

HIGHER EDUCATION IN EGYPT AND ITS IMPACT ON WOMEN
SINCE INDEPENDENCE

Dissertation submitted to Jawaharlal Nehru University

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MASTER OF PHILOSOPHY

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DECLARATION

I declare that the dissertation entitled "**Higher Education on Egypt Women and its Impact since Independence**", submitted by me in partial fulfilment of the requirements for the award of the degree of **MASTER OF PHILOSOPHY** of Jawaharlal Nehru University is my own work. The dissertation has not been submitted for any other degree of this university or any other university.

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CERTIFICATE

We recommend that this dissertation be placed before the examiners for examination.


Prof. Ajay K. Dubey
(Chairperson)


Prof. S.N. Malakar
(Supervisor)

Acknowledgement

It has been a challenge to understand the Higher Educational impact on women in Egypt as my research is completely dependent on secondary sources and very less academic research has been produced on the topic. Under the topic, *'Higher Education in Egypt and Its Impact on Women since Independence'*, an effort has been made to analyze the impact of higher education on changing roles of Egyptian women since independence. This topic of my research has been an effort to fill-up the knowledge gap and help in further research.

I have been indebted to a number of people for their cooperation and encouragement. To begin with, I express my sincere thanks to my supervisor Professor S.N. Malakar who has guided me and encouraged me whenever I needed it. I consider myself to be one among the privileged few to be able to work under his able guidance. Without his guidance and help it would not have been possible for me to give shape to my research work. The vitality of his assistance and supervision cannot be bond into mere words. Without his critical comments, suggestions and constant support this work would not have been possible.

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Finally in this work omission and commission, if any, are exclusively of mine.

Preface

According to many scholars, the modern history of Egypt spans since the emergence of Muhammad Ali's rule in early 19th century, and his launching of Egypt's modernization project that involved building a new army and suggesting a new map for Egypt. The definition of Egypt's modern history has varied in accordance to different definitions of Modernity. Some scholars date it as far back as 1517 with the Ottomans' defeat of the Mamlūks in 1516–17. And Muhammad Ali's dynasty became practically independent from the Ottoman rule, following his warfare campaigns against the Empire and his ability to enlist large scale armies, allowing controlling Egypt as well as parts of North Africa and Middle East. In 1882, the khedivate of Egypt becomes part of the British sphere of influence in the region, a situation that conflicted with its position as an autonomous vassal state of the Ottoman Empire. The country became a British protectorate in 1915 and achieved full independence in 1922, becoming a kingdom under the rule of Muhammad Ali's dynasty, lasting until 1952. In the regime of Gamal Abdel Nasser's established a one party state, known as the Republic of Egypt following the Egypt was ruled autocratically by three presidents over the following six decades, by Nasser from 1954 until his death in 1970, by Anwar Sadat from 1971 until his assassination 1981, and by Hosni Mubarak from 1981 until his resignation in the face of the 2011 Egyptian revolution. And in May 2012, the country is under interim military rule; elections were performed on 28 November 2011; in this present stage Mohamed Morsi is the current elected new president of Egypt.

The present study deals with the higher education and its impact on women in Egypt since independence. The study will deal with the status of women in Egypt's higher education system from colonial period till post independence. It will also focus on the various challenges faced by the women in pursuing higher education in Egypt. Taking these objectives into consideration, the present study attempts to test the following hypotheses

- Despite of the discriminating nature of Egyptian society; women's educational status was significantly developed during Nasser regime.
- In spite of higher education for women, the Sadat regime formulated policies which discriminated against women in the socio-economic field.

- In the Mubarak period, the empowerment of women through education continued to be debated between the conservatives and liberals; which led to many education institutional reforms.

The research work has been divided into five chapters. *The first Chapter –I is the ‘Introduction’* the introduction will deal with the Historical and Geographical background of Egypt as well as women Higher Education system since Independence. *The second chapter – “Trends and pattern of women higher education since Independence”* focus on the various programmes initiated to reform and transform women Higher Education in Egypt. *The third chapter – “Role of Government on Higher Education for Egyptian Women”*, presents an over view of the various policies undertaken by the Egyptian Government in order to promote the Higher Education of women. *The four chapter- “problem and challenges of Egyptian women on Higher Education”*, will analyze the various limitations faced by the Egyptian women in the society as well as in the higher education system of Egypt. *The last chapter is the Conclusion* which will sum up the whole chapters and will include the researcher’s observations and conclusion arrived at from the study.

A sincere effort has been made to make the study meaningful, lack of adequate materials have been a severe constraint. I owe complete responsibility for all the errors and weaknesses.

JNU, New Delhi, July 2012

Meridinliu Gonmei

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ARONYMS

CAPMAS:	Central Agency for Public Mobilization and Statistics
GDE	Graphical Development Environment
EFU	Egyptian Feminist Union
EFA	Education for All
HEED	Health Economic Evaluations Database
UN	United Nation
UK	United Kingdom
ILO	International Labor Organization
GDP	Gross Domestic Product
NCW	National Council for Women
GER	Gross Enrolment
SOS	save Our Soul
MDGs	Millennium Development Goals
FLFP	Female Labor Force Participation
UNICEF	United Nations International Children's Emergency Fund
USAID	United States Agency for International Development
ICRW	International Center for Research on Women
ICT	Information and communications technology

ICR	Implementation Completion Report
MOE	Ministry of Education
IEGWB	Independent Evaluation Group Work Bank
PPAR	PROJECT PERFORMANCE ASSESSMENT REPORT
OECD	Organization for Economic co-operation and development
ECTP	Ethernet Configuration Test Protocol
UNDP	United Nations Development Programme
GFW	Global Forest Watch
SAR	Safely Analyses Report
GER	Gross Enrolment Report
FLFP	Female labour force participation and fertility





Chapter 1

INTRODUCTION

Historical Background

Egypt's location is very strategic, linking Africa with Asia. This special location has exposed Egypt to the rule of a number of different civilizations, including Ptolemy's, Romans, Greeks, Pharaohs, Arabs, Fatimids, Mamluks, Ottomans, and Napoleon Bonaparte. Each of these had its own influence on the Egyptian culture. However, the Arabic and Muslim cultures can be claimed to have had the most significant impact on Egypt. In 1882, Egypt was invaded by the British, who took control of political life and government policies. In response to liberation movements, in 1922 the British unilaterally declared Egypt's independence. However, this was only a partial independence and the British continued to dominate life in the nation. This situation continued until 1936, when the Anglo-Egyptian treaty was signed. This required British troops to withdraw from Egypt, except from the Suez Canal. This withdrawal was fully accomplished in 1954, following the 1952 revolution in which Egypt declared itself as republic. Since then, Egypt has passed through different eras, beginning with socialism mainly endorsed by President Nasser. The socialist era was followed by an open door policy in economic initiated by President Sadat. The current era is striving for economic development, by the ruling government. Each of these eras has had its own impact on the Egyptian context in terms of economics, politics, and education in general and higher education on women specifically. At the beginning of the 21st century the higher education system was facing unprecedented challenges arising from the impacts of globalization, the increasing importance of knowledge as a key driver of growth, and the information and communication revolution. Opportunities are emerging from these challenges, such as the role of education in constructing knowledge economies.

Geographical Feature

Egypt covers around 1million square kilometers; its main features are the River Nile and the desert. Over 97% of the population lives in the narrow strip of the Nile Valley and in the Nile Delta, which represents together only around 5% of the country's total land. The country is

divided into 28 governorates, under seven economic regions (Figure 1.1 and Table 1.1). In 2006 Egypt's population was estimated at 71.3 million (34.8 million females and 36.5 million males). The annual population growth rate is 1.8%, and the average density is 70.7 per cent inhabitants/km. The urban population is 42% of the total population (CAPMAS, 2006). Nearly 13% of the population is of primary school age. The origin of higher institution was believed to be in Egypt .One such institution was known as per-ank (or house of life) was in existence around c.2000 b.c. In this institution they study astronomy, medicine, magic, scribal arts etc. In ancient Egyptian education system was limited only to the male child and the girls were not able to access education and they had to learn sewing, cooking, and other skills from their mother. And the main responsible of Egyptian women was to see the family affairs. Women have no space to expose in the public as the counterpart male do. It was due the conservative attitude of men and the restriction of their religion and the custom that prevailed in their society. So women were lacking behind male because of the gender preference in the parents. They considered women were less value than the male child and women education was did not give that much of important. In the ancient days the Egyptian were not aware of the importance of women education.

1.1 Egyptian governorates and regions

Region	Governorate	Population (in thousands)	
		1996	2006
Cairo	Cairo	6,801	8,472
	Giza	4,784	5,742
	Qaliobia	3,301	4,252
Alex	Alexandria	3,339	4,124
	El Behira	3,994	4,747
	Matruh	212	323
Delta	Gharbia	3,406	4,011
	Dakahlia	4,224	4,990
	Damyetta	914	1,097
	Menofia	2,760	3,271
	Kafr el shaikh	2,224	2,620
Suez Canal	Sharkia	4,281	5,354
	smalia	715	953
	Port Said	472	571
	Suez	418	512
	North Sinai	55	150
	South Sinai	252	344
Assuit	Assuit	2,802	3,445
	New Vally	142	187

North valley	El Menia	3,310	4,166
	Beni sweif	1,859	2,292
	El Fayoum	1,990	2,511
South valley	Qena	2,442	3,002
	Aswan	974	1,187
	Luxor	361	457
	Sohag	3,123	3,747
Red sea 157 289			

Source: CAPMAS 2006

Education in Egypt dates back to 988 AD with the opening of the Al-Azhar Mosque (University). Al-Azhar University was founded by the Fatimids and is considered to be the world's oldest university. Egypt, despite its economic constraints, offered scholarships to thousands of students. However, the University was an all male domain. Formal education was imparted to male whereas female were subjected to religious instruction and household management in their homes. Egypt played a crucial role in the development of academic degrees such as Madrasah learning, Theological Seminary, Islamic law and jurisprudence and Arabic Grammar. In 1816, the shape of the education system was considerably changed by the famous Wali Mohamed Ali. Since the middle of the nineteenth century, Mohamed Ali's schools began to fade because of the new policy of Ismail. And first government primary school for girls was open. The privates and the minority were established during his reign. This aimed to westernize Egypt in different aspects, including education. (Cochran, 1982). Following these events, Gamal El Din Al Afghani and Mohamed Abdo, who benefited from missions in Europe, called for a new paradigm for educating the mass Egyptians, an aim that was embodied in a new law enacted in 1876. A major aspect of the restructuring was incorporating Kuttab and the remaining Mohamed's Ali Technical schools in what is called the domestic schools. These changes had their impact on expanding the education sector.

Post – Independence

In the post independent Egypt the first government owned university was established in 1925 and in 1940 its name was changed to the University of Fuad I. It later came to be known as Cairo University. The growth of higher education in Egypt began in earnest in 1957. Higher education in Egypt consists of university and non-university education. University education includes 13 public universities (within which Al-Azhar university has specific status), 3 foreign universities (the American university, the German University and the French University), and 4 private universities. The American University in Cairo has a non-profit status, and was established by

virtue of a special agreement with the GOE in the 1919, while all the other private and foreign universities were established in 1996 and afterwards. By the beginning of 1960s, the government had adopted a policy of higher education expansion and started opening university branches across the country. Each university enjoyed academic and scholarship independence though under the supervision of the minister of education at that time. After 1952, the Supreme Council of Universities established under republican decree number 508 of 1954 and headed by the minister of education—was charged with planning the general policy for university education, scientific research, and coordination among the government universities in their various fields of activity. The changing of the university admission system was not the only radical change that occurred. Another radical change was the introduction of free university education in the academic year 1962 – 1963. Taha Hussein was advisor to the Egyptian ministry of education. He announced the extension of free education to the secondary stage. The 1952 Revolution introduced further radical changes to the educational policy consistent with the revolution's vision of total social change. Free education extended to the university level covering all its stages.

Nature of Egyptian higher education:

This chapter introduces the higher education and its impacts on women's education in Egypt since its independence in 1922. The chapter will provide an overview of the Egyptian higher education in general and women higher education system in particular. In Egypt, Islam was the central cohesive element of the society as a whole in both religious and other social spheres including those commonly considered secular. The learned men of religion, the Ulama, were the leaders of an independent system of religious education, courts, and endowments; Egypt Islamic way of education was the traditional way of education. From the elementary Quranic schools or Qutab, for the masses; madrassahs and mosque colleges for those seeking further and specialized Islamic education (the bases of all knowledge being the Quran). Admission was open, progress

was measured by chapters or sources studied and 'possessed'. Final examinations and certificates were not used. There was no secondary and higher education. Adults and adolescents studied together according to the subject. The mosque college of Al-Aghar in Cairo was the leading centre of Islamic education in the Islamic world. Education was to prepare theologians, judges for the Muslim religious courts, teachers for Islamic schools, and generally to replenish the Ulama and preserve the heritage. Religious hierarchies are typically slow to change. This system was particularly resistant to adaptation during the challenge of modernity in the pre-colonial period. Egypt was under different foreign domination for more than 2000 years. And the British Colonial rule began in the country in eighteenth century, Egypt was under the British rule from eighteen eighty-two to nineteen fifty four. The British tried to avoid the traditional way of education of the country instead the British encourage the private schools and maintained small local group of elite who will support them in their interest .The British policy was divide and rule.The indigenous people of Egypt were Nubian and Kamet who enjoys the various natural resources. Literally Egypt means a land of the spirit meaning land of the ancestors. It is taken out from the work of Adolf Erman and Hermann Grapow .Egypt civilization was one of the oldest of the world. The Egyptians began to form pictographic written language five thousand years ago ,which they continue to use more than thirty five hundred years ,until about four hundred A.D. Eventually ,the picture used to represent sounds .But the education system was limited and only the rich male child used to access to education .As a common practise male child will learn farming and others trades from the father while the girls will learn sewing cooking and other skills from the mother .The centre was the city of Heliopolis. The development of Egypt writing was known as Hieroglyphic sacred writing. Hieroglyphics were written on a parchment from a reed plant known as papyrus. The colonial challenge of modernity in Egypt began to assume a particular intensity in 1860. There has recently been accelerating expansion of Christian missionary schools on the level of elementary and khedive Isma'il promoted the development of French type of government schools on the higher level.

Ali Muhammad Educational policy

Related to this Ali Mubarak, a products of the early program of sending students to Paris for study, became the first ethnic Egyptian to be placed in charge of government education .A new mixed form of education was the initial effort of the missionary .This took the form of modernized kuttabs, referred to as maktabas, that would become, under the direction the government, the basic of a more nationalized system of education. In 1871 he was involved in a series of public lectures on Islamic and modern subjects that were held in amphitheatre called Dar al-ulum. These lectures, attended by older students from al-Azhar and a few Egyptian with modern education, were presented by the members of the ulum, modern Egyptians, and foreigners were given simultaneous translation into Arabic. Aware that a new kind of teacher was needed to support the system of modernized kuttabs, Ali Mubarak converted to Dar al-ulum for the regular school that would train Azhari students as, for the new elementary schools. In addition there was a section to produce a new type of Muslim judge and lawyer. In this form Dar al-ulum was the key institution in Ali Mubarak's conception of an educational middle way of national schools between the traditional and British type. The rule, which supported the local supremacy of the Turko-Egypt elite and gave additional importance to the government schools, has the effect of reinforcement in this trend number of al-Azhar students primarily for teaching post in office schools. The modern content was increased with additions such as foreign language and pedagogy with one exception, this specific professional orientation was maintained throughout the colonial period.

The exception occurred in 1889-91 when Ali Mubarak was given the direction of government education for the last time. He tried to revitalize his earlier scheme for a mixed system of population education and so he added a special section to Dar al-ulum to train teachers for the reformer who subsequently attempted to modernize al-Azhar with the minimal success, proposed to the British that Dar al-ulum replace al-Azhar as a sort of modernized Muslim

university. It was the centre for neo- Muslim development and represents a new form of education that would be closer to the spirit of the population than were the prevailing government schools.

Colonial Educational system

The Colonial power with its prior concern for fiscal health and political stability provided an additional check .The scope of Ali Mubarak's plan was initially curtailed by the British on grounds of limited funds, although there was also alarm because it was felt that his measures were too abrupt and ambitious for sound development. The British subsequently felt Dar al-ulum was becoming a rallying point of political and fanatical intrigue. In 1885 Douglas Dunlop, the British advisor who was in control Egyptian education for about three decades, eliminated Ali Muhammad's additions attached to the original teacher's training schools to the Government model primary schools and made the programmed more practical. While this British intervention gave a pronounced organization impetus to Dar al -ulum long term evolution as a "conduit" to educational post in the government schools, the curricular synthesis was maintained .Under the immediate direction of an ethnic Egyptian and still recruiting from al-Azhard, it balanced Islamic studies and Arabic with modern subject. For decades it was the only source of trained teachers for the government schools, but its output was limited .Only when salary increment for such teachers were announced, and there were new openings for Egyptians as school inspectors, did the enrollment begin to expand significantly. At the end of the period of direct British rule, Dar al- ulum created preparatory section, became organized like secondary school, and offered a bureaucrat level diploma. The old tie with al- Azhar as a source of students was effectively eroded, largely because of the existence of its own feeder sections. During the Colonial period, various forms of attempts at educational synthesis that has been associated with the ulum but proved abortive were resumed by ethnic Egyptians. In the case of training teachers for reform

Kuttab's efforts had cleared British encouragement. From the turn of the century, it was the British policy to encourage Egyptians to develop and attend reformed Kuttabs on the one hand, and on the other hand to assure that this new schools would be terminal and would not allow access into the relatively small and stable number of modern governed schools that were oriented towards government employment. As the old dualism between one education for the mass and another for elite became more rigid, provincial school were allowed and helped to establish schools to train teachers for reformed Kuttabs. These schools represented a degree of educational synthesis at the post-elementary level but they were forbidden to teach foreign languages or modern subjects that might encourage students to seek admission in the Government schools. In the case of lectures, traditional and modern subjects for adults, and modernized training of Islamic judges the British were reluctantly acquiesced. At the end of Lord Cromer's reign there was a rising amount of nationalistic activity and some temporary concessions were made by the proletariat, notably by appointment in 1906 of Sa'ad Zaghlul, an ethnic Egyptian and later nationalist leader as Minister of Education. In this context, a group of ethnic Egyptians with a modern education were made to found the first modern Egyptian university.

The impulse was a cultural one and represented a reaction to a British policy towards higher education that maintained the existing professional schools where foreign language was used and prevented the development of liberal arts. In contrast, they wanted to provide a general education for Egyptians to raise their cultural level in Eastern and Western subjects and make Arabic a language of higher education and learning.

The attempt to provide a new education for Muslim judges was resumed in 1907 with the creation of the Qadi School. It was attached to al-Azhar but controlled by Egyptian representatives of the Ministry. As middle and higher level schools for students from Al-Azhar, it included modern subjects taught in Arabic. Subsequently the school was completely taken over by Al-azhar, a development which weakened the modern component in the school.

Essentially then it was Dar-al-ulum that inaugurated and maintained a balanced state of educational synthesis on the secondary level. In so far as it could be considered a form of neo-Muslim education, represented by the end of the colonial period the first class demarcation of a secondary stage in Islamic education. As a bi-cultural institution oriented towards educational functions, Dar-al-ulum and its graduates eventually played a leading role in Egypt and the Arab world in the renovation of Arabic and the creation of a new and adapted educational literature. And this training school for bi-cultural teachers going into Government schools, facilitated by the British, provided an important base for the subsequent adaptation of official education.

The British sponsored female education from the beginning of their rule in Egypt which was directly or indirectly aimed just to fill the needs of the state. The kind of education was very limited for the female of Egypt they had to learn needle work, Ironing, sewing, laundry, cookery, nursing, midwifery and teaching and the most important subject was religion. They considered the purpose of female education just to prepare them to create a better homes-caring for the ill, household finance, home economic and cooking. This basic idea laid behind by the colonial ruler to limited the female education. The colonial ruler had the idea of not to expanding the knowledge of education to the general public. The fact was that the colonial rulers fear the consequence of mass education to the people of Egypt. For them the policy of education was the strongest instrument to divide and rule among the people who lack proper education. They want to give education only to some selected few through whom they can entrust their work to smoothen the administration of the land. They had no real intention to bring changes and development to the people, instead they wanted to benefit out of the few educated people of the land. They promoted education and at the same time they control the limit of education from spreading to the public. The type of education provided by the colonial ruler was just to beautify the outer surface. For them education for the masses was not the important issue but the real

motive was to put the public under their control and that was the real struggle. So they have less interest in female education for the Egyptian women.

Access to Education and its Impact on Women

In 1832 women received training under the auspices of the state for the first time when it opened the school for Hakimahs (medical aides or “doctoresses”), attached to the military hospital at Abu Zabal outside Cairo. This training was inspired by the drive to control venereal disease, rampant among the troops, and by the need to reduce infant mortality in the under populated country. In the beginning when the families refused to send their daughters to school, black slaves were recruited from Ethiopia; but however, Egyptian women from modest homes soon began to attend when the school’s success was proven and the economic benefits became clear. But establishing the Hakimahs School was limited to the state early success in offering training and education to women. In 1836 the council for public education explored the possibility of starting state schools for girls but concluded that such a plan was premature.

The first girl’s primary school was established in the land by Mrs. Lieder from English church Missionary society in 1930s, creating a precedent for schools run by religious society mainly from Britain, France, and the United States. The first Egyptian-run school for girls was founded in 1853 under the impetus of the innovating Coptic Archbishop. During colonial rule the secondary school for the girls did not exist in Egypt. Nabawiyah Musa was the first woman to win the degree in 1907. In 1923 the Egyptian feminist union had a first mass meeting, and the women were agreed to give petition to the state to provide secondary schools for girls with the same curriculum as the boys. The early elite women were Nabawiyah Musa, Huda Sharawi and Saiza Nabarawi in the land of Egypt. In response to their petition of the EFU the government opened Shubra secondary for girls in 1925, and another new secondary was also opened at Helwan, south Cairo and even in the provinces girls secondary school were opened up. The different colleges were set up at Asyut in Upper Egypt in 1932 and in the delta at Tanta in 1933

and Mansurah in 1937. Kulliyat al-Banat (Girls College) was opened around the same time. As the primary schools, secondary schools and colleges were opened for the girls the number of attendance also increased as a result .In the colonial period we saw only single women who achieved degree but as the changes of time the number of girls attendant also increased from year to year. Education is a double edged sword. Educating girls and women for societies in general and their family also understood that it is benefiting women themselves. Education enhances women wellbeing and gives them a greater status in household and in the society. In the Muslim religion women were considered to be the housewife whose responsibility was only to take care of children and to see the household maintenance. They were given a very limited opportunity in the field of education. But in spite of such restriction by the religion the Egyptian women took stand for their right to education and through education they had a better life. Education brought a real reformation in women life and they can step out of the dark cell to the light that enables them to see the true meaning of life. First school for girls, and the growth of girl's schools by missionaries and Copts also started the process of female education. The growth of education among girls and their attendance in school though low, gradually increased with the endeavors of women activists.

The Role of Women Reformers

The leading figures in promoting education for girls in early twentieth century were Nabawiyya Musa and Huda Sharawi. They demanded equal education for girls in elementary and higher institutes. Nadal Al Saadawi on joining the Ministry of Education lobbied for policies promoting women's higher education. Egyptian feminist union, organization Daughters of the Nile and many other groups campaigned for women right to higher education. Due to restriction by the Islamic tradition, it was only around the 1920s that a handful of women attended the university stage. Thus, the process of women's higher education began in Egypt. Women actively participated in the revolution as the students' movement.

Nabawiya Musa:

Nabawiyah Musa was born in the town of Zagzig in the eastern Delta province of Qqlyubiyah in 1886. Her father, Usa Muhammad, was an Army Captain. Nabawiyah father past away before she was born and she saw her father only “in dreams”, as he had died on the military mission in Sudan. Nabawiyah mother moved with her daughter and son from Zagzig to Cairo in order to advance the boy’s schooling. In Cairo she acquired her first rudiments of learning at home with the help of her brother. Eventually she entered the girls Section of the Abbas primary school. She was third class to graduate, passing the state primary school examination in 903 and scoring higher in the Arabic. She went on to register herself in the teachers training program at the Saniyah School. After her graduation in 1906, she became a teacher in the girls section of the Abbas Schoool. In the following year she petition the ministry of Education for permission to sit for the state baccalaureate examination, which was only for the boys during the colonial period (there were no State secondary for girls). She prepared herself for the examination at home, and came out in the top third. She made unsuccessful attempt to enroll at the Egyptian University, founded in 1908. In 1909 she was invited to teach in the university new extracurricular Section for women, and her lectures were published in al-Abram in 1912. Nabawiyah Musa meanwhile became the first Egyptian women school principal at the girls school I Fayyum, starting her long career in the administering school run by the ministry of education and provincial council and later, in her schools. While excellence in her career as a teacher and administering in the Egyptian public schools was remarkable, she faced difficulty in professional competence as well as stern resistance to the overweening colonial “superiority” British male and female education official’s projection and displays of patriarchal authority by Egyptian officials. In spite of many difficulties on her way she still upheld gender segregation in her schools and exercised authority and control over environment, claiming an independence that some men found it hard to tolerate. When women break into areas of work where men predominate, they have to contend with male power and control. Nabawiyah Musa upheld gender segregation for moral reason and expected both sexes to adhere equally to the conventional moral code governing gender relations which were intrinsically important to her. Nabawiyah Musa success as a school principal was a nationalist victory as much as a gender victory and one that threatened both colonial authorities and segment of the indigenous patriarchy. When she was Headmistress at the

teachers' training school in Mansurah, her student came top in the state examination for the primary school teachers. "People started to talk about this and make comparisons between the Egyptian Headmistress and the English Headmistress. Before that time people thought Egyptian women were not suitable to be Headmistresses. But the success of Nabawiyah proved the opposite of what people thought and they came to prefer an Egyptian over an English Headmistress. This opened the door that was closed in the past for Egyptian women to be appointed Headmistresses in the schools". As an educator Nabawiyah Musa mounted a parallel "insurrection" against indigenous patriarchy and against patriarchal colonialism. As a young teacher she also began to publish articles in Cairo newspaper, mainly in al-Muqattam and al-Abram. She wrote under the pseudonym Damir Hayy fi Jism Raqiq (A Living conscience in a Delicate [or fettered] body) because it was forbidden for employees in the ministry of education to published articles in the press. She later edited a women page for weekly al-Balagh al-Ushbi. In 1937, she founded her own journal; Majallat al-Fatah (The magazine of young women). Nabawiyah Musa also published several books. In 1920, during the height of the independence struggle, she published al-Mar'ah wa al-Amal (The women and work), a feminist and nationalist manifesto that advocated developing the productive

Huda Sharawi and Egyptian Feminist Union:

Huda Sharawi was born Nu al-sultan in 1879 at Minya in Upper Egypt. Muhammad Sultan Pasha known as "the king of upper Egypt," was her father. He died when Huda was at age of five. She grew up in her father Cairo household presided over by her forces of women. Her other books included al-Ayat al-Bayyinah fi Tarbiyat al-Banat (The clear verses in the education of girls), Diwan al-Fatah (The collected poems of young women), and a novel, Riwayat Nabhutuh. All these were some of her works that contributed to promote the standard of women position in the society. As we all know the fact about the Egyptian women condition was not up to the mark due to the Muslim religion they follow, in which women have no space in the society. The religion prohibits women in the public to speak and to take any activities in public. They considered women to be a lower section of people who have no right to voice against man in any fields. So seeing the scenario of this discrimination between the two sexes in Egypt, Nabawiyah Musa as an educated young women could not keep silent with the prevailing environment and

she started voicing against gender issue through her writings in many articles, books and poems. In 1947 she even landed in the jailed for speaking against the government compromising position when British tanks drew up in front of Abdin palace. In spite of all these many odds and tough battle she still endured and work for the betterment of the Egyptian women. Throughout her life she struggle against genderization.

Mother and a durra (co-wife), Hasibah. Upon the death of Sultan Pasha his sister,s son, Ali Sharawi had become the legal guardian of Huda and her brother .When Huda was just twelve her mother arrange a marriage to her cousin and guardian, Ali Sharawi ,and Huda married the following year. At fourteen she separated from her husband. During the period of “freedom” she resumed her lessons and expanded her world. In the first decade of the twentieth century, Sharawi helped to found a philanthropic society and organized lectures for women. She was active in the national independence movement from 1919 to 1922. In 1923, after independence (and after her husband death) when she was forty, she founded al-Ittihad al-Mirsi (the Egyptian feminist union) and led a feminist movement until her death in 1947.Huda Sharawi had been at the head of the first organized feminist movement for more than two decades when she began to dictate her memories in Arabic -not in her everyday French-to her secretary Abd al-Hamid Fahmi Mursi, but death over took before she complete the task. Huda Sharawi life was influenced by three women; they were Adilah Nabarawi, Atiyah Saqqaf and Eugenie Brun – Egyptian, Turkish, and French, respectively. She was mostly shaped and guided by Eugenie Le Brun to step in the society and broaden her life for the first time. Such chaperoning of young women was necessary to maintain honor and respect. In the early year 1890s Le Brun hosted the first women salon in Cairo, where varieties of issues including veiling were debated. At that time Le Brun was working on her book, Les repudies (The divorcees), wishing to show that it was not Islam but the “social custom” which oppressed women. Sharawi recalls that Le Brun, who “nourished my mind and spirit”, used to read parts of the manuscript to her. And she Le Brun

become her surrogate mother and a counterpoise to her real mother .Le Brun was originally outsider but connected to Egypt through marriage ,was freer than Egyptian women, or Egyptian-raised women, yet at the same time as an insider by marriage she was tied to local conventions. It was the blurring of borders that allowed the special relationship between Eugenie Le Brun and Huda Sharawi to evolve. Iqbal, ushering her daughter into an early marriage, had eased her along the “expected path” for a women of her class and attended to ensuring her daughter material security. Eugenie Le Brun provided an important intellectual and feminist force in Sharawi’s life. Sharawi discloses the significance of this relationship. This great daughter of Egypt had done a wonderful work for the upliftment of women living condition without giving up with the life of any ups and down in her life. At the time of her separation from husband instead of giving up the hope of life she used it out wisely and that was the real turning point of her life. In spite of the hardship that she faces, she never gives up the will to do good for the development of the Egyptian women and bring changes in the life of women in Egypt. She understand more about the problem of women because of her own life experience that she face through during her childhood with her brother and at the time of her husband separation of seven years. She went through all these bitter experience from her younger age. She feels the pain of this life discrimination between the two genders male and female. Though she came’s from rich family the prevailing sex discrimination did not exempt her from the feeling of wounded heart. She experience gender differentiation from her childhood in her family between her brothers. In her family she saw more love and care to her brother then her. This feeling of rejection to the female made her way to struggle for women’s right throughout her life. And we see she worked fully devoted to the cause of feminist movement in Egypt for more than two decades without ceasing. This kind of extraordinary effort is a real challenge to generation to come.

Campaign for Girls’ Education

In the second half of the century when the state renewed earlier efforts to promote girls' education it encouraged advisers to prepare the public for the awareness. In 1873 Tchesme Hanim, the wife of Khedive Ismail, became the patron of the first state school for girls, the Siyufiyah School. A section for girls was opened at Abbas primary school in Cairo in 1895. To improve on the limited education the colonial state offered females, Egyptian nationalists created their own independently funded girls schools under the aegis of provincial councils. Girls section was also started at the Hilmiyah for boys' school. In this way the feminist union and some nationalist leaders started strong awareness to the people to understand the importance of education of girls. Education for women at all levels and in all fields was a pivotal goal of the Egyptian feminist movement. And they demanded for the education of girls to the state. Education campaign was started in order to improve the life of women who really suffered in every sphere of life due to the wrong interpretation of the Quran to the common people. Education and the social status of women although existed in Egypt .It has a history dating back several centuries, the adult illiteracy rate is 29% — 17% for men and 41% for women. This gender disparity is mainly related to cultural and social factors. However, literacy rates for men (aged 15-24) improved from 71% to 85% between 1986 and 2005, while that of women rose to 79% from 54% for the same age group. Yet, Egypt ranks 91 out of 129 countries in the Education for All (EFA) Development Index (Monitoring Education Report, of (2008). This definitely affects the education process by requiring more nurseries, classes, schools, and higher educational institutes. Special reformation come after the revolution of 1952, and many important transition has taken place and Egyptian women received more opportunities to expose themselves in the society through the knowledge of education. But the fact remain female education needs to improve to a great extent. By the time in the 1960s the women rights to education grew powerful waves in Egypt. And today Egyptian women began to move forward in social issues in campaigning for girls' education. A common issue why Egyptian women's lacking behind to engage in education was due to the strong resistance from their ignorant

parent and orthodox Muslim religion and that women are not view as equal to men. And therefore many different reasons for long conservatism, the first of which is social norms and patriarchal stereotypes that assume women's role in society is limited to mother and domestic affairs and household chores are primary duties. The activities outside household, such as employment, education and other public and social activities seem less important to women. Because of this, the majority of the women could not get the opportunity of education.

Another reason was due to their early marriage that made their lives imbalance between family and education. But such rigidity should relax with the changes of time and the modern education should help the Egyptian women to come out of the difficulty, and to enjoy their own share of individual rights in the education. Though the Egyptian women have their freedom of education but still that could not fulfill the need of the time to stand in the society in various field of higher education. So the women need to enlarge their education in order to change the condition of life. The need for education was so great that they should able to come forward and voice for their own rights and be able to enjoy and exercise their rights in spite of the orthodox culture of the society that bar them behind the door of the household chores. The Egyptian women have knowledge about professional life in their traditional ways as brought up by their parents. But they could not express their talent since the Islamic tradition prohibits them and due to lack of education, women did not have good exposure in the public lives. The Egyptian government needs to provide special care for girls education by giving free uniform , free text books and some other requirement for the class. And also providing some beneficiary for their parents to encourage them to send their children to schools. The government needs to focus specially in the rural areas where majority of the people were busy with their own agriculture work. For them education is secondary and their farming comes first. For such parents, government needs to give special attention or else they will not understand the importance of education in their life. In such place girls education were completely neglected. Girls and their families may find little reason to

attend schools if they are taught that girls are of less value than boys or if they are tracked into fields of study or low-paid occupations considered traditional for women. To bring great changes girls' education is a must in such places for the betterment of Egypt. By giving importance to education not only to the male but female also should get the opportunity to exposure in the field of knowledge through higher education. And with that education, professional stream for women also will be motivated and started increasing the enrollment number of women attendant in the professional line. Most of the developing countries face the same problem of lower education opportunity for girl child. It was because of the lack financial problem in the families and some out of ignorance of the parent about the education value. The percentage of girls' education is very low especially in the rural area where proper communication facilities were lacking. The girls' education campaign was mostly struggled by women movement some of the prominent women were Nabawiyah Musa, Huda Sharawi, and Saiza Nabarawi etc. We see Egyptian women like Hiawatha Ab Zed who was the first Egypt women appointed as minister in 1962 and Prof. Botros is also one of the outstanding Egyptian women who were known for her award winning in the field of medical science and technology. Higher education encouraged the Egyptian women to participate more in the professional fields such as doctors, engineers, teachers, scientist, professors in various streams and the numbers of women chemical engineers are 1,754 and 431 women are agronomist with post graduate degree. We see so much of impact in the life of Egyptian women through higher education. The impact of higher education on women is widely accepted as a leading instrument for promoting socio-economic growth for the Egyptian, where growth is essential to climb out of poverty, especially for women. In Egypt gender socialization was found to be extremely patriarchal and strongly supportive of traditional family values, with a particular emphasis on women's primacy in the domestic sphere. The economic status of women in Egypt is very low due to the gender inequality that was influenced by the Islamic religion in the country. But the Egyptian women struggle through many odd problems to improve their economic status through education.

Egyptian women are confident to voice their own education and political right in spite of many religious restrictions. And they will be able to achieve their set goals with the help of education which is one of the strongest tools. As the world is changing so fast with new tools and technology women need to find space with the web to express their education freedom. It has encouraged many women to participate in education discourse and to join in deciding the fate of their country by publishing opinion in the articles, blogs, and websites, participating in political debates, lobbying for a presidential or parliamentary candidate on face book or advocating for civil rights. Now the Egyptian women need to advance in all sphere of life as time demand for them. Through education they are able to take position in Egyptian academic institution including as vice-president of the universities. Their skills and abilities are not lacking behind others in the field of politics, economics, science and technology etc. The Egyptian women are able to established academia for themselves and now they account for a third in the teaching staff in public universities. According to the ministry of higher education and female academic have recently been chosen to head engineering science, media and schools post previously was monopolized by men. The Ministry of Justice approved the appointment of the first female marriage registrar in this conservative Muslim society and the women judges also appointed for the first time in the country's history. Seeing all this scenario there is a general tendency in Egypt official circle supporting women's development in various field of education. Still the enrollment rate for girls continued to be significantly lower than boys. Although the number of girls enrolled in schools were greater than they were in the 1960s and 1970s, but boys still outnumbered girls at every educational level. In 1985-86, for example, only 45 percent of all primary students were girls. An estimated 75 percent of girls between the ages of six and twelve were enrolled in primary school compared with 94 percent of boys in the same age-group. Girls' primary- school enrollment was lowest in Upper Egypt, where less than 30 percent of all students were girls. Girls also dropped out of primary schools more frequently than boys. About 66 percent of the boys beginning primary school completed the primary cycle, while only 57

percent of the girls completed all six grades. Girls accounted for about 41 percent of total intermediate school enrollment and 39 percent of secondary school enrollment. Among all girls aged twelve to eighteen in 1985-86, only 46 percent were enrolled in school. The total number of female college students had doubled; by 1985-86 and women accounted for 32 percent of all students. In the 1980s, public universities--accounting for roughly 7 percent of total student enrollment--received more than one-fourth of all current education-budget spending.

Since the late 1970s, government policies have attempted to reorient postsecondary education. The state expanded technical training programs in agriculture, commerce, and a variety of other fields. Student subsidies were partially responsible for a 15 percent annual increase in enrollments in the country's five-year technical institutes. The technical institutes were set up to provide the growing private sector with trained personnel and to alleviate the shortage of skilled labor. Universities, however, permitted graduates of secondary schools and technical institutes to enroll as "external students," which meant they could not attend classes but were allowed to sit for examinations and to earn degrees. The policy resulted in a flourishing clandestine trade in class notes and overburdened professors with additional examinations. Further, widespread desire for a university degree led many students in technical institutes to view their curricula as simply a stepping-stone to a university degree.

Review of Literature:

The review of literature of higher education and its impact on women in Egypt has been discussed under the three themes: *Women and Education status in Egypt, Government Education Policy Reform, and Impact on Women, Challenges and impact of higher Education.*

Women and Education status in Egypt

The Al Azhar University was established in 1000A.D. Women education was not important.

Then Girls mainly received learning at home which involved studying the Quran and other scriptures Badran (1996). The education bureau (majlis diwan al madaris) lead by Tahtawy gave the right education to the girls. This was opposed by the religious community. Muhammad Ali denied women the right to education even though he gave his own daughters education.

By 1870s Tahtawy published his book the sincere guide for girls and boys, which led to establishment of girl schools in 1873. The Coptic Church foreigner bodies in Egypt had taken up the initiative Helma Sharawy, social dimensions of intellectual and academic freedom in Egypt (2000).

Georgie D. Hyde education in modern Egypt: Ideals and realities (1978), point out that education for girls was confined to the training and household management such as needle work and domestic science. Thus, confining education to the requirements of women roles as wives and mothers. The same is seen in the first girls' secondary school opened in 1920 with the object to prepare them for domestic life.

According to Sharawy the first batch of girls were enrolled in university in 1929 despite of the large social protest from the conservative society (2000).

The book "Woman Emancipation" by Qasim Amin emerged as hope for many women to achieve education. Prominent women like Huda Sharawy, Nabaweya Musa, Malak Hefni and many others campaigned for the right to education of girls / women. These were some vibrant leaders of women movement. Margot Badran (1998).

Government Education Policy Reform and Impact on Women

Sahrawi points out that the 1919 revolution had extensive participation of women against the British and the conservative popular leadership. The revolution brought new attitudes to girls' education after 1952. Laws passed stating that girls and boys must be provided with equal opportunities at all stages of education.

The increased in school buildings and enrollment number of girls student are very rapidly increased from the year 1953 onward .This great reformation gave the Egyptian women to enjoy a higher status in the society .They have their own freedom to decide for the betterment of their lives and society at large. The expansion of education helps the Egyptian women to broaden their mind to adjust with changing environment of the modern world. Kathleen Howard - Merriam (1979).

Caldwell (1982) argued that increasing education, particularly the advent of mass education, brings with it radical change in family values, including emotional nucleation in the conjugal relation, late marriage, individual choice of partner. According to Karim (1995) the Egyptian women improved to the extent that in the university the percentage of women increased up to 40 percent and 24 percent in the teaching staff out of 18,451 university staff. And 10,000 women are in the scientific research, 27.3 percent in social science, and 30 percent in the physical and technological sciences. The author points out the great impact that transformed the Egyptian women in various academic activities through higher education

The development of education system after 1952 was mark by extraordinary expansion of educational opportunities at all levels. Among this, formal educational system is one of the major vehicles on the path to equal economic and social opportunities for both the gender in Egypt Tibawi (1972).

The HEEP policy formulated by the Mubarak regime has included many projects. None of the projects has included a gender analysis as part of its design. Potentially significant gender dynamics that may affect project results or ways in which the projects may reinforce or increase gender inequality are not considered. (Gender Assessment USAID/Egypt)

Challenges and impact of Higher Education

The Egyptian women are still under discrimination in spite of the fact that they are well qualified in various fields. Because of this; Egyptian women are less responsive than men to new economic opportunities in the private sector. In Egypt men are free to move and they can work in greater distance to any new industrial zones, whereas women are less geographically mobile. Assaad and Arnty (2004)

The 1956 and 1972 constitutions do not deny women equality in rights and duties (article 194). But the unified employment laws and the laws for nomination instead of election for senior position now limited the promotion of women. And in 1979, 30 seats for women in parliament were granted by Sadat, but this law was canceled in 1992. This shows that the Egyptian government still practices the traditional way of dominating the women that is handed down from generation after generation which is not relevant anymore in this modern society. Ebrima Sall (2000).

According to el-Ghaeb (1974), in spite of the efforts to educate the female,' there are still about 80 percent illiterates and only 0.3 percent university educated women'. The author pointed out the inequality that still exist in Egypt between female and male in education after giving free education to both the gender. The problem is that, there is equal law for everything but in reality the law is not put into practice due to the strong conservative nature of the tradition of their Islamic religion against women and woman still face the limited freedom.

Objectives of the study:

- To study the status of higher education of women in Egypt.
- To study the impact of higher education on Egyptian women.
- To understand the socio-economic condition of women in Egypt in the since independent.

- To find out the problems which hinder women from gaining higher education.
- To explore the policies and program of the Egyptian government for women's higher education.

Hypotheses:

- Despite the discriminating nature of Egyptian society; women's educational status was significantly developed during Nasser regime.
- In spite of higher education for women, the Sadat regime formulated policies which discriminated against women in the socio-economic field.
- In the Mubarak period, the empowerment of women through education continued to be debated between the conservatives and liberals; which led to many education institutional reforms.

Rational and Scope of Study:

After going through a brief literature of Egypt, one get a comprehensive eye view as to why the study of higher education and its impact on women in Egypt is needed to be undertaken. This study will examine the impact of education on women of Egypt in this modern world, in various fields of science and technology, family and social activities, cultural and religion, political and economic development and professional streams. The study will rely mostly on secondary sources even though some primary sources will also be used. The primary data for this research will include documents, published by government, UN Reports, and official websites. The secondary sources will include

books, articles, and newspaper clippings. Internet sources will also be used to have an updates on the various happenings, meetings and lectures regarding the higher education reforms on Egyptian women.

Chapter 2

Trends and Patterns in Women's education since Independence

Nasser regime gave equal right to education for everyone without discrimination of religion or caste at all levels of education. The regime brought many changes for women also and gives free education to all in order to gain development in Egypt. With this new law females sought more opportunity to gain knowledge through higher education as their right. Many state universities were opened to women. Al- Azhar, Al- Minya, and Aswan universities gave admission to female students. Earlier women were not allowed to enter in all these universities. But the changes took place and women were permitted in the University for their higher education. It is because of the fact that education was linked to the prospect of getting better jobs opportunities. So the trends and patterns of women education begin to take new shape in Egypt. So with the increased of higher education the professional stream for women also rise up, and the enrollment increased from 22 percent to 25 percent in 1976 and women became economically active from 8.3 percent to 25 percent in the same period. Higher education opened the doors of economic independence for women, thus impacting their lives significantly. As the year goes women rights movement drew powerful waves to improve the status of women. And today Egyptian women began to move forward discussing the social issues, like education for women, political right, and many other issues in the society. They started to involve in such women issues for the promotion of women affairs in the family and in the public, the dominant male conservatives' attitude opposed to women being educated and employed outside their homes. Because of this, there is a section of women leaving their job after marriage due to the imbalance between family and employment. But such rigidity is relaxing with the changes of time and through modern education. Education is a double edged sword. Higher education enhances women wellbeing and gives them a greater status in household decisions, greater autonomy to determine the condition of their lives and improves opportunities to participate in community affairs, labor, and health, and well-being, position in society,

economic opportunities, and political participation. In Egypt during Nasser regime women got the opportunity to enjoy the free education and the number of educated women also rise in the county. The condition of women improves so much through education. Before women education was not as free as they enjoy now. Education brought the real changes in the life of individual and that influence in the society.

Since independence the Egyptian women have advanced in all sphere of life that they are able to take position in Egyptian academic institution including as vice-president of the universities. Their skills and abilities are not lagging behind others in the field of socio-economics, politics, science, and technology etc. The Egyptian women are able to established academia for themselves and now they account for a third in the teaching staff in public universities. Tahani Al Gabali is the first female judge appointed in Egypt in 2010. The development of women's higher education has perhaps proved to be the most notable phenomenon of the post 1952 period. The past decade has witnessed activism by women's groups and the government acting on the same. The enrollment of women increased in science stream in the secondary and universities. The numbers of students were 11 or 0.2 percent of the total, but the women students increased their representation to 5 percent in the engineering faculties; from 11 percent to 22 percent in the medical science faculties and from 12 to 14 percent in science faculties. The most interesting fact is the increasing proportion of women students in the sciences as opposed to the humanities. The sciences share of the female university students was 32 percent. This number rose to 50 percent in 1952-63 and to 57 % 10 years later. Before 1952 educating daughters in traditional feminine fields of arts, music, or the humanities seem to be well qualified to get a eligible husbands but this pattern is no longer suited to this new modern age.

Policy of Education for All

The success of the girls' standard curriculum was heartening. But after women achieved considerable equality in education, new questions emerged. Indeed women have different or additional needs that were not being met in the curriculum originally designed for men. Toward the end of 1930, there was some blame for the alleged failure of women in their responsibilities as wives and mothers. In course of time among the critics such as Bahigah Rashid, who had expected women education to be more beneficial to family life? .Na imah al-Ayyubi wrote in 1937 "we demanded that the ministry of education provide equal education for girls and boys so that girls would be qualified for higher education ,and{now} the result is ignorance on the part of our girls about the women duty toward the family ,children and society."She called for courses in health, child care, home economics, and social work was to be added to the standard syllabus in the girls' schools. Social work was then being introduced into Egypt and al-Ayyubi, who had recently taken a degree in the subject in Belgium, was in the forefront of the new profession. In that way the minister of education announced the plan to create schools of feminine culture for primary school graduates. The government made efforts and opened such school in the following year which offered a curriculum centered on motherhood and home economics. In the year 1925 the private Egyptian university .which existed during the colonial period was reconstituted as state institution and renamed Fu ad I University .But the doors of university for Egyptian women was still closed. It was due to the lack of public support for women education in university. But the same year governments of Egypt show some willingness to help university education to the Egyptian women by sending to abroad a group to England on scholarship, far from conservative eyes at home. Kawkab Hifni Nasif, Hilanah Sidarus, Tawhidah Abd al-Rahman, Anisah Naji Habibah Iwis ,and Fathiyah Hamid all of them entered in the medical school at the university of London .The Egypt feminist

pushed women to enter into the university. University rector Ahmad Lutfi al-Sayyid and few others supported the women education in the university. And these university pioneers did well and publicized their progress. When Na'imah al-Ayyubi got first in her class in 1931, *L'Egyptienne* proudly announced this distinction. In this way the trend and pattern of women higher education started taking good shape in land of Egypt. Where the families considered the virtue of their daughters continued to be a major concern an important reason for their reluctance to send their daughters to the university. In 1933 the EFU held a grant celebration at its new Qasr al-Ayni headquarters when the women from Fu'ad I university and at London university graduated. Nazli Fazil, a pioneer in the archaeological fieldwork from 1920 to 1939 was one of the great achievements which were cited by the *L'Egyptienne* as a model for other women. And in 1939 when Helene Vacaresco brought a group of women archaeologists from *L'Eco* (Obadic and Poric 2008; Walter and Xie 2008). *Le du Louvre to Egypt*, *L'Egyptienne* used the occasion to promote archaeology for women. In 1942 the second university was opened in Heliopolis in Cairo-the Ibrahim Pasha University and in this university both men and women were accepted as a matter of course. By that time university level co-education was firmly established, but in 1956 separate instruction was provided for women. Before some of the fields like Egyptology, archaeology science streams men were majority. But after the 1952 revolution the real transformation took place in Egypt in every field. In the initial stage the new military regime primary goal were to improve the living condition of the peasants who comprised of the majority of the population and securing full independence from Great Britain. The government gives little attention for women greater equality of opportunity till it began to develop an ideology and program for social justice after it had consolidated its power. In response to women leaders, Nasser seeing the social background concerns for the underprivileged socioeconomic groups appointed

Hikmat Abu Zeid, as first woman to be minister in 1962. The revolutionary regime made verbal and formalistic commitments to the emancipation of women by granting them the right to vote in 1956 constitution. The regime also legislated equal pay for equal work, as well as social service benefits for working mothers.

Professional Fields opening up to Women

The development of women higher education has perhaps proved to be most important scene in the post 1952. The state made an effort to help women in the field of scientific and technical studies to increase the rate of admission in the institutions. As a result the number of women enrollment increased in the section of science, medicine, engineer, and other professions. From a handful of 11 students, or 0.2 percent of the total, for instance, in the women students increased their representative to 5 percent in the engineering, from 11 percent to 22 percent in the medical-science, and from 12 percent to 14 percent in the science faculties 10 years later, percentage continued to rise in subsequent years. Before, women in the field of science were limited but as the time goes the number of female in 1952 was 32 percent. This rose from 50 in 1962-63 and to 57 percent 10 years later. The upper-class families face the real socioeconomic increased of the government regulation of the economy, in the post 1960. And they no longer count on marrying off their daughter to well-to-do men and live comfortable life. The expansion of government medical services as well as private's practice, made medicine more attracted to women, as they could work regular hours in the hospital without incurring the overhead in the time as well as money required to open clinic. For women to set up clinic of her own is quite tough job due to the marriage prevailing expectation and with her husband career and family demands. So for women work in the hospital or teaching in the university become more suitable to meet the need of the family. Expansion of the education services was one of the goal of the government of

Egypt but due to the competing demands of other projects, by 1961 the number of physicians had reached only 10,000—an increase of 5000 from 1950, or one physician per 2,700 inhabitants compared to one for every 4,000. By 1977 there were 31,970 registered physicians one physician per 2,697 inhabitants. Here seven percent of these physicians are women. In order to meet the need of the hour the governing board of the university system, the supreme council of higher education, periodically lower or raise the minimum score of the Thanawiyah Ammah required for admission to the medical faculties to deal with the demand for doctors. The national policy concerns, then, have preempted the traditional notions of the inappropriateness of the certain fields for women. To some extent parents also have great responsibility to help their daughters to choose the right choice in the selection of the field of study, status, financial reward, and comfortable working conditions. Government educational and employment policy and action are also the key environmental factors that influence in the career choice. Above all these the personal ambition is the main factor in the selection of career process to the extent that harmonizes with the other factors cited. If woman wanted to become a doctor, for instance, chances are that her families whether they are in the urban or rural rich or poor have to provide her with much support as possible to earn the requisite score required for admission.

Teaching, journalism and nursing

Teaching is one of the best professional fields for Egyptian women because they considered teaching does not required much burden to the married women. Teaching itself helps them to improve their life to adjust with different situation without much difficulties. Most of the parent prefers teaching job for their daughters because they believe it to be one of the most secure works for women. The female employment distribution reflects the cultural, social, and economic conditions of the

Egyptian environment and the government's moderate reformist leadership. Teaching training for women was started from British rule. Nabawiyah Musa's was pioneering as a teacher and headmistress (from 1906 to 1920) Bahithat al-Badiyah and Nabawiyah Musa, as noted, were among the first Egyptian women teachers. Nabawiyah Musa's career as a teacher and administrator in Egyptian public schools was characterized by remarkable professional competence as well as stern resistance to overweening colonial "superiority" British male and female education officials projected and also to display of patriarchal authority by Egyptian officials. A conference on teacher preparation in 1996 proposed a new plan to upgrade the skills of teachers and expose them to alternative methods of education, new trends, and new technologies. One result was in-country and international training opportunities for teachers. President Mubarak in 1995-1996 authorized overseas training for 1,000 teachers per year. They are sent to U.S., U.K., and French universities for four months. By June 1996, 1,939 teachers had completed overseas training.

Preprimary teachers traditionally were women with little formal university training. Plans call for gradually replacing unqualified teachers with qualified ones. Pre-school teachers in 2000 must be university graduates, preferably with specialization in child development who study child development, development of disabled children and development of the gifted and talented. Candidates at universities are encouraged to choose an area of childhood such as media, children's theater/library, early child psychology, or children's literature and museum study.

In the case of a shortage of properly qualified teachers, the Ministry may accept university graduates with other majors after giving them an extra year to earn a Special diploma in Childhood Education. Kindergarten headmasters must hold a higher degree in Childhood Education plus five years experience, or preferably a higher degree such as an M.A. or Ph.D. in this field.

The preparation of both primary and preparatory teachers was upgraded to university levels in the early 1990s. Preparation now takes place at universities in 15 colleges of education. Enrollment in 1996-1997 was approximately 10,000 teachers. The position of the special education teacher is viewed as a less than desirable position, socially and economically, and many low-achieving students are urged to enter the field.

Teaching positions at public secondary schools require a university degree and the postgraduate General Diploma in Education. Teachers are educated at one of the university schools of education. Teacher candidates can also take specialized courses in skill areas offered by the technical institutes. University education programs are of two types: integrated preparation and continuing preparation. The integrated teacher preparation begins with two years of courses that include principles of education and psychology, principles of teaching, social, and historical foundations of education, and basic culture courses. If students successfully pass an exam at the end of the second year, they can advance to the third and fourth years of the program. In these years, they take courses in methodology, educational psychology and technology, educational philosophy, comparative education, curriculum, and social psychology as well as specialized and cultural courses. After student teaching candidates are qualified for a Bachelor of Arts or Bachelor of Science degree.

Journalism

In late nineteenth century the Egyptian women created a modern journalism by their own. Their own journals, was operating, as editors and contributors .Unlike most men in the field, who expected to earn an income there, women entered journalism mainly to debate and claim a public voice. Saiza Nabarawi made the distinction between journalism as mission ,which it was most women , and journalists as trade as for most

men .Journalism was not highly esteemed ,surely not an elite profession like law . Women journalists were mostly comfortable middle class background. The editors and journals of some women such as Sharawi, the founder of the two EFU journals, provided certain opportunities for men to publish their works and their view. In 1920s, 1930s, and 1940s there were many developments in women journalism. Tafidah ‘Alam, the founder –editor of Ummubat al-Mustaqbal (mothers of the future, 1930-1937), established the Jam ‘iyat al-Shabbat al-Misriyat (young women’s society), new trends during this period adumbrate the eventual wider entry of women into mainstream of journalism. Women became editors of journals with the political backing to direct to broad readerships. As noted earlier, Munirah Thabit had Wafdist backing in 1925 when she started al-Amal, which lasted only five years. Fatma al-Yusif, of Lebanese origin, had been known as the actress Ruz (Rose) al-Yusif before turning to journalism. She founded Ruz al –yusuf as a journal of the arts, receiving support from various political sources. Later, she converted it into a general interest newspaper that achieved wide success and continues to this day. Feminist movement helped shape journalism in Egypt as they advanced the cause of women.

Nursing

Women in Egypt had customarily practiced various form of healing. Although, women healers had become rare in the cities by the twentieth century, they still found in rural areas. Midwifery, on the other hand, remained a perennial “female profession”. The hakimah as a female medical professional with training similar to male physician’s had all but disappeared by the beginning of the twentieth century with phasing out of the school for hakimah under British rule . Although the title “hakimah” came to loosely applied to women working as aides and nurses the prestige associated with the old state-trained Hakimah had waned. Nurse was very popular profession for the women in

Egypt during the British rule. Because education was imparted to girls' to become teacher , nurses and some other domestic workers .They considered women to be lower group of people and there were no high profession for the women .Even today the majority of the nurses are women.

Professional Degree

Early in the twentieth century Bahithat al-Badiyah and Nabawih Musa insisted that profession of doctors to open to Egyptian women on feminist and nationalist grounds. The first Egyptian women doctors, who had been the initial female state scholarship holders started to study medicine abroad, began their careers in the early 1930s.Kawkab Hifni Nasif took up residency at the Kichener Memorial Hospital a private hospital for women children, and later became the hospital's first Egyptian director. The rise of new profession of lawyer (muhami) was integral to Egypt's process of secularization. In the late nineteenth and early twentieth century's law become the most prestigious profession for men .But on the other hand there were no women lawyers in Egypt. Nabawiyah Musa attempted to qualify as lawyer but the colonial ruler thwarted her plans. And only in 1930 and 1940 Egyptian women began to enter law when the opportunities for men were declining in a field that had now become overcrowded. Namah al-Ayyubi, was the first women to graduate and with honorable mention –from Fu' ad I University in law. Women lawyers wished to use law to help those disadvantaged by gender or class, while men often used law to further political careers. A group of women lawyers came together to protect their interests, forming the Ittihad al-Muhamiyat al-Misriyat (Egyptian women Lawyers' Union) in 1943, but the association did not last more than a few months. After the 1952 revolution, women lawyers created another professional association, while the law eventually became a

widely accepted profession for Egyptian women. Women created their own journals, operating as editor and contributor. In the 1920s and 1930s and 1940s there were many developments in women's journalism profession. The state bureaucracy was a major and respected source of employment for male Egyptian in historically highly centralized society. But in 1920 the feminists had begun to campaign for jobs for women in government, accelerating their efforts in the 1930s. In the 1920s the ministry of education appointed Nabawiyah Musa as the first Egyptian women inspector in the girls' schools. Women have perennially worked as entertainers in the cities and towns throughout Egypt. In this way by and by different professions were opened for the Egyptian women from various streams. The drastic change took place in the professional field of Egyptian women was after the 1952 revolution. The women share of the professional and technical sector has increased from 22 to 25 in 1976 and in this share of the female economically active population increased from 8.3 percent to 25 percent in the same period. The number of women graduate in the different scientific fields also increased to 32 percent, and in the medical field, 95 percent, 42 percent in engineering, 77 percent in agriculture, 15 percent in veterinarians, 23.9 percent in dentists and 29 percent are pharmacists. In the professional degree the Egyptian women are increasing year after years in spite of discrimination to the women in different streams.

Factors that Lead Women in the Public Space

The strongest factor that led Egyptian women in the public space was through education which enlightens their mind to broaden their mind to see their own real self and others to part take in the society. As women were able to read and write they became aware of the situation of the time. As women entered public life not only did they create new "female" institutions but some took up the challenge of penetrating existing "male" institutions. While some women were moving out of confinement in the home into

society and creating new public lives ,others the larger world mainly through their writing. By the early 1980s, over 150,000 women had earned university degrees and entered professions that were once male preserves. As they worked their way up in seniority-conscious Feminists, seeking equal rights for women, attempt to transform the political balance, moving women from the margins of power to positions where they can participate in society's important decision making. In Egypt it has been argued that the participation of women in public life will be good for both sexes, that it will strengthen the family, and also help society at large by increasing the number of citizens upon whose resources and talents the country may draw. In pursuit of an enlarged public forum, feminists everywhere have faced opposition from women as well as men, and have had to make numerous choices regarding ideology, specific goals, and tactics. Not all have felt that women should seek absolute equality with men, believing that protection and enhancement of a separate sphere for women in the public life of the country is preferable to a totally egalitarian world. Some have accepted the idea of a separate and protected sphere as an interim tactic but profess equal opportunity as the ultimate goal. Others reject separatism even as a tactic, fearing that unless women succeed in competition with men, the effect of protection will be to undermine the legitimacy of their claim to equal rights. Regardless of goals, however, feminists have made a niche for women in the public life of Egypt, one that did not exist until recently, but whose roots can be seen in the not too distant past.

The periodization of history is always arbitrary, but it may be helpful to think about the twentieth-century changes affecting the roles and status of women in Egypt as having gone through many fairly distinct phases and as having entered a new period in 1979. The changes took place through the spread of education to women to the public role of women in Egypt.

From about 1900 to 1923, issues were clarified, positions taken, and debate joined. Men as well as women appeared as prominent participants in events during this stage. Some influential women, including a princess, organized fashionable intellectual salons. Both proponents and opponents of an expanded role for women defended their views, most frequently in Islamic terms and in reference to the need to modernize Egypt. In this regard, little has changed since then, and the debate is still couched in these terms, thus supporting the suggestion of a prominent Egyptian sociologist that in Egypt nothing is ever really discarded. Rather, Egyptian history is a process of recycling and accumulation.

The second stage in the women's movement began in 1923 with the establishment of the Egyptian Feminist Union. It ended in 1935, when the process of women's setting the agenda for the movement was basically completed. Upper-class women organized, marched, gave speeches, established private voluntary charitable organizations, defined issues, and staked claims. Women went abroad for higher education, schools for girls were founded, and, in 1928, women were admitted to the Egyptian National University. Feminist leaders such as Hoda Sha'rawi and Ceza Nabarawi made a point during this period of linking feminism with nationalism, but also emphasized that, in their view, women had a right to personal development and fulfillment (3).

In 1935, the mainstream of the women's movement in Egypt began to be more assertive regarding women's rights. For the first time, the Feminist Union endorsed the principle of full political equality for both sexes. As they were graduated from the university, more women entered the professions. Some worked as active feminists. Others concentrated on professional development, eschewing politics for the time but, consciously or unconsciously, laying a foundation for a future political career. The question of Palestine and the need for Arab unity; were new themes taken up by women

activists after 1935, but traditional programs also continued, such as the effort to abolish legalized prostitution. This last effort finally succeeded, but not until 1949. In general, women became more active in public life and helped set the tone for the period. Following World War II, political work was accelerated, and more strictly political groups of women were formed, especially after the death of Hoda Sha'rawi in 1947.

Throughout the first half of the twentieth century social feminists, who specialized in attempts to improve social and economic conditions, vied for leadership with political feminists, who advocated direct political participation by women and reform of the Personal Status Laws —laws regulating marriage, divorce, and child custody. The feminist movement adopted, albeit piecemeal, the goals of the political feminists. However, most day-to-day activity fell within the scope of social feminism, by which women established and ran a variety of private voluntary social service organizations. Politically, the most important of these were in the health field, such as Tahsin al-Saha, the Red Crescent, and the Mabarra Muhammad Ali group of hospitals.

One example of their importance can be seen in the response to problems Egypt faced in the aftermath of World War II, in which these agencies were active in efforts to deal with major epidemics of cholera and malaria. The women's associations, particularly the Mabarra, were probably more effective than the government in handling these crises and they, along with the government and some foreign health agencies, were responsible for ending the epidemic. In this and other ways, women demonstrated their value to society and supported the nationalist cause. In the process, in a conscious exercise of linkage politics, they worked to gain support for items on their political agenda. This tactic bore fruit, but not in a major way until after the Free Officers came to power. The 1952 revolution started a new phase of life in Egypt, but for women, the period which began in 1935 did not end until 1956, when the new constitution gave women the right to vote.

Between 1956 and 1979, path breaking women participated in Egyptian public life in new ways. Egyptian women started their own businesses, entered parliament, were appointed to cabinet posts, and became increasingly conspicuous and visible. More women became more active in more fields, particularly the professions. On perhaps a more negative note, in the 1960s women's groups were absorbed into the only legal political organization of the time, the Arab Socialist Union, and many of the welfare activities of women were taken over by the state. For a while, the political nature of feminist activity was limited to serving the party and the state. However, even though feminist organizations were somewhat co-opted by the regime, the pace and scope of female involvement in public life was accelerated by the accumulated momentum from past achievements, notably in education. After 1970, when Anwar Sadat became president of Egypt, this trend was given further impetus and encouragement by the regime. The president's wife, Jihan, an ardent feminist, became the focus for both blame and praise as she developed into a public personality and a force in her own right. The period which began in 1956 with women gaining the right to vote, ended in 1979. In that year, with strong presidential support, the Personal Status Laws were reformed, and women were given guaranteed seats in all of Egypt's elected assemblies.

After 1979, Egypt's leading women continued to do the kinds of things they had been doing throughout the century. Now, however, a new role was added: defending and consolidating established rights and protecting the position of women from erosion or wholesale attack. What was a radical and, to many, outrageous program in 1923 is now partly legal, traditional, and even regarded as conservative in some quarters. But for others, all proposals to enhance the role or improve the status of women remain objectionable. The new status quo has been supported by, among others, the Sadat-Mubarak regime, and most of the women elected or appointed to high public office.

Some feminists, including many in the political opposition, however, want more substantial change in the direction of full equality. Other opposition figures, including some Islamic fundamentalists, advocate enacting legislation which would severely restrict the role of women in public life. Thus, what has been accomplished remains controversial and should not be regarded as permanent.

In many ways Egyptian women are better off today than they were in 1900. Much of this progress is due to Egypt's development, but a substantial portion is the result of the successful struggles of women such as those who are the subjects of this book. However, the fruits of development have not been shared equally between classes and, more particularly, between men and women. Poverty, malnutrition, poor health, illiteracy, and dependence are still experienced more by women than by men. What progress has been made has not been easy and is resented and opposed by many people, even though what has been achieved is little more than a beginning.

Education

In the early decades of the nineteenth century when the state attempted to assume the education of women and prepare them for new societal roles, it incurred initial resistance from families but gradually made headway. Education occupies a distinguished status towards human rights in Egypt. These rights form an important part of two main principles supported by the Egyptian constitution issued in 1971.

These two principles are; equity before law, providing equal opportunities for all citizens. Therefore, article No. 8 of the Egyptian constitution in 1971 states that the Egypt guarantees equal opportunities for all Egyptians. Furthermore, article No. 40 of the same constitution maintains that the Egyptians are equal before the law. They have equal general rights and duties. There is no kind of discrimination among Egyptians regardless race, language, and religion. Education is a basic right for all Egyptian citizens that the state should guarantee according to their abilities within the principle of

providing equal opportunities for all citizens without any kind of discrimination among them for any reasons with regard to their general duties and rights. Education is supervised by the state to provide the minimum common limit of socialization and acculturation to guarantee national unity and achieve an acceptable degree of holding the social textile together. By and by women education improves and the number of students increased from year to year. Women account for 49 percent of students enrolled in universities and higher education institutions; Total enrollment rate of females in all the stages of pre-university education showed higher levels than those for male enrollment in 2004-2005; In the middle of the 20th century, Cairo's al-Azhar University, the second oldest university in the world still in operation, underwent a series of reforms that led to, amongst other things, the opening of a women's college.

Improving living standard

The Egyptian women improve their life in many different ways in their living condition; it is through the knowledge of education. Education empowers them to exercise their own right to enhance their living standard. Education is one of the strong tools for the Egyptian women to utilize in their life to bring awareness of changes in their life. With the knowledge of education they are able to accommodate an easier life like to maintained health and financial condition of their family. Through education Women's Health improve immensely, Egypt has succeeded in achieving significant reduction in the maternal mortality ratio, mortality rates have declined from 84 per thousand in 2000 to 62.7 per thousand in 2006. It is normally expected that raising the levels of education and training will increase women's labor force participation rates. Also, generally, the more education an individual has, the greater their income potential.

The impact of female education on gross domestic product (GDP) and poverty reduction demonstrate positive effects (World Bank, 2004). Education and skills enhance the productivity of both women and men, and increase their opportunities for

paid employment in the formal sector (ILO, 2008). While Egyptian women legally have equal rights in public life, work, health, and education, they do not enjoy equal rights within the family as a marital unit. In Egypt the Personal Status Law is based on Islamic Shari'a law. In January 2000 the Personal Status Law was revised. Until then, only the husband had the right to a divorce, without his wife's consent, or even her prior knowledge. The reform gave women the opportunity to obtain a divorce, without proving mistreatment. In the same year, Egyptian courts allowed women to obtain a passport or to travel without permission from their parents or husbands. The attention given by the Egyptian government to the problems that are encountered by women in their public and private lives was confirmed by the establishment in March 2009 of the new Ministry of State for Family and Population. The ministry's mandate is to establish policies, strategies, and operational work plans relating to family empowerment and well-being, working across different sectors – education, health, labor, economic development, investment, and information – in coordination with other relevant ministries. The promotion of certain customs and traditions can limit the activity of women and confine their existence to the framework of the family. The degree of application of customs and traditions varies between rural and urban communities. In the former, women are largely constrained, whereas in the latter they enjoy wider opportunities that allow them to participate in roles other than reproduction and farm labor (Abou Zeid, 2006).

Development

Egypt has always regarded rights for women as an important element in the development of Egyptian society. Women are very visible in all walks of modern Egyptian life and are treated as equal members of society. In fact, Egypt's Parliament recently passed a law allocating a quota of 64 seats in the lower house to women, in an effort to promote women's role in modern Egyptian society. The new law will give

women more than 12 percent of the seats in an expanded Parliament after the next election in 2010.

The legal status of Egyptian women has improved in recent decades. For example, they now have the right to divorce and the right to be appointed judges,” says Adel Abdel-Hamid, a professor of political science at Al-Azhar University. Skills Development has become a prominent concept that practitioners, policy makers and researchers address with great interest. Our world is witnessing rapid changes, and technological advancement that affect the modes of production and accordingly the needs of labor market. Skills development is considered one of the major keys for creating the labor force with the adequate skills needed in the labor market. Our site focuses on skills development in Egypt from a gender dimension. It examines the current situation of Egyptian women in education, labor market, and training, highlighting the efforts undertaken in order to improve the capabilities of women in the Egyptian labor market. “In 2008, Egypt became the first country in the Muslim world to appoint a maazouna [female marriage register] this development is to improve the condition of Egyptian women. The appointment of the First Woman Judge in January 2003 followed by the appointment of 3 other women judges shortly afterward. The appointment of more women in higher decision making positions reaching(34.6% in 2002, compared to only 15.3% in 1996, and 3) Building a cadre of politically and technically well qualified women with education knowledge and experiences to be able to run for the parliamentary elections in 2005 and the local councils elections in 2006. The latter is being implemented through the establishment of the Center for the Political Empowerment of Women initiated by the NCW. The highlight of the successful policies and Egypt is take interest towards women’s advancement during this decade is to be traced to the establishment of the National Council for Women by presidential Decree in the Year 2000. The National Council for Women is a government institution

mandated to propose to the constitutional institutions policies aiming at enhancing the status of women and their participation in the sustainable development of the society. The national council is also mandated to monitor and evaluate the implementation of policies and laws pertaining to women, through concerned government institutions pertaining to women, through concern .The national efforts and the commitment of the Government to improve the status of women, as equal partners in the development of Egypt, are highlighted, not only by the establishment of NCW, but also by the establishment of the National Council for Childhood and Motherhood and the National Council for Human Rights. Through these three instruments, the state is focusing on addressing gender disparities, by narrowing existing socio-economic gender gaps and addressing women's strategic and needs improve social, economic, and political empowerment with the purpose of enhancing the status of all Egyptian women and to maximizing their contribution to the growth and development of Egypt.

Analysis of the Education Policies Adopted by Nasser for Women

On January 15, 1918, Gamal Abdel Nasser was born in the Egyptian city of Alexandria the son of a postal worker, with Asyutian ancestors. He first became interested in politics at the age of eleven when he began attending the Ras el Tin secondary school in Alexandria. He attended his first political demonstration while still in school. At that protest, Nasser "was hit in the face by a police baton." He was then arrested and placed in jail. Nasser's political involvement lasted throughout his school career and became such a dominant part of his life that during his last year of secondary school, Nasser "spent only forty-five days actually in school." During that same period, 1935-1936, Nasser was elected chairman of a committee of Cairo secondary school students interested in Egyptian political reform. Then, in March 1937, Nasser was admitted to

the Egyptian Military Academy and, temporarily, abandoned his political activities in favor of studying to become an army officer. Nasser is seen as one of the most important political figures in recent Egyptian history. Nasser was well-known for his Arab nationalist and anti-colonial foreign policy. Nasserism, the pan-Arabist ideology named after him, won a great following in the Arab World in the 1950s and 1960s. Many of his policies were a response to occupying the post-colonial space that invited reliance on Arab values, Arab ideas, and Arab solutions to national problems. The position of women underwent great changes during the Nasser period due to the broader commitment to social egalitarianism as women were given increased opportunities and rights within the limits set by the government. The rule of Gamal Abdul Nasser was characterized by his policy of stridently advocating women's rights through welfare-state policies, labeled as state feminism. Women were guaranteed the right to vote and equality of opportunity was explicitly stated in the 1956 Egyptian constitution, forbidding gender-based discrimination. Labor laws were changed to ensure women's standing in the work force and maternity leave was legally protected. At the same time, the state repressed independent feminist organizations, leaving a dearth of female political representation. But the actual right to vote for women was granted in the year of 1959. Nasser began to encourage women's political involvement and in his speech and he said that women should encourage working because work preserved them from delinquency. In 1955 during the nation elections two women Aminah Shukri and Rawiyah Arriyah were elected to parliamentary. Nasser also reform education system to increase enrollment, both for primary and secondary education which particularly affected female participation in high education (Ahmed, 1992:210). Nasser regime, were accompanied by the preservation of the conservative personal status laws of 1920s and 90s. His regime was clearly interested in mobilizing women in the battle for economic production. A new female leadership was found among the rank of university

women belonging to the same lower- middle layer of society as free officers. In 1962 Dr. Hikmat Abu Zeid was elected as a minister of social welfare which will supervises battery of labor laws pertaining to women. Nasser government provided greater incentive for women to retain their job after marriage. Nurses and pregnant women worker were granted one hour of rest per day while working and month of maternity Aleave with pay .The minimum wages was set at twenty five piaster per day and made equal for both male and female workers. The Arab socialist union also established a secretariat for women, similar to the secretariat for youth. It was during Nasser period that women were appointed for the first time to a number of significant posts. Besides Abu Zeid, Karimaah al-Sa 'id was appointed in 1965 as undersecretary of the ministry of education.

Chapter 3

Role of Government on Higher Education for Women

Role of government on Higher Education for women

The first primary school for girls was opened in 1873 and the first secondary school for girls was opened in 1921. Education became obligatory by law for both sexes in the constitution in year 1923. Women joined Cairo University for the first time in 1928. In this way the government extended the help for women to join in the higher education. The government opened the door for women in the faculty of commerce in 1935 by and by women was allow to entered in the faculty of agriculture , Engineering and social work for women in 1945 ,in this way the higher education of women in Egypt started to take shape to expand their studies. And as the government gives opportunities in different streams of studies so the enrollment number of female education in higher education steadily increase, to7 percent in 1950.In 1956 the government of Egypt gives an option for separate instruction was provided for women to improve their higher education standard of women. In 1962 one of the oldest Islamic centers of learning, al-Azhar University, opened its doors for women creating a college for girls .The opening up of this Islamic university to women may have easier for women from conservative families to get a university education.

Egyptian women received not only an education in liberal arts and sciences and in law and medicine at the university; they obtain political lessons as well, which lead them to active in the nationalist political protests at the university. The government made an effort to bolster the supply of scientific and technical personnel; the state increased the rate of admission to the practical faculties by lowering the minimum score required on the general secondary school-certificate examination for admission to various scientific faculties. As a result to this, in 1970-71 the number of enrolled student in the practical faculties increased to 134 percent. In the field of medical the government expanded the service, as well as the possibility for private practice, made medicine more attractive to women, as they could then choose to work regular hours in a hospital without incurring the overhead in time as well as money required to open a clinic. In agriculture there were 431 women agronomist with postgraduate degree holder in Egypt. And in the field veterinary medicine 738 women graduates, 3880 were from the pharmacy Engineering graduates and in the institute of physical Therapy 200 graduates and in the stream of higher institute of Nursing were 232 women graduates, all these different streams of studies improve to large extent. It was due to the Egyptian government new policy to promote the standard of women to higher status of life through various field of education. In 1993, the First Lady of Egypt initiated a project for educating girls who did not join formal education through one-class and community schools. The Egyptian government of Ministry of Education constructed this special type of school in rural and remote areas of Egypt. Recently, the National Council for Women has launched an optimistic project in

cooperation with the Elderly Education Organization and with the help of non-governmental organizations aiming at eradicating illiteracy among women aged 15-45 years as well as executing a plan for total elimination of illiteracy among those aged 15-35. As a result the total number of enrolled students in the university and higher education in 2003/04 reached around 2.02 million students, of whom females account for around 49 per cent which percentage has remained stable through 2004/05. The Dakar Framework for Action to achieve Education for All (EFA) (World Education Forum, 2000) set ambitious goals for improving the female adult literacy rate and eliminating gender inequality in primary and secondary education.

According to the 2008 EFA Global Monitoring Report, in 2005 there were 542,000 students enrolled in Egyptian pre-primary education (48% female), of which 31% were in private institutions. The gross enrolment rate (GER) was 17%; this had increased from 11% in 1999 as a result of increased government investment. However, it is important to note that only 2% of children from the poorest households ever attended pre-schools (2005–2006 Egypt Household Education Survey). In 1970, public expenditure on education represented 4.7% of GDP and 15.8% of total public expenditure. In the years 2007/08 and 2008/09 there was an increase of 12% of total public expenditure from the previous year. In the current year (2009/10), the state budget envisages that 10.2% of total public expenditure will be allocated to education. Looking at the distribution of the allocations for education, it is clear that the majority of funds (80%) go on wages and compensation for employees, while 10% go on the purchase of goods and services, and only 9% on investment. The government policy in giving equal access to education, implemented by the measures to the extent that free education to all and admission to faculties on a sex blind system which allocates students according to the demand for specialists, has contributed to the opening up of formerly male dominated professions. In spite of strong male dominated tradition in Egypt the government still gives space for women to improve their higher education without fail. The government policy of guaranteeing job to the university graduates also further pushed up the opportunities for women, particularly in the field of scientific, to utilize their education and demonstrate their potential for achievement in the male dominated fields. This policy has made some modification of the traditional notion regarding sex roles.

Government Education policies during Sadat

Mohamed Anwar al-Sadat brought changes in Egypt during his presidency. He was a man with self-confidence to a great extent, and that was very useful to him when he decided to sign the peace agreement with Israel. He had many great character qualities such as courage, leadership, patience, and creativity. He created many projects in all aspects of life and tried to make Egypt the best

country in the world, the process of regression of the position of women starts from this period. Sadat reintroduced the "religious" in to the public arena from which it had previously been expelled.

Initiatives: One of Sadat's first projects though initiated by his wife was Tall Society, a cooperative which made it possible for village women to learn skills to enable them to earn their own money, which in turn paved the way to becoming more self-sufficient and able to contribute to the financial welfare of their families. During Sadat regime Mrs. Jehan Sadat founded the African-Arab Women's League and has hosted, participated in, and is still participating in, countless conferences and seminars concerning women's issues, children's welfare, literacy, and peace in Africa, Asia, Europe, and North and South America.

Sadat established the Wafa' Wal Amal (Faith and Hope) Society in Egypt in 1972, which has constructed and now operates a fully integrated city for handicapped war veterans and civilians, complete with clinics, rehabilitation centers, national training programs, and recreation areas. Wafa' Wal Amal is the first and largest rehabilitation center of its kind in the Middle East. Sadat initiated the idea of SOS Children's Villages in Egypt, offering needy orphans the opportunities to lead normal family lives. Anwar Sadat period Jehan Sadat was the main contributor and advocate of legal reform on behalf of family issues and women's equality and has founded or headed many organizations and charitable associations, including the Egyptian Blood Bank and the Egyptian Society for Cancer patients. She promoted education and learning in all aspects and stages of life, particularly for women, as the major way for any nation to achieve lasting economic, social, and political equality.

Government Education policies during Mubarak

Hosni Mubarak revived national planning. The developmental strategies of the first (1982-1987) plan included increasing manpower productivity through training and educational programs. Under this plan, student enrollments increased 27 percent; university enrollments, 6 percent; and the number of schools, 14 percent. A major goal of a 1988-1992 National Plan was to promote education, especially technical education, to produce the manpower resources needed for the expanding economy.

The 1989 Educational Development Plan was designed to "equip the populace to value human rights, to grow mentally, physically, and spiritually, and to develop higher rational abilities; create a productive society by providing highly skilled and educated citizens; achieve the total development of individuals economically, socially, and culturally by integrating knowledge with

attitudes and aspiration; and prepare a generation of scientists." The comprehensive plan proposed expansion of all educational levels, life-long education, and self education; educational reform, including coordination among educational sectors; eradication of illiteracy; continuous educational planning; educational research; variety in educational delivery systems; family participation in the education process; the separation of wages from college degrees; and improved dissemination of educational information and practices. In 2005 Hurghada branch of Mubarak public library was built for the upliftment of higher education in the country.

The education reform which Mubarak proposed during his presidency were mainly institutional, having an overall institutional development such as public libraries, new privates university offering professional courses as means to cater to the growing need of employment. However, women higher education is not on the agenda of Mubarak regime. Yet, initiatives have been taken to enrolled girls in primary and secondary education.

Changing trends of profession and education for women

Education is generally considered to be a crucial force in developing in the individual and society as, a set of attitudes appropriate to life in the "modern" world. These attitudes include a general openness to the idea of change, an egalitarian orientation toward the family, and the society, with decreasing emphasis on traditional kinship duties, a belief in personal efficacy, and a belief in the idea of planning for the future. Another function of education is thought to be social mobility; formal education can exert an important influence upon mobility opportunities and "sustains a considerable degree of fluidity in the status structures of developed nations." However, education's instrumental function in creating the conditions for national progress by expanding the availability of human resources has been questioned because of the counter-productive results of an expansion of education too rapid for the absorptive capacity of the economy.

The professional pattern of Egyptian women was change by education .Egyptian women, was lagging in the educational opportunities in history, it was because of the cultural norms affecting all classes in this transitional society. In the past the main task of women was to see the household chores. Women were not able to access education and they have to learn to sewing, cooking, and other skills from some their elder women among the relatives and their mothers. And for those who are from poor family background they were engage in the agriculture work .But as the time goes the life pattern of women also change along with the time. And education which was once prohibited to women was permitting them to join with the male by and by according to the change of time .And now the women condition is not the same as in the past.

Education becomes the first hand instrument for any kind of development .As a result the number of women in higher education increase. Through education, the knowledge of choosing their interest of profession was easily access. In different streams of studies and profession there are Egyptian women taking part in it.

In the early 1970s, women's profession trends have been change, mostly because of the increasing number of women joined in the nonagricultural workforce. According to government estimates, the number of working women doubled from 500,000 to 1 million between 1978 and 1980. By 1982 women accounted for 14 percent of all wage-earning and salaried employees throughout the country. Although, substantial numbers of women in the professions, particularly education, engineering, and medicine, some women hold in low-paying jobs in factories, offices, and service industries.

In the professional sector developments as they relate most specifically to the expansion of educational opportunities at the third level. In the 17 years since the Nasser regime's assumption of control over the major sectors of the economy, the female share of the professional and technical group has increased from 22 percent to 25 percent in 1976, and this sector's share of the female economically active population increased from 8.3 percent to 25 percent in the same period. In the administrative, managerial, and executive group, however, there is much less of a change: only from 4.7 percent in 1960 to 8.8 percent, and 0.9 percent to 1.0 percent of the economically active female population in 1976. Cultural and demographic factors account for the greater contribution of women to the professional group than to the administrative/executive group.

Culturally, male resistance to acceptance of women in authority positions continues. One finds women in leading executive positions in the traditionally feminine field of education and in the more modern and open field of mass media, where women predominate. For instance, the directors of the state-run television and radio authorities are both women. The low representation of women at the top executive levels in the government is attributable to the structure of the civil service, which works against married working women who take time out to care for families, although in theory provisions are made for this other traditional career. Women also change jobs within the civil service fairly frequently, and they find it difficult to accept jobs in different parts of the country, particularly the rural areas. Today Egypt's women profession change so much because in almost every field of works women are coming up like in the politic, in the field of law and order, science and technology, engineering, medical doctor, mass and media, tourism, teaching, business, etc. in all the profession Egyptian women involve as they are able to join with the modern education.

Impact of Education on Women

The impact of women education in Egypt is very great as the number of student enrolled in the university and in the vocational institutes and the job market and in the professional field, it kept on increasing as the year goes. Education is actually a key means of empowering women and is in itself a human right. Educated girls lead better lives. Education is especially central to women's empowerment in so far as it enables women to become more productive both inside and outside the household.

The impact of women education is so much in Egypt. In the past women were not able to receive formal education due to the custom and tradition. And women were considered to be the lower section human being and the main activities to the the domestic household work in the family. As the changes took place in the life of the people in Egypt with the coming of modern education. The parents started taking interest in investing on women's education, as is considered one of the most important elements, complementary to income-generating activities that are considered essential for women's economic empowerment. In the past male was considered to be the only bread earner in the family and they considered male was more important than the women. But it is not the same now because education broke the bar that used to be hinder in the past. And now both the sexes have the equal right to learn, to earn and to live. The present time is completely different from the past. Post-primary education has the greatest payoff for women's empowerment in that it increases income earning opportunities and decision making autonomy (Cheston and Kuhn 2002; Albee and 1994; UNFPA 2006).

The impact of education for women is not less important than getting education. Without education of and content to that given to men, women would unable to escape low-quality of employment to high-quality employment. For example: without access to information technology and the ability to use it, women will continue falling in low-quality of employment. Education is necessary to gain skills needed to compete in the social activities and the labor market. Facilitating women's access to work and any other social activities begins with providing them with education of good quality. With respect to Egypt, enhancing the competitiveness of women in the different activities life and the labor market is essential. This should raise many questions about education and women's competitiveness in the scientific age. These questions include:

In Egypt, does increasing the educational level of women improve their life style and the economic participation and other opportunities? Does the type of education for young women affect their employability and the quality of their involvement. Education is one of the most important sources of women's empowerment. Education is one of the most important dimensions of

female empowerment; it plays a critical role in achieving the other key dimensions. Concerning political empowerment, no doubt that educated women are better informed about their legal rights and how to exercise them and thus are more politically active and can participate equally in societal and political decision-making processes. Women's levels of education determine their chances of becoming parliamentarians (Moghadam 2003; Eckert et al. 2007; Morrison et al. 2004; Rihani et al. 2006). With respect to women's health and well-being, education gives women more of the knowledge to demand and seek proper health care. Thus, it is evident from different studies that there is a negative correlation between female education and maternal mortality and a positive correlation between female education on one hand and women's life expectancy and family health on the other hand. Education here refers not just to getting education but to the level of education which is found to be more important; only at secondary or higher levels of schooling does education have a significant beneficial effect on women's health (McAlister and Baskett 2006; Task Force on Education 2005a; 2005b; Eckert et al. 2007). Besides, education enhances women's to be aware of their well-being. It reduces violence against them, gives them a more autonomy in shaping their lives, improves their status within the family and the society and gives them a greater voice in household decisions, including financial decisions (2005b; ICRW 2005; Malhotra and Mather 1997; Odutolu et al. 2003; UNDAW 2006; Aksornkool 1995; UNICEF 2005).

In addition, education is essential to sustain gains concerning women's empowerment for future generations, through its intergenerational effects. Mothers' education shows universally positive impacts on children's schooling. The effect is more pronounced for girls than for boys and is significantly stronger than the effect of fathers' education, particularly where girls' enrollment lags behind that of boys. This effect is stronger, the more educated a mother is. Besides, daughters of educated mothers are more likely to have higher levels of educational attainment, which comprises a "multiplier effect". In many countries, each additional year of formal education completed by a mother translates into her children remaining in school for an additional one-third to one-half year. Egyptian educated women are spearheaded for change and development in the family and in the society where they live. Education enables them to access freely in every sphere of life they like to move forward in the society and the family. Through higher education many women like nabawiyah Musa, Huda Sharawi, Labibah Hashim, Bahithat al-Badiyaah, Mayy Ziyadah were some of the highly early educated women in Egypt. And they were also the active member in the feminist's movement who advocate for women development in any field like education, health care, economic improvement, etc. And the education was given equalize by Nasser regime women education was improving, in spite of many hindrance from religion, parents, and traditional practice

of male domination. And through higher education women are taking part in many different angle of life.

The number of female student enrollment in different streams of studies are also increasing year after year .In the past female education was not permitted and only male child get formal education but now as the time change and women are given freedom of education from primary stage to university .As a result many women are found in different fields of higher education pursuing their studies. In the stream of technical/ scientific and vocational studies women are with the male counterpart in the studies. Women education in Egypt improves so much compare to the early stage of women education.The impact of women education is great and now parent have change their mind .And they started sending their daughter to the schools and university to improve their knowledge as the time. Education's importance has been emphasized by a number of international conventions, including the Universal Declaration of Human Rights and the Programme of Action of the 1994 International Conference on Population and Development. The Fourth World Conference on Women, held in Beijing in 1995, recognized that women's literacy is stronghold to empowering women's participation in decision making in society and to improve families' well-being. Further, the United Nations has articulated the Millennium Development Goals (MDGs), which include goals for improved education, gender equality, and women's empowerment (see Box 1 at end of article). The MDGs emphasize education's essential role in building democratic societies and creating a foundation for sustained economic growth .Through Education women can take advantage of opportunities that could benefit them and their families, preparing women for the labor force and helping them to understand their legal and reproductive rights.

Table 1: Total number of graduates and percentage of female graduates, 1996/97–2003/04

1996/97			2003/04	
Humanities	Total number	Female graduates (%)	Total number	Female graduates (%)
Language	599	70	1,617	78
Economics and political science	261	56	593	79
Art	215	67	291	79
Literature	20,725	58	38,486	68
Information	174	68	918	76
Trade university	30,013	39	60,261	39
Law university	14,694	31	27,595	38
Technical/scientific	Total number	Female graduates (%)	Total number	Female graduates (%)
Fine art	1,116	56	2,040	63
Dental care	392	41	1,741	52
Pharmaceutical	1,829	38	9,325	58
Medicine	3,305	35	8,150	48
Scientific	3,975	37	8,916	52
Agronomy	2,889	28	5,979	47
Veterinarian	817	25	2,622	53
Engineering	5,712	24	18,132	25

Source: (Education and Economic Empowerment)

Education, Economic Independence, and Freedom

The turning point in the recent history of Egypt was the revolution on 23 July 1952, which abolished the monarchy and established a republic with a state-led economy, with Gamāl Abd al-Nasser as president from October 1954. At that time, the regime aimed to encourage economic and social participation in development. In order to achieve this, the state adopted measures enabling citizens, including women, to benefit from available opportunities for education and employment. After Nasser's death on 28 September 1970, Anwar al Sadat became the new president of Egypt. His government started a reform that aimed to move from a highly centralized economy to a more liberal economy by encouraging foreign and domestic private investment. Adopted in 1974, this policy was called *Infitah* ('open door').

Focusing on Women's economic independent, it is found that the real breakthrough is “education” in which women's have acquire their own economic freedom .As a educated women they can earn for themselves without depending on others for any financial help , so for them life become more comfortable and more secure in the family and societies. And moreover they can participation any activities in the society and in the individual, without much difficulty .Education lead them in the Economic participation of women refers to their presence in the workforce in quantitative terms. It concerns not only the actual numbers of women participating in the labor force, but also their remuneration on an equal basis (WEF 2005). Education is essential for women's economic participation, as it affects Controlling for other factors; higher educational levels increase the likelihood of women's labor force participation. Although a general expansion of education tends to lower the overall level of labor force participation because it rises the average age of labor force entry, education positively affects FLFP in the long run. The relationship between education and FLFP on an individual have the opportunity cost argument, the relative employment opportunity argument, and the aspiration argument.

Education gives women a positive incentive to seek employment, since education is an investment that is positively correlated with earnings' potential. Consequently, it raises the opportunity for women to broaden the economic activity. Women's rising in educational level equips them, particularly younger women, with current educational qualifications that to meet the changing economy demands. Improvements in women's access to employment expand choices, while education improves women's capabilities to think and take advantage of their choices. Educational levels determine income aspirations. More-educated women have higher income aspirations over their less-educated counterparts. They expect education to pay off through a high return in salary and job quality (Morrison et al. 2004; Psacharopoulos 1988;

ICRW 2005; Mehra 1997; Nam 1991). Education affects women's labor force participation, directly and also indirectly through its effects on women's household responsibilities and in the society. Through the knowledge of education higher fertility reduces women's employment while there is a strong link between female education and lower fertility which is virtually universal (England et al. 2004; Murphy and Carr 2007; Rihani et al. 2006; Gupta and Malhotra 2006; Care 2005; Lewis and Lockheed 2008).

The presence of higher fertility rate at younger age is mostly found amongst women who receive less or no education at all. This highlights the negative relationship between higher birth rates and less education. Several effects of higher education levels, including that early marriage declines as girls gain an education and women's education results in lower infant and child mortality rates due to providing better care and nutrition for the children. It is estimated that an extra year of girls' education cuts infant mortality by 5-10% (Heckman 2008; Task Force on Education and Gender Equality 2005a; 2005b; Wood hall 1973; UNDP 2003; Lewis and Lockheed 2008; Rihani et al. 2006). It is estimated that one extra year of education increases female labor force participation by three years (ILO 2004). Education is seen as the most effective way for girls to access the economic possibilities. More education is associated with lower unemployment and women are enjoying their economic independent life. The most plausible reason for this relationship between unemployment rates and human capital is that the gap between marginal product when in work and the reservation wage is smaller for those with low levels of human capital. Human capital theory predicts higher unemployment rates for women than for men and, among women, higher unemployment rates for women who are likely to have accumulated less human capital (Azmat et al. 2006; GFW 2004).

In addition to this higher levels of education tend to lower labor market risks. The higher educated tend to face a more stable labor market (Obadic and Poric 2008; Walter and Xie 2008). They are more likely to keep their jobs and experience shorter unemployment spells. This is found to be especially true for women. Through education women's propensity increases the labor market. Although they may interrupt their working careers while they have young children, better educated women can pay for childcare and keep their career (; ILO 2008b). Higher degree of education expand job search methods as it leads to more job search options, more efficient and better mobility prospects. Job search methods have a significantly impact on the probability of being employed and mobility prospects. Expanding search options especially through formal methods is more important to women who usually find it more difficult to access employment and lack enough effective social contacts. Women's education has significant positive effects on job search, including. Increasing job search intensity: the level of education is

positively related to job search intention among women. Besides, the more educated use a more pro-active approach to job search. Unemployment deprives skilled individuals of their high expected returns. Therefore, the literate have a bigger incentive to adopt a greater search effort (Stevenson 2008 ;). Expanding the labor market where they search: The highly educated may have access to a geographically larger labor market and respond to advertisements placed in the national or international media. And those highly educated find jobs relatively often along formal channels in any government institute. This is very important for women who usually lack good effective social networks. For instance, it is the evidence from ILO School to Work. Transition surveys (ILO 2008b) shows that in a number of countries, young women have a more difficult transition to work than young men. One of the main reasons explaining to this difficult transition is that they have more limited access to information channels than young men. Women are more efficient in using the new methods. The educated women have more advantage in using the modern technique such as internet to search for job which is more easily to use, efficiently, require no social contacts, expand employment opportunities, and improve mobility prospects. Internet job search rises with education (Kuhn and Skuterud 2000). By being available to everyone at low cost, it is more helpful for women. Further, the Internet is perceived to have made job search more efficient for workers. It reduces the cost of on-the-job search (Stevenson 2008; Kuhn and Skuterud 2004). Education is also a powerful path to enhancing women's economic opportunity. The economic opportunity concerns the quality of women's economic involvement, beyond their mere presence as workers - wages, upper mobility, representation in managerial and scientific jobs ...etc. - (WEF 2005). Equal access to education and equal opportunity in gaining the skills are necessary for women to compete in the labor market. The better educated is a woman, the more able and willing she is to compete with men in the labor market. Gains in women's education lead to increases in their productivity. This in turn reduces discrimination against them and they have their own economic independent life. This is obviously evident in today's labor markets, where jobs are becoming more and more demanding of skills and as a result workers need to upgrade their skills or risk losing out in the competition for jobs. The reason why many of the unemployed might be considered "unemployable in a modern economy" is their comparatively low level of education. In recent decades, the rise in women's employment has been greatest among the well educated (ILO 2004; 2008b; 2008c; Bisnath 2001; Heckman 2008; Zambrano 2005; Obadic and Poric 2008; Dougherty 2003; England et al. 2004).Strengthening women's competitiveness in the labor market yields high returns for women's pathways to the labor market.

Personal freedom

The personal status of Egypt women started to improve with the coming of modern education .In the past women were not permitted to educate and they were just engage in the domestic affair of the family. And women were considered to be lower group of people and live a life of complete submission to their father or their husband or brother in the family .They have no freedom of their choice of life .But education transformed their life to live a better life in the modern world. In the present situation Egyptian women have improve themselves in many way with the knowledge of education .Some of them come up to the stage of first women minister and award winner in the field of science and technology. In various field Egypt women are engage, they take an active role in every field of development, economically, politically, and socially they have the space of personal freedom. Even in the family educated women have better role to take decision for their children education and their daughter marriage .As they are equally educate with the counterpart male, women have improve their own personal freedom to a great extent. In Egypt the conservative attitude of the society and the religion prohibition of women is still existed in the society. Egypt women are still progressing toward in the development of personal freedom. The personal status is increasing as the higher education per cent of women are increased. If women acquire more education then, they become more active in the family and in the society.

The promotion of certain customs and traditions can limit the activity of women and confine their existence to the framework of the family. The degree of application of customs and traditions varies between rural and urban communities. In the former, women are largely constrained, whereas in the latter they enjoy wider opportunities that allow them to participate in roles other than reproduction and farm labor (Abou Zeid, 2006). The Egyptian women become more secure and in their personal life through education. Education is the key for development in every sphere of life.

In the early 1970s, women's status has been changing, mostly because an increasing number of women have joined the nonagricultural workforce. According to government estimates, the number of working women doubled from 500,000 to 1 million between 1978 and 1980. By 1982 women accounted for 14 percent of all wage-earning and salaried employees throughout the country. Although substantial numbers of women were in the professions, particularly education, engineering, and medicine, most women held low-paying jobs in factories, offices, and service industries. Half of all employed women held jobs such as street cleaners, janitors, hotel and domestic servants, and hospital aides. In 1990 women accounted for more than 12 percent of all industrial workers; most female factory workers were in textiles, food processing, and

pharmaceutical. Egyptian woman today is definitely different from the past. Nowadays women hold critical positions in the society. Where before women were more or less confined to their homes and bearing and raising children, today women are in political, medical, and high social ranks. Women in Egypt are even involved in the military. But women are found also in very odd position. There's the female truck driver, bus driver, and even taxi drivers. Women are not only allowed to vote, they're also allowed to run for political positions. They can demand their rights to divorce their husbands if they're treated badly. They are also responsible for raising their children in the best manner and in accordance to the culture and traditions. So, it is obvious that the status of women have greatly evolved into one that is almost equal to man. Although in some areas, such as Upper Egypt, women are still being oppressed and cannot fully implement their full rights; this problem is on its way to being resolved. The Egyptian woman is now involved in many fields of the society in activities. Women are great doctors and scientists, politics and great thinkers. It was the first lady Jinan el-Sadat who entered the political field and fought for women's rights to run for political positions. She succeeded to dedicate 30 seats for women in the People's counsel. Unfortunately, this legislation was canceled after the death of president el-Sadat. But it regain now a days, first Lady Suzan Mubarak is also symbol of a great woman involved in politics. Her efforts and the efforts of other women in the Egyptian National Counsel for Women that women are now being involved the upcoming plan national development. There are many known names in political society that are women. In a way the Egypt women enjoy their personal freedom in various ways.

Chapter 4

Problems and challenges for higher education on women in Egypt

In Egypt there are many challenges in women higher education due to the gender bias culture that prevailed in the society. The government used different ways and mean to promote the women higher education but in spite of the significant progress has been made to increase women higher educational system. The progress is still very low compare to the counterpart male. The gender between the male and female are still practicing widely in the society and that hinder any form of development in the country. The governments provide free education to all, but women educations are still very poor in Egypt. Some of the reason is the shortages of school (no school available or too far), Economic obstacles, Social Factors. And the other problem is that in the present situation private tuition has become more of an obligation than a remedial activity in the society.

And for the poor families they could not make an effort to send to a private institution. And it becomes a burden for the poor people because private, institutions are expensive. And the other issues are the lack of sufficient quality education in public institution thereby raising the need for private tuition. And for the poor families such expensive type of education could not be afforded for their children. So even to this present situation equal education system could not achieve in the country because of the gap between the poor and the rich and also the gender preferences in the society.

And another most important problem, in Egyptian educational system is the poor quality of teacher that led to poor educational quality. As a result the school drop out of young girls was 100% from the public schools, in which majority of the poor children are enrolled. The reason behind is the low salary offered by the government for the public schools teachers and so only people who are unskilled get into such low-paying job. A study conducted in 1989, documenting the bureaucracy of the Egyptian Education ministry, concluded that teachers' annual salary in Egypt was on an average; \$360 a year, later study, conducted in 2011 showed that teachers earn an average annual

income of \$460 which is less than half the country's average annual per-capita income. So those who are well qualified are not interested in such low pay teaching job instead they look for better job which are most suitable for them. So in Egypt the majority of the public school teachers are lacking in the teaching skilled. Due to the low quality of teachers in Egypt, they lack basic psychological background that would lead them to deal with students. As a result of poor quality of teacher in public schools, majority of the women could not get quality education though the government of Egypt had provided for all, free education from primary to university without any bias to every citizen of the country.

But when the wealth component is added to education attainment, the results are not very encouraging. There are significantly higher enrollment rates in wealthier regions at the university levels of education in Egypt. This confirms that more efforts are needed to reduce the wealth gap in educational attainment or else this gap between rich and poor will still hindered equal education. According to el-Ghaeb (1974), in spite of the efforts to educate the female, 'there are still about 80 percent illiterates and only about 0.3 percent university educated women'. The author pointed out that inequality still exist in Egypt between female and male education in spite of the free education rendered to both the gender by the government. The problem is that, there is equal law for everything but the fact is that, this law is not put into practices due to the strong conservative nature of the tradition of their Islamic religion, in this way women are still facing the limited freedom.

Educated women challenge existing conservative attitudes

In the Egyptian traditional Women are being preoccupied with household tasks and child rearing and rarely have the opportunities to contact with the society outside the

family. This conservative attitude is still a big challenge for the Egyptian women even today. And more, the cultural legacy and misunderstanding of religious concept is also the continued challenge for the educated Egyptian women. In the Egyptian society, educated young women's participation in the public sphere is still restricted. The fact is that even today the discrimination, and violent against women is a common problem in Egypt. Despite the existing rules and regulation to protect women in their family and communities, they still face many hardships especially in their public life. In the arena of material production, traditionally a male is considered as the bread earner and source of livelihood. Women face greater uncertainties and are more likely to find themselves in situations in which their expectations conflict with their subsequent experiences. Their educational expertise could not be exercised in the society and this affected the psychological well-being of many educated young women. The other challenge is early marriage, which is still rampant in the Egyptian society in spite of higher education among the womenfolk. Parents insist their daughter to marry at young age, because they fear that their daughter may remain out-of-wedlock. In Egypt, women participate in different field of educational disciplines yet they are forced to lead a lower-value of life in the society thus crashing their dreams and aspiration to lead respectable and dignified lives in the eyes of the society. They often spend more time and money in educating the male child yet they tend to fare poorer than the girl child in all aspect of life as is often seen in many other patriarchal societies in the world not exempting Egypt where my study of interest lies. So women experience insecurity at some point of time in their lives due to the prevalent norms and custom of the people.

The conservative attitudes of the society, take women for granted in spite of their high education and due to this women are facing difficulties in finding respectable jobs in public services as well as back in the family they are not given their due of

respect and appreciation as is expected of a civilized society. Although the minority educated women have gained status in the science and technology, social awareness, professionalism, political fields etc, still in some areas or the other they' are being harass and suppressed of their rights. As an example, there is a controversy these days about women holding positions as judges, some men said that they would rather work as a microbus driver than work under the rule of a woman. These views show that majority of the men in the society could not accept the capability of woman in performing their work, and even better than men in some area of work. This shows that the societies (male society) still have conservative views toward women as housekeepers and that their place should be at home.

The women's legal status and social positions are still low in Egypt due to the custom and tradition that prevails in the society. Women still has to follow the prescribed role of women in Islamic theology and law that often argued to be a major determinant of women's status. Women are perceived as wives and mothers, and gender segregation is still practiced as customary, and sometimes legally required. Economic provision is considered to be the responsibility of men; women must marry and reproduce to earn status. Men, unlike women, have the right to divorce their wife, whereas woman could not even allow to work and travel freely without the written permission of her male guardian.

Family honor and good reputation, or the negative consequence of shame, rest most heavily upon the conduct of women. So in Egypt women freedom is very limited in the family and in the society. And on top of that the Shari' a, Islam dictates the legal and institutional safeguards of honor, thereby justifying and reinforcing the segregation of society according to sex. In Egypt' educated women still have to face much opposition in the family and in the public because of the orthodox attitude of the people, and the society. So as a tradition Muslim women's freedom is limited, their movement,

as well as their rights within marriage and the family in spite of their well acquired knowledge of education. The Egyptian Constitution guarantees equality between men and women in regard to civil and political rights, but in reality discrimination on women still continue in the society. Educated women have to undergo many challenges in life because of the gender discrimination, on the grounds that women should remain in the household affairs. The Egyptian women also still face discrimination with regards to parental authority. Islamic law views, fathers as the natural guardian of children, and mothers are the physical custodians, but have no legal right for mother. Sharia law – which governs Muslim women’s inheritance rights in Egypt – has a complicated allocation system in regard to the division of property following death. Women have the right to inherit from their father, mother, husband, or children and, under certain conditions, from other family members. But however, their share is generally just half of that to which men are entitled. Such customary practice is more rigid in the rural areas, where women are not allowed to inherit land. In other cases, women are prevented from accessing and using property that they have legally inherited, or only given permission to inhabit the property (and are unable to sell it or rent it out). Widows are often prevented from re-marrying by the husband’s family, or pressured into marrying their husband’s brother, in order to ensure that property and children remain in the family. Such practice still influence majority of the people even though changes has taken place through modern education in the society in various way. On the other hand the rules and regulation that are handed down from generation to generation remained firm and rigid in the society.

So in Egypt educated women are bound by such traditional and religious practice that still prevails in the society. In spite of women higher education the male dominated mentality of society seem difficult to change in Egypt. And discrimination on the basis of gender in the society still continues even in this present day. The

discrimination of women in the public and in the family, and their work place even though they are well educated. Consistently the society considers women value lesser than men in Egypt, the gap between male and women is wider in the family than in the public. In rural areas where education is lacking even among male, women face more problems in the family, in the public and the work place due to the rigid conservative attitude that is being followed. Over and above, the lack of proper education among the majority of the population, create greater problems for the few educated women. Most rural womenfolk lack awareness of their rights. They are misleading by their religious laws and legal rights, due to their illiteracy and lack of exposure to the outside world. The problem is that even the educated women are also unaware of their Personal right.

Rise in women's literacy rate and unavailability of job opportunity

After 1952 revolution, the government of Egypt gave equal and free educational opportunity for every citizen from then on the numbers of women in the university were increasing from 36 per cent to 50 in the year 1960. In this way the literacy rate of women in Egypt rose up every year in spite of strong conservative attitudes of the people. As the number of educated women increased, they started looking for job opportunity to improve their economic condition. The government and non-government were concerned, for women economic empowerment has given priority in Egypt. Despite the various challenges the efforts being carried out by the government to promote the young educated Egyptian women to participate in the economic development. But many problems are still hindering women from full participation in the economic development and job market in Egypt. The main challenges being, perceived role of women as behind the door being, lesser Privilege in an aggressive capitalist hunger, dominating attitude of the male folk, lower Educational privileges,

lack of uniformity in wages and job opportunities. Suppressive and Suffocating rules that are imposed upon them by their parents, society religious and law of myths. Moreover globalization was found to be a mixture of both blessing and curse for women; trade liberalization, rapid development of information and communication technology, increased roles of Multinational corporations and many other manifestations of the global economy. We are living in post positive as well as negative results for working women depending on their vulnerability in the job market. In spite of high educational qualification women find it hard to get a decent job due to the conservative attitudes of the society in Egypt. Such problem still affects women's ability to participate, work, and progress .The constitution of Egypt, labor law stress on gender equality, however, it seems important to have an equal pay act, ensuring equal pay for equal work, in a broader sense, one which prohibits discrimination at the entry points into the labor market, in job ranks and in pay scales. But such promise was not utilize it in practical life. And in social values regarding the right of women to participate in any job, to adopt job market policies that support women's participation is to be incorporated. There are many difficulties in the working time (for example part-time jobs), designing macro, and micro economic policies. Women face employment problems especially in the private sector, due to the lack of security in spite of providing accessibility and affordable daycare centers and other services which are important for them. Supporting an effective Women's entrepreneurship policy could be an effective way to increase female labor force Participation and female employment. Regarding the impact of education on women economic empowerment, it is evident that education to some extend was found to have a powerful influence on Women's job market pathways in Egypt. But on the other hand, it was found that raising female education level alone is not the real solution for the young Women' to get the opportunity of job. So there are many educated young women facing unemployment problem in Egypt. Economic

empowerment for women in Egypt is an urgent need of the hour. Especially for young girls from secondary and technical field who are facing more unemployment problems. Occupational segregation by gender also exerts a negative influence on male-female wage, on the possibility of promotion in careers followed by women. Part-time jobs which tend to be typically “female” occupations are found to be negatively correlated with education. Many women graduate, remained unemployed due to the gender Segregation in Egypt. It said, education is essential to overcome occupational segregation but in fact many women could not enjoy that opportunity in Egypt. The impact of women’s education is greater in settings that are already relatively egalitarian. Education alone cannot transform the society mindset, in the absence of other normative shifts and changed power relations. These may bring about some changes for Egypt women to improve their much needed economic empowerment.

It is clear that the percentage of women that are being educated has increased each year. Yet the overall literacy rate in Egypt is only about 50%, and it is not surprising to find that most of the educated groups are men. Women are allowed to study up to marriageable age and beyond that they are not encouraged. This practice is prevalent in the country and mostly in the villages of Upper Egypt and poor areas of large cities. But now a day majority of the fathers are eager to let their daughter study up to the higher stage of education which in fact is a ray of hope for the girl child. But majority of women are still disproportionately engaged in non-standard forms of work, such as informal, temporary or casual employment, part-time jobs or home-based work. The economic liberalization that began in the 1970s and particularly the reduction in the public sector had the effect of pushing women out from their formal jobs. Informal work implies a higher level of job insecurity and an absence of social protection measures such as maternity leave and social insurance. Indeed, informality also reflects the persistence of traditional gender divisions of labor, in which women are compelled

to seek for job that is compatible with their traditional domestic role. In the past the government and the public sector were the main employers of women. But with the public sector and diminishing role of government as an employer, has resulted in a large number of women losing their jobs, in spite of their education and at the same time not finding appropriate alternative employment in the formal private sector and in the public. There are several factors that account for this situation, such as private sector operating in a challengingly competitive environment, posing many obstacles for women. In these conditions, the informal sector has become a major source of employment for women.

Despite lower wages, employment in the public sector is still preferred by women, mainly because of the availability of social security schemes and equal opportunities for both the sexes. The fact is that in the private sector women are not secure to work like men and the possibility of job lose at any time. The discrimination toward women is more in the private sectors then in the public sectors so the majority of women prefer to work in the public sector in spite of lower payment for them. The levels of education are high among women in Egypt; however their participation in political and social issues are hampered by economic, social, religious and cultural influences that limit their right to be active and visible in the public sphere, pressurize women not to pursue a career. Discrimination on the basis of gender in employment is banned; however women are still prohibited from working in certain occupations that could damage their health or morals, effectively limiting their economic opportunities. Women face discrimination in the labor market in both the public and private sectors, and consistently women earn less than men in Egypt. In the pay scale the gap is wider in the private sector than in the public sector. In rural areas, many women working seasonally in agriculture appear to receive no remuneration for their labor, as they are

considered to be assisting their husband or other family members. Legal, state, and civil society institutions with the responsibility to act on their behalf, lack effective measures needed to protect and uphold their fundamental rights against societal attitudes and community perceptions. Further, the gender discrimination in Egypt limits women and girls' access to socio-economic opportunities, making them vulnerable to poverty and exploitation. The problem is that personal status of women in Egypt is derived by Islamic law, which dictates the rules and regulation of marriage, divorce, inheritance, and employment. Although the government has tried to reform some of the more egregious gender inequities in personal status law, women still face discrimination in the private, public life and in the work place.

Education and social Challenges

The general public in Egypt sees higher education as the most important right for women, but the higher education system of Egypt especially the public schools are not up to the mark. It is a big challenge for the Egyptian government to take initiative to improve the higher educational system of the country especially for women education, because it is still very poor compared to the male. Even in the case of dropout the percentage of female is still higher than the male. The reason behind female drop out is mainly domestic issues and early marriage. And in some cases they need to take over the responsibility of performing household chores and taking care of their siblings. And the other reason, those coming from poor family are sent to work, especially girls, mostly in the domestic labor in order to support their family. Many harsh critiques have been issued on the current educational system, saying that teachers are poorly trained and schools are ill equipped. Many complaints about the teachers not paying adequate attention to their students but opting for private lessons to earn an extra few bucks

which several view as a form of bribery for a basic entitlement which otherwise should be provided free of cost.

Egyptian women are still under the clutch of the discrimination in spite of their well qualified in various streams of their education. Because of the lack limitation of their right they are less responsive than men to any new development. In Egypt men are more fortunate in every sphere of life because they are free to expose themselves in the public. And in the process of education they can choose any stream without any restriction in the field of their studies. Whereas for women to enter into public and or to joined any institution in the study area, they are still facing many restrictions from family and the society due to the fact that they are women. For example in engineering only few women are able to join because parent does not encourage their daughters in such field of study for their further studies. Instead parents want their daughter to opt for arts stream not in the field of science and technology. The parent desire that their daughter become teachers or lecturers in the schools and colleges which is a safer and less challenging task according to their view point. As a tradition women are employed mostly in the post of teacher and nurses. Because they are not allow to move freely as men do, life become hard for the women in Egypt to express their views and their voices get drown in the suppressive environment which allow them limited freedom. Women in the rural area suffer more hardship in this aspect, the reason being even educated women are not aware of their rights. In spite of their higher education they are influence by the environment that prevalent in the area. This is a clear evidence of the existing culture of gender preferences in the society. Gender role of socialization also tend to enhance this gap. A girl is raised, first and foremost in her role as housewife and mother, and at the same time males asserts their role as bread earners and first preference is given to males, the right to education. It is stated that education is for all but the real scenario is that parents and society as a whole give priority to males and

women education continue to struggle in spite of free and equal education provided by the government to every citizen. Speaking of social discrimination, Egyptian women noted facing many obstacles obtaining voter identification cards. The government, although initiated acceptance of women serving as ministers of government and members of parliament, but most orthodox men and even some light headed women are of the opinion that women are not suited for serving in the top positions such as prime minister or sensitive positions such as defense minister. This shows that women's right to exercise her full potentials, being suppressed even in this fast globalizing world. The legal system is no difference, two women witness are equal to one man's testimony in the court. And strong inclination to mediate disputes outside of Egypt's formal legal system, particularly on matters related to disputes within families. The imperative to maintain family honor and respect in the community's eyes is a strong force. In spite of many changes taking place in the society to improve women status, the true exponential change in the status of the vast majority of Egyptian women is still a far cry. The laws provide equal rights for both the sexes but implementing it in practical life remain a big challenge. At this pace of social development, Women will continue suffering gender discrimination for a long time. A recent public awareness campaign aimed at discouraging female circumcision, or female genital mutilation, a fierce debate was stirred in the society but it appeared, not to have shifted the public opinion substantially. Such inhuman act is considered to be sacred practice in some orthodox population. Most Egyptians, including women, made strong arguments for continuance of this practice, basing their arguments on religion, long-standing societal practice, and societal expectations. Such strong conservative attitude among the people is difficult to erase. In many instances women suffer from such unaseptic circumcision to the extent of infection and death and other marital problems. In spite of wide spread educational knowledge such evil practices continue to be a burden for women even in this present

era because of the religious practice that was handed down from the past. The sad fact is that some women advocate such inhuman practice to be continued in the society as a tradition. The majority of the educated women are against such practices in the society but the uneducated women could not understand the ill fate of such act that prevails in the society. Although many educated women give awareness to their fellow women to eliminate such act from the society but could not bring effective solution to the problem. The condition of women had but little changes since the past to this present day, it is remained the same because society considered them to be lower (section of people) than men. In spite of social reforms and women empowerment the existence of women discrimination does not end in the family and in the public.

In Egypt even today women still suffer from all sort of inequity being practiced in the family and in the society. Educated women are fighting tooth and nail against the much discrimination they suffer and are determined to bring a social reform that benefits the womenfolk in all walks of life. As is seen, these determined women are spreading awareness like wildfire through television, media, posters, awareness camps, speaking to other women group about their rights and privileges both in the family and in the public. They organize vocational training and help women with potentials to excel in life. They encourage women to come forward with their problems and train them as how to seek for justice and enjoy the facility to which they are entitled. They set up schools for girls and NGOs that look into the welfare of the girl child. With the women in the forefront for their own reforms much awaited result have seen the light of day in spite of myths and mistrust going through the mind of some fundamentalist. Many women have welcome this changes readily while few still remain skeptic about such abrupt changes occurring in their age old customs and tradition.

Chapter 5

Conclusion

The origin of higher education was considered to be in Egypt and it was known as per-ankh (or house of life). In this institution they studied astronomy, medicine, magic, scribal arts etc. In ancient Egypt, education system was limited to the male child only and the girls were not able to access education. They had to learn sewing, cooking, and other skills from their mothers or from the elder women who were close relatives. Education in Egypt dates back to 988 AD, with the opening of the Al-Azhar mosque (University). Al-Azhar University was founded by the Fatimid's and is considered to be the world's oldest university. Despite of Egypt's economic constraints, Al-Azhar University offered scholarships to thousands of students in Egypt. The University, however, was an all male and females were not permitted at that time. It was because of the norms and traditions of the society that women were not allowed to be in the public and be educated like male. Hence, women were not able to receive formal education that was being imparted to the male population. Female however were subjected to receive religious instruction and household management skill. Egypt played a crucial role in the development of academic degrees such as Madrasah learning, Theological Seminary, Islamic law and jurisprudence and Arabic Grammar. In 1816, education system was considerably changed by the famous Wali Mohamed Ali. Since the middle of the nineteenth century, Mohamed Ali's schools began to fade away because of the new policy of Ismail. And first government primary school for girl was opened during his ruled in Egypt. Private schools and the minority schools were established during his reign.

During the British colonial rule, the higher education system of Egypt was limited and only few individual could access to it and higher education was perceived only a means to joining the teaching job, as a career, which lacked prestige. Therefore, young people chose teaching career only when there was no other option. Despite the improvements in the higher educational system, the number of students remained low during the colonial ruled. Moreover, women education was also in a very poor stage during the British rule because the demand for women

position was only limited into the field of nursing, midwife, and primary teacher and the colonial ruler even adopted various methods to discouraged women to continue their further education. So, overall women's education during the colonial period was low. Even after Egypt's independence, the educational status of women remain the same as during the colonial rule. Women were not allowed to enter into the university and only small no. of them got the chance to join universities. The women's educational condition was slow in progress, due to the male dominant culture that was prevalent in Egypt and such type of social influence had indirectly impacted on women's education. However, with the coming of Nasser into power after the revolution of 1952, a great transformation took place in Egypt and in every sphere of life including the status of women's education. The government for the first time recognized equal right for all citizens and women's education was equalized with male, in every field of studies. During his regime, free educational system was introduced in the country for every citizen without the discrimination on the ground of caste, creed, and gender. This step marked the increased in women's enrollment in different streams of education which led to improvement in the social condition of Egyptian women. However, during Anwar Sadat's regime, women's education again rolled backwards as Sadat based his ruled on religious beliefs which supported male dominance in society and gave very little attention towards development of women education during his regime. As such, women education remained stagnant during Sadat's ruled in Egypt. Even as leadership was transferred to Hosni Muhammad Mubarak, after the assassination of Anwar Sadat, the pattern of women education system remained unchanged. In spite of the changes of time and leadership the male dominant attitude remained strongly enrooted in the society. With such mentality still continuing in the society, it hindered women development in every sphere of life. Especially in different field of studies, women face discriminations in every institution even today. Despite the social discriminations, women's education is increasing with each passing year. Women have begun to take active part in various fields like economics, politics, science, and technology and in the professional stream. Through

quality education many women are able to become doctors, engineers, judges, ministers, vice chancellor in the universities and members of the parliament. All these achievements of women are through higher education and this have lead to a tremendous change in their public status. Moreover, the modern age, Egyptian parents are aware of the importance of girls' education and started sending them to schools and universities for higher education.

Education empowered women status and it will always remain an important, instrument to enhance the life of Egyptian women. Although, traditionally in Egypt women were considered as second citizens, education has liberated the Egyptian women and paved a way for them to live as equally to their male counterparts. In spite of many social upliftments in women status through educational opportunities there still remained many challenges in overall development of women's education even today due to patriarchal nature of the Egyptian society. However, it is only through education, women will overcome such an unfavouring situation in the future.

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