

The Development of Foreign Education in Egypt from the Year 1922-1952

(Historical Study)

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Summary :

Foreign education has received unparalleled encouragement from the ruling elite in Egypt since the days of Muhammad Ali, whose policy encouraged the coming of foreigners to Egypt to seek help from them as foreign agents to sell his products in European markets, and as a result of his need for foreign technical expertise to support his major projects, whether in the army, in agriculture, irrigation or Industry or education The successors of Muhammad Ali also adopted the same policy by providing financial and in-kind assistance to it, and this resulted in an increase in the number of foreign schools and the prosperity of foreign education in Egypt during the following years. This education was independent from the state and not subject to its authority, and it was not possible for education to remain a state within a state without supervision or oversight by the state, because general conditions in Egypt began to necessitate some types of foreign education to change their curricula so that its students could sit for state examinations and enroll. Government jobs. As foreign schools graduated students every year who mastered the language, history, civilization and culture of Western countries and knew nothing about their homeland in which they lived, so foreign education in its schools was far from the aspirations of the state and the needs of the people and lacked national guidance, and for that the state took care at the official level of the need to supervise schools Foreign education in Egypt. Indeed, I issued Decree No. 38 of 1948, through which I was able to supervise all foreign education schools.

Keyresearch: foreign education, partial independence, schools .

Introduction :

Foreign education had an important role in cultural life in the Arab countries, including Egypt in particular during the nineteenth and twentieth centuries, especially during the period during which the Arab peoples 'need for education increased and the state was unable to satisfy this need. Political, in the first half of the nineteenth century, Egypt began to welcome foreigners who migrated to it, carrying with them many elements of economic activity, and men from religious

missionaries seeking religious activity were also displaced in a country that foreigners considered at that time to be virgin, and missionaries began to establish churches, each according to its own sect Then they saw that they expand the circle of their activities, so they enrolled in these churches for them to teach in them to the children of their community and whoever would like from other communities, and they also joined hospitals to provide health services, and thus it appeared in Egypt what are called foreign schools that can be divided into types, which are schools of foreign

communities, Missionary schools and religious groups for banners, and foreign schools for girls.

the study Problem:

Study the activity of foreign schools and their impact on the Egyptian identity and national goals, including language, history, culture and civilization, because they were forcing non-Christian pupils to attend Christian religion lessons and trying to change the belief of students who differed from it in doctrine and directing the pupils' tendencies to the foreign countries from which the schools came, and neglecting the language Arabic and the national history of the Arabs, with great attention to foreign languages, and the history and geography of foreign countries.

Objectives of the study :

- 1- Knowing the extent to which the activities of these schools are related to the political and religious propaganda that they promote.
- 2- Knowing the extent to which the Ministry directs knowledge to supervise these schools.
- 3- Knowing the extent of the national orientation for academic decisions, whether they include the courses imposed by the ministry or the courses that do not fall under its direct supervision.
- 4- Knowing what position the state should take regarding it and its goals.

-The development of foreign education for the period from 1922-1939

Foreign education in Egypt witnessed a great development in its bodies, systems and purposes, and the relationship of Egyptians and the state with it during the period from 1922-1952, and we will explain the most important features of this development.

Foreign schools continued to contribute in their role in spreading education and spreading the

culture of the country to which they belong, so their number continued to increase, and some of these schools raised their expenses so that only children of the wealthy classes could enroll in them. Some children of political and economic influence from other Arab countries also accepted them (1) .

The number of foreign schools increased from (307) schools in 1915 to (326) schools in 1922, and thus their increase reached approximately less than 1% of their numbers in 1915, after the end of the First World War and the return of foreigners to Egypt and the opening of schools that were closed because of the War conditions, such as German and Austrian schools. The number of foreign schools in Egypt continued to increase until it reached about (411) in 1937, thus their percentage increase is 21% compared to their numbers in 1931 (2).

The percentage of Egyptians in foreign schools reached 45% of the total number of students in foreign schools in 1922, as their number was (25,935) Egyptian students studying in foreign schools, compared to (30,981) of foreigners (3).

The reasons for this large increase in the number of Egyptian students are due to the development of study programs in most of these schools to suit public schools so that students can apply for government examinations that enable students to continue studying in Emiri high schools to obtain government jobs, in addition to the trend of some foreign schools. To the establishment of Egyptian departments that follow the Ministry's curricula as well as departments that follow its curricula. Examples of these schools are American and French schools, as well as the major companies, banks and some different workplaces that were still foreign in their treatment, languages and their system (4).

1) Ali Farag, Education in Egypt between civil and governmental efforts (A study in the history of

education), University Knowledge House, Cairo, 1979, p. 252.

2) Mahmoud Muhammad Soliman, *Foreigners in Egypt 1922-1952, A Study in Egypt's Social History*, Ain Publisher for Humanitarian and Social Studies and Research, Cairo, 1996, p. 207.

3) Dr. Basant Fathy, *Pluralism of Primary Education in Egypt 1923-1993*, The Egyptian General Book Authority, Cairo, 2009, p. 128.

4) Because these main centers in these banks, companies and shops were in the hands of foreigners as a result of the foreign economic penetration in Egypt and their control over the various aspects of the economy in the country due to the foreign privileges granted to them. For details, see: Mahmoud Muhammad Salman, the previous source, p. 206.

Egyptians mastered the foreign language of dealing, which was mostly English and French, which prompted many Egyptians to enroll their children in these schools in the hope of joining them in those prestigious jobs within the Egyptian society (1).

Foreign education was limited to primary education and the preparatory education that preceded it, where the students were learning theoretically to deal with foreign languages with some mathematics, engineering, drawing, and the principles of history and geography, and as a result of the progress and spread of education and the increasing need of foreign and Egyptian community members for higher types of education, a number of Foreign secondary schools, as well as a number of private, industrial and commercial schools, and with the increasing needs of society and its demand for higher education, some higher schools appeared, such as the French Law School, which was established since 1886, which was transformed into the Faculty of Law in 1925, and the American University in Cairo, which was established in 1919 (2).

The study curricula in foreign schools differed from one school to another. Each type of foreign education has a special curriculum that corresponds to the purpose of establishing this type of education (3). The situation continued to be the case until the Egyptian education affairs began to be transferred to the Egyptian administration after Egypt gained partial independence and the 1923 constitution was issued, meaning the emergence of a reformist movement in Egyptian education (4). As the state began to set public official examinations for its students in public education, provided that only those who studied the same government curricula would not sit for these exams, and here parents of foreign schoolchildren who want their children to obtain this certificate in order to join government jobs have realized the necessity of requiring schools to which their children joined the necessity of following the school system. The government, in the interest of them for the future of their children (5). Law No. 40 of 1923 regarding the primary school completion certificate examination for boys was issued, according to which foreign school pupils were allowed to sit for the primary certificate exam, as well as for the high school diploma exam, as the first article of this law stipulated that everyone who completed primary education for boys according to the curriculum decided by the Ministry Public knowledge, whether you received education in state schools or free schools (private and foreign schools supervised by the Ministry), successful students are given a certificate called "Certificate of Primary School" and it was stipulated in its

second article that no one will be accepted in secondary schools of princes and technical schools whoever has obtained the certificate mentioned in the previous article (6).

1) Abdel Moein Saad El-Din and Hamed Hamada, *Features of Life in Egyptian Society from 1923 to*

1952 and Their Impact on Education, Journal of Culture and Development, Issue 20, September 2017, p.30.

2) Mahmoud Muhammad Salman, the previous source, p. 210.

3) Same source, p. 211.

4) Naima Muhammad Abd, Foreign educational activity and its impact on education in the Egyptian region, Ph.D. thesis, Faculty of Education, Ain Shams University, 1961, p.84.

5) Mahmoud Muhammad Suleiman, the previous source, p. 212

6) Ministry of Education, Museum of Education, Law No. 40 of 1923 regarding the Primary School Completion Certificate Examination for Boys, issued on October 24, 1923, p. 1.

Some foreign schools were trying to get closer to the Egyptian public education system, but the neglect of the Arabic language in these schools and its fraud in teaching them prevented their pupils from enrolling in higher government schools (1).

It seems that the state has been lenient in granting a certificate of completion of primary school to every school it supervises, whether it is government or free.

Previous Law No. 40 of 1923 was amended by another Law No. 25 of 1928, in which Article twenty-four of it stipulated the following: “A general examination shall be held for everyone who has completed primary school in accordance with the curriculum determined by the Ministry of Public Education, whether he takes his studies at an Amiriya school or is free, subject to inspection by the Ministry of Education, and admission is permitted. The exam is also for everyone who has completed their studies at another free school (2).

However, foreign privileges, the control of foreigners over the sites of industry and commerce, and the requirement that these works be formulated in foreign languages prevented the implementation of the previous laws, and foreign schools remained not subject to government supervision (3).

Law No. (26) of 1928 was also issued, in which Article 27 of it stipulated the following: “The secondary school certificate examination in its two sections is permissible for everyone who has completed secondary school according to the curriculum determined by the Ministry of Public Education. 4).

Thus, general conditions began to indirectly affect schools of foreign education, when the state began to set public official examinations for its students in public education, provided that only those who studied the same government curricula did not sit for these exams. With the curricula of the foreign country affiliated to it (5).

There is a phenomenon worth noting, which is the intensity of the attention of the English government and its representatives in Egypt to British schools, so its consuls became represented on the boards of directors of these schools and their ambassadors became collecting donations for these schools and this means that the British government is following the approach of the French government in terms of using its schools in the East for political propaganda, and we find This

1) Naima Muhammad Abd, previous source, p.84.

2) Mahmoud Muhammad Salman, the previous source, p. 212.

3) Basant Fathy, the previous source, p. 172.

4) Mahmoud Muhammad Suleiman, the previous source, p. 212.

5) The schools that have developed their curricula to prepare for public exams are some French and American schools, and despite this, the first type has retained its religious character and introduced additional religious studies and cultural studies to spread French culture,

As for American schools, when their primary goal is religious propaganda, their conditions did not suit the new circumstances, and therefore a number of them were forced to close their doors. For details, see: Mahmoud Muhammad Salman, the previous source, pp. 213-216

The goal is apparent in the curricula of English schools, as they all deal with different aspects of English life and English traditions. Instead of developing to suit the needs of Egyptian students, it sought to change these to suit its atmosphere and traditions (1).

It can be said that these schools, like the private schools, assisted the government in spreading education, but it is taken that their message was more like a cultural invasion, that is, interest in foreign culture at the expense of national and national culture as it neglected teaching the Arabic language, national history and the geography of Egypt, which weakened the national culture of its students. (2).

For this reason, the state at the official level paid attention to the necessity of supervising foreign education schools in Egypt. Law No. 40 of 1934 was issued, which was the first law that enabled the state to supervise non-governmental schools. However, even after this law was issued, foreign education remained without inspection or actual supervision by the state, and it is noted that the first article of the law specified free schools in non-government schools that prepare for public examinations. That depends on the Ministry of Education, and since most foreign schools do not prepare for public examinations and do not follow the Ministry's curricula, the conditions stipulated

by the law determine the extent of the state's supervision of part of foreign schools and left most of them without supervision (3).

However, this law did not fulfill its purpose, especially after the Egyptianization trend that Egypt witnessed following the abolition of foreign privileges with the Treaty of Monterrey 1937, according to which the country gradually regained its authority over the foreigners residing in it, by liquidating mixed courts, and replacing foreign languages in companies and courts with the Arabic language. Its details were mentioned later (4).

Funding foreign schools in Egypt during the school years was dependent on state funds and its affiliated bodies in addition to the expenses that they received from most of its students. As a result of the large turnout of foreign schools, especially children of the rich and large owners, whether from Egyptians or foreigners residing in Egypt, the number of schools increased, the number of students increased, and school services varied, which made foreign schools charge fees at a different rate from one school to another according to their capabilities and regulations, and from The proceeds of this aid and expenses are spent by foreign schools on educational affairs in them, from which they pay the salaries of their teachers and the wages of their employees (5).

1) Naima Muhammad Abd, previous source, p. 85.

2) Ali Faraj, the previous source, p. 253.

3) The law included other articles, including the third article, which specified the conditions that must be met by the school principal or whoever works at it, but it did not require that his nationality be Egyptian. It also included in Article Eleven that free schools must ensure that Egyptian pupils obtain an educational level equivalent to that of their colleagues in the princely schools in the

Arabic language, history and geography of Egypt, and national education, and these paragraphs shall be the subject of an examination held under the supervision of the Ministry of Education. Article 12 of the law stipulates that a free school may not teach its students a religion other than their own, even if the guardian accepts that. For details, see: Gerges Salameh, *History of Foreign Education in Egypt in the Nineteenth and Twentieth Centuries*, Dar al-Da`wah for Printing, Publishing and Distribution, Cairo, 1960, p. 278; Dr.. Basant Fathy, the previous source, p.171; Mahmoud Muhammad Al-Suleiman, the previous source, p. 247; Naima Muhammad Abd, the previous source, p. 85.

4) Dr. Basant Fathy, the previous source, p. 171.

5) Mahmoud Muhammad Suleiman, the previous source, p. 216.

Foreign education in the years of the Second World War from 1939-1945

Foreign schools continued their policy of isolation and independence until the early thirties, when the state began seriously considering imposing some control on the work of these schools when it imposed the previous Law No. 40 of 1934 (aforementioned), so it continued its activities and increased the number of their students. And with the emergence of pioneers in thought and culture who belong to the Western school with their ideas and assumed prestigious positions in society, such as, Taha Hussein, Salamah Musa (1), and Ahmed Lotfi Al-Sayed (2). And teaching methods (3).

Taha Hussein also supported this trend, and referred to it in his book (*The Future of Culture in Egypt*), seeing that Egypt is a mind, a civilization, and a structure part of the European civilization formation (4).

Moreover, Taha Hussein rejects the cancellation of foreign schools in Egypt, saying,

"Our international obligations prevent us from that, but because our patriotism calls for the preservation of these schools and institutes" (5).

1) Salamah Musa: a great Egyptian thinker, born in 1887 in Egypt, joined the Coptic Elementary School, then moved to Cairo to enroll in the Tawfiqia High School, then the Khedive School, and obtained a baccalaureate degree and then traveled to Europe, which allowed him a period of residence in France 1906 - 1909 Identification of the symbols of thought and philosophy in Europe. He was acquainted with the works of Marx and Voltaire, then he moved to England to study law, then returned to Egypt in 1910 and has many books. He died in Cairo in 1958. For details see: Salamah Musa, *The Education of Salamah Musa*, The Egyptian Writer House, Cairo , 1948.

2) Ahmed Lotfi El-Sayed: He was born in 1872, graduated from the School of Law in 1894, and worked in the judiciary until he resigned from his position in 1905 and worked in politics. He was appointed director of the House of Books in 1915, then director of the Egyptian University three times in 1925, 1930, and 1938. He was appointed Minister of Education in June 1928-October 13, 1929, then he was appointed Minister of Foreign Affairs in 1946, Deputy Prime Minister, and a member of the Senate. He passed away in 1963. For details, see: Awad Tawfiq Awad and Hassan Sabry, *Ministers of Education in Egypt and their most prominent achievements 1837-1979*, Arab Republic of Egypt, National Center for Educational Research, 1980, p.75.

3) Dr. Basant Fathy, the previous source, p. 205.

4) His starting point for this call is based on the opportunity that the Egyptian mind, since its early ages, has been influenced by something, but is affected by the Mediterranean Sea, and that the exchange of benefits of all kinds is exchanged with the peoples of the Mediterranean, and accordingly, the Egyptian mind other than this middle link is a Western European mind that shares Europe has its

civilizational roots since Greece and the Romans. "For details, see: Taha Hussein, *The Future of Culture in Egypt*, Hindawi Foundation for Education and Culture, Cairo, 2014, p. 11.

5) Adapted from Dr. Basant Fathy, the previous source, p. 207.

That is why it was clear in the early forties when Taha Hussein became a technical advisor to the Ministry of Education. No law was issued against foreign schools or subjected them all to the supervision of the Ministry of Education, which led to the support of the position of foreign schools in the following manner:

As for the Greek schools. An English section was added to the elementary school, which was established in 1933, with the purpose of preparing female writers on the typewriter (1).

As for French schools, when the Second World War was declared in 1939, the Jesuits (2) were in danger of dispersal, when the previous year this group established an association affiliated with the School of the Holy Family in Egypt and its mission was to establish free schools in Upper Egypt to spread Christianity and French culture. Aid from the rich Catholics in Egypt, but the main funding was from the French government. When the Second World War broke out, the association was canceled, but its supervisors struggled to continue its work despite the financial hardship it was in. It was responsible for spending on the many free schools it established in Upper Egypt that were aimed at attracting the children of the poor. The number of these free schools actually decreased during the war (3).

The number of students of the French mission called (Sisters of the Good Shepherd) jumped from (782) in 1935 to (1263) in 1940 (4). The number of students of the Sisters of Our Lady of the Apostles School increased in Olives, reaching 600 students in 1940, while the number of its students when it was established in 1896 was 85 students, and an

English department was opened at St. Louis School in 1941, which started with twenty female students. As for the schools of (Meridi-Deo Sisters), the number of their female pupils jumped in 1940 to (348) female students, while the number of their female pupils at their founding in 1880 was 54 (5).

1) Mahmoud Muhammad Suleiman, the previous source, pg. 719.

2) They are a Christian group affiliated with the Catholic Church that is concerned with education and the establishment of schools, colleges and theological institutes, as well as cultural activities. The Jesuits came to Egypt in the period between 1880-1890, and their educational activity expanded and they had other branches in Egypt. For details see: Gerges Salameh, the previous source, p. 158.

3) But Father Khouzam (from the Egyptian monks, one of the leaders of the community) was able in 1948 to reopen what was closed to it because of the war. For details, see: Naima Muhammad Abd, the previous source, p. 78.

4) Journal of Contemporary Education, Education and Dependency in Egypt (A Study in Foreign Education), Issue Three, May 1985, p. 36.

5) Gerges Salameh, previous source, pp. 140-142.

As for the English schools, when the Second World War broke out, Victoria College became a hospital in the name (General Hospital No. 64), and the college moved to San Stefano due to the air strikes. The external department, with the continuation of the study in San Estefanu, with a number of (36) students from the external department, and the college returned to its place in 1944, while the branch that moved to Cairo, where it became an independent teacher in Cairo in 1948, was called "Victoria College in Maadi" As for the original college in Alexandria, it had enrolled students of all nationalities in 1944, and there were

(400) students, of whom (50) were Muslims, while the Cairo branch had (360) students, of whom (140) were Muslims (1).

As for girls's education, the "English Girls College" was established in Alexandria in 1935, and the idea in establishing it was to find an English educational school for girls in the Middle East. The school included a large number of nationalities, amounting to about (37) nationalities, (2). In 1943 (363) his pupils were (27) his pupil in kindergarten, (130) his pupil in the primary school, (206) his pupil in high school and all the pupils were studying according to the English curricula of the college similar to the curricula followed in British schools, and all lessons are taught in the English language, as for the French language The language is compulsory as well, and the Arabic language was optional for those who want to be girls in the higher teams, where a third, additional, optional language is taught, such as German or Arabic (3).

In 1942, the Manor House School was established in Zamalek, and it was established by an English woman at her own expense, and the aim of its establishment was to educate the girls of large families in English culture with mastery of living languages such as French, while the level of the Arabic language was very lower than its level in Egyptian schools (4).

As for American schools, these schools have spread, and the most important of them were in Cairo, the American Boys School, the Girls' School in Azbakeya, and the American Girls College in Cairo, whose number in 1943 reached (695) pupils, of whom (214) were kindergarten pupils, and (129) primary pupils, and (352) high school pupils, and there were a number of American schools in Alexandria, such as the American College of Commerce in Assiut. The American Secondary School for Girls had (155) students studying according to the Ministry's curriculum. There was also an American Elementary School for boys, which had (362) primary students and (116)

kindergarten, and there was an American Elementary School for Girls in Assiut (359) pupils, all of whom were Egyptian, in addition to a number of other American schools in the provinces such as Mansoura, Al Ghayum, Banha, Zagazig, Tanta and other cities The Egyptian (5).

1) Mahmoud Muhammad Suleiman, previous source, p. 231.

2) Naima Muhammad Abd, previous source, p. 81.

3) Mahmoud Muhammad Suleiman, the previous source, p. 234.

4) Naima Muhammad Abd, previous source, p. 81.

5) Mahmoud Muhammad Suleiman, the previous source, pp. 236-237.

As for the Armenian schools, several schools were opened between 1933-1942, and these schools belong to several ecclesiastical bodies, some of them affiliated with the Catholic doctrine, some of them affiliated with the Orthodox doctrine, and the Armenian community in general is interested in its schools because it preserves for its children the culture, traditions and language of the Armenians (1).

Also, (Merd Janian School) was opened for nursery in Heliopolis in 1942, all for the sons and daughters of the Armenian community and learning the Armenian language is the language of study in all subjects. The study curricula also included some languages in order to help the graduates of these schools earn their livelihoods in the environments in which they live, including English, French and Arabic, in addition to sports - science - history - geography - music - drawing - sewing - needle work - and sports education (2) .

As for German schools, since German education in Egypt began as a means of preserving the customs and culture of the small German community in Egypt and maintaining the spiritual link between them and their motherland. However, the circumstances of the two world wars in which the German participated in and the small number of the German community in Egypt made it turn, along with its previous purpose, to schools that provide many individuals of different races with this German culture, as it accepted different races given that the German community is few in number (3).

When the Second World War broke out, German schools were turned into shelters to accommodate the children of arrested German families. After the end of the war, schools resumed their activities (4).

As for Italian schools, the number of students (Iskandar Manzoni School), which was founded in 1927, increased the number of students at its opening (75), so the number increased to (300) students in 1940 (5).

It can be said that the continuing increase in the number of these schools, the increase in the number of students in them, and the lack of state supervision thereof, will affect the Egyptian identity in terms of these schools' neglect of the Islamic religion, the Arabic language and national history, a matter of great danger to the nationalism of students, their Egyptians and their religious beliefs.

1) Naima Muhammad Abd, previous source, p.82.

2) Mahmoud Muhammad Suleiman, the previous source, p. 242.

3) Same source, p. 242.

4) Naima Muhammad Abd, previous source, p.83.

5) Mahmoud Muhammad Suleiman, previous source, p. 241.

Foreign education after World War II from 1945-1952

The period concerned with studying at this stage is characterized by the continuous expansion of foreign education. This education, which worked on spreading Western culture and shaping the minds of its students to be more connected to Western culture and thus more loyal to the West, has opened the door for the rising Egyptian classes to find opportunities for education for their children when this is not possible in the relatively few public schools. We note that the missionary character of foreign schools during the first half of the twentieth century has diminished its intensity, which made people's turnout for these schools increasing without fear of influencing the beliefs of their children (1).

The volume of students in foreign education is equivalent to one third of the size of students in public public education schools (2). The reasons for this large increase in the number of Egyptian students are due to the development of study programs in most of these schools, to be compatible with government schools, which enable students to continue studying in the princely high schools, in order to obtain government jobs, in addition to the tendency of some foreign schools to establish Egyptian departments follow the Ministry's curriculum, as well as departments that follow its curriculum. Examples of these schools are. American and French schools. In addition, the major companies, banks, and some different workplaces that were still foreign in their dealings, languages, and system, this used to require Egyptian workers to master the foreign language of business (3). Which was mostly English, which prompted many Egyptians to enroll their children in these schools, hoping to attach them to these prestigious jobs within Egyptian society (4).

What helped reduce foreign schools at the end of this period was that in 1948 the state decided to subject these schools to its supervision by issuing Law No. 38 of 1948 regarding free schools. This law replaces the previous law that was issued in 1934 (5).

1) Abdel Fattah Turki, Modern Education in Egypt, Origin and Development, Al-Gomhoria Press, Cairo, 1994, p 151.

2) The number of students in the year 1947-1948 (in kindergartens, primary and secondary schools affiliated to the government) does not include in this census public primary education (159,082), while the number of foreign schoolchildren of all kinds in the same stages reached (57,644) pupils. . Then the number of Egyptian students enrolled in these schools increased until, in 1949, it reached (51,329) students, compared to (25,792) foreign students. For details, see: Same source, pg. 151.

3) Dr. Basant Qatahi, the previous source, p. 129.

4) Abd al-Mu'in Saad al-Din and Hamid Hamadeh, previous source, p.30

5) When Egypt got rid of most of the foreign concessions, starting in 1937, the country found that such Law No. 40 of 1934 (aforementioned) did not fulfill its purpose, so it issued Law No. 38 of 1948. See: Naima Muhammad Abd, the previous source, 86.

Of (31) the most important article of what was mentioned in the first article of it, he tried to fill the deficiency that was found in the first article of the previous Law No. 40 of 1934, which stipulated the Ministry of Education to monitor and inspect all schools and non-governmental institutions. Thus, the state supervised foreign schools, whether they were prepared for the general examinations of the Ministry of Education or had a special curriculum and prepared for special examinations (1). This law

also stipulated in its tenth article that teaching the Arabic language to all students of different nationalities at a certain level decided by the Ministry of Education and supervises its system, curriculum and examinations (2).

The Ministry decided that this law should stipulate in its eleventh article that as long as the school is foreign or not, its pupils and students sit for general examinations, they must follow the curricula of the ministry (3).

If his pupils in these schools do not sit for the exams of the Ministry of Public Affairs, including most foreign schools, Article 12 stipulates that pupils must reach a certain level in Arabic, history, geography and national education equal to the level of their counterparts in the princely schools. Examinations for these subjects are held under the supervision of the Ministry of Education (4).

It is a necessary and necessary matter, because no country allows the existing schools to be ignored in their land and history, their geography and language, and they study the history and geography of the country to which the school belongs. This may be acceptable to some extent if the pupils of these schools are not Egyptians. This law is in order for the state to guarantee to its people a certain amount of national culture and the Arabic language that qualifies them to be good citizens.

1) Mahmoud Muhammad Suleiman, previous source, p. 247.

2) This law, like the law that preceded it issued in 1934, created an area for circumvention in foreign schools to violate its provisions. Article 10 stated that studying the Arabic language is a duty for Egyptian students and for foreign students residing in Egypt permanent residence, and the law in this way is elastic. By referring to the nationality laws, we find The maximum period of permanent residency is ten years and is subject to renewal, so there is no permission what we call permanent

residency, and therefore foreign schools have used this subject as a pretext to exempt foreign students from studying the Arabic language, which is something we do not find similar in another country. For details, see: Naima Muhammad Abd, the previous source, p. 87.

3) Saeed Ismail Ali, the previous source, p. 547; Gerges Salameh, the previous source, p. 279.

4) Saeed Ismail Ali, previous source, p. 547.

Nevertheless, the law left the language of study for social subjects without stipulating that it be taught in the Arabic language. Thus, it was possible for every foreign school to study the curricula of the Ministry, but in the language of study in it (1). This had two basic disadvantages, the first of which is that if the study in all these schools in a foreign language other than the subject of the Arabic language itself, then the level of the students of these schools in the Arabic language will be weak even if the curriculum in the Arabic language is equal to that of the princely schools. This is because they do not practice this language in any other subject of the study. Secondly, to study subjects of national culture in foreign languages will put the teaching of these subjects in the hands of foreigners themselves, and it will be difficult for him to inspect these subjects. And in books for censoring the Ministry on them (2). This does not guarantee the state the correct national guidance for its Arab children in subjects that are the core of their national formation and their upbringing on the love of their homelands. There is no foreigner, regardless of the degree of his scientific sincerity, who can instill in its children the love of their country, as the Egyptian Arab does. This is if we disregard a certain fact, which is that some of these schools were present for the purpose of promoting his homeland. Hence, it was necessary for him not to pay attention to national issues because they are inconsistent with the general policy of the school itself (3).

Whereas religious issues were very sensitive issues, and foreign schools had started at the beginning of his religion and remained so despite the shift in the character of public education and foreign education in Egypt and around the world from religious to secular until some foreign schools in Egypt kept and involved their students of different religions on different occasions in These religious aspects, so the state should have guaranteed religious freedom for students of different religions without affecting the direction of the school in which they learn. Therefore, Article 18 of the law stipulates that it is not permissible for a student to teach a religion other than his own, even if it is with the consent of his guardian. In this way, the state has ensured the preservation of religious freedom and not to interfere or influence the development in this respect (4).

1) Gerges Salameh, previous source, p. 280.

2) Shebel Badran, Foreign Education in Egypt, Contemporary Education Journal, Issue 3, May 1985, p. 28; Dr. Basant Fathy, the previous source, p. 72.

3) Mahmoud Muhammad Suleiman, the previous source, pg. 248.

4) However, the aforementioned law has failed to deal with some of the problems, the most prominent of which is facing the teaching of the Islamic religion in foreign schools. Parents' complaints about this matter increased and this was due to the negativity of Law No. 28 of 1948 in this regard, as it was satisfied that a ban on these schools to study The student has changed his religion. This was not enough, but there must be an organized religious study. For details see: Mahmoud Muhammad Suleiman, the previous source, p. 249; Gerges Salameh, the previous source, p. 280.

During Taha Hussein's tenure as the Ministry of Education, Ministerial Resolution No. (10026) was issued on March 22, 1951 in order to form an advisory committee for foreign schools' affairs. The committee's meetings resulted in a set of recommendations approved by the ministry, the most important of which are: -

1 - It was agreed that the number of lessons in the primary stage should be (6) for the Arabic language as a minimum, at the rate of one lesson for each stage, provided that the competent inspector has the right to request an increase if he touches a weakness or deficiency.

2- The Arabic language program for Egyptians in each stage should be the official program for the corresponding stages in official Egyptian schools.

3- The necessity of teaching the national culture of the Egyptians at every stage of the official curriculum that the ministry sends to these schools, provided that they are allowed to distribute it to the different teams at each stage. Inspectors familiar with the languages of all foreign schools.

4- The Arabic language and national subjects are considered basic subjects in the school's examinations and that their exams are under the supervision of the Ministry.

5- With regard to the Islamic religion, the Ministry agreed to send Muslim pupils to the nearest Egyptian school during lessons time to receive lessons on the Islamic religion, or for the school to take a pledge on the parents of students to teach them the religion in their homes, this if it is not possible to teach the Islamic religion in foreign schools. The first method is impractical and beset with great difficulties, and the second method has become an escape from responsibility.

6- Considering the Arabic language and national culture materials as pass and fail subjects, so that if a student fails in them, he is not transferred

according to the exam system prescribed in the school (1).

And the Ministry of Education issued a decision to accept transfer students from foreign schools to Egyptian schools, provided that the pupil is tested to determine the stage that is suitable for her in the Egyptian school (2).

Thus, the ministerial decision issued in 1951 was keen to avoid the deficiencies and criticism directed at the 1948 law, so he paid attention to the Arabic language and its teaching, and placed it in the first place in terms of importance, as the failure of the student in it prevented him from moving to the next stage, and it also addressed the issue of teaching subjects of culture Nationalism in languages that the Ministry of Education does not have teachers.

1) The Ministry of Education, Museum of Education, a report on the development of education in Egypt for the academic year 1951-1952, The Amiri Press, Cairo, pp. 14-15; Dr. Basant Fathy, the previous source, p. 174; Saeed Ismail Ali, History of Education in Egypt, The World of Books, Cairo, 1985, p. 548.

2) Dr. Basant Fathy, the same source, p. 174.

Inspectors who master it, by permitting teaching these subjects in Arabic, French or English, have also worked on developing an organized study to teach the Islamic religion, either by sending students to the nearest Egyptian school to learn it, or by taking an undertaking on the student's guardian to teach him the religion in his home (1).

It became clear that these schools came under the control of the Ministry of Education, which forced it to work within the scope of the ministry's goals and proceed in line with the developmental and national trends of Egypt, so that foreign education and free education under the supervision of the state played an important role in assisting government efforts in spreading education. One of

those schools is to achieve its goals, which is to spread the culture of the country to which it belongs, which forced it to close its doors.

- 1) Dr. Basant Fathy, the previous source, p. 174.

Conclusion :

From our study of the development of foreign schools in the Egyptian countries, we notice what was wrong with the state's stance towards it, from the beginning, of leniency, tolerance and encouragement. The decisive imposition of control over these schools, and finally the encouragement of colonialism and its exploitation of them for its own purposes. All these reasons encouraged foreign schools to draw for themselves a specific policy based on ignoring the country they came to, ignoring its needs and trying to influence its children and directing their loyalty to a destination that satisfies its political goals and religious intolerance. Although the state imposed some measures to control the activities of foreign schools, these measures were not enough. In spite of the attempt to approach government education curricula, it continued to neglect the Arabic language and deceive it in its teaching, and it also left the task of teaching the Islamic religion to the parents of students. In addition, the history and geography curriculum is concerned with giving students exemplary models and glorifying the civilizations, traditions and customs of European countries, and it did not appear. Topics of Egyptian civilization and its greatness and wealth have no

effect on the course. That is why we find graduates of most of these schools do not know much about the history and geography of their countries, while they know enough details about the history of the country that these schools follow. So these matters had great danger on the nationality and Egyptianity of the students.

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