

Nasser speaks

[History](#)



The work looks like an attempt at solving all of Egypt's problems at one go. The is passionate about what he writes about and one can tell that he has a firsthand experience of the life of Egypt. His ultimate goal in all the possible scenarios presented is the development of the nation to make it grow at double digits in a period of ten years. The unique combination of three elements of governance all seems possible and workable in his context. These are feudalism, communism and democracy. In the writers mind and in his interaction with various areas of development and life in Egypt the writer finds no contradiction but outlines the way these modes of governance would work. Everything in this piece of work is mixed up as though one was observing a real life development than in a piece of writing such as in a book which one would expect to be more systematic and follow chapters, and subheadings. An example is when the writer talks about family panning, development in agriculture and the exploitation of natural recourses all in one paragraph and in a manner to suggest that they are all related subjects to the point he is trying to make. One can only assume that that is the way of reasoning within his cultural context where everything is thought of a whole and where everything interacts with everything else in one big complicated whole.

That having being said the writer presents solutions to developmental challenges, which are present in Egypt, and gives solutions to them. He also proposes a workable solution to the present day issues of governance which he thinks should mix the past (feudalism) and the present, democracy and the tribal (socialism). In fact what he is proposing is a mix of democratic capitalism with a hint of socialist tendencies. In all this, he does not fail to remind his people and their fellow Arab states of their need to unite and

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develop for the future in order to consolidate their power as a block through allegiance and economic power. The writer sees the world in two views: the world of the Arab and the others.

There is also an attempt at reminding the Arab world of their heritage and the need to fight against imperialists. Although they are not expressly mentioned, one can deduce from the dialogue that it is western nations. This is because of the need to defend the Arab way of life and their tribal creeds, which have only been threatened by western occupation and civilization.

This work therefore comes forth as a personal expression of life in Egypt. The definitions, solutions and predictions all seem to come from the writer's view and are not the result of academic empirical research. The writer does not attempt to quote any other authority but himself, which can be translated to mean that he felt he was in the position to make such arguments.

One thing that is not in doubt is the passion, love and concern on the part of the writer for Egypt of which he speaks of in such terms of ownership in the first person.