The saga of TshM (the precursor organization of EWCP) culminated between the 1967 military defeat and the 1977 bread riots, as Egypt witnessed a series of popular upheavals and riots spearheaded by student movements and aimed to end the rule of the "bureaucratic bourgeoisie."¹ In a pamphlet circulated after the January 25th, 1972 protests in Cairo and Ain Shams campuses, the party stated that "students, for being the most sensitive and liminal force in the current crisis, managed to ignite the spark. Their movement should be a prelude to more revolutionary steps attaching all popular classes in order to defeat the line of collusion and appeasement and generate a genuine leadership."² Despite the orthodox Marxist suspicions towards the 1968 scenarios, the party found a viable potential in the movement in order to "anchor the present moment of spontaneous struggles with a revolutionary horizon without receding to petty bourgeois illusions or wasting a revolutionary opportunity while waiting for the objective conditions to ripe."³

The spark, in other words, opened a possible awakening from the Nasserist dream and nightmare altogether as Arwa Salih mentioned earlier. However this generational momentum didn't yield into sustainable outcomes. Salih and her comrades found themselves suddenly in a disorienting world moving in a different direction not in sync with the struggles and sacrifices. Egypt moved away from the nationalist-socialist anti-colonial framework touted by Nasser towards a laissez faire neoliberal position that, along with its peace treaty with Israel, placed the country solidly in the American camp. Thus, Salih described her generation as the stillborn (al-mubtasarun) in her seminal book of the same title.⁴ The choice of word designates the unrealized potentials, incomplete projects and unfulfilled promises of a failed emancipatory project that her generation embodied. Stuck between an older order that was crumbling and a new order that was still in the making, Salih’s generation found itself trapped in a moment that is neither a continuation of the past nor a preparation for the future. In Koselleck’s terms,

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¹ The term Mursi Mustafa Ali used to describe the postcolonial elite in the party foundational documents 1969. "Tabi'at al- Sultah al-Tabaqiyah." Mursi Mustafa is the pen name for Ibrahim Fathi.
² - Hadheh al-Sharaah, Al- Intifad, February 1972.
³ - Ibid.