



# The historical context of globalization in Egypt: Foreign professors' migration to the Egyptian university (1908)

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## ABSTRACT

As a major offshoot of the national Egyptian movement that goes back to the beginning of the 20th century, a number of national leaders, Enlightenment pioneers, and social thinkers called for the establishment of an Egyptian university. These individuals hoped for this to be a lighthouse of liberal thought and the basis of a comprehensive academic revival in all fields of knowledge in order to be able to cope with international scientific and academic advancement. By May 1908, the Royal Palace chose the administrative council for the project of the Egyptian University (EU). When the university began, not a single Egyptian could meet all its ideal criteria for professors. The EU did borrow staff from the schools of law for its criminology, economics, and law programs. Dar al-Ulum constructed the university between 1908 and 1925, which had at least nine professors. The other source of interim professors was Europe. The European professors fall into two categories: those who lectured in French or English on topics unrelated to the Middle East and the orientalist who lectured on Arabic and Islamic subjects. France, Italy, England, and, to a lesser extent, Germany all jockeyed for influence at the university. European professors dominated the first generation of faculty members while promising that Egyptian students were sent abroad to train for future teaching positions. In the present review, light will be shed on the large role played by those elite European professors in determining and pushing the university forward to stand with the Egyptian professors in order to examine the development of European-style education within the EU and, to a lesser extent, the cultural influence of a number of European countries in Egyptian education.



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## 1. Introduction

Foreigners began arriving in Egypt during the first half of the 19th century to work in government departments or in economic and financial projects. At that time, Egypt was taking its first steps toward contact with the West and Western civilization, especially during the era of Muhammad Ali and his successors. This was not the first arrival of foreigners to Egypt, many of whom would come for its antiquities, its long past, and its land full of relics of ancient civilizations. Many amateurs and adventurers came to Egypt as well. According to a report from Al-Hatta (1958), the number of foreigners in Egypt in 1843 was 6150: Greeks (2000), Italians (2000), Maltese (1000), French (800), English (100), Austrians (100), Russians (30), Spaniards (20), and other nationalities (100). In 1847, the number of foreigners was 6000. In the era of Khedive Said and Khedive Ismail Pasha, the situation changed, and many foreigners fled to Egypt from all parts of Europe due to the Suez Canal project. Large communities were formed, so the number increased in 1871 to approximately 79,696: Greeks (34,000), French (17,000), English (6000), Italians (13,906), Austrians (6300), Germans (1100),

Spaniards (150), Russians (127), Dutch (533), Belgians (400), Swedes (40), and Danish, Portuguese, American, and other nationalities (500) [1].

European foreigners lived in Egypt before the era of Muhammad Ali and worked in trade, exports, and imports. Their residence was subject to a set of rules and regulations issued by companies and bodies monopolizing Eastern trade in terms of organizing living and work affairs, and the consuls of countries were entrusted with supervising their implementation. By virtue of their proximity to the outposts, most of the arrivals were from Venice, Piz, and Florence and were staying and lived in Alexandria. From a historical perspective, there was a direct connection between Western ideas and the modernization movement of education in Egypt. The beginning of modernizing Egyptian education dates back to the time of the French Expedition in 1798–1799. This was a period that stimulated Egyptian thought and provided its leaders with the opportunity to compare and contrast the two different cultures. Thus, the Egyptian culture was subjected to a severe test [2]. This event was a turning point in the history of modern Egypt because it suddenly brought Egyptians into contact with Western culture and its accompanying elite of France's scholars and experts [3].

In response, Egyptian leaders initiated a series of changes to modify elements of Egypt's traditional culture. The most important social change brought about by this was the development of the modern civic education system introduced by Mohammed Ali, who ruled Egypt from 1805 to 1849. Mohammed Ali employed a retinue of European advisors and sought to modernize his army and bureaucracy through the force of schooling. Schools of medicine, engineering, administration, translation, and military sciences were designed around the premise that European expertise could be harnessed for the benefit of Ali expanding state [4]. All of Muhammad Ali's various schools initially functioned under theegis of military department (*Diwan al-Jihadiyyah*). Mohamed Ali also began the practice of sending education missions to European countries as a way for his military advisors and bureaucrats to pursue advanced studies. As we shall see, these relatively young travelers brought back not only university degrees but also new ideas about education and society. Yet, despite these human, institutional, and monetary investments, Ali's schools were relatively far removed from the general populace. For most of the early 19th century, the new European-style schools were the privilege of the ruling Turkish and Arab elite and, failing that, their slaves. Even after Ali's schools were open to Egyptians in 1836, among the general populace, these schools were known as either a thin veneer for military conscription or, at best, a way to receive free room and board for those with no other prospects. The result of this educational innovation was the creation of an educational system that competed with the traditional one but did not supplant it.

While the modern schools provided a civic European-style of education [2], the new system lacked firm roots among the public, especially the Egyptian farmers. It also failed to develop a general education system that could form the basis of specialist teacher training, which later compelled Mohammed Ali to rely on outside assistance, particularly from France [5]. The movement of modernizing education in Egypt continued during the regime of Ismail (1863–1879), who was aided by educationists and organizers such as the Swiss citizen Dor bey, the English Rogers bey, Cherif pasha, and Ali Mubarak pasha. Dor bey, with extensive educational experience, was one of the ablest officers in the Egyptian civil service and did much to improve schools in Egypt. Rogers, ruler Ismail's agent in London, was appointed as an educational inspector [6]. The primary concern of the first Egyptian intellectuals during this period was to acquire European methods of education. For them, this was essential for the emergence of a modern state in Egypt.

In 1882, Britain occupied Egypt for both financial and strategic reasons, gaining a decisive voice in all areas of Egyptian life, including education, health, and the military. Under the occupation, expansion in these fields lagged as the population grew [7]. Some patriotic efforts to develop the educational system took place at that time, but unfortunately, all of these reforms had limited consequences for the educational process, which remained highly scholastic, authoritarian, and rigid. Both the primary and secondary schools shared many of these deficiencies [8]. The governmental education systems, as well as the foreign ones, were elitist in the sense that they continued to provide education to children of the middle and upper classes. Consequently, the gap separating the educated young Egyptians from the illiterate majority of the population grew wider. The modernized sensibilities of the educated people differentiated them from the general population, who stood as staunch supporters of traditionalism and conservatism [2].

## 2. Method

The idea of this work has begun when Cairo University was celebrating its centenary in 2008 and I was leading the celebration activities at the university level as head of the technical office of the celebration. Among the events was a symposium has been held to shed light on the role played by foreign European professors who were brought from Europe to work at the Egyptian University. It was that I looked at one of the Arabic references that talk about European foreigners at the Egyptian University and, I started thorough searching in the university library for references in the English language, fortunately, I found the famous book [9], which wrote an entire chapter on foreign professors at the Egyptian University. During my continued research in the university library, I noticed an important old book in Arabic language came in front of my eyes, speaking on foreigners in Egypt [1], and their migration to Egypt, when they came? What their jobs? , their percentage, their nationalities, it was for me and the work a great treasure!

This study makes use of library research. Library research is defined as “research that uses library sources to obtain data.” On the other hand, library research collects and analyzes data using library sources. The researcher also draws and integrates his ideas to synthesize the conclusion. The researcher uses some sources and books as references in this study. It was also limited in terms of library research because the data did not come from the field and the research data was gathered from various sources. Research on the historical context of globalization in Egypt: Foreign professors' migration to the Egyptian university collects historical data on the migration of foreign professors to the Egyptian university through library research. This study's steps are as follows: 1) Looking for literature to trace history; 2) Gathering data and providing analysis; 3) Summarizing the results obtained by providing sharp analysis to produce in-depth findings.

The discipline of history has intrinsic value and writing about historical events can be both educational and entertaining. This research provides a good starting point for a closer look at the study of history. The importance of this review will be to provide you with useful general background information and a context in which you can plan the development of your historical research, in this context, the migration of foreign professors to Egyptian Universities. This research examines the past so that we can better understand the content of past events and the context in which they occurred. This can help us appreciate the similarities and differences between the circumstances and conditions that governed past and present events. Historical research consists of a collection of facts and the interrelationships between factual evidence and interpretation. We may never succeed in knowing the past precisely, but we can make progress if we use our knowledge and skills to move closer to that goal. The gathering of facts may be appropriate in studying the mathematical and physical sciences, but this is not the primary function of history. There is no standard text on history, nor is there a standard list of historical facts or single interpretations of many historical events. However, there is one historical event about which historians have reached a genuine consensus. For example, there may be agreement on when a specific war began, as well as the factors that contributed to the outbreak of armed conflict. However, there may be no agreement on which factors were more influential in precipitating these events [10].

## 3. Results and Discussion

### 1) Education In Egypt and al-Azhar

Egypt has long been the intellectual and cultural center of the Arab world [11]. It is home to al-Azhar, one of the oldest universities in the world [12], and was among the first Arab countries to establish a national secular university, which occurred almost a century ago. The latter, which became Cairo University, not only served as a model for other institutions in the region but also provided Egypt with scholars, political leaders, and opposition figures. Over the course of the 20th century, Egypt's rapidly expanding university system faced periodic violations of academic freedom. In recent years, these attacks have become sometimes less obvious but more pervasive, threatening the freedom of individual academics and the autonomy of educational institutions in unprecedented ways. Egypt's intellectual leadership began with the founding of al-Azhar. Shi'a Fatimids established the religious university in Cairo in the 10th century; approximately 200 years later, the Ayyubids under Saladin turned it into a Sunni institution. As Egypt became “the undisputed center of Islamic cultural and intellectual life,” students from across the Arab world came to al-Azhar to pursue Islamic studies [13]. 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, having contributed to the resistance against Napoleon and provided religious leaders for the region.

At the end of the 19th century, as part of a broad reform movement, a search began in Egypt for an alternative to al-Azhar's religious education [14], [15]. It was found wanting in its preparation of young Egyptians to meet the demands of the modern age. France and England had turned away from their traditionally Christian universities and either created new institutions or revamped and secularized the old ones, inspired to modernize their own society. Initial evaluations of 19th- and early 20th-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. Very little could have been expected of Muslim experiments in the fields of Western culture and education until the structure of its society changed and it assimilated some of the moral characteristics of the West. From this point of view, European-style education and the Westernization of culture and language were part of the same progression toward a modern, more advanced future. Anything less was disappointing. Students would never be able to enter into a "modern" society with such a backward and narrow understanding of the world. The West depicted Egyptian religious education as opposing everything that secular, modern, European education was supposed to be.

### 2) *Egyptian University*

As a major offshoot of the national Egyptian movement that goes back to the beginning of the 20th century, Egyptian politicians, aristocrats, intellectuals, national leaders, Enlightenment pioneers, and social thinkers began discussing options for forming a secular university in Cairo, like Mohammed Abdu, Mustafa Kamel, Mohammed Farid, Kasem Amine, and Saad Zaghloul. They 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 advancement [16]. The Egyptian University (EU), later renamed Cairo University, opened in 1908. It was created as a private liberal arts college that sought "knowledge for its own sake." A university committee policy statement explained, "The firm foundations on which this great structure [of higher education] will be built can only be the introduction of the fields of knowledge," like history, arts, humanities, and sciences, which were neglected in Egypt during this time, and which would elevate individuals and his people and make a nation great among nations. The university's founders also recognized the need for autonomy. They sought to keep politics out of the campus and avoided hiring graduates of al-Azhar. They intended to have "no religion but knowledge." European professors dominated the first generation of faculty members while promising that Egyptian students were sent abroad to train for future teaching positions.

In 1925, 3 years after Egypt gained independence from 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. The professors turned into a faculty of arts in an expanded institution that added a faculty of science and schools of law and medicine. As a condition of 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 by building a Western-style campus on the opposite bank of the Nile. A clocktower, 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 following decades, Cairo University, then known as Fuad I University after the king and former rector, could no longer meet Egypt's needs for higher education. A second national university opened in October 1942. Originally named Farouq I University, it ultimately became Alexandria University. It followed Cairo's model but made college education more accessible to Egyptians outside of Cairo. Eight years later, the state added Ibrahim Pasha University, now `Ain Shams, to its system. It was built in Cairo on the east bank of the Nile.

### 3) *Europeans and Old Library*

Prince Fuad, rector of the university, had grown up in Italy, and his patronage enabled Italians to hold their own at the university at first. Italian lawyer Ugo Lusena Bey sat on the board. With Fuad's friend Victor Emmanuel III on the throne, the university easily secured official Italian support, which facilitated and helped with obtaining several old books (more than 10,000) in various sciences in different languages, including Arabic, English, and French, as a gift from the Italian government, which was considered the main nucleus of the old library. The Italian government donated 500

volumes to the university and sent Dr. Vincenzo Fago from the University of Rome to organize and administrate the library. Other European governments and learned societies donated books, as did several individual Europeans and Egyptians. The library opened to students in 1910, but its cataloging trailed far behind its acquisitions. During World War I, Lutfi al-Sayyid (First Egyptian Rector) proposed coordinating the cataloging with that of the Egyptian National Library, which he had directed. Since its inception, the library at the University of Cairo delighted in special characteristics and circumstances that it may not have had were it not for the donations and gifts of scientific bodies at home and abroad.

The library received large groups of valuable printed books, manuscripts, Arabic and foreign periodicals, maps, coins, archeological dictionaries and encyclopedias, and general and specialized references. It also received sets of precious, rare, and highly valuable scientific books, such as the collection of Prince Ibrahim Helmi on the history of Egypt, Sudan, and the Nile Valley and the luxurious collection of Prince Kamal al-Din Hussein, which was donated to the university, mostly in literature, geography, and travels. This influenced the library's credit to collect groups of orientalist scientists (Zibwld) and professors of effects, including Bunker and Dr Max Mayer Huff. The orientalist scientists were characterized by their Arabic manuscripts in their knowledge of the history of medicine and medical sciences. A group of the late Ahmed Talaat also contained a large number of manuscripts in Arabic, Persian, and Turkish and included Dr. Mohammed Asker. These manuscripts included several Arabic references, a basic *Kalmaajm* (dictionary), and books on medicine, history, literature, and religion. Also donated to the library were collections and many precious books in different languages, the most famous being *Description of Egypt*, which scientists put within the French campaign.

#### *4) European Professors in the Egyptian University*

The number of Egyptian and foreign faculty members at the EU in 1927 indicates the following: The number of foreign professors reached 32% of the total, and the faculty of literature had the largest number at 45%. These foreigners taught the English and French languages, ancient studies, and Islamic, Egyptian, Latin, and Greek antiquities. Then comes the faculty of science, which had 23% of the total of professors, followed by the faculty of law. As for the faculty of medicine, it was approximately 18% of the total professors. The Ministry of Education used to provide foreigners renewable contracts, and in the case an Egyptian professor was available, he would be replaced. For example, the Ministry of Elmaref (Education), which the EU was following, contracted with a number of foreign professors to teach at the university in 1926–1927. They included Mr. Sanayak, a professor of modern history in the faculty of arts at Fuad I University, with a 3-year contract, renewable at a salary of 14,000 Egyptian pounds per year. A Romanian teacher in the faculty of arts held a 3-year contract with a salary of 540 Egyptian pounds per year. Kayo Villa was a Greek and Latin teacher with a salary of 540 Egyptian pounds per year. In the faculty of science, Mr. Andrews was appointed as a geology teacher with a salary of 800 Egyptian pounds per year. In the faculty of medicine, Dr. Arnold Henry was appointed as a professor of clinical surgery, primarily with a salary of 1500 Egyptian pounds per year and with a raise of 100 Egyptian pounds every 2 years. Dr. Gulster was appointed as a forensic teacher with a salary of 1500 pounds per year.

The European professors (Fig. 1) at the EU fall into two categories: those who lectured in French or English on topics unrelated to the Middle East and orientalists who lectured in Arabic on Arab and Islamic subjects. France, England, Italy, and, to a lesser extent, Germany all sought influence at 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 for 17 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 its political and military control and economic preponderance in Egypt. In 1909, she took 50% of Egypt's exports and supplied 30% of her 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 not until 1913 after the aggressive Lord Kitchener had replaced Gorst did the Englishman Sheldon Amos, principal of the government law school, join 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 existed. Throughout the private university's existence, only a

single Englishman held a 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 3-year interruption during the war.

With Britain in the background, France and Italy were the two main contenders for cultural influence at the university. It might seem like an unequal match, even though the 34,926 Italians in Egypt in 1907 many skilled craftsmen and mechanics far outnumbered the French. Italy's Renaissance preeminence had long since faded, and the belatedly united country was only a weak sixth among the European powers. She had little to show for her 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 advisors, and it was Italians who pioneered the Egyptian postal service. However, Muhammad Ali chose the far more powerful France as the main host for his educational missions. During the 1870s, Italian cultural influence in Egypt receded before the French challenge, and French replaced Italian as the European language on Egyptian stamps. The university had no Italian literature course to match those in English and French, but Italy supplied the orientalists. 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. Moreover, Italy had agreed to pay the professors it seconded to Egypt.

The British occupation had thrown France on the defensive in Egypt. The English slowly and relentlessly displaced the French in state schools, and in 1914, English at last 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 Français 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 Français, as his successor. Several Frenchmen held chairs of French literature in turn. Louis Clement, of the University of Lille, took up the post in 1912 and occupied it into the 1920s with a brief interruption during the war. Frenchmen taught political economy for several years, and a Frenchwoman headed the short-lived women's section. French faculty representation peaked in 1912–1913, 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 1 year during this time, but that was enough to give them long-standing Egyptian ties. Wiet returned at Fuad's insistence 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 French literature professor was the only Frenchman left. The orientalist who taught philosophy was Spanish rather than French. For the French as for the Italians King Fuad would arrange a comeback when the state university opened.

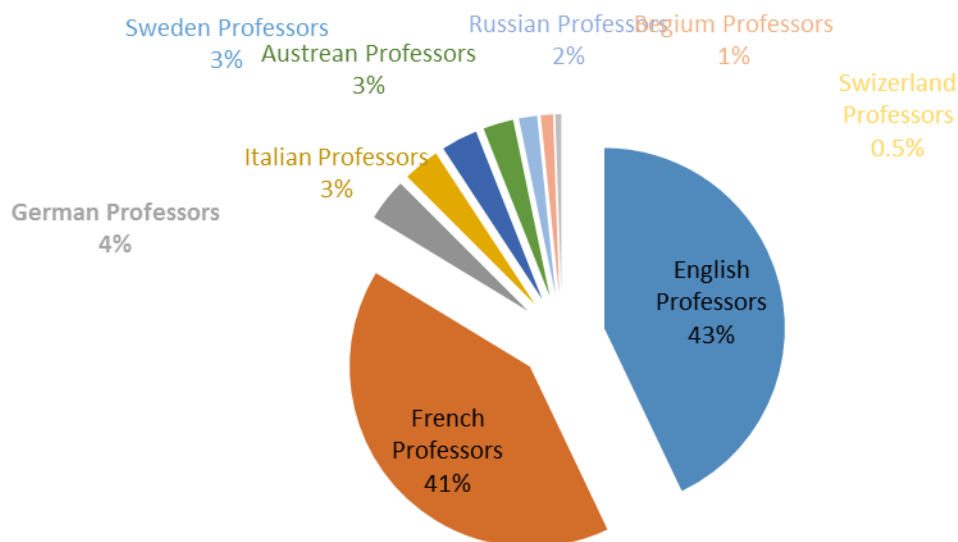
Germany cultivated her interests more intensively in the central Ottoman Empire than in Egypt. Nevertheless, she managed to stake out the Egyptian National Library as her preserve. Five successive German orientalists (L. Stern, W. Spitta, K. Vollers, B. Moritz, and A. Schaade) directed it from its founding 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 EU patriotically aided their homelands in fighting or ruling over Muslims. World War I brought Captain Creswell of the Royal Flying Corps to Egypt, and for 20 years beginning in 1931 he was the EU's professor of Islamic architecture. His contempt for Egyptian nationalism and his uncompromising imperialism were legendary, as we shall see. Among the Germans, Schaade and another orientalist the British had, but German patriotism was presumably their motive.

##### 5) *Foreigners in Egypt and their Social Role*

Egypt is distinguished from other countries in that the foreigners had done what could not be found in any other country in terms of the availability of amenities such as accommodations, livelihood, and even wealth. Foreigners spread in most parts of Egypt; however, their deployment was concentrated to a large extent in Alexandria, Cairo, and the canal cities. Their facilities and projects were

concentrated in those cities where traffic started, where lights became full, and where life was decorated, from Alexandria to Suez, Port Said, and Ismailia to Europe, and they became a European tongue extended on Egyptian soil. Among the characteristics of foreigners in Egypt is that they had a society of their own that had characteristics and customs that differed from those of Egyptian society and its traditions. Whereas Arab and African immigrants married Egyptians, especially Muslims, Europeans lived in isolation from Egyptian life and only accepted integration or marriage with Egyptians to a very small extent. The most important thing was not to become a naturalized Egyptian citizen because of their foreign legal privileges and tax exemptions. They also felt that they lived among few in the culture and civilization, and yet they were not always separated from Egyptian life and society. The Greek community was one of the most common communities whose sons married Egyptians, followed by the Italian and the French.

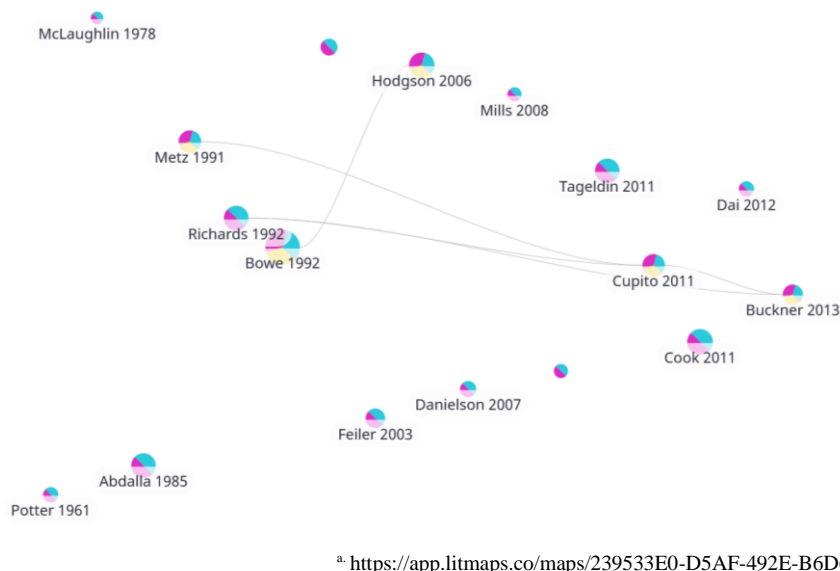
The foreigners were congregated in all cities in compact blocks, if not alone in whole neighborhoods or suburbs of their own, and the foreigner neighborhood was a phenomenon associated with their continued existence. On the other hand, by virtue of the religious barrier, they were an isolated society closed upon itself that was not capable of mixing or melting into the Egyptian society, even with the Copts. The result is a society transferred with all its roots, environments, and cultural and social regions. In short, it was a European island imposed on Egyptian land. The cultural level of foreign society in Egypt was characterized by a high percentage of people reading and writing and a number of people holding certificates with low illiteracy rates.



**Fig. 1.** Distribution of European Professors in the EU

Despite this, not all foreigners were of this type, but among them were adventurers and hopefuls among the unemployed who came to Egypt at a time when its doors were wide open and had privileges that were enjoyed by foreigners, which made it a desirable country to reside in, as the delegations of some elements encouraged corrupt foreigners to be expelled from their countries. They were a threat to security and order in the country, and they crowded the Egyptians in their livelihoods and rushed to run gambling shops, purvey alcoholic beverages and brothels, and traffic and promote drugs inside Egypt. Among the positive effects of the presence of foreigners in Egypt, if they had good social activity, was the establishment of many charitable medical and social institutions, the most important of which were the Care and Children Association, the Lady Kromer Clinic, and the Humane Society, as well as charitable and social associations such as the Egyptian British Federation. The bottom line is that foreigners have left a trail in all aspects of Egyptian life, whether through negative or positive actions, and there were violent reactions because it created a boom in Egyptian social life. Egyptians followed the tradition of Europeans in many customs that are incompatible with their traditions: drinking alcohol, frequenting clubs and places of immorality, dancing, and working to gain quickly through fraud and deception. The result of this was the dissolution of family ties, the most important feature of Eastern society.

Another interesting thing is the article about higher education in Egypt since World War II: development and challenges [17]. This article examines the evolution of higher education (HE) policy in Egypt since World War II, focusing on the main policies, ideologies, competing policies, and the consequences of these policies over four policy eras: (1944-1952), (1952-1970), (1970-1981), and (1981-1985). (1981-present). This study makes use of 17 references, which are sufficient to see this research. As shown in Fig. 2, the article references can be viewed in a visual format.



**Fig. 2.** Visualization of the main references used as references for articles about the shift in higher education (HE) policy in Egypt since World War II.

At a time when the foreigners had a good impact through their activities in Egypt, Egyptians and foreigners came together, so there was a significant effect. The Egyptians were affected by the transfer from the foreign community in terms of some aspects of its behavior and habits, both good and bad, so if these foreigners conveyed many of the evils and faults of Europe during that time, they also transferred many good aspects of development and advancement. We can say that the effect of foreigners in Egypt was not all good and not all bad, but it was a friction that had its advantages and its harms.

#### 4. Conclusion

Egypt and the Egyptian society took a share from both sides, and it was inevitable that this meeting took place, despite it being an unequal meeting. We can say that the experience was strange and contradictory, and it was inevitable that this contradiction and change that impacted Egyptian society would occur, shaking its beliefs and disturbing its social structure. The goal of the establishment of the EU was to link Egypt with the pioneers of intellectual activity in the world, to stand on the latest research that scientists and thinkers had done without looking at their homeland or religion. Science does not know of countries or religions, and the goal was to accelerate the university's progress by benefiting from the experiences of nations and teaching them through these scientists. This research was taught by the English, French, Italians, Belgians, Germans, and men of other nationalities. Foreign professors had a great influence on developing and modernizing Arab culture, and the mentality of Egyptians, especially those who were studying at al-Azhar, Tata Hussein, Ali Abdel-Razek, Mustafa Abdel-Razek, etc., changed. Nalino, the Italian national, came to his students with new intellectual ideas, such as mathematics, the philosophers of Greece, and Arabic books translated from Greek, all within the framework of astronomy, which was taught at al-Azhar in a simple way to students whose first goal was to know prayer times. Despite the style and description of the literary school or the author, Nalino was the one who taught us how Arabic literature originated, how it developed, and what relationships had existed since the first centuries among literature, politics, and the environment. We have presented bright pages in the history of the modern Egyptian renaissance thanks to virtuous people who loved Egypt and adored science and sacrificed for it. Perhaps these pages send an honorable picture of the role models professors can be, from which our youth and elders can learn so as to build a better future.



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