomats need to possess diverse knowledge and eloquence beyond academic expertise.

Ambassador El Orabi clarified that the notion of diplomatic work being flawless is a misconception. Despite the advantages of the profession, it comes with responsibilities, and the nature of the work pressure requires speed and accuracy. However, it offers a different lifestyle and a fresh perspective on life due to constant mobility and exposure to various experiences.





He concluded his speech by encouraging students to take advantage of the opportunities provided by the college and the current era, which offers various sources of knowledge, learning, and collaboration with professors. This creates a greater opportunity for students to compete nationwide for positions within the Egyptian Ministry of Foreign Affairs.

After Ambassador El Orabi's speech, each diplomatic attaché shared their experience of joining the Egyptian Ministry of Foreign Affairs. The participation began with (Salma Adnan), a graduate of the Department of Political Science for the year 2019. (Salma) shared her experience in development work and obtaining a master's degree in foreign affairs from the American University in Cairo. She explained her keen interest in development, especially empowering women and facilitating the transition to the formal market, and stressed that from her experience in different countries, she found that a graduate of the Faculty of Economics and Political Science showed a clear distinction from others. She explained how much she loved the academy and wanted to apply this practically, so the Egyptian Ministry for Foreign Affairs was the ideal place for practical application.



Then (Lana Darragh), a 2019 graduate of the Department of Political Science, participated. (Lana) explained the advantage of students from the Faculty of Economics and Political Science over other applicants because of our prior knowledge of the exam materials. She emphasized the importance of persistence and not despair, because you may pass the exams after several times

and it is not necessary for it to be the first time, and that on the contrary, if your experience of taking the exam is repeated, this is an advantage because you have prior knowledge of the exam format and not others. She explained the importance of knowing languages, especially Arabic, because the evaluation is not only based on the content, but also includes the method of presentation.

Subsequently, (Samia Gamal), a graduate of the Department of Political Science, shared her experience working in various government sectors in international cooperation offices and the various activities in which she worked while she was still in college in order to develop her skills until she was able to pass the tests of the Ministry of Foreign Affairs. Then (Alaa Zein), a graduate of political science, participated in the year 2017, and she is considered the largest enrollee in the current batch. Once (Alaa) graduated, she worked at the Ministry of Youth and Sports, specifically in African affairs programs, and that experience was what prompted her to take the exams in 2018 for the first time, which she did not succeed in, but she tried for the second time and passed. The secret for success was to use the information correctly in the answers. She stressed that the idea that "graduates of the Faculty of Political Science will not find a job after graduation" is false, and that she moved between many ministries and her journey was full of experiences and jobs.





(Aya Osama), a 2019 political science graduate, presented her experience in development work before joining the Foreign Ministry in various ministries, such as the Ministry of Communications, her participation in representing Egypt in international forums and development institutions, and her work in planning and designing various projects in this sector. (Aya) explained that setting goals and working on them begins from joining college until taking exams, and that we research and expand in various fields with continuous research.

(Rahma Khaled), a 2017 graduate of the Department of Economics, who is considered the second oldest person to join the diplomatic corps this year, added. Rahma faced the challenge of being a graduate of the Department of Economics and that she had not studied subjects such as international law and other subjects on which exams are evaluated, but she had studied political economy and her knowledge of the connection between economics and politics and her knowledge of the dimensions of decision-making was what made her join the Ministry of Foreign Affairs. She advised those wishing to apply and experience the opportunities available to them since graduation to enroll, while enjoying every step in the progress journey because it will become special memories. (Ziad Al-Tahri), a graduate of the Department of Political Science for the year 2019, participated and emphasized the point that there are many job opportunities for graduates of the Department of Political Science, and he proved it with his experience as an international cooperation officer at the Ministry of Local Development, and his work at the American University and strategic research centers, which he concluded with his work at the Embassy of India until he joined the Ministry of Foreign Affairs as a diplomatic attaché.

He shared his experience and his dream of joining since he was in school, and his experience in applying more than once until he succeeded, and he stressed that the applicant must be confident and patient. (Ziad) suggested that the faculty holds ongoing seminars to enrich students' knowledge and expose them to more information about the Egyptian Ministry of Foreign Affairs.

(Mahmoud Medhat), a graduate of the Department of Political Science for the year 2021, presented his experience in the college and the importance of the information we receive in the college and that it is what helped him pass the exams. He praised his experience in training at the Diplomatic Institute before joining the Foreign Ministry and how positive the experience was in determining his destination and path despite the diversity of his experience. The process in the banking field. And last but not least, (Ahmed Nagy), a graduate of the Department of Political Science - French Section for the year 2020, concluded the seminar "from the Faculty to the Ministry of Foreign Affairs," where he shared his experience in the niche department of Foreign Debt at the Ministry of Planning and Economic Development, which in turn helped him with information and practical experiences in dealing with various ministries and state sectors. In his progress and success in tests.



"You know that you are ready when you are not ready." This is a saying with which (Ahmed) concluded his speech and explained that our presence in college is not enough to be diplomats. Rather, we must be certain that there is a lot to learn in order to become an Egyptian diplomat, and to complete that journey and arrive. I am certain that it is a difficult journey and no It can be individual, share the road with those you love.





## CAIRO UNIVERSITY, THE LIGHTHOUSE OF FREE THOUGHT AND A SOURCE OF SCIENCE AND CREATIVE THINKING!

HOSNY SHILO- PHD CANDIDATE, PALESTINIAN JOURNALIST, FROM RAMALLAH, THE WEST BANK, OCCUPIED PALESTINE

On the top of all Egyptian universities, and characterized by its continuous development, keeping pace with modern education, and led by its president A. Dr. Mohamed Othman Al-Khasht, overcome a new rank year by year, to announce every year their achievement of a new classification, with a clear vision to maintain its scientific status and its strong and effective personality, it is the dream for students from inside and outside Egypt.

Cairo University is an ancient name that many leaders and pioneers have come out and are still on the same pace, as soon as you enter its squares you feel awe and sophistication at the same time, as its watch gives you a strange feeling between pride and pride, that hour, which was established in 1937, and is the second oldest hour in the world after the Big Ben in the British capital London, and its height is about 42 meters, it includes four hours, and five mechanical bells, every quarter of an hour four minutes, every half hour is 8 minutes and every 45 minutes 12 minutes, but at the top of the clock, the largest bells ring four minutes.

Here at Cairo University, students of various nationalities find themselves between their people, their second country, they find power of Arabism and its good people, who embrace those who brings them with all love and brotherhood, there is no difference between anyone, and no fear of anything, the country of security and safety, which was and will remain the beating heart of all Arab nation.

Why Cairo University?

Because it is a source of science and a long march of giving. That university from which Saddam Hussein, Yasser Arafat, Taha Hussein and Mohamed Hassanein Heikal graduated, which is the second oldest Egyptian university and the third in the Arab world after Al-Azhar University and Al-Qarawiyyin University, it was and still is a lighthouse of free thought and a basis for scientific renaissance and a bridge qualified to cross into scientific and practical life, and a crucible in which the necessary cadres from all disciplines are to participate in the world's scientific progress and technological development.

As a Palestinian expatriate to study at Cairo University in the Faculty of Economics and Political Science for a doctoral degree, and despite the fatigue that the student accompanies in this college, he forgets that in the first lecture by Dr. Ali Al-Din Hilal, or Dr. Dalal Salama, the creative value of Dr. Nourhan Al-Sheikh, as well as the creative thought of Dr. Mohammed Salman Taya and others who are a source of critical and progressive thought, where it opens the appetite for more culture and knowledge, but even distributes the culture of creative thinking, to remain eager for the next lecture, and in an effort to benefit from every minute in it. It is also received by the college administration with welcome and facilitates for things a a sophistication in dealing and a smile that does not leave its employees.





What the university achieved in a short period of time is a source of pride for its president, council, professors and students, and the Arab Republic of Egypt. For the first time in its history, the university was able to penetrate the barrier of the best 50 international universities. For the first time in its history, it jumps during one year 184 centers with the English ranking (QS) for the year 2023/2024, and progressed to 371st in the world with a development rate of 33% from last year, and is among the top 400 universities in the world, and for the first time, and within the best 25% of universities in the world, these achievements were not easy and were not paved with roses, but they were difficult and arduous and in need of great efforts and insightful vision and wise leadership, so that you can reach These results

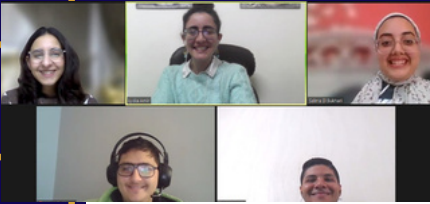
And if we want to be more accurate, Cairo University is on a continuous rise, and it has a specialized educational staff in all fields, and most of all, you feel comfortable and the appropriate climate to study and a good reception, and improve in dealing with the expatriate regardless of his nationality, and we do not forget that Palestine has a special place in the heart and thought of every Egyptian, you are here in your second country.

We wish a new academic year to Cairo University with more achievements and scientific progress, and for Egypt and its people more prosperity and stability. We are these days with the 50th anniversary of the October victory, we say from victory to victory as long as Egypt is fine, the whole Arab world is fine, and Egypt will remain the leader of the Arab nation and its beating heart.





## THREADS OF LIGHT THAT UNITE US: EGYPTIANS FAST TOGETHER



MS. JASMINE HANNA - SALMA EL BUKHARI - LYDIA AMIR - MOSTAFA MAHER - ZEYAD MAHMOUD

On the occasion of the holy month of Ramadan and its coincidence with the beginning of the Great Lent for Christians, a number of editors of Elite Magazine gathered for a rich dialogue in which they shared their thoughts and memories of the Ramadan season, and the family traditions and societal customs dear to their hearts in this holy month. They also shared their thoughts and customs during the season of Lent on the other hand, and the similarities and differences they found in these powerful feelings and beautiful memories.

The group began to share the dearest memories associated with these two seasons: the first memory was buying nuts and ingredients and preparing “Khushaf” - a popular drink that contains nuts and dried fruits- in a beautiful family atmosphere, where each had a different task and assembled it at the end. This was followed by memories of “Qatayef” and traditional Ramadan foods and drinks, the value of which they felt, especially during the period of Ramadan 2020, when communities were separated from each other due to the pandemic, and at the same time families gathered regardless of their circumstances, to share the traditional foods that are usually eaten in Ramadan. One of the students remembered the sight of his native city, Al Mansoura, in the time immediately

preceding the Maghrib call to prayer, with families preparing Iftar and preparing tables with the sound of the Holy Qur’an broadcasting from the radio. Everyone returned to childhood memories and waiting for the breakfast cannon and children’s series and programmes.

In fact, the group found many common customs and memories among Egyptian homes during the period of Ramadan and fasting, such as “Riffa” which is the act of removing fat breaking food before the Great Lent, and the custom of many homes to eat fish on the last day of Ramadan and herring on the first day of Eid, and staying up late on the night of both feasts. Until dawn with the family, the young and the old share laughter in unparalleled family warmth. These customs and memories have become linked to Ramadan in families and communities, and certain foods, colorful decorations, and traditional folk songs are what remind everyone of the “Ramadan atmosphere”.





Ramadan in Egypt became distinguished by certain customs and manifestations, some of which were religious, such as Tarawih prayers, and some of which were linked to community solidarity, such as gathering around “Mawa'id Al Rahman”, or distributing food to those who need it. The group remembered the “Ramadan boxes” that some French department students collect and distribute to workers at the Faculty and neighboring ones as well after purchasing their components with donations from their colleagues. On the other hand, they mentioned a custom that exists in many churches during the period of Great Lent and the weeks preceding the glorious Easter, which is to hold “bagging” days, or to prepare cartons and bags of in-kind aid and children’s toys to distribute them to the areas most in need. Everyone gathers in Church, the young and the old to assemble the bags and start distributing them. All Egyptians agree on the importance of charity, distribution and care for the needy in these religiously important times.

One of the students mentioned the special memory of the first Ramadan in which he fasted. The students discussed the progression by which the children begin fasting. The children begin Lent by fasting during Holy Week or fasting on Wednesday and Friday, and Muslims begin fasting during Ramadan until noon, then they extend until afternoon and finally until sunset.

Then the conversation turned to family traditions that add a kind of distinction to each family individually, as it is a custom that is passed down by one family from generation to generation. One of the students’ answers to that question was that his family is accustomed to always traveling at sunset time, and he is originally from a remote governorate. From the noise of the capital, while heading to it at sunset, he contemplates the humanitarian meanings that are evident among the people at that time, as the residents of the areas on the road, regardless of their sects, rush to distribute dates and the highest quality juices to those traveling in cars who were not lucky enough to break their fast with their families, so those become their kind companions on their journey. The matter does not only stop there, as the road is hardly devoid “Mawa'id Al Rahman”, which are filled with fasting people from different classes who gather together in a scene that embodies social solidarity in its finest form. Then one of the students discussed a tradition that is not only related to her family individually, but rather something related to the area in which she lives, and it is a tradition that is not devoid of any “Mahrousa” area, which is related to Ramadan decorations and the joy and happiness they spread. As soon as she sees them, she feels as if the worries of the world have changed into a feeling of euphoria and happiness that is incomparable. The beautiful thing about this is that in most areas, these decorations are placed by children in the street or area, who rush to collect the money necessary to place them and cooperate together to hang them in the best possible way. Also, many consider part of their daily tradition in Ramadan what is called “Al-Mesaharati”, as he is considered part of the Ramadan heritage in Egypt, and they pointed out that it is not just a matter of waking them up at the time of Suhoor, but rather that Al-Mesaharati calls them by name daily, leaving an indelible impression on them that remained since their childhood.





Then the group moved on to talk about the songs and tunes specific to Ramadan, which have been stuck in people's minds since childhood and are always linked to a memory that is dear to the heart and never forgotten. One of the students expressed her strong attachment to the song "Wahwi Ya Wahwi," which is a song from Egyptian folklore that was transmitted through generations and became part of the fabric of the Egyptian people during Ramadan. As for Ramadan advertisements, most of the students pointed out their strong attachment to those advertisements and how everyone turns into artistic critics who rush to evaluate them, which made the various companies compete with each other to produce them in the best possible way that would attract everyone's attention and become part of their Ramadan heritage. The students mentioned a few of the advertisements that stuck in their minds. As soon as they remember them, they feel happy and it takes them back to times and memories that are firmly entrenched in their minds, such as: the advertisement for one of the mobile companies known as "Ashan Lazem Nekoun Ma' Ba'd" which prompted many companies to follow the same approach in terms of "social character" due to the overwhelming success he achieved at that time. One of the students also referred to the artist "Sherihan's" advertisement, which came at the time of the outbreak of the Corona pandemic. The student indicated that this advertisement was a fundamental incentive for her to study her lessons, as the advertisement coincided with her studying in her final year of high school. This advertisement was also an important factor for communication across different generations, as the artist "Sherihan" was also known for performing "Fawazeer Ramadan" in the past, which helped to address all different age groups at the same time.

Then came the question that really calls for attention, which is regarding the coincidence of Ramadan among Muslims with the Great Lent among Copts, and the extent to which this reflects on the Egyptian people as one cohesive fabric united by affection, love, and brotherhood, regardless of differences in belief. One of the students' answers was that the beautiful thing about it for her is that all segments of the people practice one of their religious rituals that is important to them at the same time, which is a rare occurrence. This is what prompted us to address the question regarding the intellectual aspect of fasting, whether among Muslims or their Coptic peers, and what it means on the spiritual and social level. We found that fasting is not only related to abstaining from eating a certain food or drink, as its impact extends to the social aspect, which is reflected in human behavior in various aspects of their lives in terms of feeling gratitude and gratitude to God for His blessings. These are the blessings that we are almost familiar with, but in reality, looking around us at what is happening in the occupied Holy Lands and the extent of the suffering of the Palestinian people to obtain the basics of life to survive, all of this prompts us to thank God for the abundant blessings which we may neglect. We also confirmed that fasting instills in ourselves a kind of refinement and discipline, which is represented by abstaining from food and drink for periods of time, and this reflects on all aspects of our lives in terms of organizing time and work and its noticeable positive impact on academic performance compared to different times of the year, as well as disciplining oneself to have good morals and the values of giving without compensation, and getting rid of the ego in terms of feeling for others and their suffering.



## RAMADAN: THE MONTH OF MINIMALISM

ABUBAKR MAMOON - SECOND YEAR - POLITICAL SCIENCES - ENGLISH SECTION

The blessed month of Ramadan comes to us, bringing with it a profound change in the soul of each of us. While it is primarily a religious season characterized by specific acts of worship that are not found in any other month, it also compels man to change his entire lifestyle to conform to the atmosphere and rituals of this blessed month. It takes us on a journey to test our habits, abilities, and thoughts about ourselves, and places them all in a different context to reveal aspects of the human personality that have long been hidden under the weight of materiality and the veil of habit.

The main practice associated with Ramadan, namely fasting, is primarily a minimalist practice. It lightens food and drink, as the fasting person voluntarily refrains from food and drink for the entire day. Those who are concerned with the purification of the soul, from religious scholars to philosophers and even naturalists, have agreed on the great impact of reducing food on the softness of the heart, the lightness of the soul, and its transparency and liberation from the weight of materiality and its aspiration to the highest place. It suffices for us Muslims the saying of the Prophet PBUH: "The son of Adam has not filled a vessel worse than his stomach."

Then, after the breaking of the fast, comes the Tarawih prayer, which takes up a large part of the night, so as not to leave room for the desires of laziness in the soul to settle into its usual ways. Rather, the worshiper stands up and revives his night until the Suhur meal comes, when he sustains himself with "a few morsels that strengthen his back."

This deliberate closure of the sources of intestinal nutrition, along with the reduction of rest hours, will lead the person to another minimalism in physical energy. Here, you will see those who were suffering - to some extent - from ADHD; they can barely focus on one thing - at least until their bodies adapt to the new situation. And because man is an economic being by nature, he seeks to exert the least effort to achieve the greatest benefits, so fatigue will lead him to spend his time on business tasks and lighten up on their trivia. This in itself is a noble goal that has a profound effect on the education of the soul.

We continue through the nights of the month until we reach the last ten days. There, the Prophet PBUH taught us a new form of minimalism, which is minimalism from human interactions. This is represented in the act of I'tikaf, in which the fasting person secludes himself from his family and stays in the mosque day and night, fulfilling the pillars of behavior that are guided by the doctors of the hearts: Lack of food, lack of sleep, lack of speech, and isolation from people.



This minimalism from material things empties the receiving place, which is the human heart, to receive another concern from the outpourings of divine giving. It receives supplies of ambition and light, spaciousness and happiness, which cannot be reached by material means in any way. And whoever tastes knows!

The wise Lawgiver has prescribed for us these ranks of minimalism in order to show the human caliph the preciousness of his metal, which, when its echoes are polished, fills the world with brilliance and shine. It makes room for him to hear the echo of the call of truth in himself, to see the manifestations of the divine secret in his behavior. After Ramadan, we will see that our habits and thoughts may change, and our abilities may double.

However, people's gain from Ramadan will inevitably vary depending on their readiness to carry themselves to change in line with its pattern, which is difficult at first, but soon its hardship turns into sweetness and pleasure, like any pleasure that follows fatigue!

In our contemporary world, we find a formidable obstacle that cuts off the path of its follower, which is the consumerist lifestyle that leads many to deviate from the high purpose of the rituals of the month to forms of luxury that exceed the usual throughout the year. So, we burden ourselves and the days of the month instead of being busy weighing our scales and lightening our souls, which misses out on a unique journey through the realms of the soul, which does not end except in the presence of the Holy!

Ramadan passes us by like a mirror that reflects the image of the human being who longs for the first homeland, free from the attachments of the mortal body, lightened from the pleasures of the commanding self. The human being in his highest state.

Then it leaves us with a pressing question in the mind of each of us: What changes after Ramadan? What has changed during Ramadan? Man is man, and God is God. Although the month is full of divine breezes, these breezes do not stop throughout the year. It depends on the receiving where, not on the time itself. So why isn't the whole year Ramadan?



## THE HEART AND RAMADAN

BY DR. /MOHAMMED BAGHDADI  
RESEARCHER IN PUBLIC ADMINISTRATION

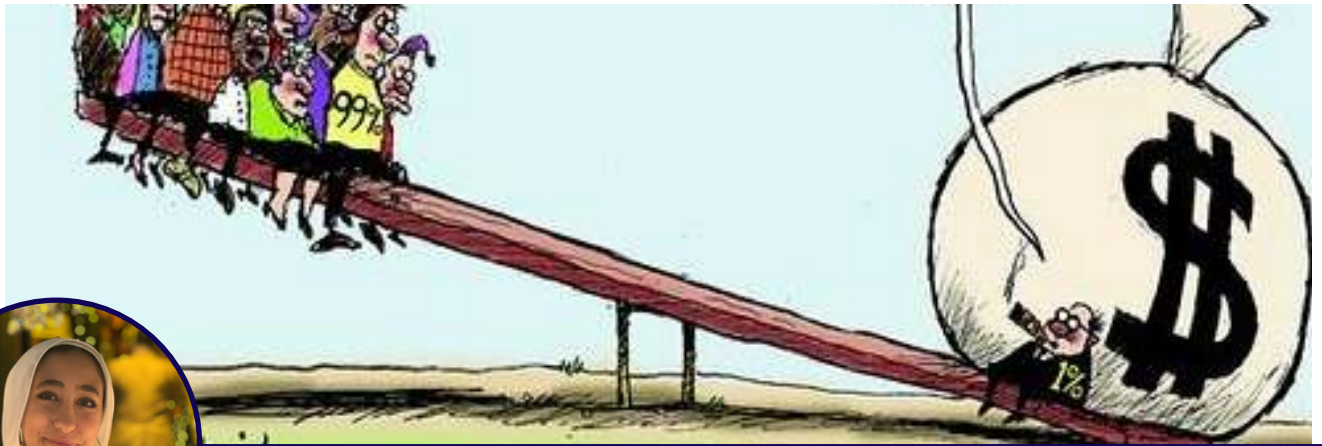
Translated by: Mariam Mohamed Abdel Rahman - Third year- Economics -  
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What a great blessed month and what noble results it has on the self, soul, and body. How wonderful are its prayers and fasting, and its days that restructure the self and the heart. This heart that wants to purify itself, wants to cleanse itself, wants to distance itself from materialism to feel spirituality, wants to cry tears of joy instead of tears from daily events that do not satisfy or nourish, this heart wants to live as planned by the Creator God, and this heart wants to speak about what is inside it because inside it are unheard great words. This heart has mountainous feelings that encompass the entire universe, and this heart wants to converse with God for hours, months, years, even centuries to remove the plateaus of worries, the mountains of pains, the weeping of sorrows, and the dark nights that made it cry thousands of times. This heart wants to see the Prophet even once so it can yearn for him, quench its thirst by looking at him, and this heart wants to prostrate in a prolonged prostration until it loses consciousness completely to embrace the sky with its stars, layers, and galaxies until it reaches the Lote Tree of the utmost boundary and sees the light of God. This heart wants to race against time until it stands before God free from any grudges and animosities. Imagine yourself now, and in front of you is the Messenger of God, what will your heart do? Will it embrace the Prophet? I believe you will embrace your Prophet and drown in your tears as if they were the Pacific Ocean. What if you had the opportunity to speak honestly with yourself and keep talking until you pour

out your worries and push aside the curtain of your sorrows in moments of sincerity and move away miles from your sorrows. The heart has contents and many keys, and the noble month always comes to address the heart, refine the heart, show compassion to the heart, have mercy on the heart, connect with the heart, open the heart, speak to the heart, listen to the heart, remove the heart's veil, bring gentle air to the heart, comfort the heart, and tame the heart. It is a process similar to an open heart surgery performed by the blessed month in our hearts throughout thirty nights amidst the amazement of the body and the conversation of the soul.

The heart, from time to time and from one stage to another, needs someone to listen to it and speak in its presence. We are all mistaken, full of sins, and all perishing, seeking a way out to get closer to God, to restructure these frail, dead, killed, miserable, poor, and scattered bodies on the ground.

Let your heart speak in Ramadan, let your tears flow in the blessed month, let your feelings see the noble Prophet, and let all your words be in your prostration, for the heavens listen carefully, hear you, and indeed love you. I swear to you that they love you, but they require that your heart speaks to them first without barriers, bridges, walls, or intermediaries because your Lord is very close, closer to you than your jugular vein.



**“THE CURSE OF SARCASM”: EGYPTIAN SENSE OF HUMOUR AND ITS RELATION TO RISING INCOME INEQUALITY**

**HANA S.ELBADRY - SECOND YEAR - ECONOMICS**

**“Do you belong to Egypt or to Masr?”**

The "Egypt" vs “Masr” trend had dug itself into social media discourse and everyday conversation a while back. Now, almost every exchange between Egyptian youth (and adults) has to be twisted to set the scene for a faceoff between the rich and seemingly luxuriant people of Egypt with those of the lower classed “Masr” (I’ll tell you a secret - “Masr” has never won this showdown no matter the scenario put forward.) This infamous punchline has been used countless of times to belittle the people of Misr in contrast to the people of Egypt - even by the people of Misr themselves: Self-deprecation is a gun Egyptians decide to shoot themselves with before someone else does (before the life of poverty kills them first).

There is a devastating truth behind this: 10% of Egyptians receive 50 % of Egypt’s national income. The second half is divided between the other 90%. Even more gut-wrenching: half of all Egyptian wealth is possessed by the richest 1% of the population. “Egypt”, it turns out, is only a small island next to the vast lands of “Masr”.

**Humour vs Action.**

Why had this not sparked outrage? Why did we not take to media outlets, to the streets - anywhere to initiate an open dialogue about income redistribution and economic needs. Why, instead of this trend pushing the gross vast inequality back to surface, did it only tear open the never-healing wound again?

Humour has been ingrained in Egyptian thinking, playing a major role in social interaction and the perception of current events in society. Afterall, hadn’t they called us “ibn nukta” or the son of jokes? We are a happy bunch despite the economic tumult, aren’t we? It’s an addiction.

This, it turns out, does much more harm than good. The only thing these shots of dopamine achieve is dulling our senses to the very real problems until we become immune to them. As Egyptians, we tend to simplify and diminish what we believe is too hard to solve (a toxic coping mechanism, is it not?)

Now when we are faced with a problem, it seems the first thing to do is to think of the punchline that goes with it.







As an Egyptian living away from home who spent the entirety of her childhood in an international setting, I have always been proud to call myself Egyptian. There was this sense of entitlement - I milked every last drop of my “grand” heritage - after all I was the daughter of the “Mother of the Civilisations”. What was there to not be proud of? What was there to dislike even? I - and if I dare say so, most Egyptians - live our entire lives off an image of Egypt created a thousand years ago: this grand civilisation that brought about thousands of strong-willed soldiers with a lack of filter and a universal self-deprecating sense of humour.

As an Egyptian living away from home, family nights consisted of gathering around the TV watching comedy movies, Asal Eswed (Bittersweet) was a staple back then. I can almost hear the words of Uncle Helal when he said, “we have the concept of Alhamdulillah (thank God)”.

It was nauseatingly sweet back then, the feelings of entitlement and pride bubbling to the surface covering me with a thick, warm blanket of molasses.

I was soon drowned by the bitter honey.

After all, falling neck-deep into daily life here is enough to force even the strongest willed to think of migrating.

I began to doubt that there was truly nothing that could fault Om el Donia - began to doubt that the notion of Alhamdulillah cuts it.



Till when will we romanticise poverty in our media; projecting men living the “simple” life as void of stress, pure and moral?). What we have here in Egypt, is an acute example of conservative nationalism: there is an unremitting urge for the ordinary citizen to sacrifice his financial wellbeing for the benefit of the country. (Sacrifice, Sacrifice, Sacrifice, till when?) This, coupled with the crisis-based discourse washing over the country (after all, how many times had the small flame of a conversation been swiftly thwarted with “this is a global crisis. Everyone else is suffering too.”?), means that the gap between the very wealthy and the poor is ever increasing - and no one is ready to say something about it.

#### What do we do?

Only a thread separates the notions of ingratitude and discontentment and the act of actively searching for salvation at the end of the tunnel instead of consuming the reassuring apologist explanation that other countries are suffering too (so why don't you thank God?) an echo of the vacant nationalism that feeds many Egyptians' sense of entitlement.

No longer did I feel giddy, proud, watching Saeed and his family find happiness and contentment as a family regardless of the cruel struggles they faced daily.

Why were they not angry - livid - at the poor treatment they received by public officials?

Because the first step to salvation - always - would be to tear down the curtain of immoderate laughter and excessive political contentment in favour of staring the problem in the eye, I hope to see us rise as a community to, at the very least, ask the right questions.





## SOUTH AMERICA AND PALESTINE : A RELATIONSHIP OF UNCONDITIONAL SUPPORT

HESHAM MOHAMED -POLITICAL SCIENCE-SECOND YEAR -HISHAM.MOHAMED2022@FEPS.EDU.EG

Brazilian President Lula da Silva described what is happening in Gaza as unprecedented in history, then backed down and likened it to Hitler's crimes against the Jews. He also added that these events are not considered a war, but rather a process of genocide, noting that most of the Palestinian deaths are women and children who were killed by a newly armed regular army. This position is not the first of its kind on the continent, as Bolivia and Venezuela have supported South Africa's case in the International Court of Justice, in which Israel is accused of committing genocide against the people of Gaza. Chile, Colombia, and recently Brazil also withdrew their ambassadors from Tel Aviv, while Bolivia completely severed its diplomatic relations with Israel.

Which raises the question, "Why does South America support Palestine more than others?"

This support may be returned for several reasons:

One of the most important of these reasons is the spread of the leftist movement on the continent .

many of the continent's rulers consider themselves leftists. The most famous of them is "Lula da Silva," the president of Brazil, who was known for his anti-Western positions and the dominance of the dollar, in addition to his contribution to the establishment of the "BRICS" bloc, which aims to confront the dominance of global financial companies controlled by Western countries. This general climate in Yemen has contributed to the development of many countries to sympathize with the special Palestinian cases, taking into account the values represented by socialist ideology that are hostile to arrogance and the right of peoples to live in peace on their lands. American people often portray the Arab-Israeli political conflict as a conflict between the colonies and the owner of the land.





It is not surprising that the only country that explicitly supports Israel is Argentina, which elected a new president, Javier Maielli, who is an extreme right-wing extremist. The new president declared his sympathy with Israel, and he hastened to visit it on February 6, his first foreign visit. In addition, he pledged to move the Argentine embassy to Jerusalem and to make every effort to declare Hamas a terrorist organization in Argentina.

Also, the former President of Brazil, Jair Bolsonaro, who is of course a right-winger, had very good relations with the United States, and he and his wife boasted of their love for Israel, as his wife appeared wearing a jacket in Israel's colors, wishing her and her country God's blessings.



In addition, the peoples of the continent have not only suffered for a long time from colonialism, but also from dictatorships supported by the United States. Perhaps the most famous manifestation of this phenomenon is the bloody rise of the famous Chilean dictator "Bonochet" at the expense of the then leftist president, Salvador Allende. During Bonochet's rule, conditions deteriorated severely. Despite this, he

received political support from the United States, in addition to economic support from leading economists, experts, and major companies. Since they considered Chile a center to test their new economic theories, it only led to record inflation and unemployment numbers. This history makes the people of the continent want to instinctively violate American policies, and this is evident in the great support that the continent provides to Palestine despite American pressure.



Finally, there are the Arab and Palestinian origins of many of the continent's residents, as Brazil alone contains 16 million citizens of Arab origin, while Chile has the largest concentration of Palestinians outside the Middle East. This population constitutes a special political force compared to the Jewish presence on the continent, which does not exceed 500,000 Jews, unlike what happens in North America, which contains huge numbers of Jews and Zionist pressure groups that pay hundreds of millions of dollars to influence American decision-makers. To make decisions in favor of Israel.



## CHILDREN OF PALESTINE AND THE HIDDEN CONSEQUENCES OF WAR

SARA BASHEER, ECONOMICS, 2ND LEVEL

Under war circumstances, children who survived war in Palestine are threatened by profound psychological effects beside the physical injuries and disabilities. During war, children eyewitness their parents, who provide them with the sense of security, family members and friends getting either brutally killed or held as hostages. It was found that 55% of Palestinian children reported having at least one friend or family member die due to political or military violence. Experiencing loss at that age with no emotional support or even the space and time to process their own emotions due to the successive attacks induce emotional distress. The traumatic events they get exposed to include airstrikes, bombings, terror attacks, military operations and being stuck under the rubble for hours or even days without understanding or realizing where they are. Moreover, they even have amputations and operations without anesthesia.

Also, being dehumanized through blockade and restrictions that lead to having limited access to basic human needs starting from food to healthcare services, consequently they go through daily struggles for basic needs. All of those tragedies that they go through make them end up suffering from many mental disorders including anxiety disorder and depression. One of the most common and threatening disorder children in Palestine suffer from is Post Traumatic Stress Disorder (PTSD). What worsens the situation is that those children and young people do not have the privilege to have the appropriate healing process from what they went through even after the war ends.

A team reported in a 2013 study, the Palestinian children had the highest levels of PTSD symptoms. The consequences of children growing with PTSD are drastic, it leads to hyperarousal even in less dangerous and stressful situations. A lot of conducted research have shown the linkage between PTSD and committing criminal behaviors. According to a conducted study on the relationship between PTSD and criminal propensity, victims of PTSD develop a fight-or-flight response due to being in a constant state of fear which leads them to show more tendency to taking revenge and committing actual crimes. At the end, it is always children who pay the cost of wars, our silence, our reluctance to set an end to violence. Eventually, resorting to achieving peace is the only possible way to assure the safety and well-being of the upcoming generations, so that they do not be





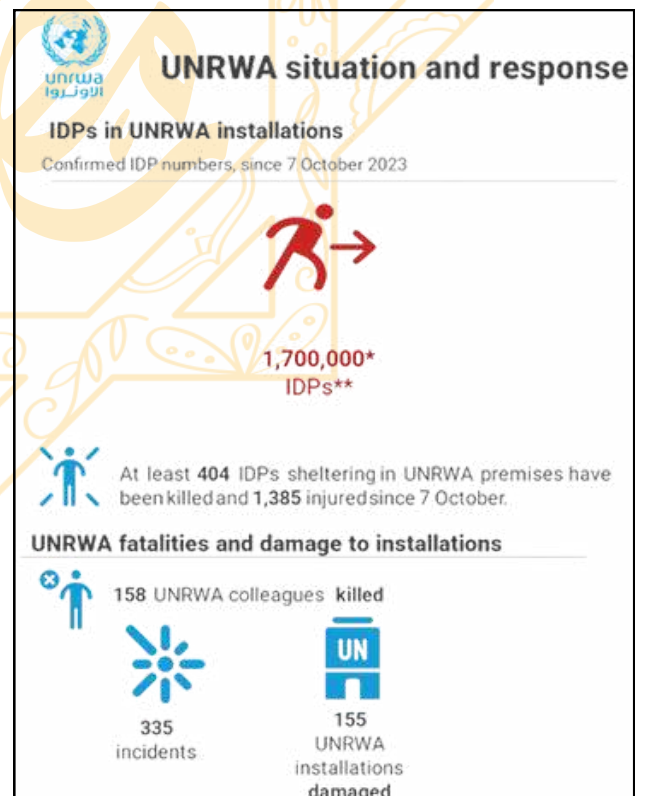
## DEINTERNATIONALIZING AND DEINSTITUTIONALIZING THE PALESTINIAN CAUSE

ABDELRAHMAN SAKR - SECOND LEVEL - ECONOMICS

According to UNRWA'S 85TH situation report on Gaza and the West Bank, only 7 of the agency's 23 health care centers are operating, serving Gaza's population of 2 million. The report quoted a UNICEF statement: "People are hungry, exhausted and traumatized. Many are clinging to life." Approximately 1.9 million internally displaced persons (IDPs) are either living in 154 UNRWA shelters or in close proximity to these shelters. And without least consideration of international humanitarian law, Israel has caused damage to 155 UNRWA installations and killed 404 IDPs seeking shelter in it and 158 of its staff. Instead of putting more pressure on Israel to allow more aid into the strip and to stop targeting UNRWA's buildings and staff, UNRWA's western donors- most importantly its top two donors, US and Germany- has decided to cut funding due to Israel's allegations that 12 of the organization's employees, 2 of which have already been killed, has participated in the events of the 7th of October with Hamas.

The organization has become more and more crucial since the 2000s because of its central role in providing food, healthcare, and education for Palestinian refugees in Gaza. According to Daniel Forti, a senior Analyst in UN advocacy and research at International Crisis Group, UNRWA can be considered as

"an unofficial substitute for the state". This is mainly due to the redirection of aid that happened in 2007, when Hamas overthrew the Palestinian Authority and took control of the strip. Western donors did not want to support the new ruler, and thus redirected humanitarian and institutional aid that was being given to the PA in Gaza to UNRWA. Put more simply, Hamas is just a political and military authority in Gaza while UNRWA acts as the main provider of civil services. So having ties between the main provider of civil services in Gaza and Hamas is normal.





As this article was being written, the agency has not run out of funds yet, as the UNRWA Commissioner-General Philippe Lazzarini claimed would happen by Mars. However, the implications would be catastrophic and would hurt the Palestinian cause the most on the long run. Of course, the direct impact on the humanitarian situation in Gaza would be severe and would worsen the circumstances furthermore, but there is a bigger picture as UNRWA represents the hope of the right of return for 1948's refugees and their descendants, which is the core of Israel case against the organization. Ironically, Israel argues that Palestinians have to accept the reality and that the descendants have no right in the land while Israel itself is based on a millennia-old ties to the land.

But cutting aid would not only reduce the Palestinian refugee question as an international refugee, it would also deinternationalize and deinstitutionalize the Palestinian cause. Aid from the US and other western allies was not out of good will or pure intentions. It was provided out of interest in preserving the status quo and as a function in working towards a two-state solution. Cutting aid represents a change in the west's policy toward the cause. Rather than preserving the status quo or supporting the two-state solution, the new plan is to eliminate the cause.

This was first most evident when Trump, a strong advocate of "The Deal of The Century", decided to cut funding UNRWA in 2018; his decision was only reversed when Biden had come to office. This time they are hiding behind the 7th of October as an excuse to implement their plans. Though they have failed to eliminate the cause immediately by force migrating Palestinians to Sinai, they can still kill the cause slowly on the long-run, and cutting aid for the only organization representing their historical rights is one measure to do so.

This approach goes even further back to the post-Oslo period. Before Oslo UNRWA had an average increase in income of \$12.3 million.

After Oslo, with the increasing significance of the Palestinian refugee question and the threat it poses to Israel's imperial ambitions, the organization's budget increased with only \$1.7 million throughout the 1990s.

Arab governments should take up their role as the main sponsor of the cause and increase their aid for UNRWA, let alone to stand up against Israel. Without consistency of aid, which will only happen if the gulf states take the western donors' place, the conditions of our brothers and sisters in Gaza would deteriorate furthermore, and the promise of a Palestinian state and the return of Palestinians to their land would be farther to reach. So far, they have been dealing with the cause as if it is not their responsibility, considering it a western responsibility, and missing the point that after Palestine, they will be next. The 7th of October could have been a reviver of the cause and could have put us back on the track of the two-state solution, but the chance has been missed. Instead, the last months have proved to Israel that whatever it does, the Arabs will never take action, nor will the international community. There are no red lines. In fact, there are no lines at all.





## “DEATH TO ARABS: HISTORY OF THE BIG LIE”

**FARIDA MOHAMED - SECOND LEVEL- POLITICAL SCIENCES**

As the world faces a massive genocide in Gaza, we never really questioned how the Israeli citizens react to genocide by sharing their “victory”, the dehumanizing posts on social media, and statements like “We want to kill Arabs”.

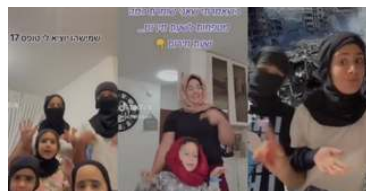
The answer is they’ve been conditioned to. It starts in their education system. According to the research of the Israeli professor Nurit Peled-Elhanan, Palestinians or “Arabs” are shown, in the Israeli textbooks, as caricatures of primitive farmers, hordes of refugees or masked as terrorists, Palestinians are represented as the “problem” and the “threat”.

In another perspective, the Israeli map found in their textbooks doesn’t even include the occupied West Bank, the Gaza Strip, and the East Jerusalem and that’s how you end up with normalizing illegal settlers colonizing Palestinian lands claiming it’s their God-given right. In addition to that, Israeli students are taught about the Holocaust starting from nursery school by showing horrifying images of their ancestors, to put them in the shoes of the victims and relate to the experience. The identification of the students with these victims is not a coincidence, it’s an intentional policy by the Israeli ministry of education and it’s how you end up with a society where according to an Israeli professor “Every Jewish Israeli citizen is a Holocaust survivor or a potential victim of future Holocaust-like events”.

The goal is the traumatization, the stimulation of revenge and not letting the fire of vengeance die out, but this vengeance is no directed towards the German persecutors of the past but towards Palestinian colonized subjects who are Nazified.

The main political agenda of Israel directed to the western imagination and even to the Israeli citizens, is national policy dictated in schools, while ensuring that nothing messes with the made-up narrative that Israeli trying to tell about itself.

The fact that Palestinians had nothing to do with the Holocaust and that they are the ones currently being exterminated seems to be irrelevant. With this weaponization of the Holocaust, Zionism isn't seen for the colonial racist ideology that it is, but as the savior of the Jewish people to justify the violence of the Zionist state that must exist and do whatever is necessary to defend itself so that another Holocaust would never happen again, and to exist safely, seeing Palestinians as people who want to live in peace and be free, doesn't fit into that plan.





One of the most famous and “banned” books in Israel, written by Eyal Weizmann called “Hollow land” is considered a book of conviction, by explaining the Israeli’s occupational architecture and method in building settlement, in a way that strangles and expels the Palestinians.

Let’s hear the Israel story from the beginning. The myth-like narrative starts where Israel presents itself in the weak moment of birth to earn empathy, starting with the Jewish kingdoms on the land of Palestine that fell apart and the temple of Solomon was destroyed along with it ,ever since Jews were dispersed throughout the world and for 2000 years , they were subjected to discrimination and oppression that peaked at the Holocaust, and as a survival attempt, the remaining Jews decided to escape and return to the land of ancestors.

The rest of the narrative is taught to children since sixth grade in their geography textbook, describing the return of the brave Jews settlers who bought the land and built it by using all and every means of modern technology, they arrived and found a land of ruins and swamps, so they began digging wells to provide fresh water and using fertilizers so that the land could be farmed, they also developed technologies, cleared the swamps, and filled them in so they were able to eliminate the malaria that was killing them. They established cities like Tel Aviv, the first port in the region, despite that the sea there is shallow with little depth so it’s hard to build a port, but the settlers managed to do it anyway.

This part mainly focuses on stimulating and enticing the admiration of these settlers and their bravery, to paint a picture of the weak settlers who once sought a chance they thrived! Then to complete the narrative saturated with empathy and admiration, there must be a conflict where they defeat the villain. The British mandate was the first one, the one who hinders the Jews’ migrations and tries to abort their dream of a state by stopping their escape from the holocaust in Europe and restoring their safety in their “new home.”

The Israeli narrative presented many heroes like Menachem Begin, Yitzhak Rabin , Ariel Sharon and Shimon Peres who joined military organizations such as Haganah , Irgun and Lehi and if we focused on the smartly chosen names of theses military organizations , the meaning of “Lehi” is the “fighters for the freedom of Israel”, so it’s a story with an organization called the freedom fighters, which normally stimulates the audience’s sympathy and let them believe that Jewish bravery and sacrifice succeeded in forcing Britain out of the land , that there is a place for independence from the mandate and the Jew’s freedom from historical diaspora.

Adding to this, the UN Resolution 181 announced on November 1948 which partitioned the land of Palestine into an Arab state and a Jewish state, then on 14th May 1948 Israel became a country with a prime minister called David Ben Gurion completes the manipulated story.

The announcement of the arrival of another villain to attack the Israeli dream reinforced the legitimacy of their narrative. According to this one, a day after announcing their state, seven Arab armies including Egypt, Jordan, Syria, Lebanon, KSA, Iraq, Palestine decided to unite and attack the newborn state, in sight to exterminate Jews, by symbolizing it to the story of Israelites , the story of David and Goliath, David was the young weak man who will fight the strong , giant and mighty Goliath and for David’s faith and courage he will defeat Goliath. The narrative didn’t stop here but it added that the Palestinian Arabs left their land to give the chance for the seven Arab armies to annihilate the Jews, and Israel tried with many ways to convince Palestinians to return to their lands, but they refused and preferred to live as refugees.





Through this narrative Israel imposed its actual narrative of trying to always make peace with its neighbors but at the same time it is always ready to defend itself, as a proof, the Israeli army is called the “Defense Army”, the “IDF”, the most noble army, from their perspective.

A manipulated story that shows Israel as the “underdog” which made it easy to sympathize with, because for many decades, Israel invested in invading the western mind with this story in a way that ensures the burial of the real story beneath.

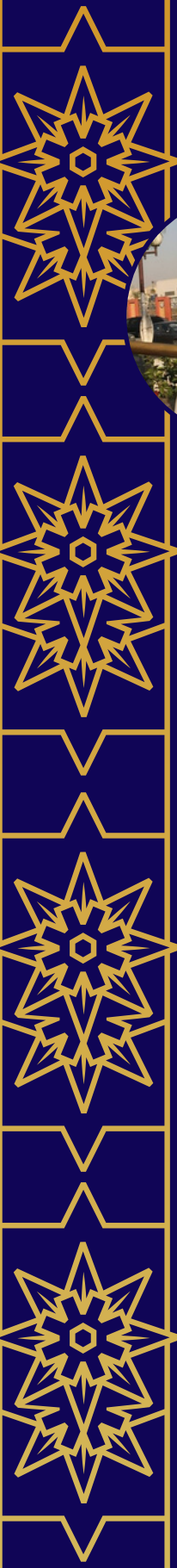
A vivid example of this story embodied in the Tantura massacre.

Tantura, a small Palestinian fishing village, that witnessed one of the massacres in 1948 where Palestinians were buried in mass graves. One of these graves lies beneath the parking lot of the “Nahsholim resort” in Israel, until today. From the Israeli perspective, after the Nakba Tantura was a village that witnessed a “battle” in the “Independence War” between Israelis and Arabs. The Israelis won, and the Arabs immigrated from the village and went to a nearby village called Al-Faradis, then the settlers established Kibbutz

Nahsholim there. However, the truth is that Israeli soldiers invaded the village of Tantura on the 22nd of May 1948, they stripped women of their gold, money, and anything valuable and were forcibly expelled from the village but the men were forced to gather at the shore to begin the execution, the victims were placed individually in barrels, shot to death, and buried under the village in mass graves which was proven by air-shot photographs of the villages before and after the massacre, maps of the village, satellite images, testimonies from the Palestinians who survived the massacre, 3D modeling of all changes occurred between these pictures, to find out that the victims were buried in mass graves located under the parking lot of Nahsholim resort.

The form and construction of Tantura today serve as a metaphor for the establishment of the Israeli state, representing a fragile surface of Western civilization that conceals a profound history of evidence of past atrocities such as war crimes, ethnic cleansing, genocide, and mass graves.





**SUCCESSFUL BOYCOTTS AND WHAT WE CAN LEARN FROM THEM.**

**SARA BASHEER - ECONOMICS - 2ND LEVEL**

Having witnessed the genocide committed by Israel in Gaza, and other war crimes ranging from bombing hospitals to eliminating civilians and preventing the entry of humanitarian aid into the Gaza Strip. Consumers in the Middle East provide minimal support to Palestine by refusing to contribute to this genocide, especially after feeling that their voice is not heard by the world. For this reason, they called for a boycott of all products and services of companies that support Israel's attacks. Consumers usually start boycott campaigns when they decide to use their power by excluding certain goods from their consumption, in order to express their dissatisfaction and dissatisfaction. Boycott is a form of struggle; According to Ling. In Gabriel's book *A Brief History of Consumer Activism*, the main premise of boycott is the conviction that consumers are obligated to use their purchasing power in order to achieve their social and moral goals.

One example we can learn from is the anti-sweatshop movement, which emerged as a response to exploitative and harsh working conditions in manufacturing industries. This movement began with the goal of improving working conditions including fair wages, safe working conditions, and reasonable working hours. One of the most effective strategies used in this campaign is to focus on consumer awareness using the media, which is considered one of the most powerful tools.

Another example is the Montgomery Concert Boycott that occurred in Montgomery, Alabama, from 1955 to 1956. In response to the arrest of Rose Bucks, an African woman who refused to give

up a bus seat to a white man. As a result, all African Americans resorted to using alternative means of transportation, and sometimes resorted to walking in order to reach their destinations.

That boycott lasted for a year, until the Supreme Court ruled that segregation of public concerts was unconstitutional, a notable victory for the civil rights movement. Throughout history, there have been successful boycotts. If we hope for a successful boycott, it is always good to learn from history. So what can we learn from the examples mentioned above?

What we can learn is that sustaining efforts is key, whether by encouraging global campaigns that continually encourage consumers to make more ethical purchasing choices, whether by changing the belief that a potential individual contribution is too small to cause any harm or by constantly reminding people of the main reason why the boycott was started. Thus, we can ensure that the boycott movement will not be a spur-of-the-moment movement that ends up disappearing without any tangible impact.





## THE ECONOMICS SMACKDOWN: ROUND 2

MENNA-T-ALLAH HOSSAM ENAN - LEVEL 4 - ECONOMICS  
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*Hello and welcome to a new round of the Economics Smackdown!!*

*The Economics Smackdown* is a fun little game that aims to introduce FEPSians to some of the most hotly debated economic questions and expose them to the different answers that various economic schools have managed to come up with throughout the years.

This way you (i.e., FEPSians) can get to think about the different perspectives from which an economic problem may be tackled, choose the economic school you agree with and maybe come up with your own answers!!!

This month's highly debated economic topic is government intervention in the economy.

If we were to define government intervention in the economy as "the actions taken by a government to influence the market and economic activity", we would find that these actions can take a variety of forms and can be made to achieve various economic or social objectives.

Government interventions could aim to correct market failures by providing public goods and services, regulating monopolies and addressing externalities such as pollution. They could also include promoting economic growth by manipulating the fiscal and monetary policy.

They could also target achieving social objectives, such as reducing poverty, promoting income and gender equality via a variety of measures, such as welfare programs, progressive taxation, or women empowerment programs.

Different schools of thought see government intervention from widely different perspectives and today, with the help of Google's AI chatbot, Gemini, we offer insights from 4 major economic schools: *Early Islamic Economic Thought, Classical Economics, Marxism, Keynesian Economics.*

However, before diving in, it is important to note that the perspectives we provide are simplified summaries of what these schools postulate and that there can be many variations existing within the same school. Additionally, many modern economists draw inspiration from various schools of thought to form their own perspectives, advocating for pragmatic approaches that address specific economic challenges.

Moreover, it is important to highlight that sometimes schools don't necessarily offer a singular perspective on the issues covered, but they might connect it to other issues deemed important to the school itself.


Thus, it is essential that we keep in mind that not everything is black and white and that there is always room for debate.

Now that that is out of the way...



Read below, determine which answers make the most sense to you, Choose your Economic School and let us know your answer in the comments!!

**Early Islamic Economic Thought** 1



**Early Islamic Economic Thought**


Early Islamic economic thought focused on creating a just and ethical market system. It balanced individual freedom with social responsibility, promoting fair trade, discouraging usury, and advocating for wealth distribution through charity (Zakat) and endowments (Waqf). The government played a role in maintaining this balance.

Emerged around the 700s

- They advocate for minimal intervention as long as the market functions fairly and ethically.
- The government has a responsibility to prevent monopolies, hoarding, and manipulation, promoting a level playing field for all participants.
- The government should focus on infrastructure development, implement social safety nets and ensure the equitable redistribution of wealth via overseeing the collection and distribution of zakat.

Illus. © Notable Economists: Ibn Khaldun

**Classical Economics** 2



**Classical Economics**

[kla-si-ka-l, e-ka-'no-miks]

A body of work on market theories and economic growth that emerged during the 18th and 19th centuries.

Emerged in the 18th and 19th centuries

- Believes in minimal government intervention, advocating for free markets to self-regulate through competition.
- Argues that individual self-interest leads to efficient allocation of resources and economic growth.
- Views government intervention as distortionary, potentially leading to inefficiencies and market failures.

Illus. © Notable Economists: Adam Smith

For more info about the Early Islamic Economic Thought, look [here](#), [here](#), [here](#), [here](#), [here](#) and [here](#).

For more info about the Classical Economics School, look [here](#), [here](#), [here](#), [here](#) and [here](#).

**Marxism** 3



**Marxism**

[mɑ:k-'si-zəm]


A social, political, and economic philosophy named after Karl Marx. It examines the effect of capitalism on labor, productivity, and economic development and argues for a worker revolution to overturn capitalism in favor of communism.

Emerged in the Late 19th Century

- Advocates for significant government intervention, often promoting state ownership of key industries.
- Argues that free markets and capitalism inherently favor the wealthy and lead to income inequality.
- Proposes a socialist or communist system where the government plays a central role in resource allocation and economic planning.

Illus. © Notable Economists: Karl Marx

**Keynesian Economics** 4



**Keynesian Economics**

[kən-'ze-an, e-ka-'nā-miks]

A macroeconomic theory of total spending in the economy and its effects on output, employment and inflation.

Developed during the 1930s

- Supports government intervention to stabilize the economy during recessions and periods of high unemployment.
- Emphasizes the role of aggregate demand in driving economic activity.
- Advocates for government tools like countercyclical fiscal policy (taxation and government spending) and monetary policy (reducing interest rates to encourage investment) to stimulate demand and achieve full employment.

Illus. © Notable economists: J.M. Keynes

For more info about Marxism, look [here](#), [here](#), [here](#) and [here](#).

For more info about the Keynesian Economics School, look [here](#), [here](#), [here](#) and [here](#).



## MILLIONAIRES' PREPARATIONS

**RANA AHMED- FOURTH YEAR- POLITICAL SCIENCE**

“ I never wanted to own one, but after seeing your watch, I can change my mind,” was Mark Zuckerberg's comment on Anant Ambani's Watch, which was worth a million dollars, as a result of receiving him at his pre-wedding celebrations. It is worth noting that Anant Ambani is the youngest son of Mukesh Ambani, who is the richest man in Asia with a fortune exceeding one hundred and ten billion dollars.

Zuckerberg was not the only one of the invited dignitaries, but the list of attendees included about two thousand and two hundred people, including a constellation of influencers in various fields such as Bill Gates, Ivana Trump, Shah Rukh Khan, Sundar Pichai, Google CEO, Salman Khan, Rihanna, who received more than six million dollars for doing her longest show in eight years.

To receive this huge number of visitors, the airport's passenger terminal has been expanded from 275 to 900 square meters, as well as doubling the number of security personnel in addition to many other equipment and repairs in order for the airport to become able to receive external flights, which was not available before due to the airport being limited to receiving internal flights only.



The arrangements did not stop there, but the Ambani family built fourteen temples in Jamna Garh, the Indian city that received the event.

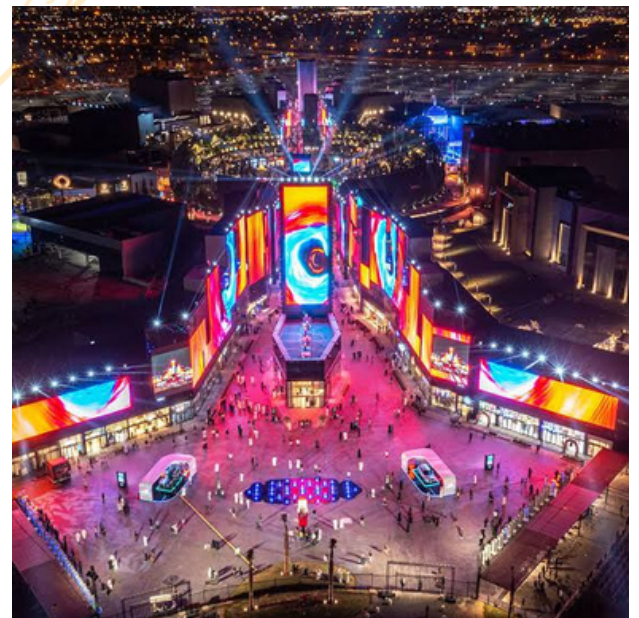
By circulating these excerpts, the pre-wedding preparations have been shown! Yes, the wedding date has not yet arrived, and those arrangements that were held during the first three nights in March were only pre-wedding celebrations, as for the wedding itself, it is expected to be held in July.

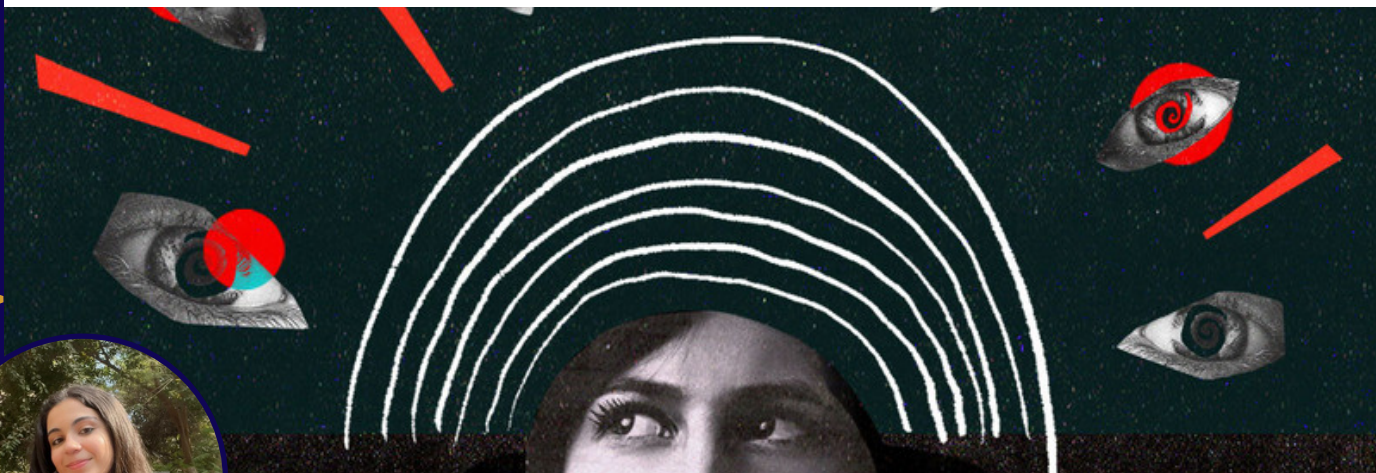
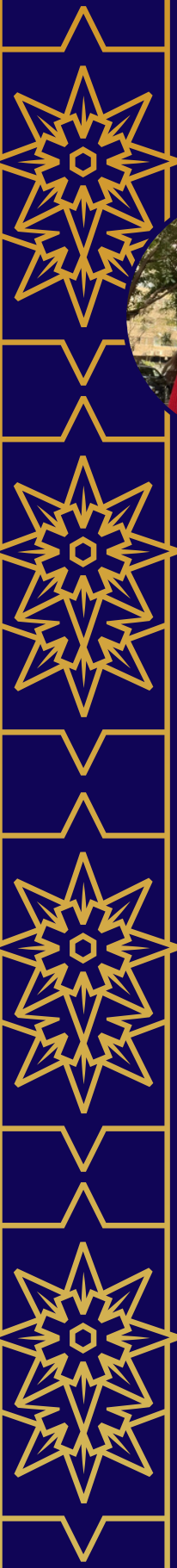
It is remarkable that all this is happening in light of wars and conflicts that the world is witnessing in several countries, such as the Congo, Sudan, and of course Palestine, as if we are following the events of two separate but dissonant worlds!



Anant Ambani's marriage was not the only one expected among the marriages of wealthy people, a few days ago, some newspapers circulated news about the imminent marriage of Cristiano Ronaldo to Georgina: his current girlfriend and mother to four of his children. Naturally, If it's not a rumor or just an add, it shall raise a number of questions..

Was this decision made after Ronaldo finally confirmed the truth of his feelings? or was it another matter for the rules and customs of Saudi Arabia? Probably, this would make us wonder how such an event will be in light of his stay in Saudi Arabia, which has recently succeeded in attracting the world's attention to it . This was obvious in many occasions and recent reviews in the Riyadh season and others.





## PSYCHOLOGY OF CONSPIRACY THEORIES: WHY DO WE BELIEVE THEM?

SALMA AHMED- SECOND LEVEL- POLITICAL SCIENCE

Conspiracy theories are everywhere, from comment sections on Facebook and dubious websites to subjects of debate in Talk shows. From aliens building the pyramids to the moon landing being a hoax, these outlandish explanations for events can be strangely captivating. But why do some people find solace in these elaborate narratives? There are many factors we're going to discuss in this article.

One key factor is humans inherent desire to make sense of the world. When we face - relatively- complex events, like a political scandal or a natural disaster, conspiracy theories offer a clear explanation, even if it's fantastical. It's gives us an illusion of control in a world that often feels unpredictable.

Furthermore, humans are social creatures, and conspiracy theories gives some people a sense of belonging because believing in something others don't creates a sense of shared knowledge and make us feel like we have our own community – "we're the only ones who know the truth!"- This feeling of belonging can be appealing to those who feel isolated or distrustful of authority figures.



There's also cognitive biases, meaning we sometimes seek out information that confirms our existing beliefs, while ignoring evidence to the contrary. This creates an environment where conspiracy theories flourish.



In addition, social media platforms plays a significant role in spreading those theories. They offer fertile ground for the quick dissemination of a combination of unverified information and emotionally charged rhetoric.

Conspiracy theories leads to instability in a society. They erode trust in institutions, and even fuel verbal and physical violence. We've seen this in Egypt with the announced concert of Travis Scott at the pyramids. There was an unjustified belief that, undoubtedly, the Illuminati is behind this concert in order to perform a certain ritual at the pyramids to open a gate to bring the devil to our world!



So, what can be done? It's crucial to promote media literacy in order to equip people with the necessary skills to critically evaluate information and identify credible sources.

In addition, open and honest communication from religious, political, cultural and even economic institutions will help to build trust and combat misinformation that leads to ignorance and conspiracy theories.

Finally, addressing existing societal issues is crucial in reducing the prevalence of conspiracy theories. They thrive in an environment of social unrest and economic disparities. When we promote inclusive and equitable societies, we help create an environment where individuals feel heard, understood, valued, and have a stake in the society they belong to.

And remember, the truth is always stranger than fiction!







## FORMS OF SOLIDARITY DURING RAMADAN

MENNA WALID - THIRD YEAR- ECONOMICS-FRENCH SECTION

After more than 170 days of war on Gaza, and with the arrival of the holy month of Ramadan, everyone was waiting to see changes on the international scene and hoped to bring end to the genocide. Unfortunately, Palestinians are still suffering till now from brutal attacks as Israel strikes on Rafah continues, with a massive destruction and famine issue in the north of Gaza.

So what can we do ? Many citizens and activists around the world had been asking themselves what to do to show solidarity and their support to the case especially on the month of Ramadan, not only muslims, Arabs, but as well foreigners from west standing with the justice and calling for a ( FREE PALESTINE).

As Ramadan being a ritual of solidarity, a rehearsal in being human, and a test, supporting the case comes by many forms, here are some that we have been noticing lately :

### Solidarity in form of media :

In Egypt, a well known Middle Eastern country for its Ramadan series, we were expecting to see a new form of interpretation and dialogue in the scripts due to the latest events and war crimes. But mostly , it was obvious even if not by mentioning the case of Gaza on the screen, to include symbols like the watermelon, or art works like painting on walls, and by the half of the month, the announcement of the new Egyptian series of Maliha that tells the story of a family originally native to Palestine who lives in Sallum, made it much more clear the ongoing support of the media coverage.





**Solidarity in form of social acts:**

This form of solidarity comes in fact without planning or thinking. It is shown either by participating in volunteering activities to help preparing the aids needed to be delivered, or by decorating streets with Palestinians flag, or like how it was done in the Matareya Iftar : chanting and supporting with your voice. For the tenth year in a row, Al Matareya residents in Cairo Governorat celebrated their annual Iftar on the 15th of the holy month with over more than 10 000 attendee , with with unwavering support for Palestine.

**Solidarity in form of Protesting and boycotting:**

There is value to protesting and boycotting. As Israel's onslaught continues, Palestinians in Gaza look to the protests happening around the world as a source of hope. They know we stand with them. By protesting and demanding an end to the genocide, we can help create the change we hope to see in the world.





## “CEASEFIRE! BUT ONLY FOR 15 DAYS”

MARIAM ELSAFTY, SENIOR, POLITICAL SCIENCE

[MARIAM.YASSER2020@FEPS.EDU.EG](mailto:MARIAM.YASSER2020@FEPS.EDU.EG)

The UN Security Council recently passed a resolution demanding an immediate ceasefire in Gaza during the month of Ramadan. The resolution, numbered 2728, was adopted with 14 votes in favor and the United States abstaining. It calls for the immediate and unconditional release of hostages and emphasizes the urgent need to expand the flow of aid into Gaza. The most recent U.N. Security Council resolution, which calls for a cessation of hostilities during Ramadan and the liberation of all captives, received support from 14 countries, including China and Russia. The United States chose not to vote, which permitted the resolution to be adopted. Legal authorities have noted the significance of the resolution's adoption and the U.S.'s decision to abstain, interpreting it as a sign of the Biden administration's dwindling tolerance towards Israel. The office of Israeli Prime Minister Benjamin Netanyahu remarked that the U.S.'s abstention marked a significant shift from its longstanding stance in the Security Council since the war's onset. As a result, Israel scrapped its plans to dispatch a delegation to Washington. The resolution garnered votes from all 14 members of the U.N. Security Council, with the United States abstaining, thus enabling its passage. The affirmative votes included those from the other four permanent members—China, France, Russia, and the United Kingdom—as well as the ten non-permanent members: Algeria, Ecuador, Guyana, Japan, Malta, Mozambique, South Korea, Sierra Leone, Slovenia, and Switzerland.

According to the U.N. Charter, if any of the five permanent members exercises their veto power, the proposal is rejected. Since the conflict in Gaza began, several draft resolutions calling for a ceasefire have been vetoed by the permanent members. Some observers, including Israel, viewed Monday's vote as indicative of a shift in the U.S.'s position, given that it has previously vetoed three resolutions related to the Gaza war. However, White House National Security Council spokesperson John Kirby refuted this interpretation in a statement to the press on Monday, asserting that the abstention does not reflect any change in U.S. policy. In the past, the United States has vetoed resolutions, such as one proposed by the United Arab Emirates, which did not denounce the Hamas attacks on October 7 and did not align with Washington's stance against an immediate ceasefire at that time. In February, the U.S. vetoed a resolution introduced by Algeria due to concerns that it might compromise ongoing negotiations for hostages. Recently, China and Russia vetoed an American initiative that linked a ceasefire to the release of hostages. However, as seen, Israel keeps on violating international law and keeps on going with the genocide, despite the ceasefire resolution. In addition, this ceasefire is only temporary, which does not serve the protection of the Palestinians, and reflects the weak image of the United Nations.