



Globalization in higher education in Egypt in a historical context

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ABSTRACT

As globalization has become a complex force that affects all aspects of life, no nation can deny its importance, and no community is immune from its effects. Hence, globalization greatly concerns higher education.

Consequently, higher education has moved from a peripheral to a central position in the responses of governments to globalization. It is a key factor in developing countries based on evidence from the *World Bank's Task Force Report on Higher Education in Developing Countries (2000)*, and undoubtedly, it is viewed as crucial to developed countries. Peter Scott (1998) has pointed out that all universities are subject to the same processes of globalization — not only partly as objects and even victims of these processes but also partly as subjects or key agents of globalization. Universities are positioned within national systems and locked into national contexts, and the majority are state institutions. However, globalization is inescapably bound to the emergence of a society that trades in symbolic goods, worldwide brands, images-as-commodities, and scientific know-how. The tensions generated by such a dichotomy necessarily have led to changes and reforms. Marijk van der Wende (2007) has suggested with regard to higher education, that there are four rationales for globalization: the economic rationale, political rationale, academic rationale, and cultural rationale. These rationales provide a useful framework for exploring the different ways in which globalization has engendered reforms in the higher education sector.

Because higher education is an integral part of every aspect of society, it has an enormous impact, especially when integrated with globalization, as there is an impulse towards cooperation, social cohesion, social harmony, transparency, equity and the involvement of greater numbers of people in higher education. Additionally, there are financial issues, such as the neoliberal agenda, which calls for competition, free trade and market dominance.

This paper is interested in exploring the integration of globalization in higher education, or vice versa, and taking the perspective of history to answer questions such as the following: was globalization implemented as far back historically as 1798? Can globalization have been embedded in higher education since that time?

1. First stream: Napoleon Bonaparte's invasion of Egypt (1798–1801)

On July 1, 1798, Napoleon landed in Egypt with 400 ships and 54,000 men and proceeded to invade the country. In addition to soldiers and sailors, Napoleon brought along 150 savants — scientists, engineers and scholars, who were responsible for capturing not Egyptian soil but Egyptian culture and history. While the military invasion was ultimately a failure, the scholarly invasion was successful beyond anyone's expectations (<https://napoleon.lindahall.org/learn.shtml>, n.d.).

For the first time, meticulous topographical surveys were made, native animals and plants were studied, minerals were collected and classified, and local trades and industry were scrutinized. Most splendidly, ancient Egypt was discovered — the temples and tombs of Luxor, Philae, Dendera, and the Valley of the Kings. Each of these sites was measured, mapped, and

drawn, recording in every diligent detail a pharaonic Egypt never before glimpsed by the outside world.

However, how was the outside world seeing what the scientists had discovered? Fortunately, before they had been in Egypt for even six months, the savants decided that their discoveries had to be published, and they collected and sketched with that aim in mind. After their return to France in 1801, they continued to organize materials, and finally, in 1809, the first volumes of the *Description de l'Égypte* were published. Over the years, concluding in 1828, a total of 23 volumes appeared. Three of these volumes were the largest books that had ever been printed, standing over 43 in. tall. The total set contained 837 engravings, many of them of unprecedented size, and they captured Egyptian culture from every possible vantage point.

The most impressive were the volumes of antiquities, overflowing with obelisks, colossi, temples, sphinxes, and all manner of artefacts. However, the volumes of natural history, with their crocodiles, asps, lotuses, and palms, were also impressive. Never before had a single country inspired such a monumental encyclopaedia of such depth and splendour.

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The Egyptian expedition lasted only three years and three weeks. However, despite this brief length of time, scholars and historians have agreed that this period had two important effects on the future development of Egyptian culture: the introduction of the principle of equality before the law in Egypt and the development of Western culture in Egypt. Napoleon's invasion is considered the 1st international communication with Egyptians and can be referred to as the start of knowledge at the beginning of the nineteenth century. Egyptian eyes were opened to new science and arts brought by the West, enabling Egyptians to independently choose a new ruler.

2. Second stream: education during the reign of Mohamed Ali (1805–1849)

Much of what has been written about the history of Egypt in the nineteenth century arose as a result of the reign of Muhammad Ali, who ushered in a new form of government and a new economic system, both of which turned Egypt into a modern nation state. Muhammad Ali is credited with being an innovator, the founder of modern Egypt. Egypt's political history since the French campaign has been recorded with great care and attention by scholars and researchers. Unfortunately, the history of education and science in Egypt has been neglected to a large extent.

When Mohammad Ali came to power in Egypt, he needed to embrace Western civilization. The transfer of science to Egypt was one of his priorities, which was accomplished by sending successive missions to the West. In addition, he was considered to be among the leaders of the entire Islamic East, a leader who considered economics and science to be very essential for policy. Muhammad Ali believed that building the modern state he envisioned required a strong army; consequently, competency in modern military methods should be based on science and experience. Building a modern state also required engineers, doctors, teachers, translators and experts of all kinds. To accomplish his goals, the Pasha established specialized schools to serve the government's need for experts and to meet its need for blue-collar employees. He sent academic missions of all specializations abroad and ordered the translation of numerous foreign books into Turkish and Arabic to facilitate access to the benefits of their information (Guang, 2013).

Through these three methods, schools, academic missions and translation, Muhammad Ali sought to transfer knowledge from the West to Egypt to further his aim of building a modern state. Nevertheless, he did not attempt to transfer Egypt itself to the West; rather, he preserved its heritage and Eastern customs, albeit mixed with Western civilization and science. He thus connected Egypt's present to its past while creating a modern Egyptian renaissance based on development in both the Eastern and Western worlds. At the top of the educational ladder, the specialized schools aimed to prepare employees for the various civil and military administrations. There were seven specialized schools: the Alsun School of Languages, which produced translators from French into Arabic or Turkish and provided other specialized schools with students with foreign language abilities; the School of Engineering, which equipped students for the naval, military and mining academies and produced officials for various government departments that required familiarity with the mathematical and natural sciences; the Artillery, Cavalry and Infantry Schools, which produced officers for those branches of the army; and the Schools of Medicine and Veterinary Medicine, whose graduates would serve as physicians, pharmacists or veterinarians in the army or civil administration.

Muhammad Ali began a policy of education by sending scientific missions to establish a new generation to build modern Egypt; he believed that Egypt had the ability to match European countries based on the spontaneous intelligence of Egyptians. Therefore, in 1813, Italy was chosen as the first country to receive his missions. He sent a number of students to Livorno, Milan, Florence and Rome to study military science, shipbuilding, and engineering. Among them was Mr. Nicola Masabki Effendi, who learned the art of printing and related matters of casting and mould making. Upon his return to Egypt, he became the manager of Bulaq Press in 1812.

Another 28 students were sent to England to study the art of shipbuilding, navigation, water measurement and mechanics.

In 1844, there was a major mission to France consisting of students of science and military science. There were seven students handpicked among Egyptian schoolchildren by Commander Suleiman Pasha Faransawy. Four of them were princes: the sons of Mohammed Ali, Prince Hussain and Prince Abdul Halim; the other two princes were the sons of Ibrahim Pasha, namely, Ismail and Prince Ahmed. The total number of students who were sent by Mohammed Ali to Europe from 1813 to 1847 was approximately 319 students; they contributed to the renaissance of Egypt in different fields: social, scientific, economic, military and political. The cost of these missions was 303–360 pounds, and Mohammed Ali showed great care and paid great attention to the members of these missions.

The first mission sent to France in July 1826 was specialized in several disciplines, such as the study of management ownership and rights, military science and administration, political science, navigation, maritime science, naval architecture, artillery, medicine, surgery, agriculture, natural history, minerals, engineering, irrigation, mechanics, weapons manufacturing, gun moulding, printing, drilling and chemistry.

In late 1828, the second mission was also to France and was dedicated to engineering, mathematics, natural history, military science, political science, medicine and translation. In 1829, the third was sent to France, Austria and England and specialized in several fields such as irrigation, drafting, gems, silk fabrics, dyeing, baize, swords, guns, revolvers and the industrial set up of ships, as Muhammad Ali wished to establish large industries and made matters of science and arts related to heavy industries. The students were sent to Vienna, the capital of Austria, to learn about the textile industry, worsted and the clothes known as cloaks. The pupils destined for England were sent to learn about the machinery industry, the compass, the air balance, glasses, the standard dimensions of machines and gears, and astronomical instruments as well as the manufacture of engineering machinery. They were also sent to learn about upholstery, mechanics, the ceramics industry, the pottery industry, cannon casting, bombs and subsequent additions to the arts and naval ship building industry.

The fourth mission was in 1832 and was considered the cornerstone in the deployment of medical science in Egypt, especially the training in the School of Medicine, translation, syntheses and the business of health. The first fruits were the early graduates of the School of Medicine in Abu-Zaabal. The fifth mission was in 1844. It was considered one of the greatest missions sent to France and consisted of some of the descendants of Muhammad Ali Pasha; consequently, it was called the sons mission. The sixth mission was in 1845 and was sent to Austria to study ophthalmology and industrial chemistry. In 1847, the seventh mission, to France, was for Al-Azhar students to learn about rights and law. In the same year, the eighth mission was sent to England. It consisted of twenty-one carpenters on the back of the warship named East, and they were responsible for mastering the art of building warships and the art of carpentry, in addition to plating ships and installing its machines and steam power. In 1847, the last mission, the 9th, was to England and France to specialize in mechanics. Therefore, it is undeniable that Mohammed Ali had built modern Egypt and brought it to another era through the efforts of Egyptians.

3. Third stream: Muhammad Ali's successors

From 1848 to 1879, three rulers succeeded Mohammed Ali: Abbas, Said and Ismail. The reign of Ismail (http://www.mongabay.com/history/egypt/egypt-khediye_ismail,_1863,_n.d.; Abdel Karim, 1945), from 1863 to 1879, was initially hailed as a new era bringing Egypt into modernity. He completed vast development schemes and attempted to make positive administrative reforms, but this progress, coupled with his personal extravagance, led to bankruptcy. In the earlier years of his reign, much was changed regarding Egypt's sovereignty, which seemed likely to give Ismail a more important place in history. Ismail re-established and improved Muhammad Ali's administrative system, which had fallen into decay under Abbas's uneventful rule. In 1865, he established the Egyptian post office; he reorganized the military schools of his grandfather and gave some

support to the cause of education. Railways, telegraphs, irrigation projects, lighthouses, the harbour works at Suez, and the breakwater at Alexandria were carried out during his reign by some of the best contractors in Europe.

During Ismail's reign, 112 canals, totalling 13,440 km in length, were dug; 400 bridges were built; 480 km of railroad lines were laid; and 8000 km of telegraph lines were erected. Towns and cities were modernized through the expansion of public services such as water distribution, transport, street lighting, and gas supply. Public education was reorganized and expanded, and postal service was established. The army and bureaucracy were expanded and modernized. In short, Ismail undertook the construction of the infrastructure of a modern state.

Notably, although Muhammad Ali was the founder of modern Egypt, he was a foreigner, not a native Egyptian. His basic motivation was to build a strong kingdom for himself and his dynasty. The development in the country was originally intended not to increase the welfare of the people but to increase the power of Muhammad Ali. Egypt started establishing Western-style schools and introducing modern science during the reigns of Muhammad Ali Pasha and his successors during the first half of the 19th century. For example, in the 1816–1839 period, twelve higher education institutions were established. Additionally, during this period (1809–1847), more than 300 students were sent to Europe to study modern science and arts. By the 1860s, Egypt had railways, an opera house, organized postal and telegraph services, and other modern schools and governmental facilities. In the same period, Japan was still an isolated country. Egypt was historically much more open to the world (Sedra, 2011).

The second half of the 19th century witnessed the spread of the Industrial Revolution from Great Britain to many other countries; it was also a time for important advances in science and industry, such as the chemical, electrical and mechanical industries (Wengenroth, 2000). For Egypt, developments started to diminish after the death of Muhammad Ali in 1849. The weakness of most of his successors, the increasing debts that Egypt incurred, and the British occupation in 1882 are some of the factors that had a negative impact on the development and modernization of Egypt.

4. Fourth stream: Al-Azhar education versus European education

Egypt has long been the intellectual and cultural centre of the Arab world. It is home to Al-Azhar, one of the oldest universities in the world, and it was among the first Arab countries to establish a national secular university almost a century ago (Gabarty, 1998).

Egypt's intellectual leadership began with the founding of Al-Azhar. The Shia Fatimids established the religious university in Cairo in the tenth century; approximately two hundred years later, the Ayyubids under Saladin turned it into a Sunni institution. As Egypt became "the undisputed centre of Islamic cultural and intellectual life," students from across the Arab world and Africa came to Al-Azhar to pursue Islamic studies. The formation of the Ottoman Empire eventually shifted political and cultural power to Istanbul, but Al-Azhar remained (and remains) a significant force in the Islamic world, contributing to the resistance against Napoleon and providing religious leaders for the region.

For centuries, Al-Azhar (970 CE), which was the most famous higher education institutions in Egypt and is considered one of the oldest institutions of higher learning in the world, has played a leading role in disseminating knowledge across Africa and Asia. Bringing together the study of a number of subjects in the same place, it was one of the first universities in the world and the only one to survive as a modern university by including secular subjects in the curriculum. Education at places such as Al-Azhar varied over the centuries and could be quite versatile (Abdo, 2000; Gran, 1979); critics imagined a purely theological and religious indoctrination that could hardly qualify as education.

As a very important symbol for globalization in Al-Azhar seems from those different Rawaks (means arcade or gallery or porch or corridors, it is a scientific conventions held in Al-Azhar Mosque). There were places of full subsistence "food, accommodation, clothing, salaries, special allowances and great services" in honor and comfort for these guests. There were several Rawaks named after the country or the place the student

came from. Which may be local or foreign came from different Asian or African countries. For example there were: Makka Rawak, inhabited by the students of Makkah supervising and other areas of Hijaz including Medina and Taif and others, the arcade: for the Sudan's students and the west of it, is one of the most famous corridors of Al-Azhar, Al Shawam Rawak: for Al-Shawam, students coming from AlSham, Moroccans Rawak: On the western side of the bowl of the mosque, belongs to students coming from Maghreb (Morocco, Algeria, Tunisia, Libya, and Mauritania). Core Rawak: Relative to the "core school" and the students of this school, which are attached to it, and this school was until recently a place to teach Arabic fonts. Rawak of Dakameh Salih: was inhabited by the people of Chad and Mahajur Lake. The Kurds Rawak: for students from the Kurdish region. The Indian Rawak: It is home to students from the Indian subcontinent, Al-Baghdadi Rawak: Or the Baghdadi and inhabited by the students of Iraq, Rawak of the barn: The people of Brno (the state of Brno) live in the territory of West Africa. The Yemeni Rawak: To the people of the south of the Arabian Peninsula, The Turks Rawak: Or the gallery of the Arawam. The Turkish gallery was established by Sultan Al-Ashraf Abu Al-Nasr Qaitbay. The gallery was for students from Turkestan, Central Asia, and Western Asia, as well as from Albania and some Balkan countries. Afghans Rawak: was established for Afghans (<https://ar.wikipedia.org/wiki/Rawak>).

In Egypt, at the end of the nineteenth century, as part of a broad reform movement, the search began for an alternative to Al-Azhar's religious education. This alternative was found in Al-Azhar's preparation of young Egyptians to meet the demands of the modern age.

Initial evaluations of nineteenth-century and early twentieth-century education in Egypt often framed the evolution of new educational opportunities as a competition between two opposing cultural influences: the European, secular, and modern versus the Egyptian, religious, and traditional. Indeed, the incompatibility of "foreign" or "Western" education with the Egyptian psyche was a regular premise in early Western academic appraisals (Yousef, 2012).

Very little could have been expected of Moslem experiments in the fields of Western culture and education until the structure of Islamic society had changed and it had assimilated some of the moral characteristics of the West. From this vantage point, European-style education and the Westernization of culture and language were part of the same progression towards a modern, more advanced future. Anything less would be a disappointment.

Students would never be able to enter a "modern" society with such a backward and narrow understanding of the world. Egyptian religious education was depicted as the antithesis of everything that secular, modern, and European education was supposed to be. We can conclude that Al-Azhar University has evidently played a very important role in spreading and disseminating Islamic teachings based on the Holy Quran and the Prophet's Tradition among African and Asian Muslims through its graduates who become Islamic religious teachers in the national primary and secondary schools under the Ministries of Education in these countries. They also became lecturers in Islamic studies in the public universities, which are considered as early globalization.

5. Fifth stream: the Egyptian University (later Cairo University) (1908–present)

As a major part of the Egyptian nationalist movement, which dates back to the beginning of the 20th century, a number of national leaders, enlightenment pioneers and social thinkers such as Mohammed Abdu, Mustafa Kamel, Mohammed Farid, Kasem Amine and Saad Zaghloul called for the establishment of an Egyptian university to be a lighthouse of liberal thought and the basis of a comprehensive academic revival in all fields of knowledge to be able to cope with international scientific and academic advances. In May 1908, the Royal Palace chose the administrative council of the project. Prince Ahmed Fuad was rector. The Egyptian University came into being and was officially founded on December 21, 1908. A great ceremony was held at the Legislative Council Hall and was attended by Khedive Abbas II and foreign heads of state. Studies at the university began on the evening

of the day of its founding in the form of general lectures given in diverse places such as the Legislative Council Hall, high schools and the Dar al-Garida club. As a private institution, the Egyptian University possessed a liberal arts focus, offering courses in economics, philosophy, history and literature mainly taught by European professors of oriental studies. European professors dominated the first generation of faculty, while promising Egyptian students were sent abroad to train for future teaching positions.

In 1925, three years after Egypt gained independence from Great Britain, the private university became part of the country's first state university. The original institution had insufficient funds and facilities to meet the growing demand for higher education. In the expanded institution, the Faculty of Arts was added in addition to the Faculty of Science and schools of law and medicine. As a condition for accepting reorganization, however, the private university demanded "as much autonomy from the minister of education as possible". The new university symbolically distinguished itself from Al-Azhar, building its Western-style campus on the opposite bank of the Nile. A clock tower, rather than a minaret, dominated the campus. Although founded on a European model, the state university served as an important symbol of an independent Egypt, even appearing on national postage stamps. Over the coming decades, Cairo University, then known as Fuad I University after the king and former rector, could no longer meet Egypt's growing needs and thirst for higher education. A second national university was opened in October 1942. Originally named Faruq I University, it later became Alexandria University. It followed Cairo University's model but made college education more accessible to Egyptians outside Cairo. Eight years later, the state added Ibrahim Pasha University, now Ain Shams University, to its system. It was built in Cairo on the east bank of the Nile (Reid, 1990).

During the years from 1920s–1940s, the Egyptian University (Fuad I University) was advertising in very famous European Journals like Nature, for vacancies in some of the important specializations, such as: Chemistry, Botany and Zoology. Several European professors applied for these positions and came to Egypt, some of them stayed for 20 years or more; they were appointed high positions, like: Dean and Head of Departments (Born, M. and Brimle, L.J.F., Nature, 1946). Besides, the annual reports of Faculty of Science and the movement of English professors to Fuad I University were published in different issues of Nature (Nature, 1948).

6. European professors in the Egyptian University (Hassan, 2008; Reid, 1990)

European professors in the Egyptian University fall into two categories: those who lectured in French or English on topics unrelated to the Middle East and orientalist who lectured in Arabic on Arab and Islamic subjects. France, England, Italy and, to a lesser extent, Germany all strove to exert influence on the private university, depending on their political power. Austria-Hungary lost its chance when Ignaz Goldziher turned down Fuad's invitation to teach. The Netherlands' Snouck Hurgronje, who had worked seventeen years for the Dutch East India Administration, also declined. Hurgronje was a distinguished scholar, but Fuad must have been unaware of his hostility to Islam.

England had political and military control and economic dominance over Egypt. In 1909, it took 50% of Egypt's exports and supplied 30% of its imports. Rector Fuad spoke no English and felt no cultural affinity for England. It was the French professor of literature, Albert Pauphilet, rather than his English counterpart, who spoke for the foreign community at the 1908 opening ceremonies.

An Italian and a Frenchman sat on the university council, but it was not until 1913 – after the aggressive Lord Kitchener had replaced Gorst – that the Englishman Sheldon Amos, principal of the government law school, joined them. Even then, the council minutes show that Amos, unlike his French counterpart, rarely attended meetings. Kitchener reverted to Cromer's oblique disparagement of the university: with the introduction and coordination of the higher schools of law, medicine, engineering, and agriculture, the nucleus of a real university undeniably exists. Throughout the existence of the private university, Englishmen held only a single

faculty post at the university, the chair of English literature. The only individual to occupy the chair for more than a year or two was Percy White, who arrived in 1911 and taught into the 1920s, with a three-year interruption during World War I.

With Great Britain in the background, France and Italy were the two main contenders for cultural influence at the university. It might seem an unequal match, even though the 34,926 Italians in Egypt in 1907 – many were skilled craftsmen and mechanics – far outnumbered the French. The pre-eminence of the Italian Renaissance had long since faded, and the belatedly united country was only a weak sixth among the European powers. Italy had little to show for its imperial ambitions: toeholds of little value in Eritrea and Somalia and a botched attempt to conquer Ethiopia.

Italian was spoken in ports throughout the Mediterranean and served as Egypt's prime language of external diplomacy under Muhammad Ali. He had numerous Italian advisers, and it was the Italians who pioneered the Egyptian postal service. However, Muhammad Ali chose France, which was far more powerful, as the main host for his educational missions. In the 1870s, the cultural influence of Italy on Egypt receded before the French challenge, and French replaced Italian as the European language on Egyptian stamps. It had no Italian literature course to match those in English and French, but Italy supplied orientalists instead. Ignazio Guidi, Carlo Nallino, and David Santillana lectured on Arabic and Islamic topics in Arabic, and Gerardo Meloni taught on the ancient Near East. Gaston Maspero, the French director of Egypt's Antiquities Service and a member of the university board, protested that Fuad was hiring too many Italians: what about the tacit understanding that even minor Egyptian posts held by foreigners be balanced according to nationality? Scholarship, rather than politics, was the issue, Fuad answered piously, and besides Italy had agreed to pay the professors it seconded to Egypt.

The British occupation had put France on defence in Egypt. English slowly and relentlessly displaced French in the state schools, and in 1914, English finally replaced French as the European language on postage stamps. French held its own in the mixed courts, the Antiquities Service, private French schools (including a law school), and Egyptian high society. The Institut Francais d'Archéologie Orientale du Caire also kept the French flag flying. Gaston Maspero defended French interests on the university board until his retirement from the Antiquities Service in 1914. The university honored him at a farewell ceremony and chose Georges Foucart, director of the Institut Francais, as his successor.

Several Frenchmen successively held the chair of French literature. Louis Clement, of the University of Lille, took up the post in 1912 and occupied it into the 1920s, with a brief interruption during World War I. Frenchmen taught political economy for several years, and a Frenchwoman headed the short-lived women's section. French faculty representation peaked in 1912–13, when young orientalists Louis Massignon and Gaston Wiet arrived to replace the ousted Italians. The total faculty that year consisted of four Frenchmen, four Egyptians, and a single Englishman. Massignon and Wiet stayed only a year at this time, but that was enough to give them long-standing Egyptian ties. At Fuad's insistence, Wiet returned to head the Museum of Arab Art from 1926 to 1951, and Massignon became a member of Egypt's Arabic Language Academy and again lectured briefly at the university. During World War I, however, the

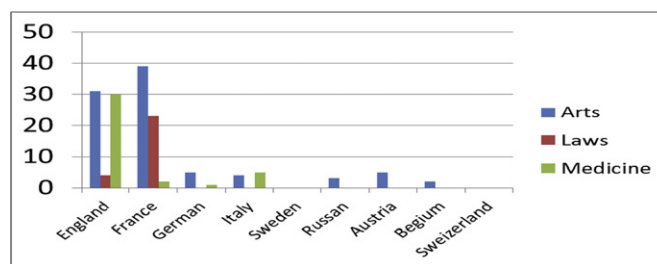


Fig. 1. Percentages of European professors in the Egyptian University (1908–1951) (subject and country).

Table 1

Nationalities of Egyptian University professors (source: FO 371/13876/J1015, Lloyd to Chamberlain, April 6, 1929).

	British	French	Italian	Belgian	Egyptian	German	Swedish	Russian
Law	1	4	2	0	2	0	0	0
Arts	2	3	1	2	2	0	0	1
Science	4	0	0	1	1	1	1	0
Medicine	11	0	0	0	5	0	0	0

French literature professor was the only Frenchman left. The orientalist who taught philosophy was Spanish rather than French. For both the French the Italians, King Fuad would arrange a return when the state university opened. Germany cultivated its interests more intensively in the central Ottoman Empire than in Egypt. Nevertheless, Germany managed to stake out the Egyptian National Library as its preserve. Five successive German orientalists (L. Stern, W. Spitta, K. Vollers, B. Moritz, and A. Schaade) directed it from its founding in 1870 until the outbreak of World War I. The British removed the last, Arthur Schaade, as an enemy alien, thus incidentally clearing the way for Lutfi al-Sayyid's succession to the post. Egyptians have run the library ever since.

Wartime brought into the open the ties between orientalism and imperialism. Most of the orientalists who had taught at the Egyptian University patriotically aided their homelands in fighting or ruling over Muslims.

World War I brought Captain Creswell of the Royal Flying Corps to Egypt, and starting in 1931, for twenty years, he was the Egyptian University's professor of Islamic architecture. His contempt for Egyptian nationalism and his uncompromising imperialism were legendary, as we shall see. Among the Germans were Schaade and another orientalist whom the British had, but German patriotism was presumably their motive.

Fig. 1 & Table 1 shows that the English and French professors represent a high percentage within the Egyptian University; as noted above; there was a political competition between the two countries to control higher education. Fig. 1 also shows small percentages of professors coming from other European countries because their countries exerted no political influence on Egypt.

During Fuad's nineteen-year reign, the government sent a surprising 1794 students abroad on study mission, and another 444 went between 1935 and the outbreak of World War II. The attrition rate was high, but those who returned with doctorates slowly replaced their foreign mentors.

7. Conclusion

In this paper, we conclude that there are four prominent streams of European higher education in Egypt, with a specific focus on the stream that influenced the establishment, formation and adaptation of the European style of education. We also argue that the first stream, which began in 1798 and was eclipsed by the second stream shortly after the reign of Mohamed Ali, marked the birth and growth of contact with European arts and science and was spurred primarily by Napoleon's expedition and its affiliated missions.

The Egyptian University (1925) in Cairo serves as an exemplary case because it began with the support of European teachers and professors, even though the primary impetus behind these efforts was often not to provide direct support but to create an institution that could provide important services for the surrounding community and thus embed itself in it. We also conclude that globalization has influenced the rise and spread of education of varying styles in Egypt. For instance, when the "outposts" of European-style educational institutions began appearing in Egypt, the higher schools established in Mohamed Ali reign and the Egyptian University were naturally two of the notable examples.

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