

**THE POLITICS OF DECLINE
LESSONS FROM THE THATCHERITE MODEL**

BY

AHMED M. EL-MOKADEM

CAIRO, 25 MARCH 1990

**ASSOCIATION OF GRADUATES OF
BRITISH UNIVERSITIES**

DEDICATION

To the memory of those Egyptian Martyrs who were MURDERED away from Home in search for a loaf of bread, and whose COFFINS were returned UNMARKED A SYMBOL OF EGYPTIAN HUMILIATION.

To those who have been fortunate enough to seek refuge in the City of the Dead, away from the cruelty of those living in the suburbs of their City of the Dead.

From both – the Murdered in exile – and the SEMI-DEAD AT HOME – we, the Egyptian's in exile, ask for FORGIVENESS and promise that their suffering will not be in vain.

AME

Cairo, 23/3/90

TABLE OF CONTENTS

	<u>Page</u>
1. Purpose and Scope.	1
2. The Relevance of Thatcherism.	2
3. The Politics of Decline.	5
4. Setting the Scene towards Thatcherism.	10
5. Fundamentals of Thatcherism; Betrayal Populism and Zeal. (BPZ).	13
6. The Fundamental Criminal Act of Betrayal and the Bankruptcy of the Party Political System in Egypt.	20
7. Renaissance.	28
Addendum.	32
References.	33

THE POLITICS OF DECLINE LESSONS FROM THE THATCHERITE MODEL

1. Purpose and Scope

- 1.1 The purpose of this talk is Egypt, though the title may give the misleading impression of a party political broadcast for and on behalf of the Conservative Party in general and Mrs. Thatcher in particular.
- 1.2 This is certainly not the intention. The purpose is Egypt where a modest attempt will be made to suggest a conceptual framework for the arrest and the final eradication of the politics of decline – a state of affairs which has prevailed in post-war Egypt. What exactly is meant by the politics of decline will be defined later on.
- 1.3 The scope of the talk is confined to the outline of the conceptual framework only. Hence no attempt is made to deal with the details of such conceptual framework, neither are we going to be concerned with detailed policies – economic, social or political – or to attempt to put forward a political plan of action. All such detailed matters are outside the scope of this talk which will be focusing on the outline conceptual framework for recovery.

2. **The Relevance of Thatcherism**

- 2.1 One might question the relevance of the Thatcherite model both in general, on the grounds that it is a model of failure not worth pursuing, and in the case of Egypt in view of differing circumstances between Britain and Egypt.
- 2.2 to justify the choice of this model, one needs to distinguish between Thatcherism as a political doctrine of Government and Mrs. Thatcher as the current Prime Minister of Britain. On this basis one ought to distinguish between criticisms and problems facing or attributed to Thatcherism and those criticisms and problems facing or attributed to Mrs. Thatcher, the Prime Minister.
- 2.3 The current economic problems facing Britain today are paradoxically a confirmation of the correctness of Thatcherism. Deviation from the Thatcherite principle of sound money and the control of the money supply in October 1987, following the so-called “crash”, and the intervention later on by Nigel Lawson, against the wishes of the Prime Minister, to bring the exchange rate of the pound down, are the main causes of present day inflation and high interest rates in Britain.

- 2.4 On the other hand, the difficulties which Mrs. Thatcher, the Prime Minister, currently faces have absolutely nothing to do with Thatcherism. These difficulties are mainly due to the fact that Thatcher is presently a leader in search for a new role both domestically and internationally., In a way she is paying the price of her own successes.
- 2.5 Domestically, during the 1980's Thatcher provided what was needed; namely economic capitalism to halt the economic decline caused by excessive Government intervention. What is needed now is not just economic capitalism but capitalism with a social conscience to deal with the serious social problems which accompanied the material boom of the 1980's. Thatcher of the strictly "economic capitalism" is still unable or unprepared to adjust to the social requirements of today's world.
- 2.6 Internationally, Thatcher "the iron lady" was an absolute necessity in a divided world, particularly after the collapse of "détente" following the Soviet invasion of Afghanistan. The world of today has no place or a role for an "iron lady" and Thatcher is still unable to adjust to the requirements of the new world. Moreover, it is doubtful whether Thatcher or even Britain can in the 1990's play the leadership role played in the 1980's. The emergence of a unified strong Germany is likely to change the relative importance of the main players.

- 2.7 Turning to the relevance of the Thatcherite model to Egypt, it is argued that Thatcherism is relevant to Egypt not in terms of the detailed Thatcherite policies, but in terms of the general strategy of dealing effectively and successfully with the politics of decline.
- 2.8 Egypt has been suffering from the politics of decline since the end of the second world war, the constituent's of which are much the same in the case of Egypt as those in Britain in the 1970's.
- 2.9 Hence the main ingredients of the Thatcherite strategy of turning the politics of decline into the politics of recovery and then ascent are also applicable to the case of Egypt.
- 2.10 However, before we deal with the applicability of the Thatcherite model to Egypt let us first of all attempt to define what is meant by the politics of decline.

3. **The Politics of Decline**

- 3.1 The politics of decline is a condition in which, on one hand slower growth than in other countries results in relative decline. Persistent slow growth, the weakening of the industrial base and the deterioration of the human resources available to it engenders slower growth and the relative decline can lead to absolute decline. On the other hand, the establishment is slow to recognise the condition and slower still to admit it, for reasons of incompetence or even worse.
- 3.2 The relative decline and the slow response of the establishment creates an environment in which gradual erosion in the social fabric takes place. As the absolute decline sets in a serious threat to social cohesion becomes a reality as social conflict replaces social harmony.
- 3.3 The term establishment” encompasses abroad collection of influential power centres or structures. Such structures may be vested in a specific class or classes or in an institution – such as the military – or may simply represented by the bureaucracy or a combination of such power structures or centres. The essential requirement is the ability to influence in a decisive way.
- 3.4 The Politician of the politics of decline is what might be called the”consensus politician” in contract with the conviction politician”. This assumes the existence, either explicitly or implicitly, of a “Settlement” Act. Such act represents the accepted goals of all important or influential parties or power structures or centres.

- 3.5 The politics of decline may begin with a “perception” or “expectation” of decline rather than “actual” decline either in the relative or absolute sense. In this case decline becomes a “state of mind” significantly characterised with expectations of doom and gloom and grave pessimism culminating eventually in real decline. In this sense decline becomes a self-fulfilled prophecy.
- 3.6 With the exception of the establishment, the perception or expectation of decline may also prevail during the state of decline. When such perception or expectation of decline exists it does tend to aggravate the adverse consequences of the decline particularly on the social fabric.
- 3.7 Absolute decline occurs when output falls or becomes insufficient to maintain the living standards of the people. This does not necessarily rule out the possibility of specific achievements whether in the economic or social spheres, but such achievements remain sporadic and without any global beneficial effect. The state of decline continues.
- 3.8 Similarly, during the politics of decline consensus politicians focus attention on partial policies and become totally preoccupied with side issues and inconsequential details. No attempt – or rather no serious attempt – is made to question the validity or otherwise of the “Settlement” since consensus politics ensures the survival of the Settlement.

3.9 The dynamics of decline proceeds in an interactive manner resulting eventually – if not arrested – into a state of collapse of the social and economic political system. This occurs through the spiral of decline which starts with a perception of decline and/or slower growth caused by either endogenous factors – such as an economic crisis – or exogenous factors – such as a defeat in a war.

4. **Setting the Scene Towards Thatcherism**

- 4.1 When the war ended in 1945 nobody predicted decline. In the euphoria of victory there were few doubts that Britain would recover and hold her position politically as a member of the Big Three and industrially as the world's third greatest power. These were the expectations despite the fact that the country had been greatly enfeebled by the war.
- 4.2 Indeed, compared with Britain's pre-war performance, the recovery after 1945 was remarkable. In the 1950's the decline in exports was halted, and for a time, reversed, and the balance of payments of the most part balanced. By Britain's past sluggish standards the economy in the 1950's was good, but nowhere near as good as that of others.
- 4.3 Over the whole period of the "long boom" between 1950 and 1973, Japan averaged 9.7% annual growth, Germany 6%, France 5.1% and Britain only 3%. By all other measurements of performance; such as wealth per head, share of world trade productivity, investment etc. Britain experienced a steep relative decline during the 23 years of the so-called long boom period.

- 4.4 When the long boom ended in 1973 the pace of relative decline accelerated. In the 1960's Britain's growth rate of 3.75%, compared with an OECD average of 4%. In the 1970's Britain's 2% compared with an average of 3.5%. The growth in the manufacturing industry was down to 0.1% per annum, from an average annual 3.3% per annum during the previous decade. That compared with Germany's 3.6% (6.6% in the 1960's) and France 2.1% (5.4% during the 1960's).
- 4.5 Britain lost not only her share of world markets but, increasingly, after 1973 her share of her own domestic market. Neither foreigners wanted British goods nor Britain's own people and the British became increasingly accustomed to the purchase of foreign goods in preference to their own. The 1970's witnessed a decline of an unprecedented nature in all spheres, economic, political and social. As accurately summarised by Pollard – “there is no record of any other power falling behind at such startling speed”.
- 4.6 As the situation continued to deteriorate rapidly during the 1970's, the establishment stuck to the Settlement reached during the Attlee Government when full employment and the maintenance of the Welfare State became the accepted goals of both parties. Adherence to what Macmillan described as the politics of a juggler capable of keeping four balls in the air simultaneously (full employment, an expanding economy, stable prices and a strong pound) led to the establishment's adamant refusal to recognise the state of decline, let alone to admit to it. Even when the crisis of Britain reached its peak during the Winter of Discontent, Callaghan, the then Prime Minister,

on return from his Summit meeting in Guadeloupe, responded to a question about the crisis by enquiring “crisis?” “what crisis?”.

- 4.4 This was the amazing reply of Britain’s Prime Minister during the winter of 1978/79 at a time when Britain had become increasingly ungovernable; the economy under surveillance by the IMF, and Tony Benn and Jack Jones (Jack who?) had become more powerful than the Prime Minister himself. At this point Britain was on the verge of collapse entering rapidly the stage of absolute decline. The question which was in everyone’s mind – with the sole exception of the Government – was simply this:

“Could Britain be the first country in recent history to go from developed to underdeveloped?”

It was this question which led to the Thatcher revolution.

5. **Fundamentals of Thatcherism;**
Betrayal, Populism, Zeal (BPZ)

5.1 Thatcherism transformed Britain beyond recognition. Britain of the 1980's bore no resemblance to that of the 1970's. The Winter of Discontent – the rubbish piling up in the streets of central London, the dead unburied in Liverpool, the sick children of Great Ormond Street Hospital uncared for, the economy in the hands of the IMF Receiver – duly appointed by H.M. tottering Government – Messrs. Benn and Jones running the disarrayed country think back, could this be a dream? Who could have predicted that in less than 10 years the frontiers of the state would be rolled back to the magnitude of at least 20 billion pounds and that almost ¾ million employees would have moved from the bankrupt public sector to a flourishing private sector? Who could have predicted the complete and utter defeat of Scargill and the marginalisation of Trade Unions in Britain's political and economic life in contrast to 1973 (when, because of the Miner's strike Heath, the then Prime Minister, was not sure who governed Britain?) and many other significant achievements.

5.2 How did Thatcher manage to achieve such radical transformation in such a short period of time?

As history books reveal, it becomes abundantly apparent that most of the policies which came to be associated with the Thatcher revolution were not new. Most were deeply rooted in the policies of the post-war

era which witnessed the sad story of Britain struggling to adjust to lost power and reduced world status.

5.3 As pointed out by Peter Jenkins – “the property” – owning democracy was a 1950’s phrase of Anthony Eden’s and it was the Edward Heath Government which sold the first council houses to their tenants. Privatisation, or denationalisation, was not a new Tory theme. The steel industry has been denationalised and then renationalised. Sound money was what Thorneycroft and Powell has resigned over in 1958. Denis Healey was Britain’s first monetarist Chancellor. Successive attempts had been made to bring Trade Unions within the Law by Wilson and by Heath. It was James Callaghan who initiated that Great Debate on Educational Standards”. Peter Jenkins concludes – “yet, it was Margaret Thatcher who had the will to do these things, to succeed where others had failed and to press forward when they had drawn back”. The question that presents itself is, why had Thatcher succeeded when others before her had failed even when similar policies were pursued?

5.4 The secret of Thatcher’s success lies not only in the vigorous pursuance of such policies in a cohesive way but, primarily, due to the adoption of an appropriate and consistent strategy and conceptual framework. This conceptual framework was based on two very simple elements or goals; namely the desperate and urgent need of the people of Britain to regain confidence in themselves in their abilities, in their Country and in their future, and the other is in the inward

looking rather than the outward justification or explanation of the causes of decline and the remedies for decline.

According to Thatcherism the causes of decline are no longer due to external factors such as the IMF, unfair competition from Germany or Japan, a changing world etc. The causes of decline are to be found within the British Society and the way in which such a society was successfully betrayed by the establishment, whether Conservative or Labour.

The remedy also lies within the capabilities of the British people, rather than being provided by external powers or organisations. Not only does the remedy lie within but also is simpler in concept that we believe it to be. The economics of the Nation is no different from the economics of the simple household run by the normal housewife. The moral values of the nation are a mirror reflection of the moral values and standards of the people. Those simple goals were, and are, to be found deeply embedded in the basic fundamentals of Thatcherism.

- 5.5 Thatcherism was founded on three fundamental elements; rejection of Consensus Politics and adoption of Conviction Politics, populism and Zeal in Politics. The three elements are interrelated and consistent, both internally and externally, and valid pre-office, in-office and God forbid, after office.

5.6 For Thatcher the so-called Consensus Politics meant “the appeasement of Socialism” and the “advance of Collectivism”. Consensus Politics was founded in the Theory of betrayal, the stab – in – the – back which is the common feature of the history of revolution. Betrayal theories require that there be something to betray – “an Arc of the Covenant, a tradition of some kind; a grace to fall from, a Golden Age to recall”.

The betrayal according to Thatcherism was that of Heath’s U-turn on 6 November 1972 when statutory powers were introduced to control pay, prices and profits. Such stab – in – the – back was a treasonable departure from the principles of Conservatism and is, according to Thatcher, to be incorporated into a more general re-writing of history in which successive Conservative Governments collaborated in the advance of collectivism. “Whoever was in office, Social Democracy had been in power”. Conservatism was alleged to have Departed from the Victorian Age – that of Laissez Faire. The age of Gladstone rather than that of Disraeli which represented the Golden Age in the nostalgia of Thatcherism.

Hence the return to the Golden Age became the loud cry of the “nostalgic Thatcher campaign”. A return to the Victorian values.

5.7 This return to the Golden age also encompassed a specific attitude towards the state. According to Thatcherism the power of the state had “usurped the responsibility of the individual to the point at which not only economic enterprise but moral choice had atrophied”.

Thatcherism's stand against the Government gave Thatcherite policies a strong sting of "Populism".

- 5.8 Although the word Populism may mean popular or even demagogic the proper definition in the context of Thatcherism means "a direct appeal to the people". Often "above the heads of existing political institutions Parliament or Party". Thatcher, the Populist, had a deep contempt for the establishment, especially the Civil Servants and more specially still for Brussels Bureaucrats and the Foreign Office. "Her populism took the form of a direct appeal to the working class to its acquisitive and patriotic instincts". She represented herself to the working class as the champion of the tax-payer against the Treasury, the worker against his Trade Union, the Council tenant against the Landlord and the citizen in general against the State.
- 5.9 Return to the Golden Victorian Age, and the appeal direct to the people of their acquisitive and patriotic instincts were only two elements in a three pronged Thatcherite campaign against the establishment. Inject "zeal" into British Politics by raising the temperature, arousing new passions and inspiring new ideals and we have the third element.
- 5.10 Arousing new passions, inspiring new idealism based on the return to the Golden Victorian value system while appealing direct to the people in a political atmosphere of high temperature is what became Thatcherism's approach of "Conviction Politics". This new approach, which became Thatcher's fundamentalism – seemed to flourish like

any other fundamentalism – in the rubble of collapsed belief. Thatcherite enthusiasm also coincided with the revival elsewhere of Christian and Islamic fundamentalism.

- 5.11 It was no doubt the Politics of Conviction rather than the Politics of Consensus that made those policies – those same policies – that were embedded in post-war politics of Britain – succeed under Margaret Thatcher.

Can the Politics of Conviction which transformed Britain beyond recognition succeed in providing a conceptual framework for the arrest and final eradication of the Politics of Decline in Egypt?

6. **The Fundamental Criminal Act of Betrayal and the Bankruptcy of the Political Party System in Egypt**

6.1 Given the state of decline and the validity of the politics of decline – as defined above – in the case of Egypt it should not be that difficult to illustrate the applicability of the theory of betrayal of the Egyptian case. In fact it is quite easy to identify numerous acts of betrayal committed against the people of Egypt. A comprehensive coverage would probably cover numerous pages to list them let alone to describe them.

6.2 But, the most significant act of betrayal in Egypt's post-war history is what may be described as the Fundamental Criminal Act whereby a deliberate and sinister campaign was energetically conducted to dilute the Egyptian personality and to suppress what was left of Egyptian nationalism.

6.3 This campaign reached its peak in 1958 when even the name of Egypt – a name well established and deeply rooted in Ancient history and specifically mentioned in the Holy Quran – was dropped. The name of Egypt was replaced – in an atmosphere of euphoria and highly charged emotions – with a name that bore no relationship whatsoever to Egypt and its long and ancient history.

6.4 This campaign of depriving Egypt from the spirit of Egyptian nationalism and the people of Egypt from their distinctive personality continued with utmost vindictiveness and even punishment when the

Egyptian people were made to pay the price of Syria's separation from the so-called United Arab Republic. The punishment of the Egyptian people took the form of the cruel imposition of another – but this time alien and atheist – ideology on the people of Egypt.

6.5 The mass nationalisation that followed the separation of Syria was based on a Marxist philosophy though hidden and concealed at the time – it was none the less a Marxist doctrine pure and simple. The policy of nationalisation based on Marxism was also accompanied by the most Stalinist policy of suppression and terror. This added another dimension to the deliberate campaign of diluting the Egyptian personality and murdering in a pre-meditated manner Egyptian nationalism. With Marxists penetrating the power structure aided and guided by the Marxist policy of mass nationalisation of all economic activity the final nails were driven into the coffin of Egyptian nationalism.

6.6 The target this time was Islam and the Egyptian peoples' adherence to Islam which became part and parcel of Egyptian nationalism ever since the Arab's invaded Egypt. Consistent with this sinister strategy the same hands that dealt a blow to Egyptian nationalism proceeded to complete the task. Falsification of Egyptian history, glorification of imaginary victories and the cult of personality became the norm and anything else became the exception for which severe punishment was the automatic answer.

6.7 The period 1958-1963 must go down in Egyptian history as the darkest age, for during that period the seeds of decline were firmly planted. The Egyptian person began to lose confidence in himself, and his nationality and learnt to become dependant on another nationality as a source of his pride – or lack of it. He became totally dependant on the State – or to be more precise on the whims of one individual – for his livelihood.

This process of erosion in the Egyptian national spirit and the resulting loss of confidence continued from 1963 onwards with Egypt getting more and more deeply involved in issues and battles which were not really Egyptian concern. The last straw and the knock-out blow to Egypt's confidence in itself came about in 1967. Within a matter of hours the Egyptian people were made to pay the price of a gamble and a shamble – total defeat which had, until then, no precedent, not only in Egypt's history but in the history of the world. Even that was simply described as a “simple set-back”, it is “the loss of a battle but not the war” and the task has become a simple miraculous act from the beloved leader – “simple elimination of the effects of aggression”, no more, no less.

6.8 Following the total defeat in 1967, to add insult to injury, Marxism – which has been perused in practice since 1961 – was constitutionalised in the form of the so-called 30 March 1968 Charter. This, in addition to the almost complete dependence on the Soviet Union for our food, our guns and our protection meant that Egypt had

de-facto denounced Nationalism altogether and joined the Communist International.

- 6.9 It is this loss of confidence and dilution of the Egyptian personality and nationalism that lies behind Egypt's decline ever since and it is in the restoration of confidence in the Egyptian personality and nationalistic pride that the remedy to Egypt's decline lies. True, a number of positive changes have taken place since 1967.
- 6.10 The October war succeeded temporarily in restoring some confidence. But, the effect was only temporary and in any case the usual clique painted a picture in which the credit for whatever was achieved in the October war was attributed not to the Egyptian people but to the one and only one, the single individual whom the Egyptian people were asked to worship ever since the concept of "the leader, the great, the saviour etc." was first introduced in the 1960's.
- 6.11 The so-called INFETAH period was a brave attempt to reduce the dependence of the Egyptian people on the State and to inject some confidence in their ability to produce real, rather than, fictitious, achievements which until then were the norm. Again this opportunity was missed. The same clique colluded and formed an alliance with a newly formed class consisting of wheelers and dealers, profiteers and blood suckers and they succeeded in aborting this brave attempt and managed to turn it to their own material benefit.

- 6.12 The Camp David strategy was another brave attempt to disengage Egypt from the muddles of Arab politics and to achieve a stable peace. However, the short-sightedness of Arab politics and Sadat's rush to achieve personal fame – supported by the whole Hollywood Type American campaign – led to the failure of Camp David in achieving its main objective of a stable peace. The euphoria of Camp David had some positive effects on the revival of Egyptian nationalism and the recover of some confidence. Again the effect was only at the beginning of Camp David and was also temporary. In any case whatever credit existed was attributed to the single, most infallible, individual rather than to the Egyptian people who persevered and suffered destruction as a result of our unnecessary wars.
- 6.13 The most significant effort to remedy the position took place after President Mubarak came to power. His strategy for revival was based on the assumption that democracy and real achievement are likely to create an atmosphere in which the Egyptian people would regain confidence in themselves. Considerable successes have been recorded, particularly in the rebuilding of the battered (from war and neglect by successive Governments, particularly since 1952) infrastructure and the move towards democracy.
- 6.14 Despite the fact that these positive achievements are to be welcomed they have had very limited – if any at all, impact in restoring confidence and the reinstating of the Egyptian personality and the pride in Egyptian nationalism.

6.15 Although the Fundamental Criminal Act of Betrayal committed in 1958 is no longer talked about, it is sad to note that the Egyptian constitution in its first article is still based on this Fundamental Criminal Act of Betrayal. No explicit recognition of Egyptian nationalism is given or the fact that “Egypt is a sovereign independent State with an ancient history that reaches beyond the Arab invasion of Egypt, and with a strategic and critical position on the world map with special relationships with African and Middle Eastern countries”. Special relationships do not, and should not, mean replacement of nationalism.

Britain had a special relationship with the United States, and still does, but did not feel obliged to adopt American nationalism. Furthermore Britain’s attempt to be part of Europe did not necessarily and automatically lead to the adoption of European nationalism. British nationalistic feelings and traditions revived by Thatcher remain the most predominant factor in Britain’s way of life.

6.16 In addition to the fact that the Egyptian constitution is still based on the Fundamental Criminal Act of betrayal the emphasis in Egypt’s Foreign Policy is still seriously biased and unnecessarily involved, to a very great extent, in the muddles and digressions of Arab politics. This should not be interpreted as a hostile campaign against the Arabs or Egypt’s involvement in Arab affairs. It is rather a cry for Egyptian pride and nationalism and the need for rational involvement in only those affairs which concern Egypt first. Without such pride we can be of no use to anybody, least of all, ourselves.

- 6.17 Egypt needs so desperately a return to the Golden Age, a return to the fever of Egypt's 1919 Revolution, which was nationalistic in every minutest detail. The problem is how can this message be transmitted to the people.
- 6.18 The answer is a direct appeal to the people, to their acquisitive and patriotic instincts above the heads of existing political institutions, the National Assembly and the bankrupt Party Structure. This means populism in the Thatcherite sense. It means also the urgency in raising the temperature of Egyptian politics. This points us in the direction of the politics of Conviction in all its ingredients; a return to the Golden Age, an appeal directly to the people and to their patriotic instincts and an injection of zeal into Egyptian politics by raising the temperature, arousing new passions and inspiring new idealism.

7. **Renaissance**

In a speech given by the Rt. Hon. Norman Tebbit in support of his first candidacy in the late 1960's – when he was asked to put forward a policy for Britain – seemed to be quite appropriate when talking about renaissance in Egypt. A very small part of this speech was taken as a framework and adapted for the purpose of this section to suit Egypt's circumstances.

- 7.1 The people of Egypt have endured and withstood all manner of crises, all manner of bad government, puritanical dictators, mad monarchs,

sloth, dotards, and charlatans. The people of Egypt would not however be destroyed by any government, institution or party no matter how mighty they are.

- 7.2 The starting point of any political programme of recovery should aim towards revival of Egyptian nationalism to the boiling point. This would require explicit admission of decline and in the meantime recognition that Egypt is not bankrupt because our greatest asset is our people. Sadly this asset has been misused. Its strong and vigorous potential growth has been stunted to encourage the pappy suckers that consume without giving first. We must nurture, feed and protect that priceless asset, which has been stifled, strangled, corrupted and overshadowed by government.

We need a touch of the Marxist maxim of the withering away of the State. State owned industries must be sold back to the public, especially workers in the industries. Then away with the parasitic growth in Government, Public Sector, Central Security Militia, the internal Intelligence MOKHABARAT cobweb and the like, and let private provision replace welfare wherever it can.

- 7.3 Secondly, as the size of Government is reduced so can taxation be restructured, simplified and redirected on to spending not earning. As a consequence of this, and the abolition of subsidies on consumption, lower wage rates will rise. Such rise will require and impel the application of a more advanced technology and the most efficient use of skilled labour.

7.4 This links with another two important aspects of strategy. The first is the overwhelming need of industrial Law Reform and the vital need to extend the Law of Contract to the supply of labour.

The second aspect, the need to protect the Egyptian migrant community, who have been subjected, and are still being subjected to the most degrading humiliation (including murder and beating by their so-called brothers,) imaginable.

7.5 As Egypt becomes richer people can, together, provide for themselves against the ordinary hazards of life. Private provision in pensions, medical care and education should be encouraged in order to provide a choice other than “Hobson’s choice”. The subsidy on houses should be abolished and market rents should be allowed to operate. Subsidy should go to the families who cannot afford what they need and the emphasis here is on need, not “happen to occupy”. And that subsidy to combat a national problem should be a national and not a local one.

7.6 We must fight for law and order and against the so-called permissive society. I happen to believe that if a thug, who is planning a robbery, deliberately chooses to buy or steal a gun, to load it, to take it with him, to use it to kill in the course of his crime, he should die.

The Law must be enforced and while there is no place for revenge, the lawful citizen must be protected against the criminal, not, the criminal against society.

7.7 Finally, Foreign Policy and Defence.

The object of Foreign and defence Policies is the security and prosperity of Egypt first and foremost. If those policies fail, all is dust. The object is not to overthrow any Government or individuals; their object is to protect this land and this land only.

That is it.

Freedom not equality.

Opportunity not welfare.

Help for the needy not hand-outs for the greedy.

Above all – pride – not that goeth before a fall but to get up from where we have fallen.

Ladies and Gentlemen,

I am not, never have been not do I ever intend to apologise for being a loyal and patriotic Egyptian. I shall always – I promise you – remain a loyal member of one and one party

THE EGYPTIAN PARTY

While raising our beloved GREEN FLAG – THE SYMBOL of the 21st Century - with the crescent and three stars the symbol of a clear and bright Egyptian sky let us shout at the top of our voices, loud and clear;

EGYPT FIRST, EGYPT FIRST, EGYPT FIRST,

LONG LIVE EGYPTIAN NATIONALISM

ADDENDUM

“From the sands of Alexandria to the sand near the Pyramids at Giza and elsewhere, the sky comes down cloudless and blue making you wish you could restore some of the greatness that existed in this extraordinary country”.

Quotation from an essay by a child of 13 years after a visit to Egypt.

REFERENCES

1. Jenkins Peter – Mrs. Thatcher Revolution – the Ending of the Socialist Revolution.
Jonathan Cape, London, 1987.
2. Kavanagh, Denis et al. The Thatcher Effect – A Decade of Change.
Clarendon press, Oxford, 1989.
3. Tivey, Leonard et al. – Party Ideology in Britain.
Routledge, London, 1989.
4. Tebbit, Norman – Upwardly Mobile – an Autobiography.
Weidenfield and Nicolson, London, 1988.

Ahmed M. El-Mokadem

Born in Egypt in 1941 and moved to the UK in 1963, dual nationality, Egyptian/British for 35 years. Educated in Egypt (BA Econ., Cairo 1961), and UK (PhD Econ, Manchester University, 1968). More than 35 years academic, consultancy & business Career worldwide. Held academic positions at Manchester, Sterling, Lancaster & Surrey Universities retiring from full time academia in 1988, when he became & remains a Visiting Reader. Published / supervised many books, articles & research projects in economics, econometrics, management, politics & system engineering. Contributed to the early economic thinking of Margaret Thatcher. One of the founders of the British - Egyptian Society, and has been its Vice-Chairman since inception until now. A member of many professional and charitable societies; retired in 2004 to focus on writing, lecturing, public service & social and charitable work. A keen collector of antiquarian books on Egypt.

amelmok@hotmail.com

Printed by
Mail Boxes Etc
14 London Road
Guildford Surrey
GU1 2AG