



ELITE

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Former Planning Minister,
Othman M Othman:

“When January protests erupted, we couldn’t see what’s wrong with our flourishing economic indicators back then”

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ELITE

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Designed By: Ramy Magdy Ahmed



Special
Coverage for the
Staff and
Students'
Iftar(s)

Our Alumnus The Former Minister of Planning Prof. Dr. Othman Mohamed Othman in a Special Interview with **ELITE**:

“When January protests erupted, we couldn't see what's wrong with our flourishing economic indicators back then”

During his last years in power, Mubarak was not a desirable figure for the Americans due to his avoiding any engagement with the American-Iranian Conflict



Our editors (from left): Farah Ezzeldin, Ramy Magdy (beside Dr. Othman) and Abdelrahman Elhadidi

We don't suffer income distribution problems but poverty problem resulting from rising expectations since the 1952

Cairo : Ramy Magdy, Farah Ezzeldin, Abdelrahman ElHadidi and Nermine Tawfik

Dr. Othman Mohamed Othman is one of the most prominent Egyptian economists. He is one of the graduates of the first batches/squads of the Faculty of Economics and Political Science. He combined the work in the academic field with the administrative positions until he became Minister of Planning and Economic Development. So we went to his current headquarters in the Planning Institute, and «Elite» made this dialogue with him.

At the beginning, Dr. Othman talked about the reasons for joining the Faculty of Economics and Political Science. He said that until his last high school studies, he was thinking about being an engineer. While he was in the middle of the third grade, there was an economic summit on Africa and the continent and actually he was very passionate about the activity and charisma of the President Gamal Abdel Nasser, he followed the news of that summit carefully. In the Arabic high school exam, Othman wrote a good essay about the economic development. At that time he started to be interested in economics and presented his desire to join the Faculty of Economics and Political Science instead of engineering, and he did.

Some of his colleagues were Abdelkader Shoaib and Osama Ghazali Harb and Dr. Ahmed Yousef. Othman thought it was a good decision and graduated in the Class of 1969 then he was appointed as a teaching assistant, and remained in the academic work till getting his Phd. He stressed that the first years of his studies were the best years in his life as he received economics and politics by senior professors and pioneers such as Boutros Ghali, Ra'at al-Mahjoub and Khairi Issa, and he condemns the great virtue of these professors. For example, he learnt economic development from the work of Dr. Zaki Shafi'i which considered to be the backbone of economics during the 1960s.

One of the hard situations that he faced in the faculty was in one of Dr. Abdel Fattah Qandil's lectures who was teaching economic theory or planning in the third year as there was a misunderstanding of his speech. The number of students at the Department of Economics at the time was only 70 students. He talked with Othman with a harsh tone twice and expelled him from the lecture and repeated it in the office of the dean. Nevertheless, he remains grateful to him. He praised Dr. Amr Mohieldin, may he rest in peace, that had come from, the Foreign Mission to

FEPS when Othman was at the bachelor's level. He asked Moheiddin to see him and met him at his home. And actually he told him that Muhammad Hassanein Heikal and Hatem Sadiq were founding the Center for Palestinian and Zionist Political Studies in Al-Ahram asked Othman to join the economic unit in the new center. This job helped him persuade his wife's family; Ms. Huda to accept him as a husband to their daughter. Also his life style was like the 1960s generation who were fond of the activities of the university; he did not leave the faculty before 8 pm and spent his time between seminars and activities of the university hostels. At that time the participation of students in political life was very high. During his undergraduate studies, he joined one of the socialist organizations where his teachers considered him one of their colleagues.

Then he talked about his ministerial career; he took three ministerial portfolios which are planning and international cooperation, then planning and local development, and then the Ministry of State for Economic Development. He clarified that there are necessary political changes taking place in

the political kitchen implicitly that is not declared to the media or the citizen as he was a candidate for the Ministry of Planning and International Cooperation. At that time, and there was a clash between FayzaAbul-Naga and Yousef Boutros-Ghali that happened in front of President Hosni Mubarak because of the "Doha negotiations". Mubarak then asked the Prime Minister Atef Obeid that FayzaAbul-Naga should take charge of the international cooperation while Obeid take charge of Ministry of Planning after separating it from international cooperation. Then Mubarakasked Dr. Ahmed Nazif, the prime minister, to include the ministries of local development and international cooperation to the Ministry of Planning and agreed to include the local development. However, idea failed due to lack cooperation and coordination between ministeries. Then he advised Mubarak not to merge international cooperation as he appreciated Hosni Mubarak's conviction of the performance of FayzaAbul-Naga in the field of international cooperation, until his taking charge of the Ministry of State for Economic Development.

Moving to his relationship with the media, he stressed that it is very strong, but sometimes, he blames journalists that make mistakes in the formulation of economic indicators, for example one of the headlines of "Al-Ahram newspaper" had huge mistakes on one of the economic indicators but it is corrected after taking Othman's economic advice the next day. Regarding his assessment of the period from January 2011 to June 30, 2013, he said it was a very thorny period, the situation developed with the uprising of January 2011, then we heard or knew about the resignation of the ministry from the media. He tried to go down to Tahrir Square to explore the causes of anger and the roof of demands, which was higher and changes from time to time passing through the fire of the scientific compound in Al-Qasr Al-Aini Street, President Hosni Mubarak stepping down. Until now, he does not know what the government committed in light of the high indicators of the Egyptian economy at the time. He believes that the slogan of "Life, Freedom, Social Justice" were just taken from Tunisian uprisings.

He added that there are certain parties who have leaked and benefited from the crisis of the succession of power from Hosni Mubarak to his son Gamal. This was related to the ongoing power struggle between the Brotherhood and the army since the 1952 revolution. He stressed that the idea of inheritance and giving the presidency to Gamal was not suggested among leadership.

the slogan to overthrow the regime from Tunisia to the present and the revolution of Sudan simulates what happened in Egypt. It should not be forgotten that the American side did not like as rejecting the continuation of Mubarak in Egypt, especially after the issue of al-Dabaa and Egyptian political system's rejection to help them against Iran.

He pointed out that with the passage of time and talking to friends preferred to return to writing, and the book "fair development," which he wrote at the time about the distribution of income is considered to be one of the best books he wrote ever. Also, he wrote about the experience of development in Egypt, and highlighted that the state does not suffer from poor income distribution but he added that there has been a radical change in the economic concepts and trends in the country since the revolution of July 1952 and a change in the pattern of distribution of income through agrarian reform. At the rural level, the poor distribution followed by the decisions of nationalization and growth and expansion of the middle class, Political, community and the middle class was very expanded and did not disappear as some believe.

The 30th June Revolution is seen as a response from the armed forces to the popular wishes. The armed forces felt a great danger to the country and moved to save the country from the Muslim brotherhood quagmire, which went to cooperate with Qatar, Turkey, Iran and the mullahs. The departure of the "Muslim Brotherhood Group" was a necessary as the masses were psychologically packed to overthrow the rule of the Muslim Brotherhood, which is not in line with the Enlightenment. Even the "Muslim brothers" in Tunisia are different from them in Egypt intellectually and politically, and the leaders of Tunisia from the Brotherhood and the Renaissance Party are French enlightened intellectuals, especially Rashid Ghannouchi.

He also spoke about the current situation of the Egyptian economy, saying that the economic situation is very critical and there should be a real cure for the problem of energy. He also pointed out to the temporary solutions that are taken by the government besides, the scarcity of water, electricity and oil resources. In 2019 is a path full of bumps and we have to pass, adding that he wrote at the beginning of the agreement with the International Monetary Fund expressing his fear of not completing the agreement, and continued that the steps of economic reform are not at the required level, the budget deficit has not declined, because production is limited and the gap of tax evasion and the burden of increasing wages and expenses, and the need



and root and there are 6 million employees in the public sector and half of them is not required away from the human side, and there is poor justice in wages and pensions file, and we were touching to these dilemmas in the past and now need a solution without delay, such as bread subsidiary and taxes.

He concluded by referring to the importance of his current place of work, "Institute of Planning" as an institution and a field of work, stressing that it played its historical role in a great way. It remains the center of economic thinking of Egypt and has an important role in planning the state programs and projects. He has spent many years of his life working for this center and sought to develop it and cooperate with foreign experts to take advantage of their experiences, and brought out strong economic cadres of the Ministry of Planning of the Institute and represent the pioneers in planning. Along time began to expand the Institute and the appointment and promotion of teaching assistants, adding that the assistants who are appointed at the Institute are mostly the top graduates of Economics Department of the Faculty of Economics and Political Science, Cairo University, wishing continuous success to the faculty which he admired, and influenced its composition.

Translation & Revision : Caroline Kamal and Dina Ehab



FEPS ANNUAL *Iftar*

The luxurious Nile Crystal Boat gathered FEPS staffers



May birthdays was celebrated along the evening



Along Maghrib Azan of Monday, 15 Ramadan 1440 H, 20 May 2019 FEPS family were breaking their fast together aboard the Nile Crystal boat in Maadi. Under the patronage of Prof. Dr. Mahmoud El-Said, Dean of the Faculty, the annual breakfast ceremony was organized with the attendance of faculty academic staff and alumni .The Dean expressed his happiness with this gathering and wished FEPS more excellence and progress. He also thanked all those who contributed to the preparation of this beautiful event, especially Prof. Adel Rajab, Director of the Center for Economic and Financial Studies. The evening hosted many distinguished public figures who were FEPS alumni, some of whom gave the some words and good wishes to the Faculty.

The president of Alumni Association Amb. Adel Al-Melegy, praised the event, stressing

that it is the embodiment of the bonds of citizenship and love. HE Mohammed Al-Orabi and Mr. Ahmed Al-Muslamani affirmed their deep belonging to FEPS and congratulated the audience for the holy month of Ramadan. Counselor Khaled Al-Qadi, chairman of the Legal Culture Forum for the Development of National Awareness and the President of Cairo Court of Appeal, commended the strong and constructive role of FEPS in spreading the legal culture within the faculty and through the presence of a generation of great professors in the presence of the young generation, which will take over the responsibility later

Additionally , Prof. Dr. Nazli Mouawad, Professor of Political Science, was congratulated for getting the Order of Excellence in the rank of Knight (chavallier d'honneur), which is the highest honor in the French Republic. Dr. Ali Al-Dean Hilal - Professor

of political science – was also congratulated for getting officially honored by the Supreme Council of Culture in April 2019. In his speech, Ambassador El Meligy pointed out three points about the ceremony: the stability of the annual tradition of the College which began in 2015, and how it maintains social interaction between the different generations of faculty staff, and the positive spirit achieved by the participation of its Copts at the breakfast In a family atmosphere.

Counselor Khaled suggested adding the word "legal" FEPS title same as some international universities, in light of the overlap between economics, politics and law. The audience was keen to take collective memorial photos to commemorate the occasion. On the sidelines of the event, the birthdays of staff born in May was celebrated in a wonderful Ramadan atmosphere.



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What is The Nature of The Faculty Authority ?

Ramy Magdy
The Editor in Chief

Is comparing FEPS authority to that of the state a valid comparison? This requires an understanding of 3 questions: 1st do we need authority? 2nd does the faculty practice authority? 3rd which kind is that authority? Certainly from the long history of human communities one can discern that a smooth running of their affairs required from them some distributions of roles and authorities. This distribution (voluntary or coercive) maintains that some should take the burden of ruling and others get occupied with application and obedience. So some rule and others obey. Even the most vulgar types of anarchism could not imagine a totally authority-less society, it could not do away with authority especially when one explores the anarchist concept of 'organization of things' that transpires a form of authority, though different from the state.

The same is for the faculty institution. Since FEPS is a typical educational institution, some takes the burden of communicating knowledge and training students, and in turn these students –for them to learn- have to obey. This way the educational process can work smoothly and a student can promote his knowledge till he 'as supposed' takes the position of academic guidance as an academic and teach later generations. So since there is disparity of knowledge between who knows more (i.e. academics) and who knows less (i.e. students) in the concerned subject, the later should obey the former to be able to promote his knowledge. However, this should not prevent questioning and criticisms from students. what is meant is that education requires some disparity in power. Otherwise, why would a student go to faculty in the first place.

As for the nature of the faculty authority, and according to its end, one can invoke the Aristotelian classification. Authority is of three types: authority of the master over a slave in which the slave works for the ends of his masters, authority of the father over his sons in which authority works for the ends of sons, and authority of rulers over citizens in which rulers (first among equals) rule according to what citizens delegated them to do. Clearly one could see that educational institutions are of the second type in which authority works for the interests of the subjects of authority. Yet it is not like political authority due to the inequality in academic knowledge.

That's why practices of academic institution should be evaluated by educational quality criteria not by political systems criteria. Educational institutions cannot be democratic or tyrannical, they are not public authorities. Educational institutions can be efficient by working for promoting the quality of its students or be inefficient. *Professors playing rulers and students playing citizens corrupt the whole process of education.*



Developments of the Revolutionary Movement in the Sudan

Prof. Dr. Adam Yusuf

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The Sudan witnessed within the past few months a strong political movement, calling for and demanding basic rights following a recent crisis in all walks of life. This movement-however-started many years before, due to certain reasons related to economic crisis that hit the Sudanese economy due to vast corruption, American sanctions, and weak management of the already little resources. That together lead to the fall of the regime. The regime fall was executed by the military council which is composed of the following forces: the army, security, instant support forces and police, as well as freedom and change, Sudan call, national consensus and the gathering of professionals. Some elements of the those components were chosen for the purpose of representation and negotiations with the military council. Negotiations operation, however, was not that smooth. Now a question rises: Is that due to the elete crisis or the army crisis that is the question!

Concerning the hand-over of government to civilians in the transitional stage, the military council refused that suggestion. The council agreed that the government should be equally divided between the military and the civilians. Here the gathering of the professionals refused and subsequently produced a document whose most important points are: suspending the 2005 provisional constitution, specification of a provisional time limit of four years, a sovereignty council whose membership is divided between the civilians and military council. As well as the formation of a council of ministers and a provisional assembly. A mediation committee suggested the formation of two councils: a sovereignty and security councils, hoping to cover-up the rift between the two negotiating powers.

Freedom and change forces showed an initial acceptance for the mediation committee suggestion and accepted that its own document was defective. Ummah party accepted the mediation committee

suggestion but the communist party rejected it. It refused the army representation and demanded that the government should be handed over to freedom and change forces. Later on Sudanese professionals' gathering published a declaration to refuse the mediation committee suggestions, and that they only accept a sole sovereignty provisional civil council with a limited military representation, where the military would take care of defense and security only. Chaos appeared in some places and some people were attacked in remote areas. Some called for secularism and demanded that religion should be separated from state; whereas another current defended Sharia-law, claiming that it constitutes the faith of the Sudanese people.

The military council controlled friction between those two factions by cancelling a peaceful demonstration which support Sharia. The youth population staying at the military headquarters is inclined towards the civilian government suggestion. Despite the fact that this population has no sharp party identification nor any particular ideology; yet they have the upper hand in all decisions. the military council showed during the negotiation process that they are restricted, clam and open minded. Meanwhile we detect division and disagreement within the other group composed of the gathering of the professionals and the political parties.

Agreement was reached concerning the authorities of power skeletons during the transitional period. Moreover, the sovereignty council should be composed through an agreement between the two parties and the council of ministers be composed by candidates nominated by freedom declaration as well as, And a transitional period of three years. Negotiations may finally lead to a common council: military and civilian.

Territorial and international powers are pulling against each other in the Sudan meanwhile the country is suffering of crushing economic crisis. It is hoped that the transitional period would help in causing some stability until the time of elections was due.



**China's New
Assertive Behavior:
Between Fear,
Skepticism, and
Optimism.**

**YOSSRA
TAHA**

Political Science
Assistant Lecturer

After long decades of accepting the Chinese consistent discourse of the peaceful rise; China's new assertive international behavior is provoking a lot of emotions.

China has been making headlines on a daily basis for a while now. International news portals like Reuters, The BBC, CNN have separate sections on their websites, separate programs, documentaries and airing times dedicated solely for China. This Global attention is well earned. China is the second most powerful economy in the world, it is known as the factory of the world. It is the largest country in terms of population, and recently with its Belt and Road initiative (BRI), her opening up policy and its massive and exponentially rising investments; China will be under the spot light for some time to come.

China's behavior on the international arena witnessed a major shift since the rise of Xi Jinping. He became the general secretary of the communist party in 2012, then China's president in 2013, and in March 2018 his political ideology was added to the Chinese constitution and will be taught for students in schools, the limit on the president's political terms were lifted and the status of Xi Jinping was raised like no other Chinese leader since Chairman Mao.

Before the rise of Xi Jinping, China's behavior was timid, cautious, slow and very gradual. China avoided the involvement in different political conflicts mainly focusing on its economic development; it maintained a fine balance in its relationship with the United States of America and was always consistent in insisting on its position as a peaceful rising developing country. After the rise of Xi Jinping, China has become more daring, assertive, confident, and more

challenging. China has taken the role of the initiator; it started to heavily promote BRI, to open up to foreign investments, to explore new markets in Africa, Asia and Europe. China also started to actively challenge the US hegemony not just in terms of statements and counter statements, but it has become a tough negotiator in terms of trade, and strategically; the confidence China displays in standing its ground in the South China sea is unprecedented.

This shift in behavior stirred many emotions among various international players. Initially most of the countries on the BRI routes welcomed the initiative and looked at it with great optimism; many European countries as well welcomed the new intensive cooperation with the Chinese. This optimism was shifted to skepticism after the hysteric rounds of communications conducted by the Americans spreading their own fear of this new assertive Chinese behavior. Currently most news headlines are addressing the suspicions about Huawei's 5G technologies and how they could be used by Chinese intelligence for global surveillance and many European parliaments started questioning the deals conducted with the Chinese and how they threaten their countries' national security.

China is the new rising power of this age and there will definitely be no agreement among the different international players about the true intentions of China. China will definitely make new allies and will definitely also gain new enemies. Only time will reveal how wise this new rising power is.



**Hannah Arendt:
Soul, Body and
Mind**

Yasmien Alaa-Eldin
Political Science -Third Level

Hannah Arendt talked about our bodies as an expression of the outward appearance that characterizes our existence in this world, but there is a deeper life, called "the life of the soul". The truth of our bodies is not the reality of our souls, although we pretend that the life of mind can explain the relationship between the true for soul and body by using the language to express non-appearing activity already consists in speech and the soundless dialogue of inside us, the conceptual speech is indeed adequate to the activity of thinking by our mind. But it isn't at all true for the life of the soul, it's very intensity like expressed in a glance, a sound, a gesture, than in speech, it becomes manifest when we speak about psychic experiences is never the experience itself but whatever we think about it when we respect upon it, so it can no more become part and parcel of the world of appearances. The truth of mental activities reduce the gap between what we think and what is happening inside us by calling metaphors, and Aristotle told us; that we give distinctions of symbols that may affect our souls and other symbols of spoken words, But these kinds of symbols that express our souls, is just an intervention of the mind to give names and actions similar to what we see, So sometimes there is no evidence to express our souls, as well as the language lets down what the explanation on inside us.

But we seek to express a clear internal feeling by speech, called by "personal identity" is a combination of the inner life, including the emotions, a lot of changes and also represent inner organs in our bodies like painful feelings of the heart when we are sad and other feelings that can affect our bodies by interaction between the soul and body, But it is possible to separate the soul from the body when we talk about eternity by removal of what is perishable. Hence we can explain the things that happen in our bodies by calling is the science of medicine, on another side we notice analytical psychology which strives to find out what is going on inside us by using "Individual psychology", but it's never be a science because it's the prerogative of fiction, the novel and the drama. And we can illuminate the Biblical "darkness of the human heart" -of which Augustine said: "Hidden is the good heart, hidden is the evil heart, an abyss is in the good heart and in the evil heart "; the heart is a motley-colored the evils and glorious feelings in storehouse. It's not always manifested in virtual behavior or the explanation of emotions because it's created by culture to gives us the desire to satisfaction of others, but it can be done through the pretense and deception that is psychology's dilemma. So all of this lead us to tell about the self-display and the social existence are not the same, And the life of soul is higher than the life of mind and body.



Naji Al-Ali: A Memory for Palestine



Mayar Tarek

Political Science- Third Level

Last semester, it was my pleasure to conduct a research on Naji Alali, this figure might not be widely known; however, once I saw a documentary about him, I felt this is the topic that deserves to do as many researches as possible about. This might be attributed to my great interest in the Palestinian case and to my endless desire to know more about its details since its beginning in 1948. Moreover, Naji Alali represents a voice that has been long awaited in the Arab world. So, let me, my dear reader, take some of your time to have a closer look at this treasure called Naji Alali.

Naji Alali was born in 1937, he left his homeland Palestine when he was 10 because of the Israeli occupation and the first phase of his life took place in Ain Elholwa camp in Lebanon where he spent a long period. His political and national inclinations started to take shape at this period of time. It all started when he was a young man refusing the occupation and denouncing its existence on the pure Palestinian land, and declaring his denial by drawing on the camp walls which led him to be the caricature artist who defended the Palestinian case till his assassination in 1987.

Naji Al-Ali worked in many different newspaper stations during the various phases he went through in his life and he left an impact on every platform he worked for, either in Lebanon, Kuwait or even London, his last phase where he was assassinated, and he clearly expressed, by his work, his denial to the occupation. He was always threatened because he strongly criticized the political Arab systems without caring about anything else. Still, he went on despite all the difficulties he faced.

If you would like to know more about him, you can type his name in any search engine and all his great caricatures that make a history will appear to you, but the most important work that will appear in all his characters is the 10-year-old young boy "Hanzala", Hanzala is the symbol of the Arabic weakness as he always has his hands tied behind his back, and his face is not show up. It is the symbol of children in shelters since he's barefooted and has many cuts in his clothes. He is the symbol of Naji Alali himself as Hanzala's age is the same as Naji's when he left his home. Naji stated once that Hanzala never grows up and that he remains as he is until he gets back to Palestine and then he will grow up. He once talked about the time that Hanzala's face will show up when the Arabs start to restore their sense of freedom and humanity, and of course when Palestine is restored again. Afterwards, Hanzala became the official signature on his caricatures instead of his name. Another famous caricature you can find in his work is "Fatima", who is the mother, land and home. She is a strong persistent woman regardless of the weaknesses that surround her, she is the woman holding the key of hope to return to Palestine one day, and there are many other characters ...

Naji Alali is a symbol of the Palestinian who rejects the disgraceful situations around him and the occupation which confiscated his land and obliged him to get out of it which led him to live all his life homeless. He also rejects the weak political Arab systems that could have changed the current status; however, they are busy doing other things like settling useless issues that leads to more losses to the land. His caricatures were diving deeply into the core of the case, they were hitting with an iron hand any person, regardless of his position, who does not act to bring Palestine back. Naji Alali was a symbol of persistence, resistance and courage. He left an impact on every place he went to ...

Dear reader, in addition to all what you read till now, but even if you know Naji Alali only from movies or his works, this tendency to freedom that distinguished him will be transmitted automatically to you, although he spent his life as a prisoner for his homeland occupation, for the weakness of the political Arab systems, and for refraining of many, but this tendency didn't leave him one day. Until the very last moment, he considered himself a free human since he could draw and criticize as he pleases. This freedom is represented by what Nour Elshareif said when he performed the character of Naji Alali in a movie that is named after him: "I swear, I swear that Palestine won't be back without freedom."

To the scream of Palestine one day you will return with freedom...



Our Students Break Their Fast Together



Cairo: Yasmin Mousa and Abdelrahman Osama

In Light of the Ramadan vibes that are enveloping Egypt these days, Another Warm Vibe was enveloping our beloved faculty – The Faculty of Economics and Political science- As there has been a very special day going on there. The student union in cooperation with the faculty administration organized a Group-Iftar in front of the college building that included both students from different academic years and members of the teaching staff as professors and Teaching assistants.

The day started with the students gathering in some of the Auditoriums of the Faculty and listening to some verses of the Quran that some of the students who have the talent of reciting Quran volunteered to do. Also, several videos of the fourth-year students were displayed as a celebration of them finishing their academic years and preparing for their graduation. Iftar time has come and students gathered in front of the college which has been decorated with Ramadan decorations and lights and to

finally break their fasting. The efforts exerted in that day from the organization to the programs that followed should be mentioned and respected. One of the highlights of the Day was the " Tanoura" show and the creativity in that dance from the moves to the lights that were included in the show which sparked up the energy of the college students and made them very excited and energetic after the Iftar. They gathered afterwards, played some songs and kept singing and dancing to them till the end of that beautiful day. This Day if it was to prove anything, it would prove how warm and homogeneous our college is and how loving are its students.

Prof. Dr. Hanan M. Ali, Vice-Dean For Students And Education Affairs also gave honoring certificates to everyone who participated in organizing the day and bringing it together in such an amazing way suitable to our faculty. Actually, our Faculty has been shining this year with the many social and important events that it hosted which makes anyone of us so proud to belong to this amazing entity.



Yasmin Mousa
Third Level
Economics



Abdelrahman Osama
Second Level
Political Science