

UNIVERSITY OF HULL

Adult Education in Egypt and England
A Comparative Study

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Doctor of Philosophy
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by

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**Summary of Thesis submitted for the
Degree of Doctor of Philosophy**

by

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on

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Societies in general, and the developed ones in particular, are trying hard to control the use of the new educational means to re-educate adults in accordance with the high speed developments in all fields of life. In developing countries, there is still a tendency to identify adult education with literacy campaigns and other basic education programmes.

Therefore, whatever the interest and whatever the country, adult education means education for life in its widest sense. Its main purpose is to give a chance to men and women to increase their actual activity in their societies, their responsibility towards them and their share of knowledge.

The Egyptian society is facing the following problem: the necessity of re-organising educational programmes for adults in different specialisations with the aim of modernising their knowledge and giving them new skills to meet the continuous changes in the methods of production. To achieve this, we should review first what the advanced world is doing to know where exactly we are. The aim of this study is to throw light on the experiences of the advanced countries in the field of adult education with the purpose of benefiting from them and applying them in the Egyptian society after processing and assimilating them within the characteristics of the society.

The task of this thesis is to compare the experiences and ideas of an advanced country, England, which has a very comprehensive "system" of adult education, with those of a developing country, Egypt, in the hope that the two countries can learn something from each other.

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LIST OF ABBREVIATIONS

ABE	Adult Basic Education
ACACE	Advisory Council for Adult and Continuing Education
ALBSU	Adult Literacy and Basic Skills
ALECSO	Arab League Educational, Cultural and Scientific Organisation
ALRA	Adult Literacy Resource Agency
ALU	Adult Literacy Unit
ASFEC	Arab States Fundamental Education Centre
CEDEFOP	Le Centre Européen pour le développement de la formation professionnelle (European Centre for the Development of Vocational Training)
CROASAE	Comparative Research on the Organisation and Structure of Adult Education in Europe
DES	Department of Education and Science
EBAE	European Bureau of Adult Education
ECLE	European Centre for Leisure and Education
GREA	Grant-Related Expenditure Assessment
IET	Institute of Educational Technology
ILO	International Labour Office
ISTC	In-Service Training Committee
LEA	Local Education Authority
LE	Egyptian Pound (Livre Egyptienne)
MSC	Manpower Services Commission
NCESRT	National Council for Education, Scientific Research and Technology
NIACE	National Institute of Adult Continuing Education
NCVO	National Council of Voluntary Organisations
OECD	Organisation for Economic Co-operation and Development
OU	Open University
PEVE	Post-Experience Vocational Education
PICKUP	Professional Industrial and Commercial Updating Programme
RSG	Rate Support Grant
SCAEIE	Supreme Council for Adult Education and Illiteracy Eradication
UCACE	Universities Council for Adult and Continuing Education
UDACE	Unit for the Development of Adult and Continuing Education
UGC	University Grants Committee
WEA	Workers' Educational Association
WETUC	Workers' Educational Trade Union Committee
WU	Workers' University

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C H A P T E R I

Problem Statement and Procedure

In 1973 Paulo Freire said:

To be human is to engage in relationships with others and with the world. It is to experience that world as an objective reality, independent of oneself, capable of being known. Animals, submerged within reality, cannot relate to it; they are creatures of mere contacts. But man's separateness from and openness to the world distinguishes him as a being of relationships. Men, unlike animals, are not only in the world but with the world.⁽¹⁾

I believe that the human race cannot reach this kind of relationship without what we mean by education in its widest sense. Freire himself argues that "in that transitional phase, education became a highly important task. Its potential force would depend above all upon our capacity to participate in the dynamism of the transitional epoch".⁽²⁾

It seems to me, however, that there is no doubt about the importance of education to the human race. Unfortunately, it is not easy to define exactly what we mean by education for one simple reason, if we read a hundred books on education we might find a hundred definitions or more. For instance, the International Dictionary of Education defines education as:

- i) The total processes developing human ability and behaviour.
- ii) Social process in which one achieves social competence and individual growth, carried on in a selected, controlled setting which can be institutionalised as a school or college.⁽³⁾

The authors of the Dictionary also stated that education, according to UNESCO, is "organised and sustained instruction designed to communicate a combination of knowledge, skills and understanding valuable for all the activities of life".⁽⁴⁾ While Rowntree in his Dictionary defines education as:

The process of successful learning (usually, but not necessarily, aided by teaching) of knowledge, skills and attitudes, where what is learned is worth-while to the learner (in the view of whoever is using the term) and usually (in contrast with training) where it is learned in such a way that the learner can express his own individuality through what he learns and can subsequently apply it, and adapt it flexibly, to situations and problems other than those he considered in learning it. Also, "education" is used to refer to the product of the above process, and to the academic disciplines studying the nature of the process and its outcomes.⁽⁵⁾

Whatever the definition is, I think we all accept that,

Every society, if it is to persist, must have some means of passing on skills, knowledge and values from one generation to the next; this we call education. In a relatively simple society, in which the rate of change is slow, the educational process can be largely completed in childhood. In a more complex society, in which the range of things to be transmitted is wider and the rate of change faster, the process may extend into adolescence (itself a comparatively recent invention) and adulthood ... Even in such a society the educational process retains certain basic characteristics

which are common to all societies, as well as acquiring some
(6)
new and specific ones.

Otherwise we will also accept that one of the problems confronting contemporary educational systems all over the world is that

they do not adequately provide for the needs of the largest single segment of society - adults. Whereas children will have to cope with changes of the future at some later time when they become grown up, those who are already adults have no such period of grace. They are already surrounded by change. No doubt it is correct that education should be concerned with equipping the children of the present to cope with the changes of the future, but today's adults are already
(7)
embroiled in the momentous changes of the present.

In present-day societies, formal education (primary, secondary and higher) is no longer the only instrument of education. With the development of knowledge and the existence of the widespread mass media, the fields of self education have increased. This has offered the present day man new opportunities for learning without the help of the traditional systems. Now there is in France legislation which

requires employers to set aside substantial sums for the further education of their employees, some German states have established periods of paid study leave (Bildungsurlaub) for all employees, while some Australian trade unions and employers have recently agreed upon contracts providing for four days paid leave for employees to attend educational courses. The enormous success of the Open University in

Britain, and steps to develop similar institutions in some other countries, development of schemes like the decentralised teaching of practising social workers in the province of Saskatchewan in Canada, and similar developments, are examples (8) of the burgeoning interest in the education of adults.

Therefore, education is no longer limited to a certain period of man's life during which he is educated by the traditional educational institutions. "Thus, a felt need for provision of formal educative experiences to people beyond the conventional school years". (9)

Societies in general, and the developed ones in particular, are trying hard to control the use of the new educational means to re-educate adults in accordance with the high speed developments in all fields of life.

As far as provision is concerned, the two super-powers are heavily committed to and dependent on, adult education. The United States has an Adult Education Act which became law in 1966 and a National Advisory Council in Adult Education established in 1970. The Federal Bureau of Education has estimated that nearly twenty million adults attend courses of study provided by a large number of different agencies, universities, community colleges, public school boards, industrial organisations, trade unions and voluntary associations, each year." (10) On the other side, "the Soviet Union has a large-scale comprehensive system of adult education, including correspondence and evening course departments of higher education establishments, special and refresher courses for improving professional and technical skills, institutions for the study of foreign languages and music and a union-wide network of 28,000 people's universities

in which citizens may extend their general, cultural and vocational education. The people's universities have been said to be part of the people's way of life, and every fourth person receiving secondary education is either an evening or a
(11)
correspondence course student".

Not only are the two great nations concerned with adult education, but the other industrial countries also pay attention to it. The French 1971 law on Continuing Vocational Education within the framework of Lifelong Education gives the workers "the right to Educational Leave under the conditions governing frequency, duration, the percentage of the work-force allowed to be away at one time, etc, and also involving the right of employers to postpone the leave for up to one year; workers in industries governed by the Inter-Trade Agreement of 1970 are entitled to paid leave. Educational leave can be used for non-vocational purposes, but nearly all of the provision under this law has consisted of employer-directed
(12)
training". In the Federal Republic of Germany, a number of Lander have introduced adult education laws, frequently providing for grants to voluntary and other non-state bodies, for example, the Folk High Schools. Japan has a Social Education Law promulgated in 1949 that "made access to social education (including all forms of adult education outside the formal institutional system) a legal right, and define the mandatory responsibilities of central, prefectural and local government. These centres on the support of Kominkan, citizen's public halls, which provide lectures and discussions, arrange exhibitions, organise athletic events and engage in a wide range of educational and educative activities for
(13)
adults". Finally, there is in Norway, "the most comprehensive single enactment in the non-socialist countries, the 1976 Adult Education Act. The aims of adult education are declared to be 'to help the individual to attain a more satisfying life' and to give adults 'equal opportunities to acquire knowledge, understanding and skill' for both

personal development and democratic participation." (14)

There has been a gradual broadening of the concept of 'adult education', although at an uneven rate in different countries. As far back as 1952, the UNESCO International Directory of Adult Education stated:

Adult education has been associated with teaching of literacy and with such remedial measures as the night school for adults who have missed the opportunity for formal schooling. The concept of adult education has been broadened considerably so as to cover the activities of a wide range of institutions or agencies and to include a content as wide as life itself... (15)

In developing countries, there is still a tendency to identify adult education with literacy campaigns and other basic education programmes. Some of these countries, however, have defined adult education in broader terms, for example, Tanzania, where it is seen as the key to national development. A seminar on a national education policy held in Nigeria in 1973 defined the objectives of adult education as:

- i) to provide functional literacy education for adults who have never had the advantage of any formal education;
- ii) to provide functional remedial education for those young people who prematurely dropped out of the formal school system;
- iii) to provide further education for different categories of completers of the formal education system in order to

improve their basic knowledge and skills;

iv) to provide in-service, on-the-job, vocational and professional training for different categories of workers and professionals in order to improve their skills;

v) to give the adult citizen of the country the necessary aesthetic, cultural and civic education for public
(16)
enlightenment.

Therefore, whatever the interest and whatever the country, adult education means education for life in its widest sense. Its main purpose is to give a chance to men and women to increase their actual activity in their societies, their responsibility towards them and their share of knowledge. Mabel Tylecote stated in 1960 that:

Perhaps the most important consideration to be borne in mind is that of the purposes of adult men and women in seeking education. Work of educational value requires both effort and sacrifice, and it flourishes best where there is strong community of interest among the students and, more particularly, when animated by the driving force of a common social purpose. It is this issue which arouses so much
(17)
concern at the present time.

Now, it is necessary, before proceeding further, to be clear what is meant by the term adult education. The Chambers Encyclopaedia states that:

adult education covers a wide field which can not be precisely

defined. The activities generally cater for those of about eighteen years and over, are predominantly non-vocational and attendance is voluntary. The basic aim is to offer opportunities for education likely to enable men and women to
(18)
enlarge and interpret their own living experience.

Liveright and Haygood defined adult education as "the process whereby persons who no longer attend school on a regular and full-time basis undertake sequential and organised activities with a conscious intention of bringing about changes in information, knowledge, understanding or skills, appreciation and attitudes, or for the purpose of identifying and
(19)
solving personal or community problems."

Bertelsen, as Coles said, has further refined the definition in order to take greater account of informal education, and he wrote that "adult education is any learning experience designed for adults irrespective of
(20)
content, level and methods used."

From another point of view, Dumazedier defined adult education as a product of culture by saying that "adult education is a process which is part of cultural development ... primarily the establishment of a means of communication between cultural systems of the transmitters (inventors, research, workers, creative minds) and the cultural systems of the receivers (the groups for whom adult
(21)
education is intended)."

Simpson also proposed that "by adult education, we mean the provision which a society consciously makes, either publicly or through approved voluntary organisations, of facilities for learning by anyone, of whatever age, whose initial education in schools, colleges, universities, apprenticeship and initial professional training has been terminated, who wishes to learn any subject whatsoever, for any purpose whatsoever - provided, of course, that the subject does not conflict with the fundamental principles of a democratic

(22)
society."

In 1979, Paterson argued that "the concept of adult education is the concept of a purposive activity directed to the fuller development of adults as persons in their personhood by the taking of measures which are proper for this purpose. The development of a person, it has been claimed, consists essentially in the enlargement of his awareness, the building up of his experience and knowledge in accordance with various requirements of breadth and balance; and the values implicit in this goal, it has been suggested, demand that an educational activity be marked by the qualities of wittingness, voluntariness, conscious control, (23) interpersonal encounter and active participation by the educand."

It is both difficult and unwise, in the context of comparative studies, to solve the problem of definition by adopting one of the above statements and neglecting the others, because "the unsystematic nature of adult education terms and concepts is a product of cultural differences. Many scholars have shown in the literature that culture and beliefs dictate (24) somewhat the practices in education". Therefore, for the purposes of this thesis, adult education will be defined in the simplest and broadest term as "any educational process designed for adults". The problems posed for comparative studies by so broad a definition will be discussed later.

Egypt is a developing country, committed to a process of modernisation, which Styler has aptly defined as "the introduction of up-to-date technology, industrialisation, the creation of efficient administration, the development of markets, the use of science in agriculture, the utilisation of modern methods of accounting, the development of education (25) at all levels". The term "developing country" has in recent years

replaced "under-developed country" through a mixture of politeness and optimism. Some of the countries so described have stagnant economics, increasing debt problems and poor prospects for progress, at least in the short term. Egypt, however, is literally a developing country, with an ambitious economic programme, the success or failure of which will depend to a considerable extent upon the human factor. Harbison has argued that "the wealth of a country is dependent upon more than its natural resources and material capital, it is determined in significant degree by the knowledge, skill and motivation of its people".⁽²⁶⁾ The Organisation for Economic Co-operation and Development (OECD) takes a similar view,

the capacity of individuals to understand and adapt to economic and technical change is, in today's complex technological civilisation, a major condition of access to jobs and income. Knowledge and technical skills are a basic condition of entry into an increasing range of occupations.⁽²⁷⁾

Therefore, an important necessity for developing countries is the continuous reformation of the human resources to face the rapid development of science and technology. The adjustments required are social as well as technological. Importing modernisation from the advanced countries demands the development of the structure of the society to meet the habits and behaviour of the new situation. Without this adaptation, man finds himself a stranger to the new society.

Our society, Egypt, is facing the following problem: the necessity of reorganising educational programmes for adults in different specialisations with the aim of modernising their knowledge and giving them new skills to meet the continuous changes in the methods of production. To achieve this, we should review first what the advanced

world is doing to know where exactly we are. The aim of this study is to throw light on the experiences of the advanced countries in the field of adult education with the purpose of benefiting from them and applying them in the Egyptian society after processing and assimilating them within the characteristics of our society. I follow that way of comparison because I believe that, "the observer may merely be driven to draw the simple inference that societies in some ways, at least, are perhaps frequently or always very different from each other. It is only when one concludes also that in other ways, human societies and cultures have very many important features in common that comparative study becomes feasible or constructive."⁽²⁸⁾

In 1979 Knoll stated that "comparative research in adult education ... will only then succeed in asserting itself, when it no longer circles around methodological problems and continually discusses the difficulties of comparison."⁽²⁹⁾ And Harris stated also that "there are possibly two major goals for comparative approaches - at least amongst academics. The first goal is to understand a little better the systems and cultures of 'foreigners' (all those human beings who are not ourselves and our 'normal' fellow countrymen). The second goal is to understand better our own thought-patterns and our own criteria for judgement. One might add the objective of understanding better the whole role of educational provision in society and of 'education permanente' in human living."⁽³⁰⁾

But, somehow in comparative research we cannot avoid getting involved in the methodological problems because of "the aims and functions arising for the adult education system from the given social context under the differing conditions of individual countries and at varying, different levels of adult education in the given countries."⁽³¹⁾

In fact, the science of comparative adult education is not a new one. However, many of the early attempts consisted of parallel national surveys, rather than truly comparative studies. In 1972, Peers in his book *Adult Education, A Comparative Study* stated that "in the preceding chapters, an attempt has been made to trace the growth of adult education in Britain and other countries and to describe its various forms against the background of contemporary social condition."⁽³²⁾ Actually Peers was unfair in his treatment of the comparison; he gives an excellent idea about British adult education taking up nearly two thirds of the book but he quickly passed through the system of the other countries. Peers himself admitted that "it is not possible in these chapters to do the same for the study in our own country of all the significant development elsewhere."⁽³³⁾ For that reason, I consider his study as a parallel national study. In that respect, we can find many studies that follow his way.

On the other hand, there are studies in the field of comparative adult education which are considered as truly comparative studies. In 1980 Harris gave us an example of these studies and he stated that "what has been attempted here, in effect, has been more comprehensive than may have been initially anticipated."⁽³⁴⁾ Harris, in his book, gave an example of how we can deal with the comparison using different methods. To make his book most beneficial he gave some case studies in which he applied what he said theoretically. But Harris wanted to be on the safe side by saying that "there is no claim here to have avoided entirely a personal bias and an English bias in this presentation."⁽³⁵⁾

To avoid getting involved in a parallel national survey, he used a different technique from what Peers did in his book. Instead of giving only a description of the countries he deals with in his case studies, he

went further by analysing that description trying to trace the inter-relation between the different countries so, we can consider Harris' book as more effective than Peers', because the first tries to deal with the comparative dimension positively by talking throughout the book about the methods we can use in the comparative research.

Finally, we can say that Harris' book is a wide ranging survey of the practice, purpose and theory of adult education. This book, as the publisher said, has achieved to compare the evolution and functioning of adult education in countries as diverse as the USSR and Denmark, the UK and Thailand, the USA and Tanzania.

Some of the problems and possibilities of comparative research in adult education have been demonstrated through the project, "Comparative Research on the Organisation and Structure of Adult Education in Europe" (CROASAE). This is managed by the European Centre for Leisure and Education (ECLE), based in Prague, with the support of UNESCO. "The aim of the CROASAE project is to explore adult education, its policy and practice in various European countries, to get acquainted with the current situation, trends, historical background, and, if possible, developmental trends in adult education."⁽³⁶⁾ Also, the project "represents a research project designed to study the anatomical and morphological settings of adult education as an organic basis for the attainment of the stipulated objectives of adult education, the fulfilment of their functions and the smooth operation of their mechanisms and processes. At the same time, this amounts to ascertaining of the structure and functions of management and executive bodies of adult education and its historical as well as 'ecological context'.⁽³⁷⁾

It was planned that the project would be in three stages, as follows:

Stage one: national descriptions

Stage two: exploration of methodologies for
comparative studies

(In progress at present)

Stage three: the application of those methodologies to
comparisons within Europe. (not yet
started)

So far, the first stage is completed and the publications for this stage show that although the participants are highly experienced in the field of adult education, and have had regular consultations about a common design, each writer has tended to follow his own basic plan, influenced by his own national culture. Although each national description is comprehensive, the treatment of sub-systems and other forms of categorisation lacks the uniformity which would facilitate detailed comparative study. Ferstl in issue No 7 of the CROASAE publications dealing with Austria says "closed national educational systems in some states are opposed in others by a diversity of independent organisations and those supported by different social groups. Central planning and management in other regions are opposed in the Alpine countries by mostly federal structures in which local initiatives play an important role." (38) He adds also that, "rapid changes are occurring in the organisational structure and in material and topical development within adult education in individual countries. The increasing interest in vocational qualification and in public support led to the association of a major part of adult education activities in big organisations, although this did not lead all institutions to be counted as part of the sphere of adult education on the basis of their activity." (39) He considers the above argument as a reasonable excuse to stick with the quantitative comparison of adult education "to avoid very grave misunderstandings and erroneous

interpretations only on the basis of a fundamental consideration of all educational activities from the same points of view. What can be provided in the framework of a description of adult education in individual countries is the sphere of what - under the specific prerequisites of the respective country - is considered to be relevant to adult education." (40)

And Knoll wrote in his foreword to issue No 8, dealing with Federal Germany, that, "the following presentation we follow is a list of indicators which we ourselves have helped to develop and which have since proved to be useful for unifying as well as compassing the monographic distinctions between individual countries." (41) In fact everyone in the project series uses a different approach towards his national description except that the monograph on Ireland follows the system of the earlier description of Britain.

But, has the CROASAE project faced what we call comparative research problems? Talking about the delineation of the adult education field, Maydl said, "a more precise delineation of the adult education field is made difficult by the fact that, in many cases, clear determination of its objectives and the delineation of social networks within which the process of adult education is taking place is not explicitly expressed." (42)

And he adds also that, "the vagueness of the objective of adult education as well as the lack of sufficient explicitness of its values in their hierarchy and priorities, may cause other difficulties and sometimes possess grave problems when implementing various proposals." (43)

This project has been in operation since 1975. ECLE has produced 21 volumes of Studies and Documents on Adult Education in Europe (Numbers 1-23, two being double volumes), most of which are national descriptions; 16 volumes of Working Papers, dealing mainly with specialised subjects, eg trade union education, and methodology; and over 100 studies entitled Modelling Adult Education (MAE), many of which are background papers or drafts for Studies and Documents or the methodological Working Papers. The

collective thinking on methodology is summarised in three volumes of Studies and Documents, Nos 14 and 15 Methodology I, parts 1 and 2; and No 23 Methodology II.

It is difficult to summarise the summaries without losing much of their flavour, but some indication of the state of development of the project can be derived from the following table and diagram. The first is the proposed schedule for refining the comparative research design. The second is a model for the comparative analysis of sub-systems. The wording of the latter has been modified from the version which appears in Methodology II, because the Czech translators of the original French have rendered "formation" into English as "training". Although "formation" can have that meaning, it is also used with a wider meaning, corresponding more closely to the English "Adult Education". Indeed, the Working Papers of ECLE are entitled in English "On Adult Education" and in French "de la Formation des Adultes". This is, incidentally, an illustration of one of the difficulties of comparative study, whereby the choice of the most appropriate equivalent in translation may involve complex conceptual issues.

Clearly, one of the key issues in comparative research is the definition of sub-systems. The French authors of Methodology II have modified the basic ECLE classification into formal or "school systems"; non-formal or "out of school"; and work-related education and training; by emphasising in the non-formal area "l'animation socio-culturelle". An American

* For a list of the project publications see appendix 1.

TABLE 1

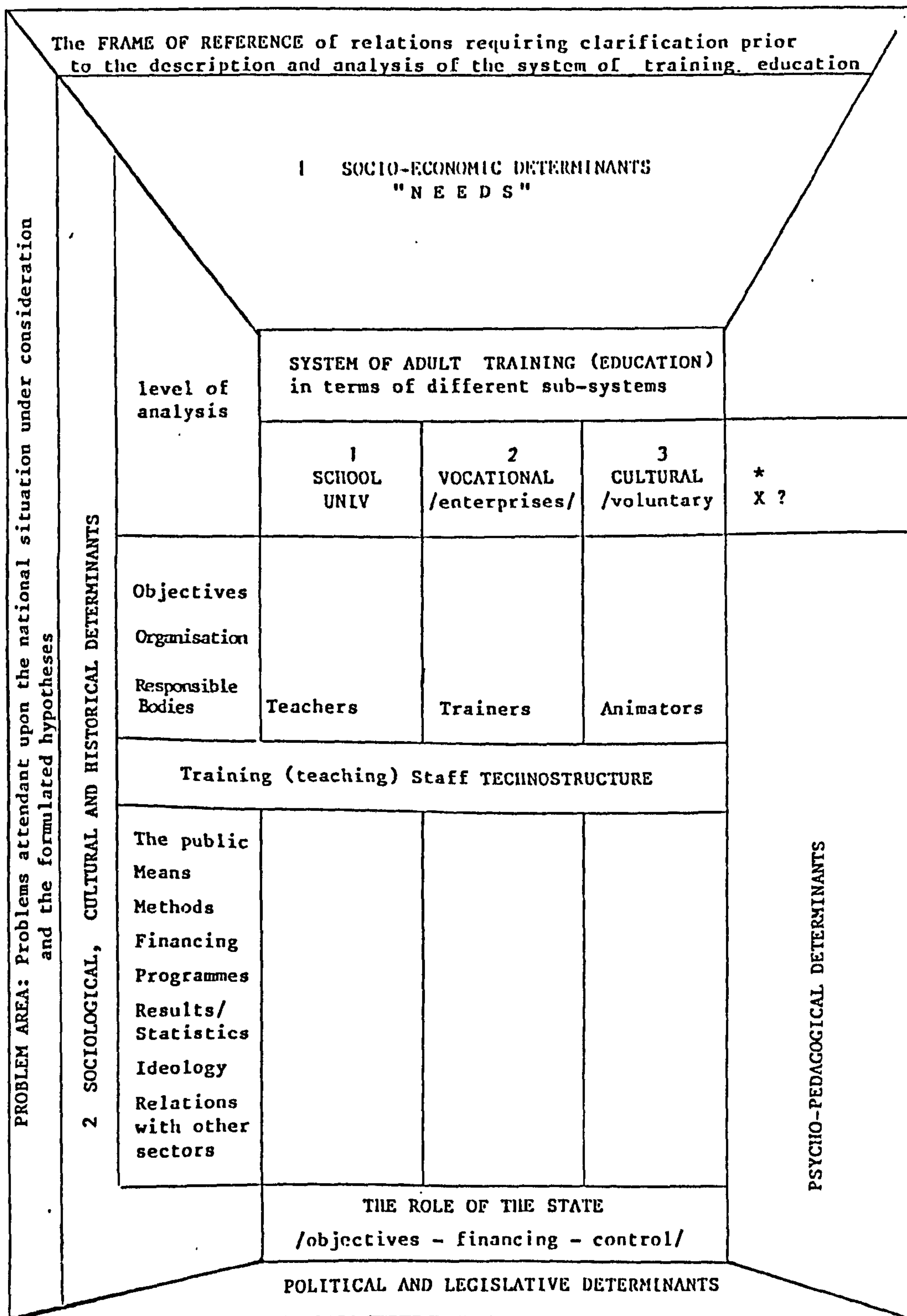
COMPARATIVE RESEARCH DESIGN PROCESS SCHEDULE*

CRD process steps	Carriers	Forms
1 Identification of basic indicators, goal setting.	International team, research groups of three sub-systems, national research teams.	Group discussions, consultations of experts, consultation of national authorities, written papers.
2 Process of matching.	International team, national teams, individual experts.	Discussing written proposals, comparison of CRD with national structure of AE.
3 Research tools	Sub-groups of three sub-systems, individual national researcher.	Interview schemes, questionnaires, schemes for second material analyses, testing applications.
4 Application of research tools, collection of data.	National research team.	Collecting statistics, interviewing, applying question.
5 Data processing	International team sub-groups of three sub-systems.	Group discussions, list of measures, elaborating graphs and tables.
6 Clustering the processed data.	Members of research team responsible for each topic, international team.	Selection of tables, discussion of their logical structuring, list of included indicators, tables and graphs, consultation with national team.
7 Interpretation, preparation of comparative AE monograph.	Members of international research team, total team.	Writing chapters discussing the basic presuppositions in total team, comments of national groups, final conference.

* ECLE Publication No 15 p 144

DIAGRAM 1

An outline of a "model" for the analysis of systems of adult training (education)†



* any unexpected element

FORMATION = Training/education

† ECLE Publication No. 23, p. 88.

scholar with considerable international experience, Dr Carman Hunter, has suggested an alternative classification of sub-systems, as follows:

1 Fundamental or basic education (literacy):

to provide effective education for those who have been most excluded from the formal educational system in the past.

2 Work-related or updating education:

to provide education, training and re-training for the workers.

3 Discretionary education:

it includes a wide array of options for learning, assumed by the groups and institutions that offer them to be responsive to the
(44)
affluent.

Dr Hunter stated that these sub-systems of adult education "can be differentiated by goals and assumptions, primary focus, participants, funding sources, administration or sponsorship and approach or methodology. In most nations, all three forms exist simultaneously, the degree of priority depending upon social and economic factors among
(45)
others".

However, as each country is different from the other, in traditions, economic development, as well as education, so are adult education and its classifications. Thus, it would seem unpromising to give a universal classification. But even in the projects which agreed on the classification of the sub-system, the problem of comparison still exists.

One of the most interesting examples that refers, also, to what I have just said in the previous paragraph is the project on "Trends in Innovation in Continuing Education and Training" which CEDEFOP has been conducting since 1980. The final report of this project was published in

1984. In the introduction of the report Michael Adams said that "a very specific approach was adopted in the preparation of these reports (the national reports) in order to try both to ensure that the "product" from each of the member states (8 members) was similar, and to obtain a broad consensus at national level on their content ... it was decided to concentrate on three priority areas in the enquiry:

- a innovation in continuing education and training in response to the challenges posed by new technologies;
- b training initiatives, particularly those within companies, to respond to the threat of unemployment;
- c training innovations to assist the unemployed, particularly those (46)
unemployed for more than one year."

But even with the previous priority, Ms Hilary Stedman faced some difficulties in forming the synthesis report to the project. These difficulties were:

- 1 The differences in approach of national reports.
- 2 The differences in procedure for collection of data on innovations.
- 3 The problems which were raised by the concept of innovation as the (47)
basis for comparison of developments in member states.

Also, Ms Stedman wrote that, "it is interesting to note how each national team brings a differing perspective, often derived from special conditions within their country to their account of the national context. The choice of perspective itself conveys information about national conditions and (48)
problems." And she gave some examples of what she said by writing that, "the Italian report is clearly influenced by the strong tradition in

Italian universities of situating the study of education and training within labour market economics and this is a considerable strength. The UK report, confronting one of the most fragmented set of provisions for continuing education and training in the EC, provides an indispensable guide to the relationships between legislative aims, agencies, providers and target groups. Both the German and the Irish reports offer original analysis of methodology connected with the concept of innovation and with the problem of representativity." (49)

It is not difficult to reach the conclusion that the research into the definition and comparison of sub-systems, described above, has so far identified more problems than it has solved. When efforts are made to produce models which are sufficiently standardised to facilitate comparison, they are likely to be undermined by specialists in the countries concerned, who either disagree with the basic classification of sub-systems or try to shape the models to match their perception of their own national situations. Examples of these tendencies within the CROASAE project are the French attempt to identify non-formal adult education with socio-cultural animation, and the British argument that academic adult education as provided by the universities and the WEA does not fit into either the formal or non-formal sub-systems as defined in most European countries.

Comparing whole systems is difficult because of the breadth and diversity of what is comprehended within the term 'adult education', of variation in the meaning given to it from country to country, if indeed such a concept as a distinctive process or system occurs at all. It could be argued that all of the states which are, or have been members of UNESCO have accepted the definitions adopted at its conference. But, we have to make clear that there is a big difference between accepting the definition and

believing in it. For instance, Egypt and England accepted the UNESCO definition which was presented in Nairobi in 1976.

The major problem here is not disagreement between scholars engaged in organised comparative study, who can usually agree to adopt a very wide definition, eg all organised learning activities for adults, but the artificiality of the resulting concept. Jennings explains that the definition used in his national description of Britain "brings together groups which have little or no common consciousness", and treats as elements of adult education sub-systems some sectors which "are more realistically identified as sub-systems of other systems." Alberto Melo makes a similar point more colourfully, "whatever the country concerned, the writing of a comprehensive report on adult education is invariably a puzzling task. Adult education, as we all know, is a multifarious creature capable of eluding the most scientific taxonomy, by taking innumerable and diversified forms. And, if it is nearly impossible to draw a clear borderline around the realm of adult education, it is beyond human capacity to produce a complete picture of adult education as it exists in a given society."⁽⁵⁰⁾

Despite these problems, the widest definitions are still to be preferred in comparative studies. This argument can be tested by attempting to remove a sector of adult learning, eg activities labelled "training" as distinct from "education", from the "system" of different countries. General adult education, work-related adult education and specific occupational training form a continuum which is sub-divided at different points in different countries, sometimes for academic reasons, more often for considerations of administrative convenience. Alexander Charters criticises the absence of a clear definition of adult education. He said "a clear definition of adult education provides a set of terms that helps

the educators of adults learn from each other in a world-wide context. But, making a clear definition is difficult: different educators of adults may use the term adult education with different meanings and other terms may have the same meaning to some educators." (51) The only practicable approach, if it cannot be labelled a solution, is to adopt a definition which finds room for most, if not all, of the more specific definitions favoured in different countries.

The final task of this Chapter is to relate the above discussion of the present state of comparative studies to the aims of this thesis. These are to compare the experiences and ideas of an advanced country, England*, which has a very comprehensive "system" of adult education, with those of a developing country, Egypt, in the hope that the two countries can learn something from each other. The final report of the third international adult education conference organised by UNESCO stated that, "international co-operation and the exchange of ideas in the field of adult education should be encouraged. In this respect, the needs and problems of the third world should be given major attention." (52) The aim of this should not be to transplant models from advanced to developing countries, where they may not meet the need or even take root at all. As Albert Mansbridge told the first world conference of adult education, "as one nation contemplates the achievements of another it must resist the temptation to imitate, but must search out its own way ... As the East contemplates the West, inspired by what in the West it approves, it must set out to develop the treasures of the East." (53) One might add

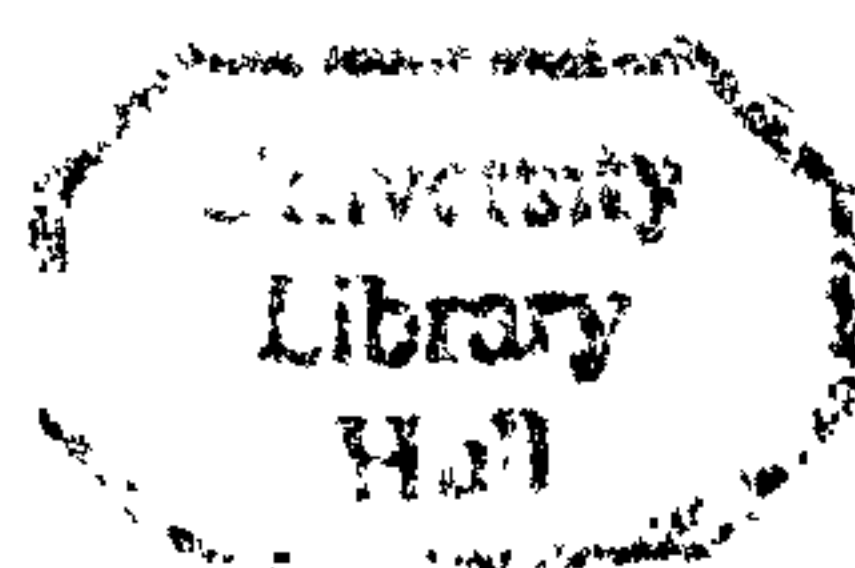
* England is the main interest in this study, but from time to time I will make reference to Wales, Ireland and Scotland if it is needed.

that the West often has something can be learnt from the East, if only in the form of a clear light shone on one system by comparison with another.

No comprehensive study of Egyptian adult education, according to the wider definitions discussed above, has yet been undertaken. The necessity for doing this before proceeding to more detailed comparisons provides a conclusive argument for attempting a "whole system" comparison, in Chapter 4. To follow this, instead of a comparison of sub-systems (eg formal, non-formal), which would be difficult in the present state of knowledge, it has been decided to choose two kinds of adult education organisation found in both countries, which have sufficient in common to make a positive comparison feasible, but which show contrasting features which reflect the difference in the social fabric of the two countries. These are the universities and the Workers' Educational Associations discussed in Chapters 5 and 6 respectively.

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C H A P T E R I I

Egypt

Land and People

EGYPT

Captial: CAIRO

Population (1986): 50,455,000

Density: 45 per sq km (117 per sq mile)

Distribution: Urban 44 per cent
Rural 56 per cent

Area: 1,001,450 sq km (386,661 sq mile)

Elevation -

highest point: 2,642 metres
(8,668 feet)

lowest point: 133 metres
(436 feet) below sea level

Principal language: Arabic

Principal religion: Islam

Political division: 26 governorates

Currency unit: Egyptian pound (LE)

EGYPT

A look at Egypt's past attests to the cyclical nature of her history. Like the land itself, which is flooded annually by the swollen Nile, the nation has often fallen prey to the aggression of foreign powers both envious and fearful of its wealth and human resources. But, just as the land rebounds from its inundation with renewed growing powers, the Egyptian people have each time recovered their vitality to reach new strength and greatness. Today, Egypt is again on the upswing, absorbing the trends of modernisation and industrialisation and going once more through that ever-recurring cycle of growth which she has exhibited in the past. Throughout this 20th century revival, however, the Egyptian people have been careful to identify and preserve the attitudes and ideas of their traditional society - just as they have for five thousand years.

The advancement of any nation rests on the strength of its economy, the solidity of its society and its clarity of vision for the future. Egypt is no exception. In the following pages I will try to shed some light on this eternal land, its government, and its people who strive for progress.

The Land

Egypt is situated in the North-Eastern corner of the African continent and occupies an important strategic geographical position. The Western boundaries are looking over Libya; the Southern boundaries look over the Sudan, while the Mediterranean Sea is in the North; and the Red Sea and Gulf of Aqaba are to the East. The Red Sea and the Mediterranean Sea have been joined together by the Suez Canal. In that position, Egypt forms the focal point of communication for the three continents of Asia, Africa and Europe. For this position, Napoleon said: "who is master of Egypt is

master of India ... and Egypt is one of the most important countries in the world".⁽¹⁾ Also the Encyclopaedia Britannica in its 15th edition mentioned that:

Egypt has always been a nodal point for routes - westward along the coast of North Africa, North West to Europe, North East to the Levant, South along the Nile to Africa, and South East to the Indian Ocean and the Far East. This natural advantage was enhanced in 1869 by the opening of the Suez Canal. The concern of European powers to safeguard this link for strategic and commercial reasons is probably the most important single factor influencing the history of Egypt since the 19th century. The increasing presence of the United States and the Soviet Union in the Mediterranean since World War II has kept Egypt in the spotlight of world concern. It is not, however, simply in the context of the balance of power in the Mediterranean but also in Africa and in the Indian Ocean that its significance must be assessed.⁽²⁾

The total area of Egypt is approximately 1,001,450 sq km (386,661 sq miles), the greater part being uninhabited, owing to the climate, and the actual inhabited area being limited to five percent of the total area. Most of the population is concentrated in the Nile Valley - a narrow strip of lifegiving land joining upper and lower Egypt. The Nile Delta and several islands in the Gulf of Suez and the Red Sea account for the balance of the national territory of which lakes occupy 1,000 sq miles.

The principal geographical feature of Egypt is the Nile river. Rising in equatorial Africa, it enters Egyptian territory in the South, then flows Northward for 1,500 km (935 miles) and empties into the Mediterranean "The Nile has no tributaries in Egypt, and the evaporation from it in Egyptian

territory considerably exceeds the rainfall. In Egypt the Nile flood begins in June or July, reaches its greatest height in September, falls during the winter, and is at its lowest in May. During the low-water periods, the water is clear, during high-water it is filled with silt. Before the construction of irrigation canals, the annual flood used to deposit this silt over the river's flood-plain, thereby maintaining the fertility of the land".⁽³⁾

As we have seen, Egypt is well situated, "In fact it has, throughout history, played the role of mediator in the spread of culture and civilisation from one part of the world to the other, and yet it has retained a personality of its own civilisation and identity of its own culture. Leading modern historians emphasise the theory that Egypt is the gift of the Egyptian, rather than the gift of the Nile as mentioned by Herodotus. It is true that the Nile gave Egypt fertility and water, but it is the Egyptians who exploited the natural resources for the economic and social development of the country".⁽⁴⁾

The people

Egypt's population has more than quadrupled in 80 years from 9.7 m at the time of the first census in 1900 to nearly 50.5 m in 1986, over 50% of which is under the age of 20. Over 96% of the population is found in the Nile Valley, the Nile Delta, and the Suez Canal Zone. A small number live in the oases of the Western desert, in the mining towns of the Eastern desert, in a few minor seaports or as nomads. In 1983, population density in areas used for habitation and agriculture was almost 1,250 per sq km (3,200 per sq mile). For every square km of its cultivatable land Egypt had 1,580 people (4,100 people per sq mile) in 1983.⁽⁵⁾ In other words 44% of the population live in the urban areas and most of the balance in

some 4,000 villages with populations ranging from 500 to 10,000 inhabitants.

The number of people who leave the villages to live in the town is steadily increasing. "From 1937 to 1960 the population of Cairo, Alexandria, Suez, Port Said, Ismailia and Demietta governorates rose more than twice as fast as the total population. By 1976 about one third of all Egyptians lived in cities of 100,000 or more. The largest cities with their 1976 census population, are Cairo, the capital 5,084,000 [over 12 million now] Alexandria, 2,319,000; Giza, 1,247,000; Shubra-Alkhema, 394,000; Al Mahallah al Kubra, 293,000; Tanta, 285,000; Port Said, 263,000; Al Mansurah, 258,000 and Asyut, 214,000."⁽⁶⁾

A traditionally high birth rate, coupled with rapidly falling mortality rates, resulted in a natural increase of 2.8% annually in the early 1950s, but a determined effort to control the growth reduced it to 2.3% annually between 1966 and 1976. At the present rate of growth - as shown by Table 2 below - the population would reach 68 m by the year 2000.

TABLE 2
Egyptian's population growth
(in millions)

Year	1800	1900	1907	1937	1967	1977	1983	1986	expected 2000
Population	5.0	9.7	11.1	15.9	30.9	40.0	45.0	50.5	68.00

A salient feature is the ethnic, linguistic and religious homogeneity of the people; over 90% of Egyptians are Moslìms. The largest non-Moslìm group is the Coptic Christians. The other main non-Moslìm groups are Jews, Italians, Armenians and Greeks.

The Climate

There is sunshine in Egypt throughout the year, but there are noticeable temperature differences between seasons, between night and day, and between various parts of the country. Generally, Egypt has a warm, dry climate. Spring and summer days are hot, especially in upper Egypt (South of Cairo) but, the evenings are usually cool. Summer temperatures may reach 43^o C (110^o F) in the South. July is the hottest month in Cairo, and January the coldest. Minimal rainfall always occurs during the winter months. It varies from region to region, see Table 3.

TABLE 3
(7)
Egyptian's climate

	Cairo	Alexandria	Aswan
Rainfall (mm)			
summer	nil	0.3	nil
winter	25.4	147.4	nil
Temperature(^o C)			
summer	33.5	30.2	43.0
winter	19.6	18.8	24.0

The Government

Under the permanent constitution of 1971, Egypt adopted the name Arab Republic of Egypt, declaring a democratic socialist state, based on the alliance of the people's working forces and guaranteeing the rights of individuals. The constitution defines the structure and functions of the state, the basic components of society, public liberties, rights and obligations, the supremacy of the law and the system of government. (8)

The Executive power is vested in the President who is nominated by the people's Assembly and approved in a popular referendum. The President is Head of State and the Supreme Commander of the Armed Forces. He serves a term of six years and may be re-elected. It is the President's duty to appoint one or more Vice-Presidents, the Prime Minister, Deputy Prime Ministers and State Ministers, as well as important civil, military and diplomatic officials. The Prime Minister and other ministers have executive as well as administrative responsibilities, including preparing draft laws and decrees, budget and development plans, and formulating and executing government policy in co-operation with the President.

According to the 1980 Constitution, the political system of Egypt is a multi-party one, within the framework of the basic element and principles of the Egyptian society. (9) Now there are six officially approved parties. These parties are:

- 1 The National Democratic Party (The majority party)
- 2 The New Wafd party
- 3 The liberal socialists party
- 4 The social labour party
- 5 Umma party (nation party)

6 National progressive unionist party.

Egypt's legislature is bi-cameral, consisting of the people's Assembly and the Shura Council. At present, the people's Assembly consists of 448 members. In addition, 10 members may be appointed by the President. At least 50 percent of the elected members must be either workers or farmers. State policy is determined by the President but has to be approved by the people's Assembly. Ministers supervise the implementation of policy and are constitutionally accountable to the Legislature.

The Shura Council, or Consultative Assembly, which is the legislature's second house and consists presently of 200 members, is largely concerned with the preservation of the principles of the July 1952 Revolution and the May 1971 Revolution. The 1980 Constitution defines part of the role of this Assembly as being:

To consolidate national unity and social peace, to protect the alliance of the working forces of the people and the socialist gains as well as the basic components of society, its supreme values, its rights and liberties and its public duties ...

Two thirds of the members of this Chamber are elected by direct secret ballot, while the President appoints the other third. At least one half of the elected members must be workers or farmers. (10)

In the past two decades a succession of measures have been taken to decentralise authority by setting up a system of local administration under elected councils and by extending the power of the local governors. The purpose of these measures was both to speed up development and to ensure a more direct popular participation in the national effort.

There is no press censorship and opposition parties control their own newspapers. Freedom of the press is guaranteed under Article 208 of the Constitution which stipulates, in particular, that "it is forbidden to threaten, suppress or foreclose a newspaper by administrative measures."⁽¹¹⁾

Egypt's judiciary is independent. The legal system has been influenced not only by Islamic law but also by the Napoleonic Code. Sharia, the Islamic Code of Jurisdiction, is the main source of legislation. Legal decisions are the mandate of the judges.

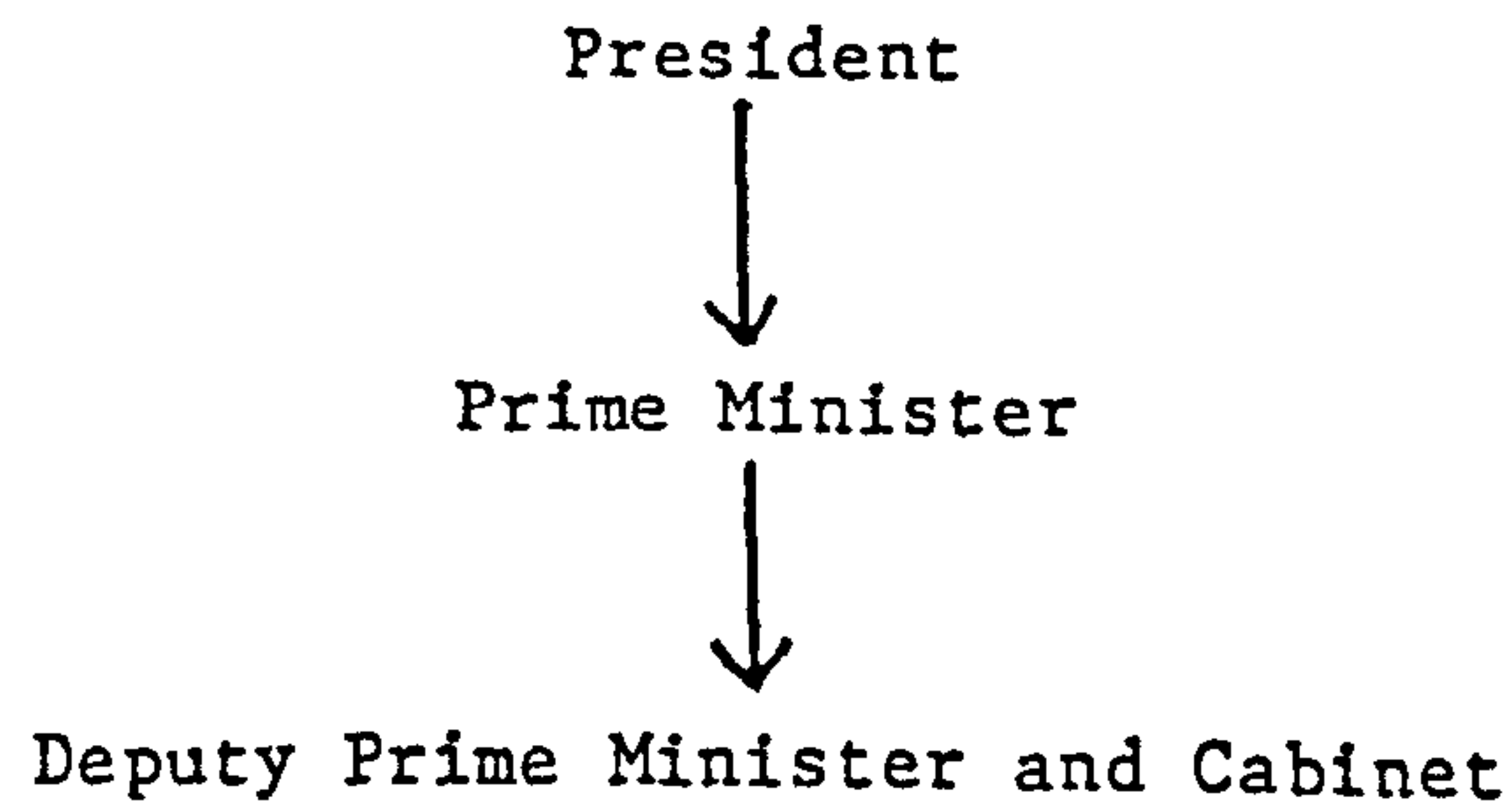
A Supreme Council, presided over by the President and charged with the transfer, promotion and administration of the members of the judicial body, supervises the affairs of the judicial organisation and acts as an advisory authority to the Minister of Justice. The highest judicial authority with the power to determine the constitutionality of laws and regulations, is the Supreme Constitutional Court, which is also the highest Court of appeal.

Religious Courts were abolished in 1956 and their functions were subsequently transferred to the Unified National Court system under the Council of State. Cases involving security are heard by the Supreme State Security Court (see Figure 2).

FIGURE 2

The Egyptian Government

Executive :



Legislature: people's Assembly

Shura Council

Judicial: Supreme Constitutional Court;

- Court of Appeals
- Court of First Instance

Lower Courts;

- Courts of Summary Justice

Supreme Council of Judicial Bodies

Council of State

- Judicial section
- Fatwa Section
- Legislative Section

The Economy

The Egyptian economy, between the two Arab-Israeli Wars (1967-1973) "experienced an arrest of the tumultuous growth of previous years. A number of structural problems thus came to the surface, both domestic and external in nature, which would later prompt the changes introduced by Sadat under the Open Door Economic Policy."⁽¹²⁾ However, because of the war "with Israel and the closure of the Suez Canal, the economic expansion slowed down."⁽¹³⁾

So, Egypt's economic recovery which began slowly in 1974 with the introduction of the Open Door Policy, and gained momentum in the late 1970s with a major inflow of foreign currency is now reaching boom proportions with the stress shifting from consumption to investment and production.

While the annual growth rate of the economy as a whole (GDP) has remained practically unchanged since 1973, fluctuating around 8% in real terms, as against 3% during the 1969-1973 period, the structure of the economy has undergone important changes in recent years. The annual rate of growth of consumer imports dropped from an average of 8.5% in the early 1970s to 2.7% per annum towards the end of the decade while the investment's growth rate soared from an average of 1.9% to 12.5%. Towards the beginning of the 1980s the commodity and production sectors increased their contribution to the national product while consumption, which had more or less equalled the GDP in the early 1970s, began to leave a surplus for savings and investments. In 1981/82 it accounted for only 87.7% of the GNP and is projected to drop to 78.7% by the end of the current five year plan in 1986/87.

The total value of production reached a record of LE 36.522 million in 1982/83 or 75% up on the 1981 figure. More significantly, perhaps, with a value of LE 10,300 million, 10% up on the previous year, industry and mining (excluding petroleum) accounted for 28.2% of the total value of the production while agriculture contributed some 15% and oil and gas just under 11%.

Significantly, too, industrial production has grown at an average rate of 15.7% per annum between 1977 and 1982 as against 3.6% in the early 1970s and 6.8% between 1974 and 1978. As a result, industry and mining now account for 13.6% of the GNP while the share of agriculture is down to 18.8% despite an annual growth rate of 3% which brought the total value of its production to LE 5,500 million in 1982/83.

Thus, Egypt is moving from the status of a predominantly agrarian country to that of an industrial one in which, however, agriculture, especially in its mechanised form, is playing a vital part. This is also reflected in the level of investment in industry and mining which increased from a mere LE 59 million a year in the early 1960s to an average of LE 934 million per annum in the early 1980s and is projected to total LE 8,616.9 million during the current five year plan. Over 20% of this total has been reserved for the private sector, both foreign and Egyptian.

The current 1981/82-1986/87 development plan aims to achieve a further expansion of the economy and improve living standards, as well as social services, while redressing certain imbalances which emerged during the previous period. Under it the economy as a whole would continue to grow, in real terms, at an average rate of around 8% while the per capita GDP would increase by 5.1% per annum.

However, imports of commodities and services would increase at an average rate of only 3.5% per annum while exports would increase at a rate of 9.2% per annum during the period, helping reduce the deficit in the balance of payments from LE 2,030 million in the first year of the plan to LE 500 million in the last. To make this possible, while increasing the level of savings to 20.5% per annum to allow for a higher volume of investments, final consumption, both private and government, would have to be limited to an annual growth averaging 5.7% during a period when the GNP at market prices would grow at 8% per annum.

Direct taxes, now exceeding subsidies by some 50%, would increase faster than the latter, outstripping them by over 75% by the end of the plan. Nevertheless, the implementation of the plan would make it possible to raise the living standards of the population at a rate of 2.3% per annum in terms of personal purchasing power, excluding benefits arising from government expenditure, especially on education and health. Generally, the plan aims to ensure that the increase in agricultural and industrial production matches the increase in incomes in all sectors and that the economy as a whole becomes more self-reliant and less dependent on inputs from the outside world. This is expressed in a lowering of the ratio between the GDP and the volume of imports of commodities and services from 38.7% in 1981/82 to about 31.1% in 1986/87. At the same time, it aims to achieve an optimum balance between consumption and investments, laying the foundation for the real growth and prosperity which the nation expects and to which its natural and human resources entitle it.

Education

As the Encyclopedia Americana stated; "the Egyptian government has placed

major emphasis on education. Its leaders believe that the entire population should have access to education and that the spread of education will facilitate economic and political development. Since 1952, a considerable portion of the state budget has gone into education with a resulting increase in the number of students. By the mid 1970s there were over 5.6 million students^{*}, most of whom paid no fees."⁽¹⁴⁾ Actually none of them paid any fees.

Indeed, one of Egypt's greatest assets is the nation's highly skilled and educated human resources. It is a situation which has been made possible by the relentless drive towards universal education and the full development of individual potential which began with the July Revolution in 1952.

With 60 percent of the population under the age of 20 the government at present faces a major challenge in its commitment to provide education for all. But the goal is made realistic by the fact that at every level from the primary schools to the universities, education is free and open to all according to merit, see Figure 3.

At the beginning of the 1950s Egypt had 4 universities - Cairo, Ain-Shams, Alexandria and Al-Azhar which was established in AD 972 and is the oldest university in the world. Over the past 30 years, 14 more universities - excluding the American university - have been added to this nucleus, with a total enrolment of some 91,000 students a year. The total student

* The word "student" embraces both what would be called in English usage school pupils and post school students.

population is 6,764,000 distributed as follows:

- Number of public school students at the elementary level 4,884,000
- Number of secondary school students 1,350,000
- Number of students in universities 530,000

Egypt is now the first country in the Arab world to have a network of provincial universities.

The result is that in Egypt today there are 3.3 million graduates of universities and higher education establishments - about one in seven of those aged over 20. By 1986/87, the end of the current five year plan period, this number is projected to rise to over 5 million.

A vast school building programme has paralleled the expansion of higher education. During the past 30 years the school system has more than trebled its capacity and further growth is projected in the current plan, in which LE 920.8 million is allocated for education investment.

The five year plan intends to absorb most children in the primary stage of basic education at an increasing rate from 85.2 per cent in 1981/82 to 96 per cent in 1986/87. Consequently, the number of pupils in the first class of the primary stage will increase from 948,400 in 1981/82 to 1,216,300 in 1986/87. The number of pupils registered in the primary stage is expected to rise from 4,480,000 in 1981/82 to 5,844,000 in 1986/87, a 30.4 per cent increase.

The plan aims at absorbing all those who pass the primary stage thus extending the compulsory period of education from six to nine years. The number of pupils in the first class at this stage should reach 721,000 in 1986/87, compared to 557,000 in 1981/82. The number of pupils registered in this stage will be 2,346,300 in 1986/87 compared to 1,560,000 in 1981/82, an increase of 50.4 per cent.

As part of the overall education development policy, the plan intends to reduce the proportion of students admitted into the general secondary stage from 27.6 per cent in 1981/82 to 26.9 per cent in 1986/87, while increasing proportionately those admitted into the technical secondary stage from 44.8 percent in 1981/82 to 51.7 percent in 1986/87; this conforms with the national policy of expanding technical education to cope with the requirements of development.

The total number of students attending the technical secondary stage will increase from 568,000 in 1981/82 to 869,700 in 1986/87. The number of those registered in general secondary education will increase from 401,300 to 578,800. According to the plan, the biggest growth will be in secondary industrial education which will increase by 75.7 percent over the plan period. The Ministry of Education determined to expand and develop technical education in order to meet the prerequisites of the development plan for specialised technicians.

Egypt now provides over half the higher education facilities in the Arab world. Egyptian technicians, engineers, teachers, doctors, lawyers and other experts, trained in Egyptian universities and centres of higher education, have spread out through Africa and the Middle East and students come to Egypt from all over the African and Arab world.

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C H A P T E R I I I

Development of Adult Education in Egypt and England

It has already been emphasised that one of the problems involved in comparing adult education systems, even between countries with a similar level of economic development, is that adult education organisations and movements often derive their most distinctive features from influences deeply rooted in the social and political character of the country concerned. Furthermore, both educational institutions and voluntary organisations trying to serve the varied and volatile clientele of adult learning may exhibit a strong will to survive through adaptation to changing circumstances, and if this has happened to any significant degree, their current roles can be understood only by tracing their development. This chapter examines the evolution of adult education in Egypt and England, paying particular attention to the social forces which have shaped the two systems.

The roots of the modern forms of adult education in Egypt are to be found elsewhere, in the Islamic age. "Islam, which like other religions, is itself a system of education."⁽¹⁾ This Islamic system started from the first direct revelation to the prophet Muhammed which was five verses commanding him repeatedly to read and to praise knowledge and learning:

In the name of God, Most Gracious Most Merciful, Read In the name of the Lord who createth man from a clot, Read and the Lord is the most Bounteous, who teach by the pen, Teacheth man that which he knew not.

(Quran 96: 1-5)

The arabic words for 'teach' and 'knowledge' are from the same root. It is impossible to produce in a translation the complete orchestral harmony of the words for 'read', 'pen' (which implies reading, writing, books, study, research), 'knowledge' (including science, self-knowledge, spiritual understanding), and 'proclaim', an alternative meaning of the

word for 'to read'. This proclaiming or reading implies not only the duty of blazoning forth God's message, as going with the prophetic office, but also the duty of promulgation and wide dissemination of the truth by all who read and understand it. The comprehensive meaning of 'read' not only refers to a particular person and occasion but also gives a universal direction. And this kind of comprehensive meaning runs throughout the Quran for those who will understand.

Muslims are also admonished by the prophet Muhammed that learning is a continuing process throughout life, from the cradle to the grave. We have been always following that principle of Islam which imposes the duty of learning and knowledge on every muslim. The Holy Quran and Canonical traditions are the major sources of that principle. Quoting some verses from the Quran:

Say, shall those who know be deemed equal with those who do not
(Quran 2:269)

God bears witness that men imbued with knowledge maintain his
creation in Justice (Quran 3:18)

The prophet recites into people God's revelation, causes them
to grow and imports them knowledge and wisdom (Quran 3:164)

And hasten not with the Quran ere its revelation is
accomplished into thee; and say, Oh my Lord, increase me in
knowledge (Quran 20:114)

Muslim thinkers strongly agree that "moral training is the essence of Islamic education and that acquiring a character is its true aim. This does not mean we under-estimate the physical, mental, scientific and

practical aspects, but that we are concerned with moral education as we are with all other types." ⁽²⁾ So, Islam was interested not only in theoretical learning but also in the use of this learning in different situations; in other words "the message insists on the high value of learning and associates it with wisdom." ⁽³⁾ Every muslim must digest and absorb the knowledge to use it well. So, every muslim eagerly looks after the unknown. Thus he develops his knowledge in the light of what he already knows and what he wants to know.

There were many methods to get knowledge, but the academic circles in mosques were one of the most important forms which grew among the people rapidly because "the association of the mosque with education remained one of its characteristics through history." ⁽⁴⁾ These mosques circles had no limitations in subject or in place. The circles were free and there was no specific subject or specific programme, but they were open to all kinds of knowledge: history, politics, literature ... etc, besides concentrating on the study of religion. Generally, the curriculum was based on the teaching of Arabic linguistics, theology, jurisprudence, logic, elementary mathematics and other branches of knowledge leading to a better understanding of the religion and its principles. ⁽⁵⁾

The student was free to choose the teacher, the subject, the class circles, and the hour that he desired. In addition to that, he was also free to determine whether he should attend one or more classes. El-Gharbawy stated that:

The whole system was voluntary without compulsion or restrained to the extent that there was no regular schedule and the student was free to continue his studies as long as he and his teacher, or teachers, felt it wise for him to do so. The

student, however, had the freedom to leave at any point. If not far advanced, he was likely to be absorbed in various walks of life, including teaching in the Kuttabs*. Many, however, continued their studies until they felt competent to become teachers at Al-Azhar. (6)

Naturally, we can conceive that the seminarians had already acquired basic knowledge to help them in tasting literature and new knowledge. These circles moved across ages and were adapted to everyone. (7) As may have been inferred from the above discussion all the enthusiasm for the acquisition of learning was by its nature confined to adults. So, we can say "that Islam has introduced one of the earliest forms of lifelong education." (8)

The religious influences on the development of adult education in Egypt are clear, and there is a strong element of continuity from the time of the prophet to the twentieth century. The corresponding influences in England, although important, are more varied and diffuse resulting mainly from the efforts of individuals, voluntary groups and some of the competing sects. Arthur Stock argues that "the primitive roots of British adult education can be traced back to the early medieval church, and to the concern of several bishops of the church to ensure that their priests and others in holy orders had the necessary skills to present the word to the people and to maintain the faith in the face of exceedingly troubled and difficult times as one wave of continental invaders succeeded

* The Kuttab is one class school spread over the Egyptian country-side to teach the Quran, reading and writing.

another. There was the further need to maintain a cadre of literate people who could read and write the scriptures and other holy books." (9)
Kelly takes a similar view, and begins his History of Adult Education in Great Britain with the Anglo-Saxon period. Looking for parallels to the Islamic emphasis on the need for literacy to read the Quran, it is possible to trace the English story back to the schools organised by the Lollards, a dissident group which operated more than a century before the Reformation. Kelly writes,

A remarkable feature of this and other records of Lollardy is the large number of quite humble people - tailors, turners, servants and the like, both men and women - who are revealed as able to read, and it seems at least possible that some of the schools actually taught people to read using their precious copies of the English Bible as texts. (10)

If, however, we are looking for continuity, and for influences which have shaped the modern English pattern of adult education, it is doubtful whether it is necessary, or useful, to go further back in English history than the emergence of Methodism and the first Sunday Schools.

The Methodists not only emphasised the importance for committed Christians of being able to read the Bible. They also made extensive use of the services of lay people. "They devised training programmes for the lay preachers who occupied most of their pulpits, and also required their members to attend classes for religious education on weekday evenings as well as Chapel services on Sundays." (11) The first Sunday School appeared in the 1780s. They began to attract adults as well as children, and before the end of the century, separate Sunday Schools for adults, which became known simply as Adult Schools, had emerged.

The spread of Methodism, and the development of Sunday Schools, were closely interwoven with the economic and social changes known as the Industrial Revolution. John Harrison writes that movements for adult learning "gathered strength as industrialism got under way, bringing in its train a host of problems arising out of social dislocation and readjustment. The effective beginning of the adult education movement was in the attempts to grapple with these problems, at first tentatively, spasmodically, and on a small scale, but then more elaborately and with permanent institutions."⁽¹²⁾ Religious influences on English adult education will, therefore, be further considered in the context of an examination of the process of modernisation in England and Egypt.

We may ask why the Industrial Revolution happened? And why in Britain especially? Perkin answered these questions saying, "because, alone among nations with the full complement of material resources and adequate access to expanding world trade, Britain had in the fullest degree the right kind of society to produce it. An open, dynamic aristocracy based on absolute property and linked vertically by patronage was the ideal society for generating a spontaneous industrial revolution."⁽¹³⁾ Perkin stated also that "the underlying causes were social causes. This is not to say that the social causes were in any sense alternative to the ancillary political, intellectual and religious causes, still less to the necessary economic and technological causes. On the contrary, they worked upon and through these causes, calling them forth, and bringing them to bear in harmonious operation. The nature and structure of the old society were the central, integrating cause, though not of course the sole determinant of the British Industrial Revolution."⁽¹⁴⁾ And as Hobsbawm also stated, "for the first time in human history, the shackles were taken off the productive power of human societies, which henceforth became capable of the constant, rapid and up to the present limitless multiplication of men,

goods and services."(15)

The major economic factors were technological innovation, capital accumulation, and a rapid growth in the scale of the leading industries such as textiles and iron and steel. "Economic growth and economic change involved an expansion of the flow of goods and services produced in the economy and change in its composition. One way of assessing the achievements of an industrial revolution, therefore, is to measure its consequences in terms of their effects on standards of living." (16)

Another factor which contributed to the Industrial Revolution was the development of machinery and the use of steam. "Steam power was the greatest of the technical innovations developed in the course of the industrial revolution because it became the agent and instrument for applying basic innovations in so many industries and transport. By 1800 the continued momentum of advance in strategic industries like cotton spinning and iron was dependent on enlarging the uses of the steam engine, even though only a small proportion of productive effort in the economy then depended on the engine. Everyone knew that the greatest strides in technical progress lay in applying the steam engine and iron machinery to more and more processes in more and more industries." (17)

However, the Industrial Revolution "was more than an expansion of commerce, more than a series of changes in the technology of certain industries, more even than an acceleration of general economic growth. It was a revolution in men's access to the means of life, in control over their ecological environment, in their capacity to escape from the tyranny and niggardliness of nature. At the material level it can be described as a rise in human productivity, industrial, agricultural and demographic, on such a scale that it raised as it were, the logarithmic index of society: that is, it increased by a multiple (rather than a fraction) both the

number of human beings which a given area of land could support, and their standard of life, or consumption per head of goods and services." (18)

The Industrial Revolution and the accompanying social changes gave rise to the first two adult education movements which have helped to shape the modern pattern of adult and post-school education, the Adult Sunday Schools and the Mechanics' Institutes. The closing decades of the eighteenth century saw the beginning of the Sunday School movement. It is so clear in that century, which was a time of industrial and economic expansion, that "the Sunday School movement was a direct response to these changes in which Methodism played an important part ... the sheer ignorance and squalor in which the poor lived in the new, industrialised economic conditions prompted a new education movement on religious and humanitarian grounds. From this developed the Sunday School movement." (19)

Birchenough in his history of elementary education in England and Wales stated that "the proportion of the population which attended Sunday Schools varied considerably in different parts of the country, the proportion being highest in Wales and in the manufacturing districts in the North of England. The popularity of these institutions was due to the fact that in a very special way they met the need of the times. They were cheap - many were conducted largely by voluntary teachers - they reached a wide audience - they did not teach too much and they had the further merit of not interfering with the work of the week. Connected with many of these schools were week-day evening classes." (20)

Some classes, as Professor Jennings states, "began to open in the evening to teach basic subjects to children, young people and some adults." (21)

The first Sunday School specifically for adults was established in Nottingham in 1798, and the simple title Adult Schools was soon adopted for this kind of institution. The primary purpose of the adult school was

"clearly indicated in the title of the Bristol Society, which began in 1812, 'An Institution for Instructing Adult Persons to read Holy Scriptures.' Closely associated as it became with the Society of Friends, it continued to be dominated by religious feeling and, in particular, by the importance which nonconformists placed upon a personal knowledge of the Bible." (22)

The Adult School movement showed itself to be very adaptable. As the need to teach literacy declined with the expansion of elementary education, it developed a combination of Bible study, fellowship and concern for citizenship which maintained the loyalty of its members well into the twentieth century. The aims of the National Adult School Union (founded in 1899 and still in existence) included not only Bible reading and unsectarian Christian teaching, but also the advancement of the equality of opportunity, education for responsible citizenship, the encouragement of international brotherhood, and "to bring together in helpful comradeship and active service the different classes of society." This movement, firmly rooted in religious teaching but with broader educational aims, can be compared to the mosque circles in Egypt. (23)

The Mechanics' Institutes were established in the industrial towns from the 1820s with the aim of educating skilled industrial workers in the scientific principles underlying their work. The Industrial Revolution had depended not only on the enterprise of industrialists, but also on "the ingenious mechanic". As Roderick and Stephens explain, "as Britain moved swiftly from a primary agricultural economy to an industrialised state at the beginning of the nineteenth century the view prevailed widely that the Industrial Revolution with its specialisation of processes and technological innovations demanded workmen with higher literacy levels than their predecessors. This concern with literacy was matched by a firm

belief that in the rapidly changing conditions the skilled workmen would
(24)
require at least a basic knowledge of the elements of science."

In the 1850s, the church of England had attempted to set up its own type of Mechanics' Institute, the Church Institute, which sought to include religious studies in its programme, normally excluded from conventional Mechanics' Institutes as too controversial. Typical of these was the Leeds Church Institute, founded in 1857. In practice it followed almost exactly the pattern of a secular Mechanics' Institute and, by the end of the nineteenth century, its educational activities were extremely
(25)
limited.

The Mechanics' Institutes were diverted from their primary purpose by two factors. First, many of the potential workmen-students lacked the basic education necessary for successful scientific study, and a demand for literacy and numeracy classes was soon identified. Secondly, politically-conscious workmen rejected the "hidden curriculum" of the Mechanics' Institutes, which involved the acceptance of middle class values and support for the ethos of industrial capitalism.

The Mechanics' Institute movement expanded, spreading into smaller towns and even villages. In 1851 Britain had nearly 700 institutes. The middle class people who made up the majority of the active membership, and provided most of the funds, were interested in popular lectures on scientific subjects, as well as philosophical and literary topics. All institutes established reading rooms, taking newspapers and other journals, and most had libraries. The larger institutes ran classes, attended mainly by young men, in elementary subjects, and in commercial as well as scientific subjects. It gradually emerged that these classes could provide a ladder of opportunity to ambitious young men, who came

more often from the warehouse and the office, than from the factory floor
(26)
where the sense of class solidarity was much stronger.

From the 1850s, the development of examination systems for technical and commercial subjects, and government grants in support of science teaching, set the larger mechanics' institutes on the road to becoming, by the end of the century, technical institutes or colleges.

Another form of adult basic education was provided by the evening schools, some of which were separate institutions but most of which were adjuncts to day schools. There were no publicly-provided elementary schools until after the passing of the 1870 Education Act, but growing numbers of voluntary schools, nearly all with a religious character, operated with the aid of government grants. Some of these, and of the better private enterprise schools, opened in the evening, teaching elementary subjects mainly to youths and young men. Grants were paid for evening classes, but from 1871 to 1893 they were restricted to teaching for the under 18s.

In his *History of Adult Education*, published in 1851, J W Hudson described the formation in 1842 of the Sheffield People's College, "with a view to provide the labouring classes with an education much more advanced than
(27)
that which they generally receive." Its curriculum consisted of "human studies as distinct from vocational and utilitarian education; and the institution was to be democratic. Classes were proposed in Latin, Greek, French, German, Mathematics, English Literature, Logic, Elocution and Drawing. The times of attendance were from 6.30 to 7.30 am and from 7.30 to 9.30 pm. Women were admitted, and a fee of 9d per week was
(28)
charged." Similar institutions were founded in many places, but only the London Working Men's College (1854) and Vaughan College, Leicester (1862) have survived to the present day. The social conscience

of churchmen was the driving force behind the establishment of several of these colleges, they tended to emphasise the intrinsic value of learning rather than its social and political purposes.

At the opposite end of the spectrum of "human studies" were the political classes of the Chartist Movement, in the period 1838-48. In between came the Cooperative societies modelled on the Rochdale Pioneers (1844), which provided funds for social education as well as training in the practical aspects of Cooperation; and the mutual improvement societies. In the later nineteenth century many of these were founded by church bodies, and especially nonconformist chapels.

The most important experiment during the nineteenth century in the field of liberal education was the university extension movement. Its pioneer was James Stuart, Fellow of Trinity College, Cambridge, who argued that academic knowledge could be made accessible to adults in general and that only teachers of a university quality could carry out this task. He gave a series of pioneering lectures on scientific topics in several industrial towns, and developed the idea of adding a discussion class through meeting students who wanted to ask questions about his diagrams before the lecture.

In 1873 the University of Cambridge began a regular programme of extension lectures. The London Extension Society was set up in 1876, and two years later Oxford made a hesitant start; "... no very active progress was made for some years, 1885 marking the great development of its work."⁽²⁹⁾

By the 1890s, between 50,000 and 60,000 people were attending extension lectures each year. Peers comments that although they "satisfied a very real need, and provided opportunities of higher education for large

numbers of people to whom otherwise they would have been denied, they had obvious disadvantages. The cost of providing them was necessarily high, and it was difficult for working-class people to pay the comparatively heavy fees which had to be charged." (30)

Pashley writes, "created to meet the educational needs of women and workers, and more successful with the former than with the latter, extension soon evolved a middle class image and tended to cater for dilettantism. Attempts to meet the special needs of workers were largely frustrated, with the result that working-class students looked elsewhere for a bridge between themselves and knowledge." (31)

This judgement is perhaps a little harsh. Extension lectures had to be locally self-supporting, which made it necessary to attract relatively large audiences. Some of the best known lecturers showed that it was possible to be both scholarly and popular. An effort was made, within the curricular limits of the popular lecture course of six to twelve meetings, to meet the needs of the serious student through the classes, essay writing and examinations.

The University extensionists were well aware of the two needs of the movement - public funds to allow them to provide more sustained courses for the serious student; and partnership with working-class organisations to overcome feelings of class alienation. In a few Cooperative centres, large numbers of workers had attended extension courses.

Towards the end of the century, the government gradually moved away from the idea that post-school education should be left almost entirely to private enterprise and voluntary effort. In 1889 it began to grant-aid university colleges, several of which had been started, or supported in their early days, through university extension lectures. In 1889-90 the newly created county and county borough councils were empowered to spend both income from the rates, and a special fund derived from duties on

alcohol ("whisky money"), on technical and commercial education. A new grant system for evening schools from 1893 was more generous, and included adult students as well as young people. A great expansion of provision resulted. The 1902 Education Act made the county and county borough councils responsible for schools, and also gave them wider powers to provide or support post-school education. Soon afterwards, the scale of government grants, now paid mainly to local education authorities, was increased, and through this system some LEAs helped to fund university extension courses. The government still refused, however, to subsidise extension lectures directly.

The idea of a new partnership between university extension and working class organisations interested in adult education was taken up by a cooperative clerk, Albert Mansbridge. He outlined his plan for a new association in three articles in the *University Extension Journal*, and launched the Association to Promote the Higher Education of Working Men in 1903. The title "was thought to be cumbersome, patronising and needlessly offensive to the Women's Cooperative Guild", and in 1905 it was changed to
(32)
Workers' Educational Association.

By 1907 the Association had 47 branches, which were federations of local working-class bodies involved in educational activities - cooperative societies (which often took the lead), trade union branches and trades councils, mutual improvement societies attached to churches and chapels, adult schools, political clubs and a variety of educational societies. At this stage, individual membership was much less important than collective involvement.

Between 1907 and 1909 the WEA and its allies persuaded the University of Oxford to launch a new system of three-year tutorial classes for workers,

under joint University-WEA control, and also secured a commitment from the government Board of Education to provide grant aid. As these achievements shaped the development of both the WEA and university extension for the next few decades, the role of both organisations will be discussed further in chapters 5 and 6.

The Industrial Revolution in Britain can be regarded as the beginning of the process of modernisation, which is defined by Black as "the process by which historically evolved institutions are adapted to the rapidly changing functions that reflect the unprecedented increase in man's knowledge, permitting control over his environment, that accompanied the scientific revolution."⁽³³⁾

Rustow writes that modernisation is a process of "rapidly widening control over nature through closer cooperation among men."⁽³⁴⁾

And Levy asserts that "the greater the ratio of inanimate to animate sources of power and the greater the multiplication of effort as the effect of applications of tools, the greater is the degree of modernisation."⁽³⁵⁾

Bill and Leiden agree that "modernisation is most concisely defined as the process by which man increasingly gains control over his environment."⁽³⁶⁾

And Black asserts also that "modernisation is the process of change from an agrarian to an industrial way of life that has resulted from the dramatic increase in man's knowledge of and control over his environment."⁽³⁷⁾

The corresponding social process in Egypt has involved the transition from the medieval Muslim to the modern scientific outlook, and can be traced back to the inauguration of modern secular education during the rule of Muhammed Ali (1805-1849). The background of this may be briefly explained. In the late eighteenth century the country was nominally under the suzerainty of the Sultan of Turkey; but practically the government was in the hands of a warlike clique known as the Mamluks. This ruling

clique, founded on physical force and corruption, had not the slightest respect for the human beings it so viciously exploited. (38)

The economic system was feudalistic. Civil rulers and religious leaders monopolized all sources of power, by which the masses were reduced to serfdom. The freemen of the towns, whether they engaged in commerce or in industry, were not much more fortunate than the serfs of the villages. "Intellectually, the old religious and linguistics literature was the only subject of study. Internationally, the country and the people were in complete seclusion from the rest of the world. Both the ruling class and the educated people, let alone the masses, were largely in ignorance of the science, the inventions, and the advances in social, economic and military affairs which had taken place in Europe since the beginning of the reformation. They took comfort in the impression which had dominated Egypt since the crusades, that Europeans or Franks were backward people who could not even stand up in battle." (39)

The slow development of scientific education in Britain has already been described. Science had been neglected in Egypt for centuries, until the French occupation (1798-1801) began to stimulate a revival. The French invasion had far-reaching consequences, amounting to a revolution in Egyptian thought. It provided the leaders with an opportunity to compare the two vastly differing cultures: the medieval Eastern and modern scientific Western. The Egyptians quickly recognised that their medieval outlook and practices were no longer adequate for life in the new world. (40) Moreover, the leaders of Egyptian education believed that it helped to breed two distinct mentalities in the people and two ways of thinking, so that in any issue that arises or event that occurs, "the graduate of Al-Azhar (religious school) conceives it in one sense, while the graduate of the modern school conceives it in another sense. Thus the

two different graduates agree neither in their thinking nor in their evaluation; nor do they agree in judgement and decision; nor in procedure and action." (41)

The tension resulting from the cultural gap was particularly acute since the contrast between the traditional islamic and the modernising cultures is so marked, and the former, as Malcolm Kerr has observed about Egypt, is not acknowledged by all its educated members to have been made obsolete by the advent of the latter. Thus, contact between the two cultures has been one of more bitter and protracted conflict, and has caused much pain, uncertainty, equivocation and proneness to illusion and emotionalism. (42)

"Modern secular education in Egypt dates from the first half of the nineteenth century with the efforts of Muhammed Ali, the illiterate Albanian Soldier who seized power in 1805 and founded a new dynasty, to lay the foundations for a modern army and an efficient administration." (43)

It is generally accepted that the history of modern Egypt began with and was shaped by the regime of Muhammed Ali who declared Egypt independent of the Turkish Empire in 1805 and continued to rule until 1848. During that period he laid the foundation for the modernisation of Egypt's economy, industry, agriculture and education. The touch stone of Muhammed Ali's forced modernisation was his military reform. All other considerations were subordinated to his desire to make Egypt a strong military base from which to exercise influence throughout the Middle East, even over Constantinople. In an effort to modernise the military, Muhammed Ali brought in European, particularly French, military advisers. He created military schools from which a new group of officers were graduated. (44)

Educational reform was intertwined with the military requirements of the country. The first Westernised schools were military schools where young

Turkish officers were trained. In time, educational reforms were broadened. A school of medicine and veterinary science was created in the 1820s, mostly for the benefit of the army. A school of engineering followed shortly. As the administration had to be run efficiently and men had to be trained in the knowledge of Western languages and other Western skills, the school of language started in the 1830s. Its goal was to turn out future administrators, officials who could translate foreign languages and would be familiar with Western administrative techniques. One of the most important tasks of the graduates was to translate books from European languages into Arabic. To give talented students the opportunity to develop their skills further, educational missions were sent to Europe. A generation of students was educated in medicine, engineering, military science and administration in France, Austria and England. (45)

On the other hand, rapid modernisation under Muhammed Ali depended upon the development of Egypt's agricultural economy. It was not surprising, therefore, that Muhammed Ali's regime made some of its most notable contributions through development of the agricultural resources of the country. (46)

Muhammed Ali's most bizarre experiment in modernisation was his effort to industrialise the country. In keeping with the military requirement of the state, the Egyptian ruler sought to make his country independent of Europe for some of its basic industrial needs. He brought in European engineers, created a shipbuilding plant at Alexandria and set up textile and armament factories through Egypt. (47)

As Professor George Counts has stated, "we know that education can serve any cause, that it can serve either tyranny or freedom, that it can even serve to foster ignorance and rivet on a people the chains of

bondage." (48)

Muhammed Ali realised that the modernisation of the country depended especially on its acquiring a modern system of higher education. At first he relied on foreign teachers and administrators to run his schools and institutes in Egypt, but later adopted the policy of sending the most promising graduates to be educated further in Europe. His idea was to give to Egyptian nationals the chance of acquiring specialised knowledge and experience from the more technically advanced countries so that they could bring back the expertise gained abroad and use it for the benefit of the Egyptian society. He saw this as a means of guaranteeing Egypt's independence and self-sufficiency in many areas. This was to develop into a programme of missions, particularly scientific, from Egypt to Europe which was to grow steadily and continues to do so up to the present day.

The rate of modernisation slowed during the regimes of Abbas and Saïd, but a flourishing of activity began under Egypt's most flamboyant ruler, Ismail (1863-1879). The funds for Muhammed Ali's reforms had been generated within the Egyptian economy itself by means of rigid control over the agricultural life of the country. Ismail also extended educational reforms. Schools which had been closed at the end of Muhammed Ali's regime was re-opened; educational missions were resumed on a large scale. Egypt's growing intelligentsia were revitalised by the educational activity, and the country experienced a great intellectual flourishing under Ismail. (49)

Perhaps in the long perspective of history the most fundamental revolution of the nineteenth century was the Industrial Revolution. Never before had power-driven machinery appeared on the scene in any way to compare with the development of steam engines and water power. The enlightenment had

developed the methods and ideas of modern science to a high degree, but a new era was ushered in during the later part of the eighteenth century when science was finally applied to the production and distribution of goods. The essence of the Industrial Revolution was the development of technology, which affected all phases of the economy. Therefore, each country began to look about for the richest sources of raw materials and to cast covetous eyes upon the undeveloped regions of the world. (50)

Egypt was one of these undeveloped regions. Historically we can say that "the British occupation of Egypt in 1882 opened a new, crucial, and intricate phase in the country's system. The British had landed in Egypt for the declared purpose of restoring the authority of the Khedive, which had been shaken by the rebels, and of establishing a modicum of order in the administration and finances of the country in order to forestall any attempt by other powers to intervene and gain ascendancy in an area of vital importance for British imperial communications." (51)

In the nineteenth century, Egypt suffered from two kinds of colonialism: one from inside - Muhammed Ali's dynasty - and the other from outside - the foreign markets and later the British. Both colonialisms affected the social and political life in Egypt. And "because of the low degree of economic development and the indirect British rule, the political parties supplied the 'native' administration for the executive powers. Between 1919 and 1952, the parties, like those in Ismail's time, felt that their primary role was to channel Egyptians into the public bureaucracy. Since neither the fixed rural landowning pattern nor the limited opportunities in industry could provide them with opportunities for social mobility. Both this administrative bourgeoisie and the small industrial bourgeoisie lacked the strength and the motivation to challenge the landowners, because of the prosperity of the agricultural exporting sector. Thus, all

the literate classes had a stake in keeping the system as it was; and the British occupation provided an additional conservative influence." (52)

Therefore, all the Egyptian society was waiting for a big action, and that action was the 1952 Revolution.

The 1952 revolution was able to succeed as a social revolution. The main aim, to its leader, was disengaging Egypt from the external forces, Britain in particular and Europe in general. Thus the revolution "found itself face to face with the cardinal issues that surged up in the ferment of the forties, namely, how to organise Egyptian society both economically and socially as a basis for restoring the locus of power to the people. Agrarian reform had been introduced at the very outset of the revolution together with the abolition of the monarchy, the 1923 constitution and all existing parties." (53)

The position in 1952 was this: the country was ready for a change. There was a large intellectual class, in command of wide popular support, imbued with radical conceptions ranging from republicanism and radicalism to mild socialism or bridled liberalism. The core of that class was secular in its attitude to life. It may be added, however, that the Egyptian revolution has guaranteed tremendous practical triumphs in many directions, has been mainly responsible for the general sharpness of Egyptian speculative, analytical and critical thought in the fields of politics, economics, sociology and moral philosophy.

Nevertheless, the Egyptian revolution has given tremendous impetus and wide scope to education. The leaders believed that education is a suitable tool for the development process.

Modern society, with its complexity, can provide a good life for its

members if it can keep the growing and changing needs for both knowledge and the power of leadership balanced. Education was only offered, under the simple social conditions, to the very few who acted as leaders. But, in a society which exists upon the adaptation to change, and better ways of living in the light of knowledge, education must be possessed by all.

As we have seen, modernisation in Egypt started with Muhammed Ali in 1805 and has continued till today. Also modernisation was nearly in all activities such as industrialisation, agriculture, communication, education ... etc. The main point to be noticed in the above historical development is that the educational system in Egypt has started with the adults and later moved to the children. So, the new system which was known as the scientific education appeared as a necessary step to build the modern society beside gaining the benefits of the Western civilisation in the modern age.

Adult education in Egypt was left to religious groups and other non-state organisations until 1945-46 when "the idea of 'popular culture' was born, and government institutions of popular culture were opened initially in Cairo and Alexandria, but later in all the governorates."⁽⁵⁴⁾

In 1945, the Egyptian Ministry of Education had organised a project to spread culture among people by establishing an open popular association to serve those who wanted to increase their knowledge. Besides, they helped to diffuse general knowledge among the interested adult literate populace regardless of any special qualifications.⁽⁵⁵⁾ As a result of that

project the Popular University was established on the 10 October in the same year by the order No 6545.⁽⁵⁶⁾ This university is quite different from the conventional universities. It had become a real thing in March 1946. The aims of that university were to give the adult citizens the

necessary aesthetic, cultural and civic education for the purpose of enlightenment. These aims could be defined as the following:

- 1 To disseminate general culture among all classes on the basis of personal aptitude.
- 2 To provide liberal and technical studies for the formation of personality, the development of natural talents and the raising of the cultural standard.
- 3 To awaken or build a national consciousness through a general raising of the social and mental standard.
- 4 To encourage the social activities of students by arranging picnics, sports and welfare parties. (57)

Although no qualifications were awarded, the programmes of the popular university were divided into many branches of studies such as political, literary, scientific culture, historical, professional, social studies, health culture, female culture, fine arts and languages. (58)

Students of this university played an active part in choosing study programmes; these were decided according to the level which the students themselves wanted to reach. The University Committee enjoyed the right of adding new branches, new subjects and new programmes. The study was mainly in the evening, but there were some classes in the morning for housewives.

To join the university was free for three categories:

- 1 The graduates who wanted to acquire more general cultural and professional orientation.
- 2 Those who were medium cultured and had the desire to raise their scientific and cultural standard.
- 3 Farmers and labourers among whom intellectual and professional

illiteracy was prevalent.

By 1946/47, the popular university enrolled individuals (6537 males and 2132 females) to its classes whom it accepted with no regard to qualifications, only individual willingness. In the following year the number increased to 10341 of whom 60% were males and 40% were females.
(59)

There were no special staff members for the popular university, but its staff was drawn from other universities, institutes, businessmen, writers or even secondary school teachers who were paid on a part-time basis.

In 1948, the popular university was at the highest point of its success, so the Ministry of Education at that time re-arranged the system of the university by opening more branches in different towns. Thus the popular university after 1948 was known as the Institution of People's Culture without, however, changing its principal aims which were mentioned above.
(60)

In 1950 the Institution was organised on a new basis, and its role was limited to:

1 Studies Section

The main task was to provide and arrange evening courses for adults in music, fine arts, agriculture, commerce, industry, languages and domestic science.

2 Service Sections

The main task was to spread general knowledge among the adults.
(61)

By 1954, there were 18 centres in the different Egyptian cities. The

total enrolment, in the same year, was 18,196 of whom 880 were university graduates and 8,000 secondary school graduates; the rest were literates. Table 4 shows the distribution of enrolment in the different subjects and the sex of the participants.

TABLE 4

Enrolment of the Centres of the Institute
of Public Culture in 1953/54

Subjects	Men	Women	Total
Languages	3,370	1,170	4,540
Domestic Science	-	4,065	4,065
Business Courses	1,837	129	1,966
Art	1,283	637	1,920
Industry	1,250	-	1,250
Minor Crafts	3,422	-	3,422
Liberal Arts	472	552	1,024
TOTAL	11,634	6,553	18,187

The Institution of People's Culture was transferred to the Ministry of Culture and National Guidance in July 1958. Therefore, the Ministry of Culture issued a Ministerial order No 44 of 1959 by which the Institution of People's Culture was called the University of Liberal

Culture.

The University of Culture defined its aims as the following:

- 1 To diffuse general culture among all classes on the basis of personal desire regardless of individual qualifications.
- 2 To enrich the social life of the folk by arranging journeys inside and outside the country, sports and welfare activities.
- 3 To awaken national consciousness through a general raising of the social and cultural standards.
- 4 To meet the demand of the changing culture.
- 5 To pave the way for self-education.
- 6 To train the people in citizenship.
- 7 To train the individual for an occupation.
- 8 To satisfy the need for human association.
- 9 To enable the individual to appropriate wisely his leisure
(65)
time.

It could be said that the University of Culture, by the help of its institutes, was teaching what the student needed in consideration of the students' level and the community development. The content of the programmes paid great attention to public lectures, discussion groups, excursions, camping, film and theatre shows, exhibitions and museums. Hence, the programmes gave little weight to general and technical
(66)
education. The activities of the University were based more on the people's desire than the government's.

At the time of the 1952 Revolution, there were 22 branches of the popular University spread over the country. The Revolution government maintained these branches but as 'miniature of the Ministry of Culture and National
(67)
Guidance'.

In the first five-year plan of the government, 1959/60-1964/65, it allocated LE 600,000 for the establishment of 15 Palaces of Culture for the following aims:

- 1 To spread culture among people, depending on the personal desire regardless of qualifications.
- 2 To transfer the activities from the capital to the other cities.
- 3 To organise courses for the adults who wanted to improve their level and to offer them the help they need to educate themselves.
- 4 To give a chance to those who wanted to improve their hobbies.
- 5) To help people in reading, arts and literature. (68)

In 1966 the Ministry of Culture was separated from the Ministry of National Guidance. (69)

Accordingly, the University of Liberal Culture was once more transferred to the Ministry of Culture and re-named Administration of Popular Culture. (70)

A three-year plan, 1967/70, was put, the aim of which was the consolidation of the palaces of culture and the activation of the cultural movement in provinces so that each province can undertake its activity autonomously as centres of intellectual and cultural movement with very little dependence on the Ministry in Cairo. (71)

The structure of the culture palaces was made to provide popular culture through three specialised centres, which are:

- 1 Centre for village culture
- 2 Centre for pioneer training
- 3 Centre for child culture

And also through eight central administrations which are as follows:

- 1 General culture

- 2 Libraries
- 3 Arts and environmental industries
- 4 Theatre and Folklore
- 5 Music
- 6 Cultural societies and clubs
- 7 Cultural caravans and programmes
(72)
- 8 Cinema

As we have seen, the main interest of this sort of activity "tends rather to disseminate artistic appreciation in so far as cinema, theatre, music hall and arts are concerned. It encourages as well folklore and allows meeting with general purpose." (73)

As a result of all these changes, the organisation which started as the Popular University had become a movement for cultural dissemination with little in the way of organised adult education activity. Thus, there was no interest in the educational activities. But in 1974, the Culture Palaces started to change their policy toward adult education by opening new classes in every branch, that was to increase the chance for more free studies in all the different branches of knowledge. (74)

In April 1975, the Ministry of Culture issued a directory which called upon the managers of Palaces of Culture to establish classes for educational purposes. (75)

So, the 1975 annual plan included the establishment of classes in various provinces as follows: (76)

1 Languages

English Language	16 classes
French Language	11 classes
German Language	9 classes
Italian Language	1 class
Hebrew Language	2 classes

2 Female studies

Sewing and

Embroidery 18 classes

3 Commercial Studies

Typewriting and

Shorthand 7 classes

4 Practical Studies

Electricity

Electronics and

Wireless

Light Photography 8 classes each

Cinema

Photography

Mechanics

Car Driving

5 Artistic Hobbies

Music and Art 5 classes

6 Crafts 6 classes

7 Literary and National Studies

Literary 5 classes

National 5 classes

The duration of these courses differs from one to another. Literary studies are provided over 6 months, languages for 8 months, artistic hobbies over a whole year. (77)

In spite of the spread and success of these classes, the culture palaces were still not as active as the popular university for many reasons.

- 1 Lack of many forms of its activities whether cultural or artistic.
- 2 Most of the activities became subject to centralised decisions,
(78)
instead of popular demand.
- 3 Absence of a clear policy for adult education.
- 4 It kept the activities far from the field of eradicating illiteracy and this meant that the activities were for special groups. However, the cultural activities in the culture palaces
(79)
are now open for everybody without any conditions.

Since 1952, the Egyptian government has been accepting and carrying out educational experiments from overseas. But now, she has got enough time to decide and appraise her needs in formal education, informal education and the distribution of her culture. The importance of these aspects is embodied in her mobilization of the political parties, trade unions and all the other public associations in order to take part in the planned activities for literacy by the Ministry of Education and the development of a cultural policy by the Ministry of Culture. Some other Ministries also played an active part in the field of Egyptian adult education, such as the Ministries of Manpower and Vocational Training, Industry, Defence and Military Production and Construction.

In 1972, the Agricultural Workers' Union aimed to eradicate illiteracy among agricultural labourers. The activities of this project extended to almost 1,500 villages; 443 villages in Sharkia, 30 villages in Menufia, 420 villages in Dakahlia, 60 villages in Minia, Fayoum and Beni-Suef. Of the teachers involved, one in every five had been selected to attend a fifteen day training course. In Cairo, in 1973, it was arranged for university students to work as teachers in the summer-time. In the same year, Menufia opened 245 classes in its squares and cities to educate half

a million illiterates. It is also worth mentioning that it is compulsory, according to law No 76 of 1973, for university graduates who do not join the army service to spend a year in community service which includes among its activities literacy teaching.

Sers El Layyan Educational Centre, founded by UNESCO, was and still is a great help to Egypt in her campaign. This centre was founded in Egypt to face literacy problems. Those who serve in this centre make every possible effort to study and analyse all the educational problems and find solutions. Sers El Layyan has much to offer in literacy. Conferences are held regularly. Everyone, who works in that field all over the world, has the right to attend these conferences. Experts are trained in this centre for a period not less than three months in order to acquire the ability and skill to organise courses for teachers in their own countries. They also discuss curricula and print and distribute literature and textbooks. Egypt contributed much to the value of the centre. The main aim of the centre is not only to provide the Arab countries with leaders of functional education, but also to link education with production and public services.

It is proved that non-functional literary classes do not meet or fulfil the needs of adults who are drop-outs or those who have never been to school either. Reading lessons in practical subjects like sewing for women and sports for men are included. The Productive Family Project is an example. Women in this project have lessons in dressmaking, when they become proficient, they are given a sewing machine and material to use in their own homes. Then the centre distributes their products.

Following the principle of continuous education, Egypt makes every possible effort to increase education for adults. Voluntary classes are

organised in clubs, mosques and churches. Radio and television are also involved in this education.

CONCLUSION

It was very important to know something about the past history of the adult education movement in order to understand the social forces and purposes which formed this movement in the past, and which still have their marks and influences on it until today. Adult education is not only a movement, it is the product of social problems and purposes. Peers stated that "there is no branch of education in this country [England] more closely linked with the social history of the past two hundred years than that which has grown out of the movement for adult education. And there is none which reflects more clearly the genius of the English people for creating, in the midst of rapid social change, and in the absence of government intervention or encouragement, the institutions needed to restore stability and to prepare the way for fresh advances. In education generally, as we have seen, voluntary effort gives way to governmental provision. In adult education, the voluntary principle remains a vital element in the movement as a whole." (80)

As the historical experiences of England and Egypt have been so different, it is easier to find contrasts than similarities in the development of adult education in the two countries until the 1950s. The strongest common element is the influence of religion, shown both in the importance attached to literacy for reading the Quran or the Bible, and in the broader educational movements which had a religious origin or inspiration. The greatest contrasts are in the nature and timing of the forces which bring about modernisation. In England, the main driving force was the industrial revolution, which began in the later part of the eighteenth century, and was a spontaneous economic and social process in which the government played no more than a minor role. In a country which was so successful economically, despite the lack of public education system, it

took a long time for the government to be persuaded that it had important responsibilities in this field. The role of the government, until quite recently, has been to follow rather than lead in the development of adult and higher education, supporting and encouraging the efforts of autonomous and voluntary bodies and providing only broad guidelines for local education authorities. This has reinforced the pluralism in English adult education.

In Egypt, by contrast, the driving force behind programmes of modernisation, in the time of Muhammed Ali and especially since the revolution of 1952, has been the state. The development of effective centralised policies has preceded, not followed, the growth of educational institutions and movements, with the important exceptions of the religious sphere of influence. Even the WEA, as we shall see, has been a top-down creation, the result of a joint initiative of the government, the ruling political party and the centralised trade union movement.

The best way to continue the comparison between these two countries is to study the structure of adult education in both of them and try to understand the general philosophy behind each system; this is the purpose of the next chapter.

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C H A P T E R I V

Structures and Policies

The state should recognise adult education as a necessary and specific component of its education system and as a permanent element in its social, cultural and economic development policy; it should, consequently, promote the creation of structures, the preparation and implementation of programmes and the application of educational methods which meet the needs and aspirations of all categories of adults.

(UNESCO declaration, 1976)

Neither England nor Egypt has devised structures and policies for the education of adults which are as comprehensive as the UNESCO declaration demands. In both cases administrative systems have developed piecemeal, and there have been no policy reviews which have covered the education and training of adults as a whole. This is not surprising in view of the range and complexity of the activities which fall within a broad definition of "the education of adults".

At governmental level neither country has adopted the threefold division of responsibility, corresponding to the formal, non-formal/socio-cultural animation, and training sub-systems.* Two Egyptian ministries, the Ministries of Wakfs (Religious Affairs) and Culture cover between them most of the non-formal/socio-cultural area other than adult basic education. The importance of the religious element in Egyptian adult education has already been explained. The role of these two ministries, and particularly the Ministry of Culture, is described below.

Although the concept of non-formal adult education does not fit easily

* see chapter one

into the English scene, it can be said that the ministry responsible for giving financial support to voluntary bodies which are either wholly or partly engaged in the education of adults is the Department of Education and Science. Instead of a Ministry of Culture we find a Minister for the Arts, who is a junior minister, and the Arts Council. The latter has two aims:

- 1 To develop and improve the knowledge, understanding and practice of the arts.
- 2 To increase the accessibility of the arts to the public throughout Great Britain.

So far, the British Council has concentrated on the second aim, while the Egyptian Ministry of Culture has concentrated on both of them.

In both countries, industrial/occupational training is the responsibility of a ministry other than the education ministry. In Britain (for this purpose there is a common policy in England, Wales and Scotland) the ministry concerned is the Department of Employment, operating mainly through the Manpower Services Commission. The MSC might be described as a "parastatal" body. The members of the Commission itself are appointed by the government, but are selected to represent three areas of interest: employers' organisations, trade unions and local authority associations. It has a considerable measure of operational autonomy in a tactical sense, but its strategy is laid down by the Department of Employment. In Egypt, industrial/occupational training is the responsibility of four different ministries, which are: Manpower and Vocational Training, Industry, Defence and Military Production and Construction. These ministries are sharing this responsibility through their training centres.

FIGURE 4

Adult Education Activities
in Egypt and England

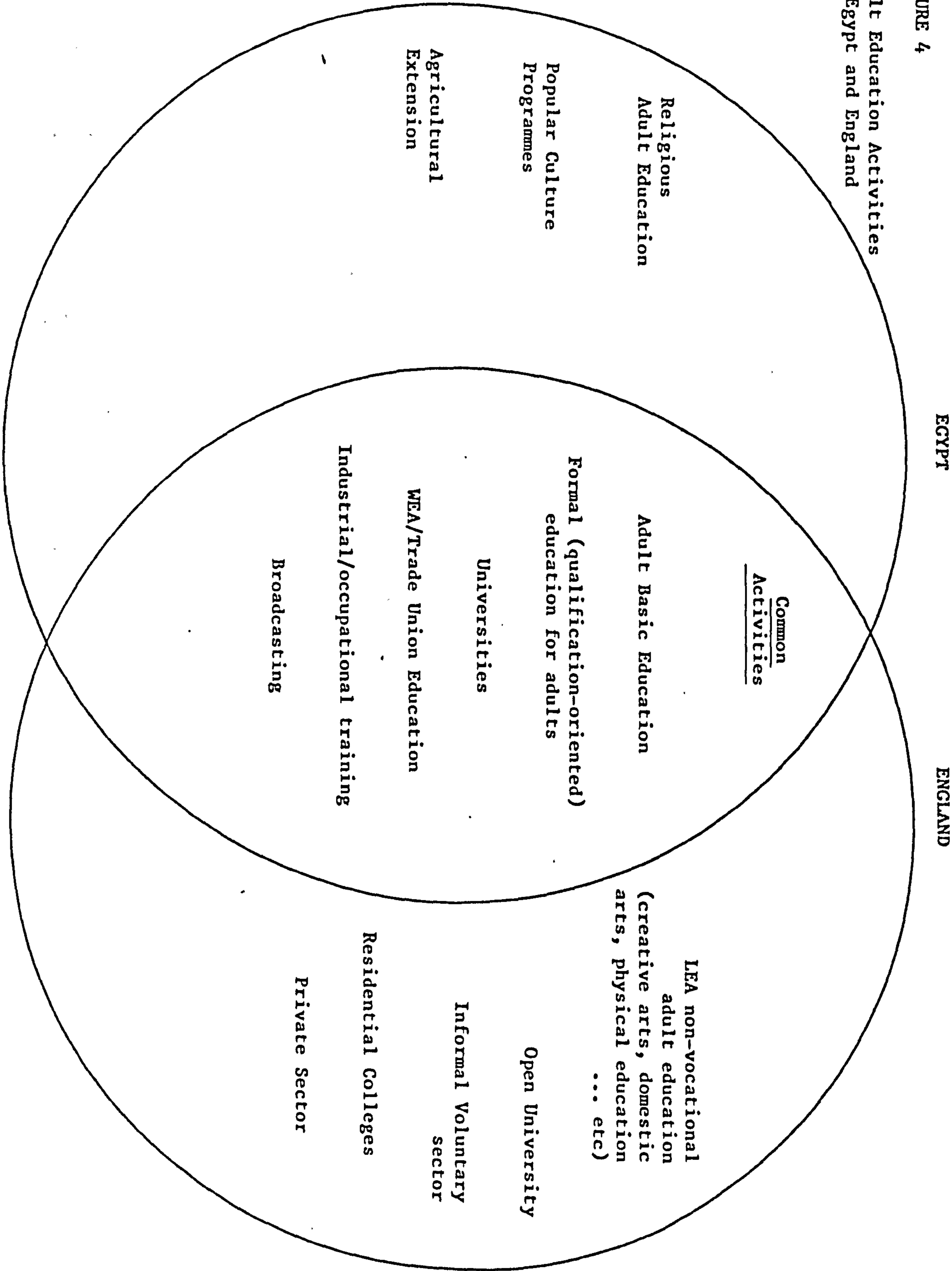


Figure 4 indicates which adult education activities are found in both Egypt and England, and which are confined mainly or entirely to one of these countries. There are inevitably some arbitrary judgements in this kind of sketch. Some religious adult education is carried on in England, but it has a much more important role in Egypt. It could be argued that adult basic education should be treated similarly, but it has been placed in the "common" sector because, although ABE in England is relatively less significant than in Egypt, it is now established as a long-term feature of public educational provision.

The problems of defining adult education and its sub-systems have been discussed in Chapter 1. The term "adult education" can be used in a broad sense to equal all the education of adults, or in a narrower sense to mean particular kinds of education eg non-vocational adult education in England, or literacy programmes in some developing countries. As these restricted definitions increase the difficulties of comparative study, the broader definition will be used here. Within this framework, the providers of adult education can be divided into statutory, quasi-statutory (operating within a statutory framework) and non-statutory.

Table 5
 The Providers of adult education (1)

Statutory	Quasi Statutory	Non Statutory
Ministries:	Universities	Voluntary organisa-
Education/Labour	Mass media (Radio/TV)	tions
Health/Agriculture		Religious bodies
Social Welfare		Employers

Table 5 (cont)

Community Development	Commercial Under-
Youth/Sport	takings
Defence/Police	Trade Unions
Local Government	Co-operatives
State/province	political parties
District, etc	

In other words, we can say that the body of adult education is mainly built up of three groups: the adult education ministries of government, private and semiprivate organisations and voluntary bodies. It must be understood that the activities of these groups are not universal. The relative roles of these groups differ from country to country, as a result of social and political differences and varied historical experiences.

I propose now to consider the structure and policies of adult education first in Egypt and then in England, and to conclude the chapter with a summary of the similarities and differences revealed. The two areas selected for detailed discussion, the universities and the WEA, will be described in this chapter only in terms of their places in the overall pattern.

Structure and Policies in Egypt

Before the 1970s, Egypt was not aware of the necessity of having a comprehensive, clearly defined adult education policy. But later the government paid its attention to that aim by establishing two national

councils to deal with the activities of adult education. These two national councils are "the Supreme Council for Adult Education and Illiteracy Eradication" (SCAEIE) which was established by the presidential Decree No 311 in 1971; and the "National Council for Education, Scientific Research and Technology" (NCESRT) created three years later according to presidential Decree No 823 in 1974.

So far, the studies made by the above national councils have not succeeded in outlining a comprehensive national policy for adult education. SCAEIE has confined itself to policy for the eradication of illiteracy, and the promise of its comprehensive title has not been fulfilled. The first two reports of NCESRT admitted the absence of a clear, national policy for adult education, and the report of its third session (Oct 1975-July 1976) condemned as defective the perception of Egyptian adult education as a remedial service for those who had missed the chance of formal education. The council put forward three recommendations to the government, to put Egyptian adult education on the right way. These were:

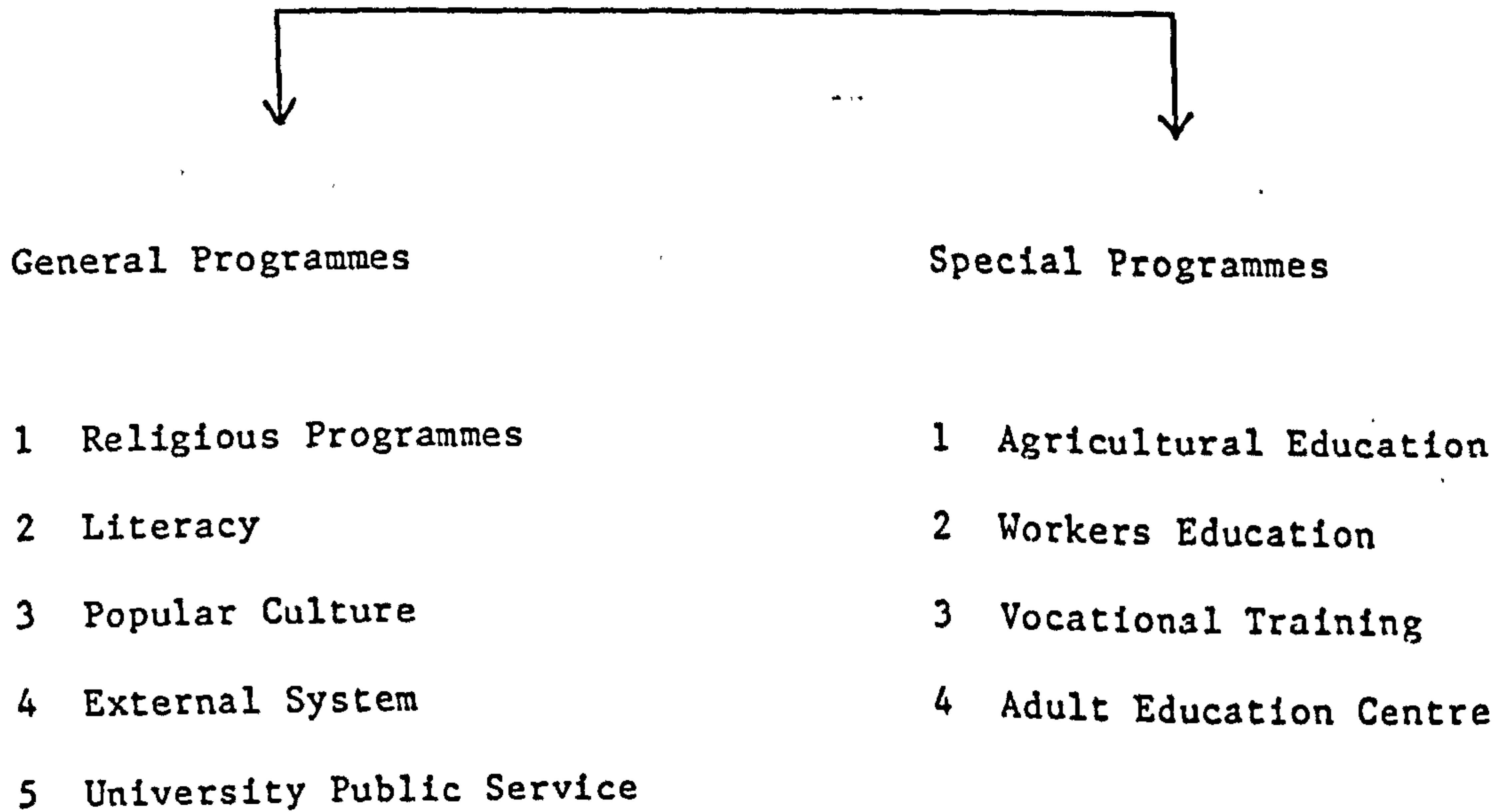
- 1 A broader and more comprehensive view, linking adult education with national goals for achieving an educated democracy and the cultural development of citizens within an integrated educational policy.
- 2 A comprehensive policy for the education of adults embracing manpower needs, and economic, social and cultural development, which would provide for the coordination of the work of all the adult education providing agencies through permanent communication channels.
- 3 The establishment of a "National Agency for Cultural Development", to help raise the cultural standard of all Egyptians from the newly literate to the university graduate. (2)

Unfortunately, the above ideas are still in the realm of unattainable dreams. There have been no attempts to survey the agencies in the field, their aims, operation and capacities. The detailed studies of the operation of the proposed National Agency have not yet been undertaken. The concept of "adult education" is still unclear and unspecified. All this means that there is still no clear national policy.

The absence of a clear policy on Egyptian adult education does not mean that we have no adult education activities in Egypt. On the contrary, the present situation of adult education in Egypt comprises a great number of varied institutions and programmes. With the exception of mosques academic circles, which as I explained in chapter three date back several hundred years, these institutions and programmes are the product of the last sixty years. They have arisen as a result of the interaction of various political, social and economic factors.

The Structure

Figure 5
Adult Education in Egypt



From Figure 5 we can see that adult education programmes in Egypt are divided into three main divisions as follows:

- a general division
- b special division
- c specialised Institution

First: The general division

This division deals with the programmes directed to the general public with the purpose of diffusing knowledge and attitudes. The division includes the following programmes:

1 Religious programmes

As I have mentioned before, in Chapter three, the religious programmes are the oldest of the Egyptian adult education activities. They are offered to all people with the intention of strengthening their religious beliefs, deepening their understanding of its principles, and helping them apply its values and rules in their private and social life. They are usually given in Mosques or any other place where people gather around religious leaders, preachers, or those persons who are well versed in religious affairs to listen to their talks and to discuss with them religious or life problems. These programmes are usually organised by the ministry responsible for the religious affairs, namely, the Ministry of Wakfs.

2 Literacy

The literacy programme comes next only to the religious programme whether in terms of size or geographical extent. It exists in almost all the country. Moreover, it has the largest number of students. It is run by the Ministry of Education which put in 1971 a ten year plan aimed at eradicating the illiteracy of 3,750,000 of the mass sector (farmers, craftsmen and housewives) throughout the years 1972/73 to 1981/82.

The plan defines as illiterate persons in the age range 15-45 years who have not reached the functional level in reading and writing Arabic as may be indicated by:

- a The ability to read a paragraph in a daily paper with understanding and fluency.
- b Ability to express one or more ideas clearly in writing.
- c Ability to write correctly what is dictated.
- d Ability to read and write numbers and solve simple sums required
(3)
in every day life.

In the year 1971/72, which was the starting year of the plan, 2699 classes were required, each contains 36 learners, forming a total of 97,164. In the same year, another 633 classes were formed under the charge of 'other agencies', forming a total of 18,499 learners. It was planned that one million illiterates were to be accepted every year. The total number for the whole plan was estimated at 10 millions chosen from among the
(4)
productive age group 15-45.

Otherwise, with the increasing of the Egyptian population, we can say that the literacy programmes did not succeed up till now to end the problem of illiterate adults existing in the country. In fact, in 25 years, the percentage of illiterates decreased from 78.6% in 1960 to 49.4% in 1986. But, the actual population of illiterates increased from 20,395,128 in 1960 to 24,924,770 in 1986. And the real reason for that increase is the increase of the Egyptian population, see the table below:

Table 6

The actual population of illiterates in Egypt within 25 years (5)

Year	Population	Percentage of illiterates	Population of illiterates
1960	25,948,000	78.6%	20,395,128
1986	50,455,000	49.4%	24,924,770

This shows the extent to which the literacy programme is effective in achieving its aims.

3 Popular Culture

This programme provides citizens, regardless of their educational level, with opportunities to express themselves, discuss important problems and social issues, and taste the great works created by man in the fields of literature and arts. The elements of the Egyptian cultural policy could be summarised as follows:

To increase awareness of the continuity of culture in Egypt, while strengthening links with the humanistic values of other cultures.

To contribute to a sense of solidarity between the rural and urban populations by the encouragement of common cultural action and the affirmation of common cultural values.

To enable all citizens to enjoy the right to participate freely in the cultural life of the community.

To ensure that the quality of cultural action should not be sacrificed to the requirements of quantitative dissemination.

To create a situation of fruitful dialogue between the intellectuals and the majority of the people.

To provide the intellectuals with a sense of self-fulfilment within the community.

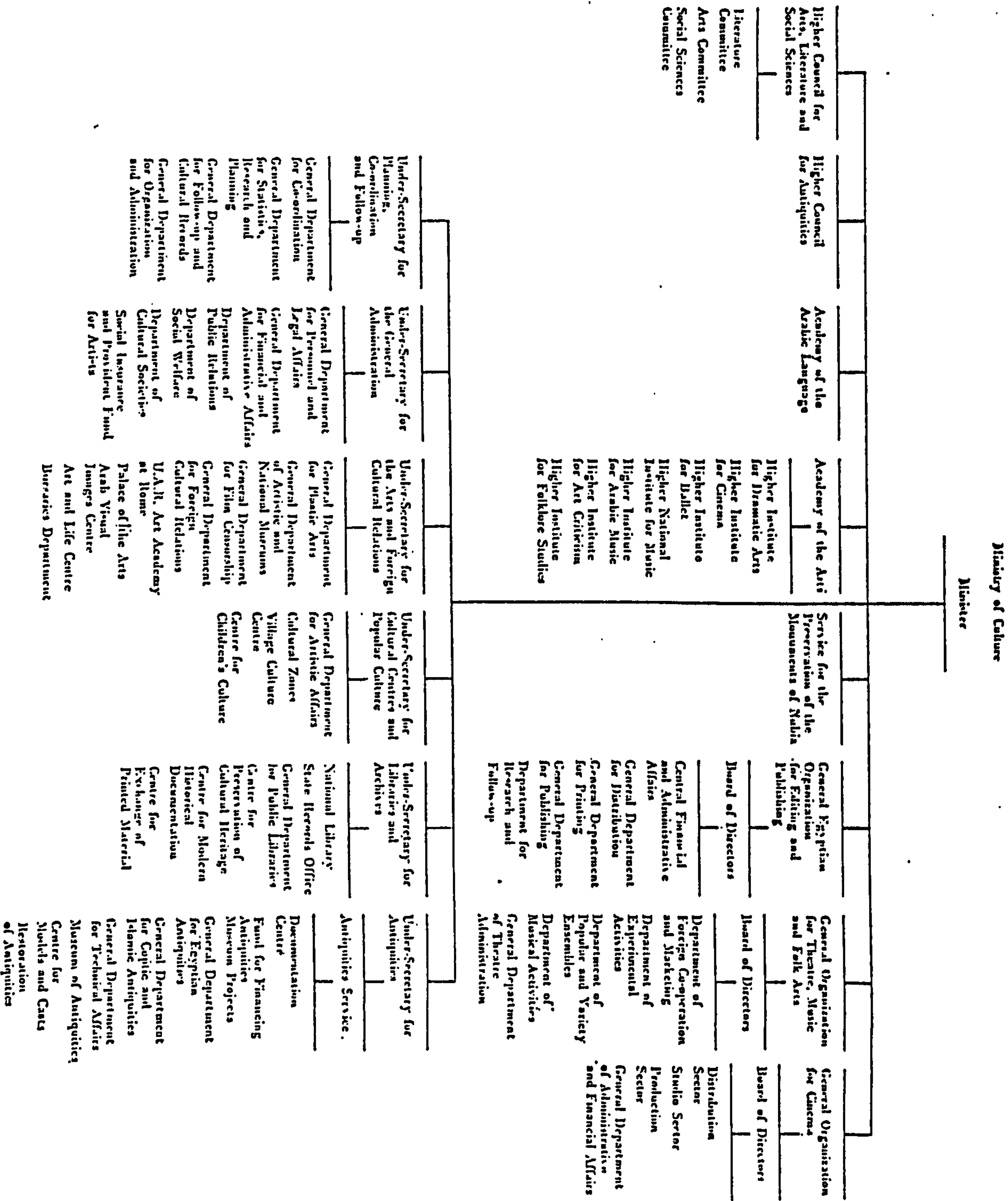
To ensure the patronage of the arts without creating a sense of totalitarian oppressiveness.

To ensure that the alienation of the creative artists should not be overcome at the expense of the alienation of the public.

To create intelligible links between cultural and socio-economic development.

To provide systematically for the training and encouragement of agents, for both the creation and the dissemination of culture.

FIGURE 6 Ministry of Culture Institutions



To reconstruct a system of cultural values based on a progressive humanism
(6)
from a synthesis of national and universal cultures.

In cities, the activities of popular culture are done through the culture centres, namely, palaces of culture. Each is equipped with certain basic utilities, common to all the seventeen centres now in existence: a lecture hall, which can be turned into a small theatre or a cinema, an exhibition gallery, a library, a workshop for hand-crafts and a fairly large store-room for theatrical sets, lighting equipment and artists' materials. These centres are frequented by people for reading, listening to lectures and talks, participating in discussion groups, practising their hobbies, viewing a play or a film-show, etc. In villages, cultural dissemination is organised through cultural caravans or mobile-units which provide the villages from time to time with many of such activities. The Ministry of Culture which provides the activities of popular culture, non-certificated, provides also some academic activities to the persons who want certificates. These certificated activities are carried on through the Ministry's institutions, see Figure 6. It would seem that in reality, however, the benefits of this programme are limited, in most cases, to a small number of the educated inhabitants of the cities. As to villages, only a small number of them are touched, and then very lightly. Entertainment in such a programme is more emphasized than cultural values. Even the cultural elements provided to those people are, to a certain extent, alien to their own culture, whether in its form or content.

4 The external student

This system was created in 1953 to allow those who are employed in the various types of work to complete their general or higher education and obtain certificates which would improve their economic and social status;

and also for the benefit of the secondary school graduate unable to qualify for admission to the university. In this system, the learners study on their own without receiving any guidance, but are allowed to sit for examinations. The external student system satisfies the needs of so many groups of the population who, for certain reasons, did not complete their formal education. It also meets the government need of giving the chance to all who finished the secondary education to complete their higher one. The most important thing to mention here is the external students are allowed to attend college courses only in subjects where practical work is not required, ie arts, law and commerce. It is worth mentioning that this system has opened the door for thousands of Egyptians to complete their study.

5 University public service

In 1970 the government gave its support to the establishment of public service divisions in certain universities, Ain Shams, Cairo, Mansura and Zagazig. Since that date the programmes of public service were organised as a secondary activity outside the main system of regular academic studies. Its programme sometimes takes the form of a series of lectures on topics of general interest to the general public. The aim is to enlighten the public and keep it well informed. Sometimes it takes the form of systematic courses given to certain groups of educated people in foreign languages or other subjects which are of interest to them. The aim is to help such groups understand new scientific and social developments, acquire new types of information and skills, or raise the level of their previous knowledge and performance. This programme is received with great response, especially among the educated groups. Nevertheless, this programme does not fulfil the society's needs because the number of universities engaged is limited and it is not available in

all the Egyptian universities. Also it does not fulfil the needs of the majority of the people because the courses do not cover a wider area. We will see later in chapter five more details about this system.

Second: The special division

This type of programme differs from the general one. It is directed to certain categories of the society with the purpose of providing them with specific types of knowledge, attitudes and skills which are related to their work or class status. This division includes three main activities, namely: agricultural extension, workers' education and vocational training.

1 Agricultural extension

This programme is mainly directed to the farmers with the purpose of providing them with new agricultural techniques and information which would increase the quantity and improve the quality of their production. The Ministry of Agriculture and the Faculties of Agriculture are the responsible bodies for these activities. In their work, they use the printed page and spoken word as well as extension units and experimental farms where the farmers witness by themselves the new techniques and crops.

2 Workers' Education*

This programme is mainly provided to the workers either in special

* More details about Workers' Education will be given in chapter 6.

education centres or in places of work. It takes the form of short or long courses. It includes topics dealing with the labour movement, trade unions and other matters which are of interest to the workers. There are also some other topics which are of interest to the workers as citizens, such as civics, economics, etc. These courses are sponsored by the Ministry of Labour and the Egyptian Federation of Labour. They are given by a specially trained cadre of workers' education instructors as well as by some outside lecturers. The instructors are, in most of the cases, selected from the educated leaders of the workers themselves. They are then given special training in the Institute of Labour Education or any other Institute.

3 Vocational training

The vocational training programme exists in the industrial cities to prepare a cadre of skilled workers and foremen or to train those who are already working. This programme includes the following levels:

- 1 The leaders who plan, supervise, execute and follow up the work. These include engineers and others whose work requires academic knowledge.
- 2 Technicians who are the link between the leaders and the skilled workers.
- 3 The skilled workers who have had a kind of education and training adequate enough for working in a specific vocation.
- 4 The semi-skilled workers (craftsmen) who depend mainly on training to reach an average standard of skill. Their educational background may

be the primary certificate (that is, six years of primary education) or the literacy certificate (that is, a standard equivalent to four years of primary education). They get quick training and some basic information related to their trades before they actually start working at factories.

- 5 The illiterate workers who form a high percentage of working class (8) and undertake most of the work in rural and urban areas.

This programme takes place in one of the following:

- 1 Universities or higher institutes
- 2 Technical institutes
- 3 Technical schools
- 4 Vocational training centres
- 5 Training departments which exist in many factories

This kind of activity is organised by the Ministries of Manpower and Vocational Training, Industry, Defence and Military Production, Construction and Education.

Third: specialised institution

- 1 Adult education centre

In 1952, under an agreement between Egypt and UNESCO, the Arab States Fundamental Education Centre (ASFEC) was established at Sirs-El-Layyan. UNESCO established this centre to fulfil the following functions:

- 1 To provide training for leaders of fundamental education in the Arab Countries.

- 2 To prepare model fundamental education materials, especially adapted to the needs, resources and cultural levels of local communities.
- 3 To give special training to students in the techniques of preparing and using these materials.
- 4 To provide technical information based on research developed in the centre, to field workers engaged in fundamental education or employed in preparing educational material in the different Arab States, with a view to promoting fundamental education in these countries. (9)

The centre has been serving the Arab region for more than thirty years, during which it moved from fundamental education to community development and finally to functional literacy. It is known now as The Functional Literacy Training Centre for the Arab World, but in the international relations still known as ASFEC. The centre now performs the functions of training, research, production of proto-type materials and rendering of technical advice. (10)

Generally speaking, the centre since its establishment till the present time has undertaken the following tasks:

- 1 Preparing specialists in fundamental education and community development needed for Arab World.
- 2 Since 1968, it has started preparing specialists in functional literacy for different Arab States.
- 3 It has supplied the Arab library with studies and research in social, economic and cultural fields that met a direct need in the Arab

world.

- 4 The centre has contributed towards the preparation of different social projects and adult education in the Arab Countries. It had an effective part in introducing social services into some states.
- 5 The centre has an effective and continued contribution in schemes of adult education and combating illiteracy in Egypt through its participation in planning and evaluation committees.
- 6 The centre has produced books and educational materials needed for combating illiteracy scheme in Egypt.
- 7 In collaboration with the Ministry of Education, the centre provides technical supervision over the selected experimental schemes of functional literacy in Egypt.
- 8 The centre includes a documentation centre for the exchange of information and documents which help fostering knowledge in the fields of its specialisation in the Arab States and elsewhere. (11)

Briefly speaking, the main function of the centre is functional literacy, but it has tended recently to extend its activities to the other areas of adult education. Up till now, these activities have been in the form of holding meetings and organising symposia with other similar centres, attendance at seminars and conferences from both sides, mutual participation in activities and programmes and the development of strong relations with almost all centres.

Structure and Policies in England

English adult education is essentially structured on the basis of pluralism. This pluralism involves contributions from many associations, eg the voluntary provision organised by societies and associations with social, moral or political aims. It also derives from a century of university commitment and the more recent legislative enactments that encourage local authority involvement.

Unlike Egypt, the system of adult education in England and Wales is both diverse and decentralised. It is classified, as in Figure 7, into four sectors:

- 1 The public education sector, which is made up of two partnerships, between central government and local government, and between the public authorities on the one hand, and autonomous organisations, eg the universities and certain voluntary bodies, on the other, with most of the provision made by Local Education Authorities.
- 2 Industrial training, provided mainly by industry itself and by the Manpower Services Commission.
- 3 The private sector, most of which operates for profit but which includes some independent institutions and trusts which derive their income mainly from student fees and the sale of services, but which are non-profit-making.
- 4 Voluntary bodies, which are engaged in the education of adults, but which have wider purposes than the provision of organised adult education courses, for example, the Women's Institutes. (12)

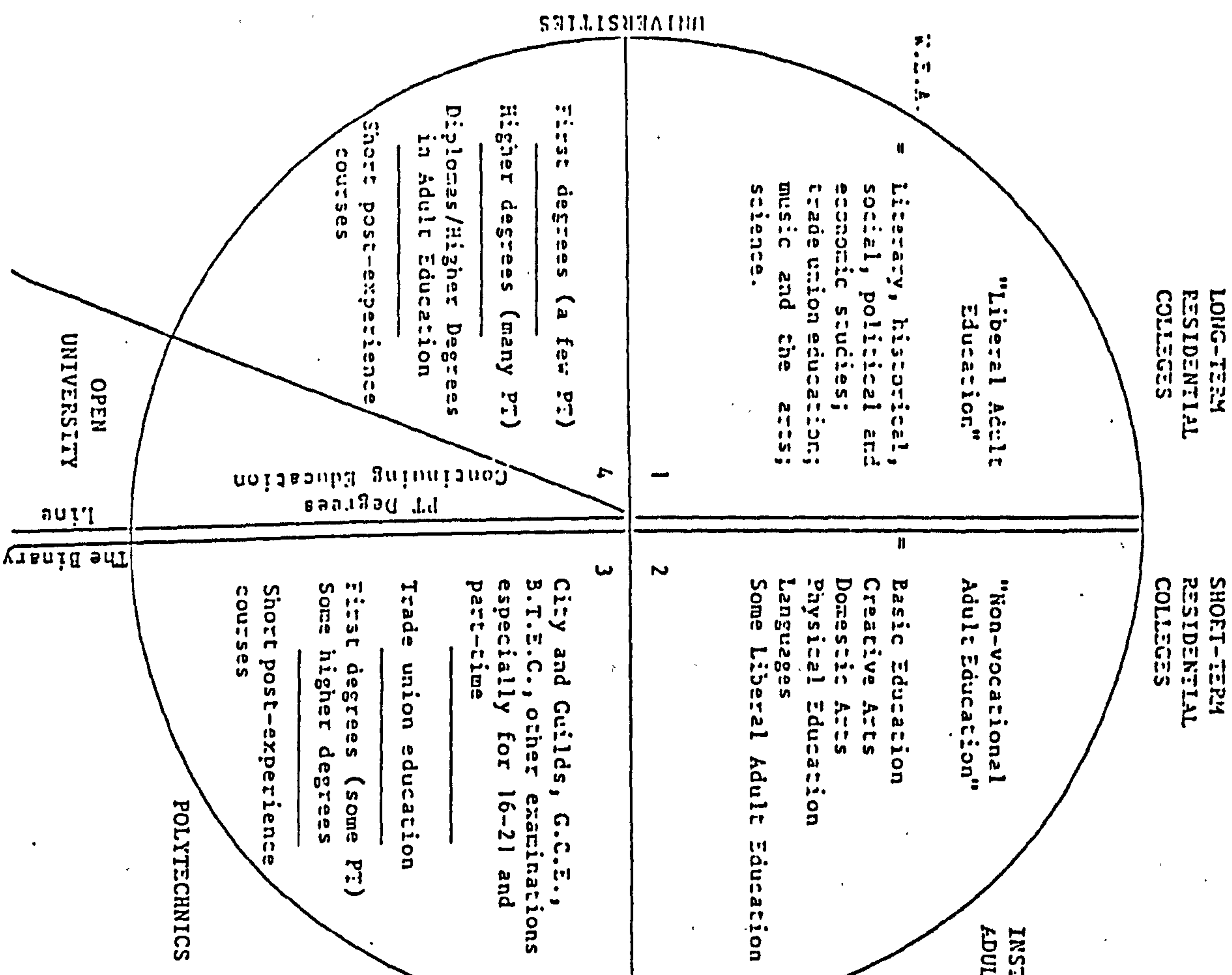


FIGURE 7 The Structure of English Adult Education (Ft = Full-time; PT = Part-time) (13)

"INFORMAL VOLUNTARY SECTOR"

- Women's Institutes
- Townswomen's Guilds
- Women's Clubs
- Pre-School Playgroups
- Miscellaneous

INDUSTRY

Industrial Training Boards

Manpower Services Commission

PRIVATE SECTOR

- Independent Colleges
- Language Schools
- Correspondence Colleges
- Miscellaneous

TRAINING CENTRES

The Department of Education and Science (DES) is responsible for the public education service in England. This department is divided into sections. The section of Further and Higher Education is the one that deals with universities, LEA colleges and institutes, polytechnics, the WEA and other education bodies. In Scotland, Wales and Northern Ireland, public education is the responsibility of the Secretary of State for the respective country or province. A junior minister, in each case, works as an education minister. He also undertakes other duties.

The Russell Report recommended the formation of co-operative linking bodies at local, regional and national levels. It says that, "the lead in general policy and in the establishment of national standards of adequacy must come from the central government, and there must be means of consultation at a national level. Since adult education must be seen as part of the total education service, which in England and Wales is a locally administered service, it follows that the local education authority will be the major provider and should take the initiative in co-operative planning with the other providing bodies."⁽¹⁴⁾

Also the Alexander Report recommended a National Development Council for Community Education in Scotland. The Report stated that, "the steady development of adult education requires continuous oversight by a national council which would advise the Secretary of State and the statutory and other organisations concerned in all matters relating to adult education, would encourage close co-operation among these bodies and would promote the adult education service generally."⁽¹⁵⁾

In these recommendations the purpose was to include all interested parties: voluntary associations, local education authorities, universities, teachers and students. The purpose was also to identify the actual problems, the urgent needs and to treat them in the most appropriate way.

In response to the above recommendations, a Scottish Community Education Council was set up, but in England and Wales the DES was reluctant to accept the resource implications of a National Development Council. Instead, the Advisory Council for Adult and Continuing Education (ACACE) was established in 1977, but discontinued in 1983. In its place, a Unit for the Development of Adult Continuing Education (UDACE) was formed as part of the National Institute of Adult Continuing Education (NIACE). In England and Wales the NIACE is the most important channel for consultation and information in the field of non-vocational and general adult education.

Local development councils have been set up in a minority of local authority areas. In the meantime, we can say that the ideal state of co-operation between "partners" has not always been achieved. The reason for that was not actually that one of the providers was hostile or competitive to the other. It was because each one followed its own interests and concerns without consulting the others. In England and Wales the 1944 Education Act is still the principal governing Act. The most important section of the Act is:

Section 7 which recasts the English educational system. It runs as follows: The statutory system of public education shall be organised in three progressive stages to be known as primary education, secondary education and further education; and it shall be the duty of the local education authority for every area, so far as their powers extend, to contribute towards the spiritual, moral, mental and physical development of the community by securing that efficient education throughout those stages shall be available to meet the needs of the population of their area.

There are three more sections of the 1944 Act dealing with the structure and organisation of adult education, these sections are 41, 42 and 53.

Section 41

Subject as hereinafter provided, it shall be the duty of every local education authority to secure the provision for their area of adequate facilities for further education, that is to say:

- a full-time and part-time education for persons over compulsory school age; and
- b leisure-time occupation, in such organised cultural training and recreative activities as are suited to their requirements, for any persons over compulsory school age who are able and willing to profit by the facilities provided for that purpose.

Section 42-4

A local education authority shall, when preparing any scheme of further education, have regard to any facilities for further education provided for their area by universities, educational associations, and other bodies, and shall consult any such bodies as aforesaid and the local education authorities for adjacent areas ...

Section 53-1

It shall be the duty of every local education authority to secure that the facilities for primary, secondary and further education provided for their area include adequate facilities for recreation and social and physical training, and for that purpose a local education authority, with the approval of the Minister, may establish maintain and manage, or assist the establishment, maintenance and management of camps, holiday classes, playing fields, play centres and other places (including playgrounds, gymnasiums and swimming baths not appropriated to any school or college),

at which facilities for recreation and for such training as aforesaid are available for persons for whom primary, secondary or further education is provided by the authority, and may organise games, expeditions and other activities for such persons and may defray or contribute towards the expense thereof.

Section 53-2

A local education authority, in making arrangements for the provision of facilities or the organisation of activities under the powers conferred on them by the last foregoing subsection shall, in particular, have regard to the expediency of co-operating with any voluntary societies or bodies whose objects include the provision of facilities or the organisation of activities of a similar character.

From the above sections we can say that; section 41 requires the LEAs to secure the provision, section 42 also instructs them to co-operate with other providers such as universities and educational associations, and section 53 requires LEAs both to secure adequate provision for the areas of non-vocational adult education which come under the heading "recreation and social and physical training" and to co-operate with voluntary bodies active in this field.

As well as helping financially those students who attend universities and other further education establishments, the LEAs also provide facilities to study subjects that do not lead to recognised qualifications. In addition, the LEAs help voluntary organisations through grants in respect of approved educational programmes. They also support grants to other responsible bodies such as the WEA and university extra-mural departments, although not in every case.

Adult Education providers in England

I Local Education Authorities

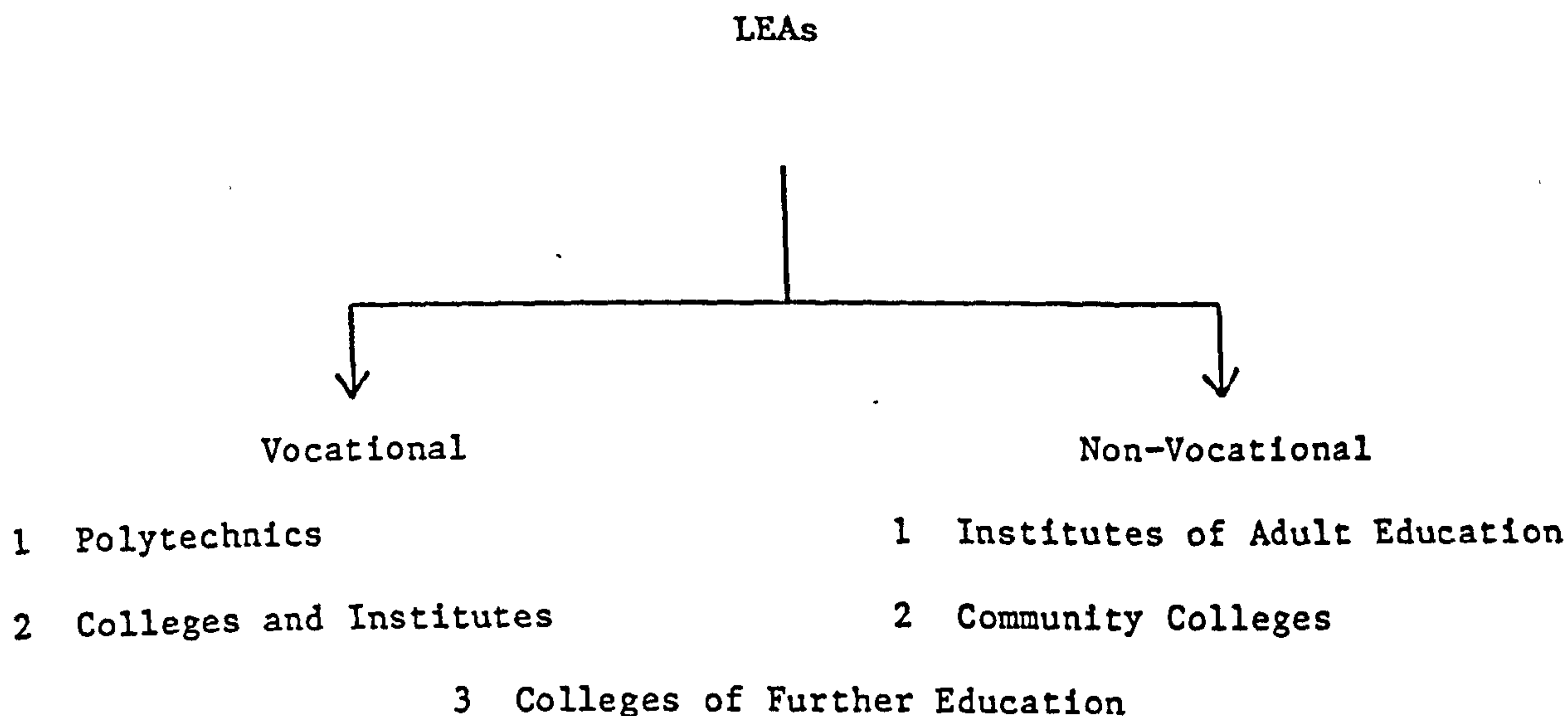
LEAs are responsible for about 85% of the adult education courses provided within the public education system. They are responsible for the vast majority of buildings, equipment and human resources. They own and finance most of the adult education centres, colleges and institutes. Further education colleges and polytechnics are also part of their structure. Add to that children's day schools, which are used for adults in the evenings, the multipurpose school-centred campuses such as village or community colleges, all of them fall under the operation of LEAs. Eighty percent of the part-time teaching force (about 145,000 in England and Wales) are employed by the LEA; 40% of them are qualified day-school teachers, and 60% are qualified in other skills and many have taken short training courses as teachers of adults.

Currently, there are 104 local education authorities in England and Wales (England 96, Wales 8). The structure of the provision of their adult education differs greatly. The ideal picture of it is its being a product of local-needs assessment. But, in practice, it is affected by historical traditions, the strong beliefs of certain elected members or senior administrators, the accidents of inherited buildings and institutions. It is also affected by the local interpretation of national, political and administrative fiats, as well as the reactions to local pressure groups.

The LEAs deal with adult education of two types; vocational and non-vocational courses. The vocational courses are, in general, those which lead to examinations, while non-vocational is an administrative definition, and generally means courses which do not lead to examinations. For example, in a class of modern languages, it would be possible to find

students attending the class for vocational purposes, or others learning a foreign language as a liberal study, or learning another language to occupy and enjoy their leisure time.

The LEAs run their programmes through different organisations as follows:



Otherwise, we can put the above five organisations in four major types as follows:

- 1 The Adult Education Centres/Colleges/Institutes
- 2 The Community Colleges
- 3 The Further Education Colleges
- 4 Adult Basic Education

- 1 The Adult Education Centres/Colleges/Institutes

In this category, an area Principal carries the responsibility of arranging, supervising and controlling a wide range of programmes and courses for adults. All are conducted in a variety of buildings in a chosen geographical area. The full-time staff are few and have primarily

administrative functions. The majority of the teachers are part-time. Courses are mainly given in the evening in children's day-schools where they can use the classrooms, laboratories and art and practical rooms. In addition, many of these institutes have some centrally situated premises of their own, often converted from redundant schools. They may also use other out-centres, such as the Parish Halls, Youth Centres or Community
(16)
Centres.

Practical arts and crafts and hobbies, among which one may include foreign languages, are the popular activities. In 1978, Mee and Wiltshire published a survey covering about a third of the 104 LEAs of England and Wales, and about a quarter of their total provision, gave the following percentage to the different subjects.

SUBJECT CATEGORIES	PERCENTAGES
1 Craft and Aesthetic Skills	53
1.1 related mainly to personal care and household economy	34
1.2 related mainly to leisure time enjoyment	19
2 Physical Skills	24
2.1 health and fitness	10
2.2 sports and games	14
3 Intellectual and Cognitive Skills	18
3.1 language courses	12
3.2 others	6
4 Courses (all subjects) for disadvantaged groups	5

Since Mee and Wiltshire published their survey, "there has been a decline, in England and Wales, in enrolments for some basic handicraft courses, eg dressmaking, partly through the deterrent effects of high fees but also because the relative cheapness of chain-store clothes and self-assembly furniture has made some forms of home-dressmaking and woodworking (17) uneconomic."

2 The Community/Village Colleges

In 1981 Colin Titmus stated that, "one may mourn the current state of local education authority adult provision in the United Kingdom, but it would be quite wrong to decry its achievements". (18) Among the achievements is their responsibility to create a national network of adult learning opportunities on a larger scale than in any other European country. The provision of community colleges is one of these opportunities. Although it is surpassed in some countries in the present time, it was developed since the Second World War and attracted admiration and imitation abroad. So, what is the community college? The answer is as simple as Arthur Stock said in 1981, "In all examples of this organisational form of a secondary school, with all the usual range of specialist teaching facilities, has additional accommodation and staff for the provision of adult education programmes, and often for informal youth service activities as well." (19) Also Harold Marks adds that the "community colleges include primary, middle and secondary schools of all sorts; some also include further education institutions and community centres. Some form of provision for young people out of school is a normal feature; educational and social facilities of various kinds for adults and for the neighbourhood are universal." (20) To know what the community college is we must know that the responsibility of all the services is undertaken by a single principal or warden, helped by

specialist adult, community or youth tutors.

Generally speaking, the community colleges are seen as organisations which:

- 1 provide full-time education for pupils of school age and also some form of educational and/or recreational opportunity for others, including adults and young people;
- 2 have as part of their purpose to contribute in a variety of ways and for school pupils and others to the improvement of the quality of life in the locality served;
- 3 occupy buildings and facilities used by the school and other groups, and officially recognised and publicly known to be available for use for a variety of purposes by members of the public;
- 4 are under some form of unified management providing a closer organisational and working relationship between the various activities of groups of users than exists in traditional dual use arrangements for additional use of school buildings by other educational institutions and other bodies and individuals. (21)

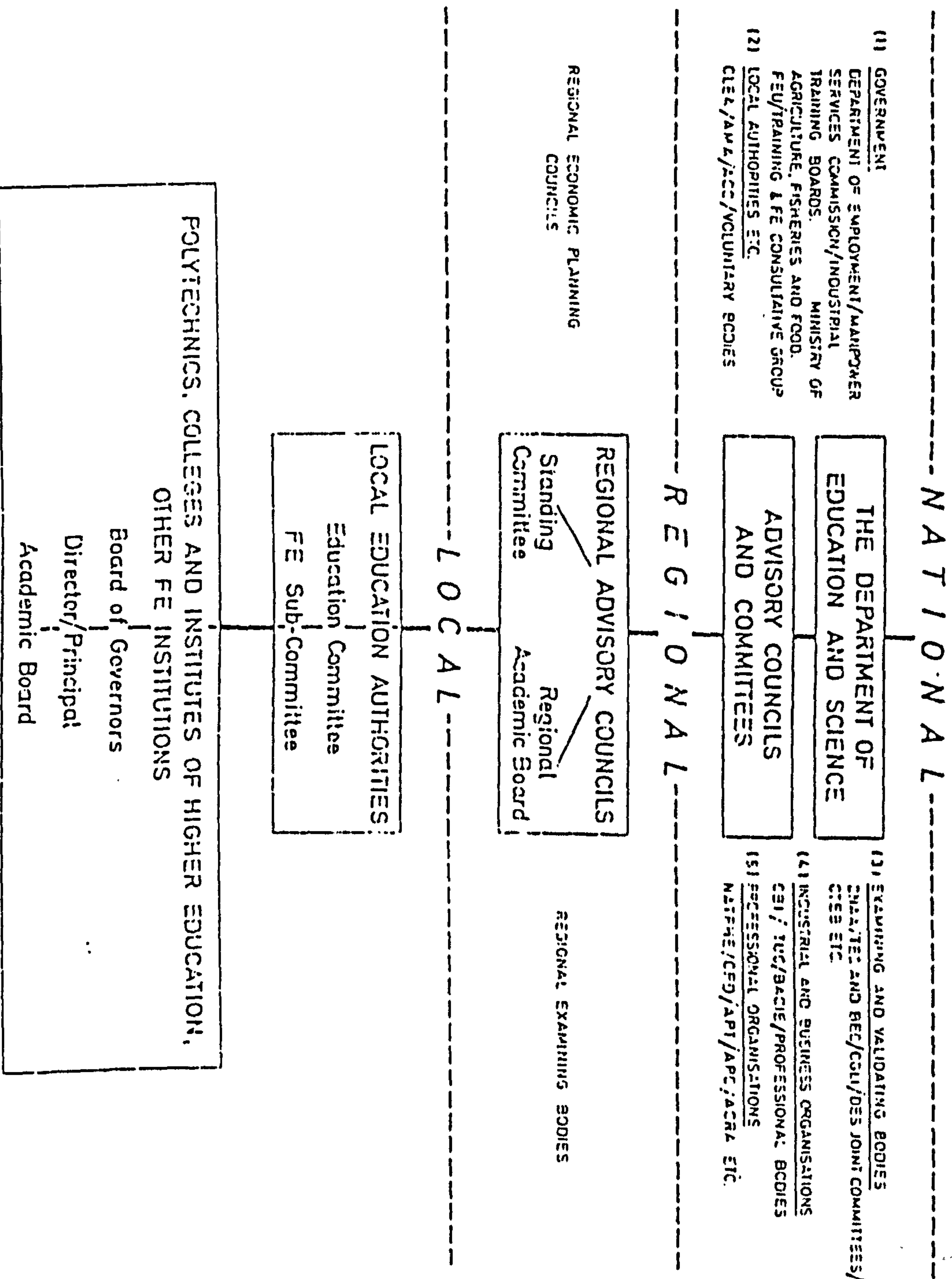
Although they have the same name, we have to notice that the institutions of North America are quite different from the English Community Colleges. The American Community Colleges are tertiary institutions, dealing with a range of provision from adult basic education to courses covering the first two years of university undergraduate study.

3 The Further Education Colleges

The further education colleges are concerned mainly with courses leading to examinations, which are classified administratively as vocational. At the same time most of the non-vocational college courses are provided by

FIGURE 8

The Administrative Framework of Further Education



colleges of further education, some of which have the sole or main responsibility for non-vocational provision in their areas. Otherwise, Cantor and Roberts indicate the major feature of further education which distinguishes it from both the school sector and the universities is the existence of regional machinery, primarily in the form of Regional Advisory Councils (RACs). Thus, in broad terms, further education is administered, as in Figure 8, at three levels: national, regional and
(22)
local.

4 Adult Basic Education

The attention to the Adult Literacy Campaign as a non-vocational adult education activity came to exist in the modern age by establishing the Adult Literacy Resource Agency (ALRA) in 1975. Its affiliation is to the National Institute of Adult Continuing Education. "In its first year ALRA received a grant of £1,000,000 of which £100,000 was for work in Scotland. A separate Scottish Adult Literacy Agency (ScALA) was set up in 1976 attached to the Scottish Institute of Adult Education. ALRA received a further grant of £2,000,000 for the two years 1976-77 and 1977-78. It sponsored training programmes, published teaching materials, gave grant-aid to voluntary bodies, and employed staff who were assigned to LEAs, a device to circumvent the rules then in force which prevented the direct
(23)
funding of LEA projects by central government."

Three years later, ALRA was replaced by the Adult Literacy Unit (ALU). The main reason for that replacement is that central government preferred to support the main local government services through the Rate Support Grant (RSG) directly. Also, in 1980 ALU was succeeded by the Adult Literacy and Basic Skills Unit (for England and Wales) (ALBSU). The unit's remit:

provision designed to improve the standard of proficiency for adults whose first or second language is English, in the areas of literacy and numeracy and those related basic communication skills without which people are impeded from applying or being considered for employment."⁽²⁴⁾

Thus, it is clear, as Professor Jennings said, that for either literacy or numeracy, it is no longer realistic to think in terms of a short, sharp campaign to eradicate the problem. Adult Basic Education is settling in as a permanent feature of the adult education system.

II The Universities

The history of English universities in the field of adult education is long and honourable. The University of Cambridge, in 1873, started a service of extension lectures. These lectures encouraged liberal-minded teachers and scholars to give public lectures in industrial centres throughout the country. Oxford University followed the same procedure five years later. In these two ancient universities, lecturers travelled over incredible distances and attracted large audiences in public halls in the major cities of the country. Even later, some of the cities arranged and organised their own municipal extension committees. Several of these committees have developed into Civic Universities. Some of the present universities were helped in their early days by extension lectures or developed out of extension centres.

The adult education students are mainly part-time, attending in the evening or at weekends. Some of the courses lead to university academic qualifications. But mostly, students are interested in the courses because they satisfy their intellectual ambitions, or because of their

relevance to social roles. Twelve university adult education extra-mural departments specialising in the study of adult education as a system on its own are to be found now. These departments organise courses leading to diplomas and advanced degrees for adult educators in all branches. They also arrange and supervise appropriate research. Other functions of the universities, including Post-Experience Vocational Education, are discussed in chapter 5.

Finally, let us examine the newest and most "adult" of all British universities, namely the Open University. This organisation provides distance education courses at four levels leading to first degrees (after three levels) or honours degrees (after four levels). The number of post-experience and advanced courses is limited. As it is called Open University, entry to it requires no previous educational qualifications*. Selection is dependent upon:

- 1 early application,
- 2 a distribution factor throughout its thirteen regions,
- 3 another distribution factor across the five areas of the first level or foundation studies.

III Voluntary Associations

Voluntary associations form the third important branch of British adult education. They may be divided into two groups, those which are essentially providers of adult education (the Workers' Educational Association and the Long-Term Residential Colleges), and those for whom adult education is one of a range of functions (eg the Women's Institutes

* In chapter 5 I will deal with the Open University in more detail

and Townswomen's Guilds). The first group receive the greater part of their income from public funds, and should really be regarded as part of the public education system. The activities of the second group, which Professor Jennings has labelled "the informal voluntary sector", are financed mainly by members' subscriptions, although several bodies receive some DES grants at national level in recognition of their educational contribution. The latter include the National Federation of Women's Institutes and the National Union of Townswomen's Guilds, which have between them about 10,700 local organisations and over 600,000 members; the smaller National Association of Women's Clubs; and the National Federation of Community Organisations. Some LEAs give grants to such bodies at local level. The leading voluntary bodies recently formed the Voluntary Adult Education Forum to protect and promote the interests of voluntary associations engaged in the education of adults. Most of them are also represented on the Council of the National Institute of Adult Continuing Education.

One of these associations is considered as the largest and internationally best known voluntary body. It is the Workers' Educational Association. Its object is "to provide adult education, independently through its districts as Responsible Bodies recognised by the Department of Education and in co-operation with universities, local education authorities and a wide range of voluntary organisations."⁽²⁵⁾

Its activities include "organising evening and day classes, summer schools, one-day and weekend residential schools, and educating public opinion to the need for reform in the public educational system. Districts employ full-time and part-time tutorial staff but policies and programmes are determined through democratic structures in which the voluntary members and students play the major part."⁽²⁶⁾

In chapter 6 there will be more about the WEA in detail.

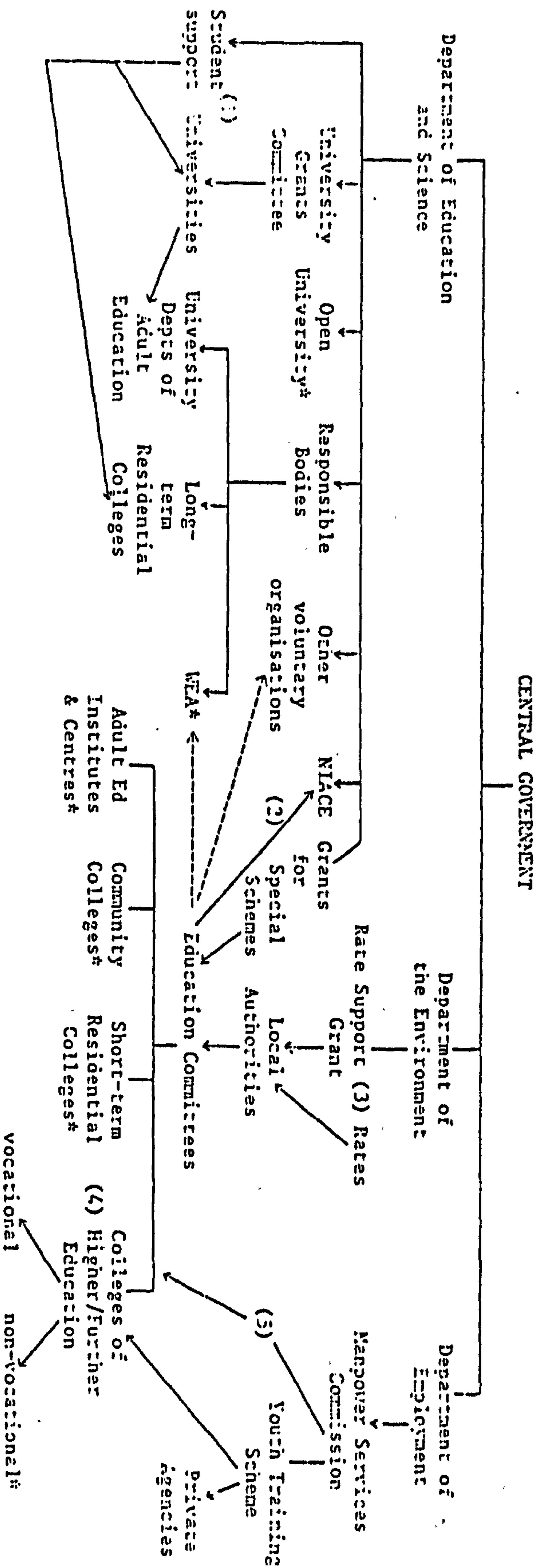
There is also a private sector, mainly run for profit but including some non-profit making trusts. The main elements of this sector are institutions of higher education (eg law schools), further education and secretarial colleges; trainers in information technology and related business studies; language schools; correspondence colleges; vocational (craft) training schools; professional associations with a training role and driving schools.

Estimates, made by Professor Jennings, of the numbers of adult students, those over 18 who are not engaged in continuous full-time education, engaged in organised learning show the following figures.

LEA vocational adult education (including mature full-time students in polytechnics and colleges)	1,200,000
LEA non-vocational adult education	2,250,000
University RBs, WEA, long-term colleges	350,000
University mature and part-time degree, post experience, Open University	350,000
Industrial/occupational training	2,000,000
Private sector (excluding overseas correspondence students and driving schools)	500,000
	<hr/> 6,650,000

As some of these figures are very rough estimates, we can say that the total participants are between 6,000,000 and 7,000,000. This figure shows the extensive scale of provision in English adult education. To complete the picture, Figure 9 shows the channels of public funding in England.

FIGURE 9
THE PUBLIC SYSTEM OF ADULT AND POST-SCHOOL EDUCATION IN ENGLAND
Channels of Public Funding



Notes

-----> = support from some LEAs

* students' fees meeting a significant part of the costs

- (1) Grants for fees and maintenance, subject to parental means test, full-time students only, administered by LEAs, but 90% paid by DES.
- (2) Collective support from Council of LEAs.
- (3) In 1979-80, rate support grant = 61% of general local authority expenditure; 47% in 1986-87.
- (4) Cost of public sector higher education in polytechnics and colleges is shared by all LEAs.
- (5) 25% of government funding for work-related non-advanced further education diverted from the rate support grant.

CONCLUSION

From the previous discussion concerning the Egyptian and the English systems of adult education, I can say that many significant aspects of the English system strike me. These aspects are:

- 1 The size of the LEA non-vocational sector, which attracts large numbers of students despite being given a low priority in resources,
- 2 The variety of opportunities, which gives the English adult a chance to choose what suits him/her,
- 3 The plurality of providers, too, increases opportunities for individuals according to their interests, either workers, housewives, etc,
- 4 The role of the non-state bodies - voluntary and private. These associations cover a wide range of activities which might not come to the interest of the government, but come to the interest of the public.

The English adult education when described systematically, gives the impression that it developed by coherent national planning. But studying the actual existence of the variety and plurality gives another impression. This impression comes from the lack of support from the government to some active sectors such as the non-vocational which was given a low priority in finance in spite of its importance to the majority of adults, nearly one third of all the adult students in England.

Looking at the English system in its widest sense we can say that some of its features can be applied to the Egyptian system. These features are:

- 1 Spreading the activities of adult education through the local

educational regions. This will give the chance to the local adults to share in the activities.

- 2 The variety and plurality of providers to give the Egyptian adults an opportunity to share in the different activities, whatever will suit their needs.

Because the Egyptian system is centralised, only limited progress can be made without a clear definition of policy at national level. Whereas in England with its decentralised system, policy development comes from different sources. This gives the English system a variety of ideas, associations and activities. But, the drawback of this variety is that it could create, with the absence of national policy, a duplication in the system.

The main similarity between the Egyptian and the English systems is that neither government gives sufficient attention to the recommendations of bodies set up by the government to advise on adult education. In England, the Russell Report generally has influenced both the government and the providers, but the main recommendation for doubling the financial resources has not been accepted, in fact funds have been cut back. On the other hand, in Egypt, the recommendations made by the NCSRT in 1976 are still in the realm of unattainable dreams.

Another similarity between Egypt and England in the structure of adult education is that the ministry of education is not the only source for the activities. Some ministries such as industry, labour, agriculture ... etc play an active part in the activities like workers' education, vocational training and the popular culture.

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C H A P T E R V

University Adult Education

The role of universities, and other institutions of higher education, in the education of adults is spelled out in Recommendation No 28 of the Third UNESCO International Conference on Adult Education. Calling upon member states to encourage the universities and other institutions of higher education:

- 1 To recognise adult education as a discipline, and to undertake inquiries and research in this field as an important and necessary aspect of their functions,
- 2 To establish as a necessary step in the professional development of adult education, courses for the training of adult educators which should include both short in-service courses and longer courses leading to the award of certificates, diplomas or degrees,
- 3 To participate in programmes of adult education of appropriate kinds and to make substantial provisions for extension and refresher courses,
- 4 To establish in their faculties of education or equivalent units, courses for the training of teachers and specialists in adult education as well as to set up intensive courses of short duration for the emergency training of such personnel,
- 5 To operate special links with existing institutions of adult education, to exchange visiting lecturers and technicians and to exchange Journals and other publications.⁽¹⁾

It is the main concern of adult education, as widely understood, to spread social, general, professional and vocational knowledge to reach everyone of the society. In the highly developed countries, such as England, liberal adult education is an important trend "to maintain an adult population up to the standards of competence in knowledge, wisdom and

skill which society requires to develop in adults an understanding of the serious problems which interrupt the operations and progress of their co-operative society and prepare them to participate in the solution of those problems; and to provide all adults with the opportunities for their highest possible development in attitudes, understanding, knowledge and quality of the human existence towards the goal of the greater self-fulfilment and realisation of each individual human being." (2)

Liberal adult education in some of the developed countries is seen as having two elements, which often intermingle and may be difficult to separate in the motivation of individuals - learning for its own sake or intellectual enrichment; and learning for social purpose. Developing countries are likely to be much more interested in the second than the first. So, in both developed and developing countries, adult education must serve the majority indirectly through the improved quality of the social action of some of the population.

With rapid economic, social and technological changes, we cannot depend on the conventional type of formal school education only. If a country puts all its educational investment into schooling, it will have to wait for a long time before the investment makes any contribution to economic and social progress. Society and the economy need to change as the educational level of the population rises, otherwise young people will be educated for jobs and roles which do not exist.

The university, as an institution of higher education, can play an important part in the education of adults. "Developing countries and industrialised nations alike need literacy education and training in basic and advanced technologies. The name of the game is 'catch up' or 'keep up', and to do either, more people need more education ... Increasingly,

in the developing countries, continuing education is articulated as a part of economic growth policy, and serendipitously as part of an accepted, if largely unspoken, social contract - a part of what, in effect, the nation owes to individuals."⁽³⁾

In the developed countries it is agreed that the universities have an important role in adult education, but there are different views as to what that role should be. The major difference seems to be whether the universities should provide general academic education for adults or not. Collectively, the English universities (other than the Open University) contribute to the education of adults in five ways: part-time degrees and other qualifications; post-experience vocationally-oriented courses; part-time liberal academic courses; the admission of mature students to full-time degree courses; and full-time and part-time postgraduate courses in the subject of adult education.

Generally speaking, the "participation of the universities in adult education is still something exceptional in the world today. Only in the English-speaking countries do they play an important role in this field".⁽⁴⁾ In the United States, for instance, there is an important adult education movement in the universities, and the results are encouraging. "Insofar as continuing education will bring about changes in time-tables and attitudes towards part-time higher education, the British system may, in all probability, become something like the present United States system in this respect. But the future of continuing education in Britain and the US goes well beyond questions of likeness and differences between the two ... Briefly put, it is unlikely that the same proportion of the adult population in the US will seek to enter university for a degree, simply because the numbers entering university or college, in their late teens, is four times greater than it is in the UK. To its

credit the US system has provided a far greater number of places in universities and higher education than has been the case in the UK. Clearly, in Britain there is a very large percentage of the population who have been educationally underprivileged. The Open University enrolments alone are just one outstanding instance of this fact."⁽⁵⁾

In other countries, non-English speaking, for example Germany, early attempts at university extension were made at about the turn of the present century. But they were not a great success. After the Second World War a new beginning was made in the early fifties through new institutes. But these institutes were not continued.⁽⁶⁾ Perhaps this happened because, as Burmeister said, "they wished to maintain a certain academic exclusiveness, keeping their distance by the use of a special kind of language not accessible to ordinary men, but also because they wanted to keep out of the market place for fear that this would mean lowering their standards or damage their prestige."⁽⁷⁾

A leading university adult educator in the Federal Republic of Germany, Professor Joachim Knoll, outlined a plan to improve "the relationship between the university and adult education by means of:

- Teaching of, and research into, adult education within the educational sciences,
- An additional course of study for future workers in adult education,
- In-service training for those already working in adult education
- In-service training for all professions,
- Extra-mural work, provided it extended beyond the possibilities of the existing institutions for adult education,
- Development of model programme of instruction for different sectors of continuing education (eg educational leave)."⁽⁸⁾

From another point of view, Wolfgang Kruger stated, in 1980, that, "the universities are also undertaking the additional function of adult education by virtue of:

- 1 Their own courses offering within the framework of adult education programmes which are not primarily related to a final degree or qualification,
- 2 Changes in admission requirements and reforms in the organisation of studies which enable employed persons to undertake more part-time study,
- 3 An increase in non-credit courses for persons who already have a degree."⁽⁹⁾

Traditionally speaking, education in the universities was very different from, and much more limited than, today's. In the Middle Ages, the university aimed only at preparing "its scholars for the professions of medicine, law, the church and teaching as leaders of society."⁽¹⁰⁾ It was devoted to the few, to the cultivation or the professional education of the elite. Society and its needs were a less important matter. But the change took place in the second half of the 19th century when universities began to realise their responsibilities and their royalty to the community. It was James Stuart, Fellow of Trinity College, Cambridge, who from 1867 created the system of extension lectures. His first step was a series of lectures on scientific topics in northern industrial towns. Stuart argued that the liberal education of adults required teachers of university quality. He argued also that the social harmony would be increased by a system of adult education in which the different classes in the society were taught together.⁽¹¹⁾ In 1908 the Oxford Report reinforced Stuart's position by arguing that, "in modern life there is much which tends to the separation of classes, and little which brings

them together. For this reason it seems important that the leaders of every class should have an opportunity of obtaining a wide outlook on the historical development and economic condition of the whole English community, such as is given by a university education." (12)

Today, the universities "have a variety of responsibilities towards their societies, they are required to play major roles in national development as well as their essential functions; teaching and research. Furthermore, the future of mankind may depend on the orientation and effectiveness of their work." (13) They have important functions:

- 1 The spread and growth of knowledge through teaching,
- 2 Encouraging research for the discovery of knowledge,
- 3 Unlimited and continuous services to the community,
- 4 Providing men and women who have not only the professional knowledge and the skills to meet changing situations, but also the attitudes and abilities to analyse and assess problems, human as well as material. (14)

The universities which have taken up the challenge of adult/continuing education try to accept and apply new knowledge to the problems of life, and they really deserve respect because they share all the results with the community. Many universities have extended their services and classrooms to the public. Ingeborg Lycke, in her book on adult education in Norway says:

... The task is not only to bring the scientist out of his laboratory, but also to bring the public into the laboratory; to show them the methods used and to teach them why they are used - or perhaps to teach them what and how much of the results they should believe. (15)

But, is the relationship between the university and adult education similar in the developing countries? Obviously, the national priorities are not the same. Also, the developed countries, as opposed to the developing ones, have the availability of alternative resources and agencies for the provision of adult education such as the WEA. The parameters are very different in countries such as the developing ones where voluntary adult education bodies are absent, or weak, or concerned with very specific roles and not with general provision, or where the public provision of, or support for, adult education is confined to certain areas, eg vocational preparation and basic education.

A consideration of the appropriate role for universities in developing countries is dominated by two problems: the shortage of highly-trained people whose skills are needed for development, and the wide gap between the uneducated majority and the educated minority.

The developing countries, including Egypt, are therefore being called upon to define more clearly the role which their universities can play in promoting adult education, especially for development. In this chapter, a consideration of the role of English universities will provide a basis for the comparative analysis of the actual and potential roles of Egyptian universities.

Educating adults is not an easy task. It is a great responsibility for the universities to look after. Adult education is a big field that could absorb all sorts of education. University adult education departments should include all investigations of adults' needs, research on the content and methodology of the subject and the related literature and advanced professional training for adult educators. In recent times, the

English universities have taken on this responsibility, with some differences in their commitment and provision.

English universities have a wide range of activities, designed to suit their adults' needs. Most of these universities have departments of adult education engaged in the provision of "the liberal education of adults", with the aid of DES grants, but others concentrate almost exclusively on "post-experience vocational education". There is no uniformity amongst the first group known by the nomenclature of the grant system as "Responsible Body (RB) Universities". As, however, the universities are independent institutions, no two are exactly alike in their policies and practices in adult education. (16)

Diagram 10 shows that: all universities have some provision for the admission of mature full-time students, including those without the normal A-Level or equivalent qualifications.

Adult education departments use large numbers of part-time lecturers drawn from other university departments, but in some cases there is more formal inter-departmental co-operation.

Some adult education departments act as organisers for post-experience vocational courses normally taught by other departments. In other cases the latter departments do their own organising. Medical schools usually run their own programme separately.

The Open University is concerned mainly with degree courses but also provides general education courses, and has some involvement in training adult teachers and in post-experience vocational education.

In Egypt, they still do not pay sufficient attention to courses in adult

DIAGRAM 10

The Universities' range of activities
in England

	University in general	University AE Depts Organising Teaching	Other University Depts	Open University
Mature Full-time Students	* * *			
Part-time degrees (distance)				* * *
Part-time degrees (other)		* *	*	
Liberal Adult education		* * * * *	*	* *
Research and teaching in the subject of adult education		* *		*
Post-experience vocational education		* *	* *	*

Involvement: * * * general
 * * some/medium scale
 * few/small scale

education at university or post-university level, apart from very few exceptions. The only exception in this respect, is the new internal regulations proposed for the Faculties of Education which have made provision for the setting up of new departments for adult education, leading to a higher diploma in this field. This provision, however, is not yet in operation. Despite the variations in the English universities, they are all still influenced by the way in which university adult education has developed, from the pioneering efforts of James Stuart, and the new impetus given early in the twentieth century by the partnership with the WEA, and the development of the tutorial class system.

Since the latter part of the nineteenth century, English universities have taken an interest in the adult education movement, they have been followed in this by American universities, after which this activity has spread to most universities through the world. University extension has been considered for a long time as a distinctive feature of the history of adult education in Britain. The British example has had a considerable influence on the development of university education in other countries, especially in the Commonwealth. University extension developed in response to some difficult circumstances. These circumstances are:

- 1 Shortage of universities: Oxford and Cambridge were, until the 1820s the only universities in England. "One of their functions even then was to equip young men for the parts they had to play in life. They were largely drawn from the ruling class, and were equipped to be politicians, diplomats, churchmen, administrators, men of letters, (17) squires or merely gentlemen". From the middle of the century the reform of Oxford and Cambridge became a subject for debate, out of which arose the idea of two forms of "university extension" -

establishing new university colleges; and providing university lectures for the public. The growing industrial towns were potentially interested in both of these ideas, especially in the case of the first, for higher technical education. "In the 19th Century all the new industry founded on the use of steam and steel brought a relation that the prosperity of a country would increasingly come to depend upon the proper scientific and technical training of those employed in commerce and industry. This encouraged the establishment of technical universities and colleges, or at a humbler level, mechanics' institutes, so that to match the training for the professions, training for industry and commerce now came to be regarded as a new and fundamental thread in higher education."⁽¹⁸⁾

- 2 The growing demand for women, from the middle class, for higher education. It had been denied to them and they believed that the time had come to have their rights. In the autumn of 1871, the North of England Council for Promoting the Higher Education of Women, wrote one of four memorials presented to the Vice-Chancellor and Council of the University of Cambridge. "In appealing to the university for help they drew attention to the increasing desire for the opening out of the universities to those whose circumstances prevented them from being able to reside there."⁽¹⁹⁾

- 3 The working class, response to the extension movement was both limited and uneven. The extension movement was very successful with one of its target groups, middle class women, who made up about two-thirds of the clientele of 50,000 to 60,000 students in the 1890s, but had only limited success with working-class students. In 1892, Sadler told a university extension conference that, "one of the three things that Mr James Stuart did when he started out work was to make

workmen interested in it, but we have not yet done what we ought to have done in this regard." (20) The reasons were partly financial; extension lectures had to be locally self-supporting, and an economic charge was beyond the resources of a worker. And, partly sociological; the feeling of class alienation. The most encouraging experience for university extensionists who were keen to reach the workers - their avowed aim was "the breaking down of intellectual caste and the universal extension of the intellectual franchise - came through partnership with co-operative societies. It was a co-operative employee and activist, Albert Mansbridge, who founded the WEA in 1903 to bring together working-class movements interested in education and to form a better partnership with the universities." (21)

The universities' contribution to intellectual advance and social progress has not only served the community but, "it has also been of benefit to the universities themselves, by extending their influence and indeed their knowledge of the society that sustains them. More, it has promoted the multiplication of the universities themselves since many of them owe their foundation to the extension movement." (22)

Generally speaking, we can say that the Final Report of the Adult Education Committee of the Ministry of Reconstruction, generally known as the 1919 Report, was much influenced by the success of the tutorial class movement. As a result of its recommendations, and those of the report of the Royal Commission on Oxford and Cambridge (1922), extra-mural departments were gradually established in most of the universities and university colleges. During the inter-war years, extra-mural work in most universities was dominated by the partnership with the WEA. Their principal concern was seen to be the provision of sustained academic study

for working-class students, especially the activists in the labour movement. London and Cambridge maintained and expanded their "extension" work for a different clientele, but in most universities the provision of old-style extension lecture courses declined. In the 1930s, some university adult educators became restive at the dominance of the WEA partnership and began to exchange ideas on alternative strategies through the Universities Extra-Mural Consultative Committee, established in (23) 1926.

It is advisable to classify the post-war history of university adult education into four parts:

- 1 Rapid growth after 1945, aided by generous grant regulations in 1946, which encouraged the appointment of full-time staff.
- 2 Comparative stagnation in the 1950s, associated with a standstill in grants from 1951.
- 3 Slow growth in the 1960s, contrasting with the rapid growth (especially from the middle sixties) of the university system as a whole.
- 4 Economic pressures felt since the 1970s, and especially since 1981 with cuts in government grants to the universities through the University Grants Committee, and the the direct "Responsible Body" grants to Adult Education Departments.

In 1947, the Universities Council for Adult Education was constituted under this title, when it succeeded the former Universities Extra-Mural Consultative Committee. The Council's concern is to contribute to adult education of universities as a whole. Membership of the Council is open to any university or university college in the UK and associate membership to any university or university college in the Commonwealth also to such universities and colleges as the Council may invite. Each university or

college is usually represented by the head of the department of adult education and by one other representative of its Senate. From 1980, the Council became known as "Universities Council for Adult and Continuing Education" (UCACE). At present, fifty universities and university colleges in the UK are members of the Council and there are twelve associate members.

In the session 1945/46, the eighteen university bodies in England and Wales which formed the constituent members of the council, conducted, in all, 2067 courses and classes. While in the session 1951/52 the membership of the Council had increased to twenty-one and the number of courses and classes to 4064. During later years, the number of universities or university colleges, which used full-time academic and/or administrative staff, rose to forty-four. Some departments have only one person, and sometimes more than thirty, especially in adult education departments which were headed by a professor. (24) On the other hand, the number of courses had increased also according to the increase in the staff. In 1984/85, the number of courses and classes had increased to (25) 13228.

The proportion of courses run jointly with the WEA has steadily declined (although it is still relatively high in a few universities), and this change has been accompanied by a change in the role and style of full-time academic staff in the adult education departments. The full-time tutors became increasingly identified with the university rather than the "movement" and became highly specialised in their academic interests, with the same concern, and the same motivations, for publishing as their internal colleagues. (26)

Britain is divided, and this gives the chance to the extra-mural

departments to spread their responsibilities over the kingdom. Even the North and West isolated islands of Scotland receive their lectures. The only exceptions are: the remote and thinly populated areas which receive only a limited service. These departments use the university facilities and they have their premises within the university. Some departments, like Cambridge, Manchester, Bristol and Oxford, have their own residential centres and they have premises in other towns, but otherwise they depend on the use of the LEA schools when they are away from campus; the use of these schools is intended to be free, but some LEAs now make a charge. This provision helped in achieving a total student enrolment of 289,153 in 1984/85. The classes normally meet once a week for evening classes, a few meet more frequently, and the length ranges from six meetings to several years. Other classes are arranged in the day-time for the elderly, housewives and the unemployed. Courses requiring consecutive attendance for one day, or for several weeks, have been growing. Those courses together with the weekend schools amounted to 3507 in 1984/85. (27)

X

It is the liberal studies that occupies the major part of the work. "Two thirds of the work of the extra-mural departments involve annually over 200,000 students - is still in the traditional area of liberal education; over one half in the humanities (archaeology, history, literature, philosophy and art), 13 per cent in the sciences and most of the rest in industrial studies and social sciences." (28) The popular subject groups, expressed as a percentage of courses, were (United Kingdom, 1984/85): (29)

History, including local history	10.8
English literature and language	8.6
Visual arts	7.4
Music	5.9
Biological sciences	5.7

Physical sciences	5.7
Archaeology and ancient history	5.4
Mathematics and Computing	4.3
Sociology	4.1
Psychology	3.9

Although universities open the doors to the public and they are attached to these courses, they keep looking for something beyond them. They have discussed the other needs of adult education that can be fulfilled by their efforts. They believe that liberal education is not only concerned with what is taught, but with how and why it is taught. The Universities Council for Adult Education has quoted as the aims of its work those aims set out for universities as a whole by a government commission of enquiry on higher education, the Robbins Committee:

What is taught should be taught in such a way as to promote the general powers of the mind. The aim should be not to produce mere specialists, but, rather, cultivated men and women. And it is the distinguishing characteristic of a healthy higher education that, even when it is concerned with practical techniques, it imparts them on a plan of generality that makes possible their application to many problems - to find the one in the many, the general characteristic in the collection of
(30)
particulars.

In 1961, the Universities' Council for Adult Education answered one of the important questions about the value of the extra-mural provision. The UCAE stated in its Report that:

we can best answer by a series of further questions. Is it a good thing that people should have the opportunity, not as

full-time students but in the midst of their daily vocations, not as raw undergraduates but as mature and experienced men and women, of acquiring a better understanding of themselves and of their rights and duties as individuals, workers and citizens? Of extending their acquaintance with the history and present organisation of the society in which they live and of other societies in other parts of the world? Of securing some insight into the great adventure of the human mind in its attempts to penetrate the mysteries of the physical universe? Is it good that such people should be brought face to face with the fundamental moral, social and political problems of our times, and should be encouraged to think about such problems clearly and dispassionately? Is it good that their understanding should be deepened, and their range of enjoyable experience enlarged, by the study of the great creative masterpieces of literature, music, art? If these things are good, extra-mural teaching is good. (31)

For these reasons the principle of the extra-mural departments was to follow the same way of extending university education to meet all the needs and to give the chance to everyone to profit by it. As Mountford wrote in 1966, the liberal studies were open to all adults. "The field is enormous. New categories of student to be reached include employees in single industries or specific professional groups, the elderly, the less educated and the great number of people with 'low brow' interests." (32) Furthermore, "new tasks have emerged for these departments to tackle, particularly in the field of continued education for those who have had a grammar-school or even a university education. There is a demand for courses from professional workers of all kinds: from teachers, youth leaders, police officers, magistrates and social workers; and a demand

also for post-graduate refresher courses, especially in science subjects where the advances in knowledge are so rapid. What had begun as a salvage operation for the educationally underprivileged, has become a significant part of university work."⁽³³⁾

The diversification forecast by Mountford has taken place, although to varying extents in different universities. Post-graduate courses in adult education; social work training; role education for groups such as magistrates and police officers; and post-graduate refresher courses especially in science and technology, have developed as aspects of university adult education alongside liberal studies.

Mountford was confident that there would still be work for extra-mural departments to do when the expansion foreseen in the Robbins Report and the creation of the Open University had been achieved. "The demand for continued education is likely to increase rather than to diminish, and the provision of refresher courses in all subjects is only in its infancy. As the educational activities of radio and television expand, and a 'university of the air' [Open University later] becomes something more than a politician's dream, the flexible organisation and the experience of these departments are at hand to supply that vital element of personal contact which lies at the root of the educational process."⁽³⁴⁾

It is uncertain, however, whether the growth of post-graduate refresher courses, now known generally as Post-Experience Vocational Education (PEVE), will strengthen or weaken the position of university adult education departments. In some universities the adult education department has been made the organising agent of the university's PEVE programme. In others it has been given no part in this work. There are, of course, several English universities which do not provide liberal courses and see

their adult education role essentially in terms of PEVE.

In December 1982, the University Grants Committee set up a working party on Continuing Education, the term now in general use to mean both liberal adult education and PEVE. The composition of the working party was interesting. It included four members from industry and commerce, three from sections of the universities concerned either wholly or mainly with PEVE, and only one academic concerned with liberal adult education - a Professor from a Scottish university, where the system of "Responsible Body" grants does not operate. There was no member from the English liberal adult education sector. X

In January 1984, the working party reported and proposed a remarkable expansion of post experience vocational provision, with an improved UGC grant per full-time equivalent student. A similar suggestion was made for part-time degree provision. But, the report dealt with the traditional liberal academic provision, with little enthusiasm. The PEVE courses are intended to be financially self-supporting, through economic fees paid by students or their employers, but the government has given some pump-priming money through its PICKUP initiative (Professional Industrial and Commercial Updating Programme). In September 1984, a joint statement was made by the UGC and NAB* which included the following passage:

Continuing education needs to be fostered, not only for its essential role in promoting economic prosperity but also for its contribution to personal development and social progress.

* National Advisory Body for Public Sector Higher Education

The UGC has argued that "Continuing education in its various forms" should be seen as a third major function of universities, alongside teaching full-time students and research. (35) The current balance between different forms of university continuing education can be seen in the following figures.

Table 7

Continuing Education
(36)
(United Kingdom, 1984/85)

	Courses	Enrolments	Student Hours
Adult Education Depts (including joint courses with the WEA)	12,831	280,419	6,401,400
Post-graduate medical and dental	3,280	83,524	1,921,000
Others (mainly post- experience vocational)	4,456	125,765	3,474,100
TOTAL	20,567	489,708	11,796,500

As we have seen, the universities play an active part in providing courses in adult education for the general public. Some courses are organised by the universities in close association with district councils of the WEA, a voluntary organisation which also employs some full-time organising tutors and a large number of part-time tutors. Today there are four types of

courses: three year "tutorial" classes, one year "sessional" classes, long "terminal" classes (10 to 12 meetings) and short "terminal" classes (6 meetings) of a less intensive character. There are also one-day schools; weekend courses, usually residential; and summer schools. The pattern of provision is shown in Table 8.

Table 8

The pattern of enrolments
(37)
(United Kingdom 1984/85)

Structure of Courses	Separate provision	Joint provision with WEA	Total
Courses lasting for two years or longer	10,158	2,934	13,092
Sessional courses (20+ meetings)	34,893	14,460	49,353
Terminal courses (10+ meetings)	47,459	8,902	56,361
Shorter courses	62,294	4,172	66,466
Residential and similar courses lasting four days or more	23,359	410	23,769
Residential and similar courses lasting three days or less	77,165	2,947	80,112
TOTAL	255,328	33,825	289,153

Also, about half of the "RB" departments provide post-graduate courses in the subject of adult education, the statistics of which are not separately published.

In 1963, the Robbins Report recommended that higher education should be expanded so that places would be available for all who could profit from such an education. As a result of the expansion of secondary education there were more qualified applicants; and therefore there was a rapid increase in the number of places (especially in the mid-sixties) through the expansion of existing universities and the creation of new ones.

The post-Robbins expansion left one kind of relative deprivation untouched in the proportions of children of working people and professional people entering university, this did not change much from the 4% and 45% mentioned by Robbins; and many older people, already in work, were left feeling disadvantaged. Between 1961 and 1971, the percentage of the 18 year old age group going into full-time higher education doubled, from about 7% to about 14%. That left people in their 30s and 40s in a group with only half of the post-Robbins opportunities. (38) One section of this group consisted of non-graduate teachers, who knew that their profession was moving towards an all-graduate entry. This group provided the Open University with a large part of its initial clientele.

The English universities offered few opportunities for part-time degree study, and the success of television and its educational broadcasting, opened debates on how such opportunities could be offered. Harold Wilson, leader of the labour party, was the one who brought together all these elements in a speech in 1964. (39) He proposed the idea of a "University of the Air". As a result of the general election of 1964, he became Prime Minister. Then he appointed the Minister Jennie Lee to consider the idea

and to set down the possibilities of bringing it into life. It was through the efforts of those people and the energy and skill of Lord Perry, its first Vice-Chancellor, that the University evolved and became a reality. But as it always happens, when it opened its doors to students, political and educational realities changed its basic concept from a University of the Air to a multi-media but mainly correspondence university. The Open University was:

- Legal as other British ones, offering its own degrees
- Open as no educational qualifications were required
- A distance learning institution through a combination of correspondence and broadcasting
- There was a small amount of face-to-face contact between students and academic staff.

(40)

It began working through five faculties; science, technology, arts, social sciences and educational studies. They hoped for other faculties such as law, medicine and modern languages, but financial and organisational reasons, in addition to the economic climate, blocked the way. They organised seventy-five courses, and now there are over a hundred.

(41)

The only degree that was given at first was the Bachelor of Arts ordinary or at honours level. Each course was a combination of thirty-six weeks with a one-week residential summer school. Shorter courses, half the period, are also offered. The student who desires to obtain an ordinary degree, must gain two foundations (first year) and four other credits. Another two are required for the honours degree. Because the student is allowed to take only two courses a year, he normally needs a minimum of three years for the ordinary degree, and four for the honours degree. Students with previous qualifications are given up to a maximum of three credits, and this shortens their studies.

In addition to the undergraduate courses, the Open University provides an associate students programme, including post-experience courses eg Reading Development, Technology for Teachers and general interest courses. (42)

In 1986, 13116 associate students registered, this figure includes resit students taking nine month courses. In the same year 7087 sat an examination and 91.5% of examinees passed. (43) Also, the Open University provides a programme for higher degrees. In 1986, 691 higher degree students registered to get their degrees in different categories as shown in Table 9. X

Table 9

(44)

Registered Research Degree Students at 1 October 1986
at the Open University

	Part-time External	Part-time Internal	Full-time (holding student- ships)	Full-time (formerly student- ships)	TOTAL
Arts	138	6	11	10	165
Social Sciences	80	8	13	11	112
School of Education	75	8	5	8	96
Mathematics	24	4	4	5	37
Science	68	20	41	29	158
Technology	47	16	24	11	98
IET	12	4	5	4	25
TOTAL	444	66	103	78	691

In 1986, the number of higher degree graduates reached 452 since 1973. An analysis of the type of degree and student category is given in Table 10.

Table 10

Total Research Graduates
(45)
at the Open University to end 1986

	BPhil	MPhil	PhD	TOTAL
Part-time External	59	83	115	257
Part-time Internal	5	7	49	61
Full-time	0	7	127	134
TOTAL	64	97	291	452

As a distance learning institution, and to achieve success, the Open University depended on the high quality of its course material. A combination of a course team, including academics, educational technologists and BBC producers, was basic to prepare any course. They co-ordinate to produce a correspondence text, television and radio programmes. These courses cost a lot of time, money and effort. So, once the courses are issued, it is very difficult to change them. This introduces an element of rigidity into an otherwise flexible system. It is easier for lecturers at conventional universities to up-date their presentation each year.

The correspondence text which contains the essential matter of every

lesson is expensively produced, so the student does not feel that he is getting cheap education. BBC Radio and Television broadcast the Open University programmes on their channels. They provide twenty-five hours of radio and thirtyfive hours of television time each week. For science students who need to practice their work at home, the Open University provides them with an advanced experiment kit. x

At the beginning of the Open University it was argued that it would fail to attract the number of students it hoped for because, knowing the problems of adult education, its distance learning would be inadequate for many of the students. To prevent this, a complete network of local services was provided. The Open University was divided into thirteen regions, each under a regional director. The OU employs 5,000 part-time course tutors and tutor-counsellors, who are mostly full-time staff of higher education institutions. It is their main job to help the students in their learning and with any difficulties they might face. Each student has a counsellor for general guidance plus a tutor for each course he takes. The main job of the tutor is to mark the student's written assignments and to arrange tutorials at study centres. Throughout the country, there are 259 tutorial centres, organised in schools, universities and community centres. The facilities of these centres normally include radio, television, video and radio playback. They also hold discussion groups. The student has the right to share or to avoid such face-to-face classes.

The student's work is assessed and evaluated through a continuous assessment and examination. The student, every three or four weeks, is given a series of multiple choice questions which, after completion, is sent to the Open University to be marked by a computer. The student is also asked to write essay-type assignments marked, this time, by the

tutor. To be sure that the tutors mark these essays correctly, samples are sent to the headquarters of the Open University to be marked again. By the end of each course, the student must sit for an examination at the local centre.

It is well known that qualifications are not required to join the Open University. However, this does not mean that it is completely open, there are some limitations in its own source. Every year, there are more applications than the places available. Therefore, they have to select on a first come first served basis; the places are modified considering all regions and all occupations so as to ensure a balance between all faculties. The computer is the selector. In 1970, 24,200 students out of 43,000 applicants joined the courses. (46) In 1986, 63,222 applied, but only 23,310 were accepted. Once students are accepted, they are accepted for the following year. Out of 116,696 students who were registered in the years 1971-8, 32,552 had received their degree by 1979. The others would, no doubt, qualify in subsequent years. During 1986, more than 6,000 new graduates joined the 76,000 who have already earned their BA degrees. (47)

The Open University has a special situation of its own. Like the other universities, it has the same legal status, but unlike them it receives its annual budget directly from the Department of Education and Science (for England and Wales, although the OU serves Scotland and Northern Ireland too), not through the University Grants Committee as is the case in other institutions. In general, 89 per cent of its grant is collected from ministry grants, 9 per cent from student's fees and 2 per cent from other sources, including research funds. Fees are charged by all British Universities. Students who enter the University direct from school and are studying full-time may be given a grant from their local authority to

(48)
cover the fees. Open University students, similar to part-time degree students in other branches of higher education, are not entitled to mandatory grants.

Single courses were organised for those who did not wish to undertake a full degree. Such courses are now available for those people and some of them are especially designed for them. It is a duty, as the University sees it, to encourage education outside the degree field.

In 1975, the Open University set up a committee on continuing education to:

- 1 make recommendations on the nature and scale of the Open University, future contribution to the national development of continuing education, including professional education and training and to the educational well-being of the community generally; and to
- 2 establish plans for the phased development of a long-term programme of continuing education, to estimate the resources needed for its implementation and to propose a structure for its organisation.

After receiving evidence from a wide range of organisations concerned with the education of adults, the Committee in its report - which is known as the Venables Report - recommended that the Open University should try to make a major contribution to adult education outside its degree programme. The Open University responded to the Venables Report, published in 1976, by establishing a Delegacy for Continuing Education and expanding its
(49)
associate student programme.

It is known that some political and educational establishments opposed the Open University at its beginning. They argued that the Open University would not work, that the country could not finance it and if it could, it would be better to spend the money on other forms of education. Much of it, as it now exists badly needs public acceptance within the financial resources set. They also argued that the creation of such a huge organisation necessitated the existence of secondary rather than higher education. Lord Perry said that this argument had personality but lacked support, would a university do that, it had to be a university. (50) The aim of the Open University was announced as offering higher education to those who missed it and being open to anyone who applied. The Open University made a survey in which it showed that eighty-five per cent of its students were children of working-class parents and would have been disadvantaged, therefore, at the normal age for entry to higher education. (51) Also the proportion of Open University students without the normal qualifications for entry to a conventional university has risen from 35% in 1971 to 44% in 1984; and the proportion of women amongst new entrants has risen from a quarter to nearly a half. (52) This shows that the Open University is socially more open than is sometimes supposed.

At its formulation, the Open University was very concerned with achieving academic respectability. Its degrees needed to be of a similar standard and value to those of other universities. The range of courses has been determined by this concern, second to which came the needs of the students. (53) The Open University claimed that it costs little more than half as much as a conventional university to take a student through to a degree. It may be cheaper, but costs are not strictly comparable as the Open University depends on part-time services of staff belonging to other institutions throughout the country. (54) Without these, its costs would be much higher and without the existing work of further and higher

education, it is doubtful whether it could have functioned at all, at least in its present form.

The above argument does not intend in any way to devalue the work of the Open University. Thousands of people have received higher education through the efforts of the Open University. It also has stimulated the interest in part-time education. Through its examples, it raised the standard of teaching materials and even teaching itself in the conventional face-to-face institutions. It does deserve, and will continue to deserve money and effort. Professor Jennings stated that:

The Open University has been a resounding success in two ways. Firstly, it has developed an effective system of distance teaching. Its teaching materials and methods are open to critical scrutiny and most, although not of course all, are regarded by the relevant sectors of the academic world as being very sound. Some Open University course books and text books are used in other universities and colleges. The principal limitations are the impersonality of the main teaching process, with most assignments either computer-marked, or dealt with by tutors who rarely meet the students, and, related to this, the limited amount of face-to-face teaching especially for second and higher level courses ... Secondly, the numbers of students, their generally high degree of motivation and level of persistence, have fully justified the establishment of the Open University and have shown how great was the unsatisfied demand for part-time degrees. (55)

The Egyptian University Role

With the exception of the ancient, mainly religious University of Al-Azhar, Egypt differs greatly from England. Despite the emergence of trade union organisation since the end of the last century and the establishment of universities from the beginning of this century, the universities took no interest in adult education except in the last few years. This interest started with some studies offered in certain faculties on topics related to industrial relations and to labour in general.

First of all, we have to know that "an official Egyptian university was not formally established until 1925. It incorporated the private institutions of 1909 as the colleges of arts and the other existing higher institutions: law, medicine, engineering, agriculture and commerce became its other colleges. The name was changed to Fuaad University in 1936 and to the University of Cairo in 1953. A second university began in Alexandria in 1942, a third in Ain Shames in 1950. University enrolments had reached 41,000 in 1951."⁽⁵⁶⁾

The 1952 Revolution marked a watershed in Egypt's long history; a number of peaceful and progressive changes had been taking place. A new regime, dedicated to the goal of modernisation, came to power and adopted policies designed to metamorphose an ancient society into a powerful modern state. "There was also a movement towards the establishment of regional universities, usually starting as colleges affiliated to one of the already existing universities, with the result that the new university,⁽⁵⁷⁾ when complete, became a replica of the mother university."

Motivated by political, ideological and developmental considerations, the government proved highly responsive to such demands. It democratised

higher education and took steps, by eliminating financial constraints, to enable any Egyptian to obtain a university degree. In July 1962, all public education was made absolutely free and a significant number of fellowships and grants were provided to poor students wishing to attend a university. Manpower requirements also dictated an increase in the output of skilled personnel in certain fields, especially science, engineering, medicine, and agriculture, if developmental goals were to be achieved. At the same time the other faculties were also permitted to expand to accommodate students' and parents' demands for higher education so as to reduce the possibility of discontent and political instability. Thus between 1957 and 1968 the proportion of secondary school graduates who continued their education rose from a third to two-thirds of the total; a total which itself was markedly increased.

In addition to the expansion of regional universities, there appeared also what is known as the Academy of Arts, which included areas not adopted by the above universities such as the Theatrical and Cinema Arts, Ballet and other arts. The main purpose of the Academy is to promote the arts and train specialists, while at the same time observing the national policy of safeguarding Egypt's traditions. (58) The conditions for admission to the academy differ from those that apply to the universities. The Presidential Decree No 78 in 1969 gave the Academy the right to arrange a special acceptance test because the traditional examination grades do not cover the special aptitudes desirable in Academy students.

Pressures for admission to higher education were great, and the government had to find a solution. Therefore, in 1953, to alleviate the problem of admission, the system of external students was introduced. Under this system anyone with a secondary school certificate who was prevented by various requirements from registering as a regular student may sit for the

same examinations and receive the same university degrees as the regular students, but is barred from attending classes. Accordingly, with this system students are not allowed to attend lectures and lessons. They study at home and have to enter the same examinations with regular students without receiving any guidance. This system is described by Szyliowicz as "an extreme form of the 'do it yourself' approach to higher education."⁽⁵⁹⁾

On the other hand, the "university graduates are appointed by the government according to their specialisation and posted all over the country. More often than not, they are precluded from continuing their education and lose touch with the vast progress taking place everywhere. A partial solution is found through talks on the radio and television or general lectures, but the coverage is small."⁽⁶⁰⁾

Development which subsequently took place in Egypt, particularly since the beginning of the sixties, brought about free university education. Not only are students free from the university fees, but also the government pays nearly 80% of the maintenance costs. Moreover, attending the university is not only for young students, but it is also open to mature students as long as they have got their general secondary school certificate with the proper grades required by the college the student wants to attend. Mature students receive exactly the same financial benefits as young students. This policy opened the doors of the universities to the children of workers and peasants. But, it should be noted that the programmes and curricula of universities did not undergo the change expected of them, they remained as they were, remote from the labour thought and other issues connected with workers. On the other hand, we have to observe that, apart from the developments which have taken place in Egypt affording workers a leading role in the direction and

administration of society, this new concept of education has led the Egyptian universities to enter the field of adult education. Yet, this is carried out on a very limited scale, through the offering of subjects related to labour and industrial relations in the programmes and curricula of some faculties, not through departments of extra-mural studies as we have seen in England.

In the following pages, I will review some of the efforts which have been made in the field of adult education by Egyptian universities.

1 Al-Azhar and Adult Education

It is known that Al-Azhar is the oldest university in the world, established in AD 969. "Al-Azhar, as the acknowledged intellectual centre of Islam, has for centuries, conserved its faith, its law and its language. Here, through good times and bad, have been trained the men who have transmitted these things in faithful detail throughout the growing extent of the Muslim world."⁽⁶¹⁾ From the beginning, it seems as if Al-Azhar University education was originally meant for adult education with a flexibility which made provision for various patterns. Every individual looked for what suited his aspirations, his aptitudes and his circumstances, in accordance with what he laid down for himself and not what others decided for him.

Today, Al-Azhar is still offering wide-ranging extension programmes which come within the framework of university education for adults. These programmes comprise:⁽⁶²⁾

- a Despatch of preachers by the preaching and Guidance Department to all parts of Egypt to provide religious education to people

in urban as well as rural areas. In recent years, programmes have been designed particularly for women.

- b Running of non-formal classes in Al-Azhar itself and its neighbouring mosques or in Al-Azhar-sponsored Islamic institutes. These classes, which are run throughout the year, are designed for adults who want to increase their religious knowledge.
- c Regular despatch of various Muslim missions every year to almost every part of the Muslim world to deliver public lectures and to hold sessions for educating and guiding Muslims in their religious affairs.
- d Publication by Al-Azhar of a journal, since 1930, with articles on Islam and other issues dealing with a Muslim's life.

Thus we can see that Al-Azhar has been offering one of the most significant programmes in extra-mural studies. Of course we have to admit that these programmes or activities related more or less to religious matters and not scientific, but nevertheless it is considered as an activity that goes into the field of our interest, adult education.

2 Egyptian Universities and Programmes of Public Service

it has now become incumbent upon universities of Egypt to take part in the achievement of socio-economic development schemes. This gave new obligations and duties, known as "public services" which were added to the other functions with which universities have originally been connected. The services extended by the university should not be restricted to the

formation of a few students for the obtaining of university degrees, because the university should place all its facilities at the disposal of the people and it should mobilise all its potentials to satisfy the needs of the society.

If we cast an analytical glance at the programme of public services in the Egyptian universities, we find that such a programme is outside the main system of university studies. It was provided by some universities of various cities in the form of a series of lectures on general culture or in the form of organised courses in the fields or topics which are of interest to specific groups of interested people with the aim of helping them to assimilate new scientific and social developments or to acquire new information and skills. (63)

In April 1970, the Universities Supreme Council, which is responsible for planning and co-ordinating university education and defining education and research policies in relation to national goals, agreed to give its support to the establishment of public service divisions in Ain Shams University and later in Cairo, Mansura, and Zagazig Universities. The objectives of such divisions are put as follows:

- 1 To meet the dynamic and changing educational needs of adult learners.
- 2 To offer technical, professional and vocational training that public and private organisations require.
- 3 To promote cultural awareness through the provision of cultural programmes. (64)

At Ain Shams, the study is carried on in three sessions:

- First session from October to December
- Second session from February to April
- Third session during June to July

The courses offered by the public service divisions of the universities of Ain Shams, Cairo and elsewhere focus, as shown below, on liberal studies (mainly languages) and practical courses such as English, French, cosmetic ... etc. The popular subjects groups, expressed as a percentage of courses, were (Ain Shams, 1982).⁽⁶⁵⁾

English language	42.5
Applied science	13.6
Computing study	8.3
French language	7.5
German language	7.3
Hebrew language	5.5
Decor	4.5
Dress-making	3.5
Persian language	3.5
Typewriting	1.6

Besides the public service divisions in Egyptian universities, the faculties of agriculture present some activities in the field of adult education as follows:

a vocational training, this activity is a group of educational activities, programmes and situations aimed at improvement in profession, work or socially acceptable economic activity. It includes programmes aimed at improving the manpower in the countryside, including the local inhabitants. These programmes focus on agricultural techniques, better guidance for investment and functional literacy.

- b Agricultural extension; this is an out-of-school educational process. The practical application of all its various inter-related stages is carried out by an integrated unit made up of professional and local leaders to serve farmers, their families and their environment by bringing about desired behavioural changes in their knowledge, skills and trends.
- c Creation of centres for agricultural publications and information. Agricultural faculties produce such publications which can suit various standards; they can range from simple posters to the technical bulletin. (66)

3 Workers' University

The Egyptian Workers' University is being treated as part of the universities sector, (instead of dealing with it in Chapter 6, Workers' Education) because it awards academic qualifications of a post secondary level. The growth in the numbers of trade unions and union members, the increasing economic and social role of workers, and the need for leadership training at an advanced level were considerations which led to the establishment of the Workers' University.

To bring the Workers' University into existence, studies were carried out by the Egyptian Workers' Educational Association and the Egyptian Federation of Labour which revealed the need for a meeting of experts on the role of universities in workers' education with special reference to the Egyptian Workers' University. In April 1978, the meeting took place at the headquarters of the WEA. Apart from Egyptian experts from the association, the Egyptian Federation of Labour, the Egyptian Supreme Council of universities and Ain Shams University, there were representatives from the International Labour Office, Arab Labour

Organisations, Arab Office for Workers' Education, Arab Regional Literacy Organisation, the Confederation of Trade Unions of the Federal Republic of Germany, the British Trade Union Congress, the International Council for Adult Education, the Friedrich-Ebert-Stiftung (Foundation)* and UNESCO was represented by the International Centre for Adult Education (ASFEC) at Egypt.

The papers presented on this occasion and the discussions which ensued, led to the following conclusions and recommendations.

- 1 The experts recognised the need for the establishment of a high-level educational body, eg university or college, to be responsible for leadership and specialised training.
- 2 They considered that the present institutes** of the workers' Educational Association should be the nucleus for the proposed educational body. If found necessary, they should be restructured and the programmes and training techniques re-organised and developed according to the real needs of the Egyptian labour movement.
- 3 They suggested also that the faculty staff of the Workers' Educational Association should be attached to the proposed educational body and should be retrained both locally and abroad.
- 4 The educational body should be open to all workers possessing the necessary admission requirements.
- 5 The educational body should train members of trade unions' executive bodies, members on boards of directors, including those represented

* The Friedrich Ebert Foundation functions in the spirit of Friedrich Ebert, the first President of the 1919-1933 German Republic.

** For more details about these institutes see the following chapter

in the political, economical and social councils and associations. Other than courses in the fields of trade unions, workers' education and training of literacy instructors from among workers, the educational body should also organise varied courses, eg industrial security, social insurance, vocational training, liberal studies in languages, artistic activities and special training skills.

- 6 The educational body should establish strong links with other high-level educational institutions, eg universities, for the purpose of benefiting from their experience particularly in social and economic fields.
- 7 The Egyptian labour movement, which has wide international contact, should establish close relationships between the proposed educational body and similar institutions in friendly countries for (67) the purpose of exchange of information and experience.

In 1978, the Executive Members of the Egyptian Federation of Labour decided that the proposed educational body was to be called the Workers' University. In October, the same year, the Workers' Educational Association arranged for a conference on workers' education to take steps to form the basic structure of the university and to set up the required courses of specialisation to qualify the workers' leaderships, moreover to specify the system and means of study.

The Workers' University is situated in Nasre city, on the outskirts of Cairo city. The total area for the university is 40,000 square metres. It consists of six buildings:

- 1 One building of four floors is to accommodate various offices and departments, a conference hall for 500 persons and a multi-purpose assembly hall.

- 2 Another building of three floors is intended for the Institutes of the Workers' Educational Association.
- 3 The residential building of seven floors can accommodate up to 330 persons.
- 4 The Central Library, which has a capacity of 30,500 books.
- 5 The public service building combines a garage, a service workshop, a playground and other facilities.
- 6 The last building is a mosque.

By the first of May, 1983 the Workers' University was opened to start its duties, to attain the objects of its foundation. And, in October 1984, the first group of participants started to study in it.

Objectives of the Workers' University

The Workers' University is a centre of higher labour education, training and research, offering a variety of courses and workshops that focus on problems of development and guided change. In other words, the workers' university is considered as the concrete embodiment for the summit of scientific thought and worker education. It aims to consolidate and improve the standard of workers' leadership on a scientific basis that complies with the spirit of the age and reaches the highest levels of trade union study, also to guide and lead trade union movements, rank and file workers towards a new, better society.

For that, the work of the Workers' University comprises teaching programmes, policy oriented research, training programmes seminars, projects and advisory services. It also aims to contribute to national and international efforts, to improve the understanding of the motive and thinking of the workers' movement, to solve problems related to the

development process of their thought. It also helps in the evolution of policy skills and techniques that are needed for the solution of these problems.

The objective of the Workers' University has been, and still is, to offer policy oriented programmes that are related to current needs and which complement rather than duplicate courses and workshops offered by the Workers' Educational Association. The Workers' University takes into account re-orienting its activities from time to time, discontinuing some programmes and offering new ones.

Generally speaking, we can say that the Workers' University intends to achieve several objects and aspirations set out in the following:

- 1 Graduation of specialised workers and trade unionists in the fields required by the trade union movement, with a full understanding of the theoretical and applied knowledge required for participation in project management and for the efficient running of the trade unions.
- 2 Introducing specialised workers' experts for the trade union movement requisites such as economics, administration, information, production efficiency, industrial relations, manpower planning, international relations and workers' education.
- 3 Developing of workers awareness on subjects of direct relation with production, incomes and prices levels, such as co-operative management, industrial safety and social security.
- 4 Arranging studies and papers over the different subjects to be used as references by trade union organisations and its related bodies.
- 5 Translating into Arabic all references on the world trade unions movement to profit Arab and Egyptian trade unions' action.

- 6 Providing the workers' library with books, studies and pamphlets on the trade union movement and organisations.
- 7 Supporting the workers' movement with data through establishment of a workers' information bank and considering the Workers' University as a labour scientific centre. (68)

Study in the Workers' University

The Workers' University consists of two colleges:

- 1 College of Trade Union studies which consists of four branches:
 - a Branch of Trade Union Management
 - b Branch of International Labour Relations
 - c Branch of Workers' Education, and
 - d Branch of Labour Information.
- 2 College of Work Economics which consists of five branches:
 - a Branch of Workers' Management
 - b Branch of Productivity
 - c Branch of Industrial Safety
 - d Branch of Social Security, and
 - e Branch of Co-operative Management.

The Workers' University grants the following qualifications:

- 1 Workers' University Diploma,
- 2 Workers' University Fellowship,
- 3 Workers' University Labour Development Diploma.

WORKERS' UNIVERSITY DIPLOMA

For a full-time one year study, the university offers the following diplomas:

- 1 Labour studies diploma on workers' information
- 2 Labour studies diploma on workers' education
- 3 Labour studies diploma on workers' management
- 4 Labour studies diploma on international relations
- 5 Labour economics diploma on workers' management
- 6 Labour economics diploma on production efficiency
- 7 Labour economics diploma on co-operative management
- 8 Labour economics diploma on industrial safety
- 9 Labour economics diploma on social security

The study course is given in three semesters. The general course is given in the first semester as a compulsory course for all the participants, while second course studies are of a specialised nature that depend on each college's programme. The summer semester by which the diploma course is terminated, is accomplished by introducing a specialised applied paper on labour cases relating to a part of the workers' movement.

The general courses for the first semester are:

- 1 History of the industrial revolution
- 2 History of the world workers' movement
- 3 History of the world unions' movement
- 4 History of the workers' movement in Egypt
- 5 History of the trade unions' movement in Egypt
- 6 History of the Arab workers' movement
- 7 The social aspects of labour legislation
- 8 Worker and trade unions legislation in Egypt

- 9 History of political systems
- 10 Introduction to economics
- 11 The statute of the Arab Republic of Egypt
- 12 Introduction to statistical science
- 13 Behavioural science and industrial psychology
- 14 English Language
- 15 Computers, their uses.

WORKERS' UNIVERSITY FELLOWSHIP DEGREE

Such a degree will be granted after an advanced preparation course. A special type of staff and convenient methods for the students must be provided to achieve the results. In this aspect it is convenient to differentiate between the various workers' preparation levels (Workers, Federation, union leaders, union members ... etc) as such differences are important for the course and applied methods.

A major task is the preparation of the leaders of the Workers' Trade Union Federation and of the general unions who are considered as the top management of the workers' movement. Most of them are relatively advanced in age, and had only a limited education when young. In the meantime, they face major tasks and responsibilities, which affect the economy and political and social activities, as well as being responsible for the members of the trade unions.

Primarily, the programmes concentrate on the main aspects of the position clearing the co-ordination among the administrative jobs, such as production, marketing, industrial relations, productivity, workers' information, workers' education, industrial safety and social security. Participants in such programmes are provided with theoretical, practical

and scientific expertise in these fields. Also the programmes aim to introduce assorted specialists and to improve the notion and technical skills in the field of unions action at every production sector.

Types of preparation programmes

1 A general course programme:

- The programme is specified for the Egyptian Trade Union Federation leaders and similar leaders in Arab and African states.
- Other participants may be admitted on the proposal of the chairman of the Workers' University.
- The programme is full-time and residential. The period is changeable according to the subject.

The programme contents

- Social-economical development, development problems and contemporary economical problems.
- Economical planning, its philosophy, types, principles and divisions.
- Social urban and rural development, society problems and third world problems.
- Consumption, import and export policies.
- Financing problems, sources, capital turnover and consumptions.
- Financial analysis and investment planning, budgets, financial and currency schedules, equation points, revenue financial value and state budget.
- Administrative development, administrative policies, role of development to achieve the goals.

- Human behaviour
- Symposia assisted by government, governmental sector and workers' unions.

2 Specialised Programmes

These programmes are designed for trade union members holding specialist, rather than general administrative posts in the unions. These programmes are full-time and residential for eleven days. The priority is given to the personnel with expertise in the field of specialisation. Also the general trade union has to nominate the participant for such programmes. Appendix II shows more details about some of these programmes.

LABOUR DEVELOPMENT DIPLOMA

This diploma concerns mainly the preparation of the middle technical leadership to occupy the proper jobs inside the economical establishments, central and local state bodies and union management which suffers a shortage in that concern. The study method followed in it embraces both academic courses and applied ones to qualify technical managerial specialists to supervisory and executive jobs in the economical units and administration instruments, as they are unionists and workers participants in the state, governmental sector, individual sector and investment sector.

The study period is two years full-time divided into six study terms arranged as three terms each year. The diploma has two specialised divisions:

- 1 Labour Management Branch
- 2 Labour Information Branch

Labour Management has compulsory courses which include commercial and labour law, business administration and accounting and a range of specialised or optional subjects. The obligatory subjects of labour information include social economic science, psychological science and information and communication. Further details are given in Appendix III.

Finally, the Egyptian Workers' University is now on the road to develop a strong and more effective trade union movement through better trained officials and more enlightened members. It also tries to develop leadership qualities in the rank and file and promotes the growth of the democratic process in trade union organisation and administration. Thus the Workers' University is equipping labour to take its proper place in society.

CONCLUSION

There is no argument about the importance of the role played by universities. Every country is taking advantage of this fact from different points of view according to its actual needs, traditions, and its existing resources. The main feature of the English universities is their general involvement in various forms of adult education, and the acceptance by the UGC that "continuing education" is now a major commitment of the university system. In Egypt, universities run such programmes outside the main system of university studies, namely the public service.

From the previous discussion, we can say that the comparative position which has emerged in this chapter is as follows:

- 1 Egyptian universities do not provide part-time degrees, although part-time study is possible through the external student system. In England, the Open University is the leading institution in this field, although part-time opportunities at conventional universities are growing.
- 2 Liberal adult education is much less developed in Egypt than in England, and if it is to progress, it is likely to be through an emphasis on the social purpose aspect - the education of the citizen - rather than on the idea of intellectual enrichment which seems to most outside observers to be a strong element in the English liberal tradition.
- 3 The Egyptian Workers' University is in contrast with the fragmentary nature of trade union education in England. In the latter, the responsibility of workers' education is divided between the WEA, University Adult Education Departments, LEA Colleges of Further

Education, the TUC and individual union colleges. So, unlike Al-Azhar whose programme is culturally specific, the Workers' University could be considered for Britain, if existing resources were re-directed to it, and it could raise the standards of trade union leadership at all levels.

- 4 Although PEVE may be a useful model for the updating of knowledge in the advanced sections of the Egyptian economy, the feature of English university adult education which it would be easiest and most useful to transplant, is the Open University. Therefore it has been announced by the Egyptian Minister of Education (in April 1987) that an Egyptian Open University will be set up in Egypt in 1987/88.

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C H A P T E R V I

Workers' Education

Workers' Education is a very important part of the field of adult education. It has distinctive features of policy and organisation, and has developed its own special methods. Its curriculum may range from basic education to technical, vocational and cultural education, but it is essentially designed to develop the workers' understanding of 'labour problems'. In other words, "workers' education is not a course for people in general. It is a discipline for a specific purpose. It concerns itself in teaching social science to men and women who seek to use that knowledge for class, and possibly social advancement".⁽¹⁾

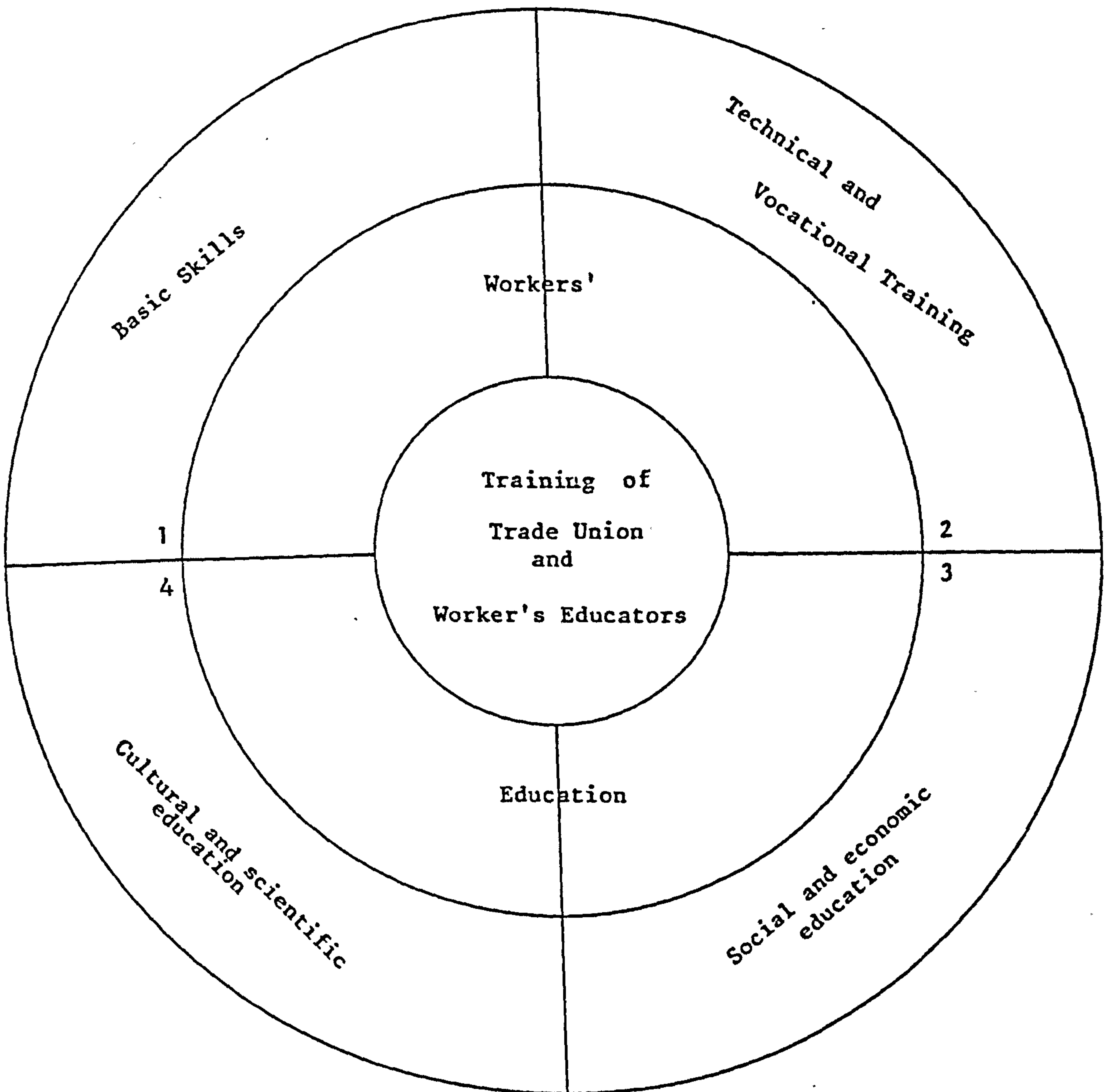
Workers' education is a very important part of the whole field of adult education, but it is a part which may contain elements of all the normal subdivisions of that wider field. The International Labour Office (ILO) has illustrated this graphically in Figure 11 overleaf where the big circle represents the whole of adult education. This big circle is divided into four segments to represent the main elements of adult education, which we can label as:

- 1 Basic skills
- 2 Technical and vocational training
- 3 Social and economic education
- 4 Cultural and scientific education

Within the whole circle of adult education, there is a second large circle which represents workers' education, and within that there is a smaller circle representing the innermost core of training for trade union officers and workers' educators.⁽²⁾

Figure 11

Adult Education as a whole and its component parts



Workers' conditions and demands are changing as time changes. The modern age has left its imprint on them. Spreading of large-scale industry, moving from country to town, technological progress in automation, mechanisation and electronics, growing of new social institutions and the evolution of new social structures; all these things have placed new demands on both management and labour. Workers, acting mainly through

trade unions, have undertaken new responsibilities and tried to accommodate themselves into the new world. They have prepared themselves through educational programmes which aim first at helping them to become effective union members, and secondly, at developing the role of the worker as a citizen and as a member of the community. So, "among other novelties, the twentieth century has presented the school and labour world with a new model in education. In the course of two decades, centres of instruction called Trade Union Colleges, Labour Universities or Workers' Educational Associations have been established in English, Continental and American industrial centres."⁽³⁾

Workers' education is a distinctive sign by itself, not only in one country, but in every country. Its structure is different from one country to another. There is no single pattern of organisation. Workers' movements in each country take the form and structure of the Association of Workers' Education on the basis of its nature, economically and structurally; they also put into consideration their national traditions and the system of education. Broadly speaking, there are - as Asa Briggs stated - four main types of organisation assuming direct responsibility for this work. These types are:

- a voluntary organisations, sometimes state-subsidised, of the type of the Workers' Educational Association in England and the Arbetanmas bildingsforbund in Sweden;
- b trade unions, carrying out educational activities, such as the United Automobile Workers of the United States of America and Canada or the Deutscher Gewerkschaftsbund in Germany;
- c Co-operative societies, such as the Norges Ko-operative landsforening in Norway; and
- d Workers' political parties, such as the Dutch Social Democratic Workers' Party, engaged in general educational activities.⁽⁴⁾

As well as being different in type, the importance of each of the above organisations differs from one country to another. To give some examples: In the USA, trade unions play the leading role, while in the United Kingdom, the Workers' Educational Association occupies a very important position in the field. Close co-operation between political parties and voluntary organisations is prevalent in some countries. In others, voluntary organisations are 'non-party in politics'. Workers' education in France is not self-dependent. It is a branch of the 'popular education' which is aided through public funds, trade unions and other working class bodies. In Egypt, the Workers' Educational Association, which was established in 1961, is financed by annual subscriptions drawn from the general Trade Unions, subsidies from the ministries of labour and culture, and the association's share in the revenues of books and bulletins, which are published.

Generally speaking, the International Labour Office embodied the features of workers' education as follows:

- 1 Workers' education is varied and varying from place to place and from time to time, but it always has some common features;
- 2 Workers' education must be education of workers for workers' needs and, if it is to succeed, must be supported by workers and their organisations;
- 3 Workers' education must aim primarily at an understanding of labour, social and economic problems of direct interest to workers and their organisations;
- 4 Workers' education must help workers and their leaders to assume more industrial, civic and social responsibility. (5)

In addition, the ILO also specified the main objectives which will probably be in the minds of workers' educators when planning their over-

all programmes. These objectives are:

- 1 To improve their students' ability to handle the tools of study and of social action through the provision of training and basic skills.
- 2 To arouse and strengthen interest in trade unionism, which is an essential part of the process of making students aware of the basic purposes of workers' education.
- 3 As a natural sequence, to give workers a better understanding of labour problems (including their political, economic and social implications).
- 4 To equip trade unionists (officers and rank-and-file members) for responsibility.
(6)

Obviously, the importance laid on the above objectives will vary in different situations and this variation will affect the content of workers education programmes. But this does not mean that these objectives are not valid. On the contrary, this could mean that these objectives are flexible and this flexibility will help the workers' educators in planning their programmes in different situations.

To complete the picture, I will refer to the UNESCO Report on workers' education which gives a clear idea about the conditions required for effective workers' education.

a Workers' education should be directed, not only to meeting the special needs of the various countries and international needs, but also and essentially to the whole man, as an individual possessing both rights and duties as a person, as a member of a family, as a citizen of his own country and as a member of the human race. Man does not live by bread alone, but also by the

culture and traditions of his own community and humanity.

- b What is regarded as workers' education will, of necessity, differ from country to country in accordance with differences of class, structure and of social traditions and social relations. No common line can be drawn for all countries to mark off workers' education from other branches of adult education. Nor will the distinction within a country be unaffected by social, economic and political changes, such as the growth of industrialisation, land reform, the rise of nationalist movements and the development of democratic institutions.
- c No soundly-based movement of workers' education can exist, so as to perform its tasks with full success, unless there is a strong, free, working-class movement and unless the aims of this movement are sufficiently understood by the general public as well as by its adherents. It is therefore necessary, not only for workers' organisations to undertake education for their own members, but also for a fair knowledge of their nature and aims to form part of the system of general education open to all citizens.
- d Although forms of organisation will differ from country to country, special agencies will be needed in each country to ensure an adequate and well-directed movement for the education of the workers⁽⁷⁾

However wide the difference, all workers' educational organisations share some basic concepts about the content of workers' education. These basic concepts can be expressed diagrammatically as shown in Figure 12.

FIGURE 12

(8)

Major objectives and content of workers' education

(1) Basic skills for social action	(2) Increasing interest in trade unionism and other workers' movements
(4) Training for leader- ship in trade unions and other workers' movements	(3) Understanding labour problems in their social and economic setting

Briggs explained the differences in the content of workers' education saying that the subjects studied by workers in different countries vary almost as much in popularity and balance as do organisations and methods. He also indicated of workers' education as follows:

- 1 In most countries, the main body of workers' education has been devoted specifically to working class studies concerned with the history and contemporary structure of the labour movement. Some of these studies are closely associated with trade union problems and with the instruction of officers of unions in matters

directly related to their work.

- 2 A second group of studies is concerned with the broader implications of the workers' position in society and the disciplines necessary in order to understand society. Economics has always played a large part in workers' education syllabuses: in recent years, emphasis has also been placed on subjects which relate the workers' interests as a worker to his interests as a citizen.
- 3 A third group of studies is liberal in character. Such bodies as the Workers' Educational Association in England have always laid emphasis on subjects of this type as distinct from vocational and technical subjects on the one hand and 'hobby' subjects on the other. In some countries - eg Norway and Sweden - provision is made for such subjects as arts and crafts which are not considered a proper part of the English syllabus.
- 4 Finally, workers' educational movements must provide courses designed for the recruitment and training of teachers and study group leaders within the movement.⁽⁹⁾

The authorities quoted in the opening section of this chapter have gone some way towards answering the key questions about workers' education, eg how do its objectives differ from those of vocational training or adult education in general? Why is it necessary to have Trade Union Colleges and Workers' Universities? What do the working men hope to gain through them that have not already been offered by public systems of instruction? However, some of the issues require further exploration.

The Universal Declaration of Human Rights* definitely states, in Article 26, that "Everyone has the right to education". It also declares that "Education shall be directed to the full development of the human personality and to the strengthening of respect for Human Rights and the fundamental freedoms."⁽¹⁰⁾ It sounds great, but is very difficult to be achieved except only on one condition; education should extend beyond the concept of full-time schooling through the life of adults. And we can easily notice that the Declaration has not made any specific reference to adult education. In Article 27, it was confirmed that "Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits." This article is just next door to the one dealing with education, but it has not clarified the connections between the two rights. Could men participate fully in culture without being educated, not to mention adult education? Or, could education serve humanity without being spread among the people crowned by the spirit of culture, without being looked at as a continuous flow towards culture, not only, on the national grounds, but on the international ones. In Article 27 as well as Article 26, adult education is reckoned as part of the whole. Men and women everywhere have been given the right to education. Being educated, this will enable them to exercise all the rights attributed to them.

* The Universal Declaration of Human Rights adopted unanimously by the General Assembly of the United Nations on 10 December 1948, states the basic principles on which the nations who are partners to the Charter of the United Nations are agreed that the relations between the person and the state should be founded.

To ensure the accuracy of what is included in Articles 26 and 27, an explicit formulation of the right to adult education should be mentioned in the proposed covenant of Human Rights. This process is of special importance specifically to the workers who suffer everywhere from the early ending of their education. They wanted to be secured against any stumbling block on the way of education. Adult education gives them the opportunity to improve themselves, to live in a better standard of life, to take an active part in the cultural life of society. It gives them the chance not only to understand their social and economic environment, but also to achieve mastery over it. They need it as a proper right given to workers, to citizens, to human beings.

Also in 1972, the Third International Conference on Adult Education⁽¹¹⁾ took care of that point. The Conference stated in its final report that:
The Conference

considered that, since adult education forms an integral part of life-long education, most countries should undertake thorough reforms of education in the democratic framework of cultures and national interest, regarded education as the totality of the means and methods whereby everyone can be given an opportunity for a constantly improving understanding of the changing world and can thus be in a position to take part in its transformation and in universal progress, considered that the many component elements of culture form a single whole and are dialectically linked, that no single one of them should be particularly privileged and that in this age of scientific and technical revolution, science is an integral part of culture, considered that adult education should benefit primarily those who are still most often deprived of it, namely the workers of town and countryside,

noted that, since the primary need felt by workers is the need to be able to pursue an occupation in keeping with their inclinations and talents, remunerated in accordance with the value of their work and offering possibilities for advancement, this fact should be the starting point from which to go on to other aspects of adult education responding to overall aspirations of the individual as a citizen,

noted that, the social and economic conditions imposed upon workers continue to be the primary obstacle to the development of education, recommended that, Member States urgently take any measures necessary in order:

- 1 that the status and living and working conditions of the labouring classes may be improved by providing them with a continually developing educational system;
- 2 that national planning may provide for the gradual creation of a sufficient number of jobs suited to the level of education reached by workers and young people, thus contributing in many countries to a solution of the problems caused by a brain drain contrary to the national interest;
- 3 that the most under-privileged groups, including immigrant workers, unskilled farm workers, handicapped workers, working women and young people, the unemployed etc, may take part in educational activities in accordance with their needs;
- 4 that manual and intellectual workers may obtain, as is already the case in a number of countries, the following:
 - a recognition, through legislation to that effect, of the right to life-long education and training courses, whether vocational or general, during working hours without loss of earnings and also any paid study leave needed to continue their studies;

- b recognition of diplomas and qualifications acquired as part of adult education and inclusion of this in binding clauses forming part of collective agreements;
- c legislation establishing the right of unemployed workers to vocational training paid as working time;
- d the subsidising by the public authorities of the costs of adult education, with trade union organisations, representing the workers, having full right to take part in the definition and drawing up of the programmes, in the management of the funds allocated and in the carrying out of adult education activities;

5 that priority and special attention be given to the training of adult education teachers and organisers drawn from the working class and the toiling masses who will carry on their activities in those milieux.

From all the above points, the Conference "recommended that Member States and UNESCO, in view of the great difficulties encountered by the developing countries, by the former colonial countries and by the liberation movements of the peoples still under colonial domination, should, in order to implement the above recommendations, increase the aid they give in many forms to these people so as to enable them to set up adult education structures as soon as possible."⁽¹²⁾

Workers' Educational Associations

All over the world there are many countries that have national WEAs eg Finland, Sweden, Norway, Denmark, Iceland, Britain, New Zealand and Egypt. With the exception of Egypt all these countries are members of the International Federation of Workers' Educational Associations (IFWEA). There are other countries where the Trade Union Congress has an education department which carries out a similar role eg Austria and Israel. In Australia there is one WEA, in New South Wales, which resembles the British WEA, and another one in South Australia which has developed along different lines. There is a small WEA in Toronto, Canada, but it does not currently run classes. It concentrates on guidance and counselling. The IFWEA also includes adult education organisations oriented towards workers, eg the People's College, Ireland and the Arbeit und Leben, Germany.

So, in many developed, as well as developing countries, workers and their organisations pressed "for their maximum access to education opportunities as a necessary corollary to their increasing rights and responsibilities in modern societies."⁽¹³⁾

As we have seen, England and Egypt have accepted the principles of the WEA. But, how far and to what extent, has this acceptance worked out in both countries? This leads us to explaining more about the WEA in each country. It was argued in chapters one and four that because of the great complexity of organisations engaged in the education of adults - formal and non-formal; state-run, state-supported and financed from other sources; national and local; public and private; statutory and voluntary - it is a more complex task to compare adult education systems than schools systems. Within adult education in turn, non-formal sub-systems offer the greatest challenge. As Harris says, "it presents formidable difficulties

when applied to comparative studies of non-formal adult education. The titles of institutions, even allowing for translation difficulties, often cover a variety of different functions and possibly of different purposes and clientele."⁽¹⁴⁾

Workers' educational associations reflect the character of the labour movement of their countries and are also affected by the strength of other social and political forces, and evolve in a manner which could leave some characteristics unchanged, and others quite transformed. I will therefore deal separately with the Egyptian and English WEAs and then identify points of similarity and contrast, although the opportunity to make brief comparative points in passing will also be taken.

Workers' Education in Egypt

The historical roots of workers' education in Egypt can be traced back to the early years of the 20th century, in the trade union organisation of the printing and tobacco industries. "Initially, workers' education activities took the form of lectures aimed at giving the rank-and-file an idea about workers' rights and how to organise themselves for the improvement of their living conditions."⁽¹⁵⁾ Beside that, literacy classes which included lectures on trade unionism, were organised by political leaders and the national party to help workers participate in the achievement of national objectives.

Since 1945, more activities have been added to the early attempts in workers' education. Beside organising educational courses for workers, most of the unions in the labour federation also publish books and pamphlets for their members. Workers' leaders also felt the increasing needs of the workers and urged the Ministry of Labour to help them in developing their educational activities. The Ministry of Labour realised the need to intensify and increase workers' education activities and accordingly, supported the demands of labour leaders.

In 1950, an administration for Trade Union Guidance was established for the fulfilment of two main goals:

- 1 to guide union members to know their duties and rights associated with such membership,
- 2 to encourage trade unions to improve their social and union services.⁽¹⁶⁾

The main activity of the above administration was to provide organised seminars and meetings which attracted the attention of many workers. Such success was a prelude to the establishment of the first Trade Union Centre in Cairo in 1952 followed by two others in Alexandria and Suez in 1954. Now, there are 25 Centres, one in every governorate. However, the educational efforts undertaken by such Centres failed to reach their goals.

In the late 1950s, the Ministry of Education gave workers' education special attention, considering it as a branch of adult education for which it was responsible under the 1944 Act. The 1944 Act has its aims clear in its title "Illiteracy Eradication and Dissemination of Popular Culture". In articles 1 and 2, the act explains its main concern as giving the illiterates (including the workers), between the ages of 12 and 45 who can neither read nor write; a right to learn reading, writing, general principles of religion, arithmetic and measurements as well as some general culture.⁽¹⁷⁾

Also, in 1956, the Constitution of the Republic of Egypt, which came into force on 24 June 1956, stated in article 49 that: "every Egyptian has the right to education, for which the state shall provide by establishing and gradually expanding a system of schools and cultural and educational institutions of all kinds."⁽¹⁸⁾ As it is clear from the article, the adults have the right to education as well as the young. Adults, in the article, means all adults whoever they are: workers, farmers and etc.

The Popular University which was established in 1945, provided a good connection with the general syndicate of workers. In the late 1950s, this connection gave rise to the formation of a Joint Committee. From November 1957, until March 1958, the Joint Committee had organised 17 meetings in

which they aimed at forming curricula for workers' education lectures. These curricula were applied primarily to five trade unions in a course of three months designed to help union officers to get acquainted with the trade union activity, also to increase their understanding of social and economic problems. The committee completed its work on 28 May 1958, and made a number of recommendations on the aims and content of the workers' educational programme. The committee also suggested the establishment of an independent organisation for workers' education and drew up its system of administration, its functions and its finance. (19) According to the recommendations of the committee, the government requested the International Labour Office (ILO) for the advisory service of an expert in workers' education. W Tawil stated that:

Subsequent to the request of the Ministry of Labour and Social Affairs, an ILO workers' education expert undertook to implement a project of six months in Egypt in the field of workers' education. The expert organised two courses for the training of participants from the trade unions and the Ministry of Labour and Social Affairs with a view to Egyptian worker educator assuming future responsibility. From a general survey of the trade union situation and the need for workers' education the expert formulated a plan for a workers' education regular programme in which, among other things, he recommended the establishment of a Workers' Educational Association. (20)

The expert, Mr Ludvigson, of the Swedish Workers' Educational Association was then assigned to study the general problems in the field of workers' education, and to organise a training course for workers' educationalists in Egypt.

Arising from the ILO report and the recommendations of the committee, a Presidential Decree No 2253 of 1960 was issued for the establishment of the Workers' Educational Association as a public organisation affiliated to the 'National Union', the only political party at that time.

The influence of the Scandinavian system was clear in the Egyptian WEA because of the involvement of the Swedish WEA expert. Both the Egyptian and the Swedish associations are allied with the political system. "The Swedish WEA is sponsored by eighteen national organisations in or allied with the labour movement."⁽²¹⁾ In other words, the Swedish WEA is a party political organisation, allied to the labour party. Professor Bergevin in 1961, explained that "the WEA is the labour movement's adult education operation." And he said also, "the purposes of this vast adult education organisation are to educate its membership for the labour movement and the Swedish Community involving the Community's social, political and economic life."⁽²²⁾ The Egyptian WEA was established as a public organisation affiliated to the 'National Union', the only political party at that time, and later this affiliation was transferred to the general trade union; this transference does not mean that the Egyptian WEA moved away from government control because the Chairman of the Egyptian general trade union who also used to be the Minister of Labour. On the contrary, in Britain, the Workers' Educational Association "is an independent workers' organisation wholly concerned with education, it is non-party political and unsectarian."⁽²³⁾ But, regardless of affiliation, the English, Swedish and the Egyptian WEAs are the central organs for workers' education.

After the proclamation of the Presidential Decree, Act No 3 of 1961 was issued to form the constitution of the WEA in Egypt. The constitution of the WEA stated its aims for promoting workers' education, making good

citizens out of the workers and creating trade union leaders who can participate effectively in the Egyptian, Arab and International labour movement. (24)

In addition, in order to complete the subject, the constitution stated that the WEA is governed by a Managing Board comprising, in addition to its General Director, representatives of the following organisations: United Arab Republic (later Arab Republic of Egypt), General Federation of Labour, Arab Workers' Confederation, Universities, the National Union and Ministries of Labour, Education, Industry and Culture. The most recent Governing Board of the WEA consists of fifteen members as follows:

- General Director, acting as President in case of the President's absence.
- Four members representing Ministries of Manpower and Training, Education and Industry, besides Egyptian Universities.
- Nine members from workers nominated by the Egyptian Trade Unions Federation.
- The President of Egyptian Trade Union Federation assumes the Chairmanship of the Governing Board.
- It is noted that the majority of the members of the Managing Board are representatives of the trade unions. The WEA is financed by annual subscriptions drawn from national unions and by subsidies from the Ministries of Labour, Education, Industry and Culture. (25)

To fulfil the goals of the Egyptian WEA, there were five ways to cover the

wide range of educational, cultural and recreational activities as follows:

- 1 Establishment of Workers' Cultural and Training Centres in cities and industrial towns.
- 2 Visits, trips and performance of research.
- 3 Organisation of general lectures and seminars in areas where centres are not found.
- 4 Issue of Cultural and Trade Union books, booklets and periodicals.
- 5 Establishment of higher institutes for the graduation of
(26)
lecturers and tutors.

A technical committee, formed in 1961 - consisting of 22 members representing the Ministries of Education, Culture and Social Affairs and Industry, together with representatives of the Trade Unions Federation and the Universities - took responsibility for deciding the scope of the educational programmes of the WEA. The scope they agreed upon included four spheres: Trade union training, worker culture, specialised studies and research and the media.

Firstly, I will refer to members' education and subsequently the programmes will be analysed in more detail. The WEA, since its establishment, has focussed on the short-cycle policy with unified programmes, called general programmes. These have been organised for the workers to increase their understanding and recognition of social and

labour problems, also to increase their activities as trade union members and as citizens. Each programme ranges between 7 and 22 lectures, dominated by national subjects, but also including trade union, economic and spiritual principles. Such programmes normally last for one week, but for full-time attendance they extend to three weeks or a month.

The duration of the programmes organised for trade union leaders is rather longer. They last for three months and are attended twice a week. Such leaders were provided with intensive trade union skills. Besides, they were instructed in the history of trade unions, financial aspects of trade union work, labour legislations, co-operation, membership problems, formation and functions of trade unions, insurance, principles of economics, national education and international aspects of labour. Further specialised programmes are organised mainly for three categories: workers' representatives in Boards of Directors, future workers' tutors and trade union administrators.

Organs of the Association

The association consists of the following technical departments and organs:

A The General Administration of the Association, which contains the following departments:

1 Research and international relations

This department is concerned with preparing research and statistics and proposing plans and schemes to enable the association to fulfil its duties; it also deals with proposals for the grants, missions,

conferences, the exchange of delegates and printed matters with the WEAs in other countries and with the ILO. It also supervises the association's library and branch libraries.

2 Programme's performance and centre's affairs

Supervises the performance and following up of programmes given in the educational centres.

3 Public relations

Organises journeys and facilities, reception and hospitality for foreign visitors.

4 Administrative and financial affairs

Supervises the employees' affairs, balance sheet, accounts, stores and documents.

B The Educational Centres

The WEA has 53 Educational Centres throughout the country responsible for rank-and-file education. The WEA carries out four programmes:

1 General cultural programme

It is designed to help the wide masses of workers to increase their understanding of social and labour problems and to promote them as good citizens. The course covers 22 lectures on the national, ideological, social, economic, labour and trade union subjects. In

other words, the curriculum for this programme covers the following subjects: Elements of economics, labour legislation, social insurance, trade unionism and social problems.

The two main methods of teaching are lectures followed by discussion and the distribution of the text of the lectures; and the advance distribution of printed materials followed by a lecture-discussion or seminar.

2 Trade Union Training Programme

This programme is designed to serve trade union officers and leaders of all levels in order to enable the trade unions to fulfil their responsibilities which we can summarize as follows:

- a contribution to intellectual and scientific efficiency, and thus,
- b increasing productivity among labour,
- c assuming their function by safeguarding labour rights,
- d raising the workman's material and cultural standards.

The curriculum for this programme covers the following subjects: trade union history, trade union organisation and structure, trade union finance, membership problems, trade union services, labour legislation, working conditions, labour and production, social insurance, co-operation and international labour movement.

3 Specialised Programmes

In this type of programme, the WEA organises different programmes to

serve different groups as follows: workers' representatives in companies, boards of directors, WEA tutors and trade union administrators. The Association also organises special studies in the following subjects: prevention of labour accidents, social insurance, wages and international labour relations.

4 Out-door programmes

The association also organises some programmes outside its centres with special agreements between it and some agencies to send them tutors to demonstrate programmes inside the plant or company. The number of enrolments on these programmes increased from 1,627 in 1962 to 34,053 in 1965 as shown in Table 11.

Table 11

Enrolments in various types of Egyptian WEA Programmes 1962-65

Year	General Culture	Trade Union Training	Special Courses	Out-door	Total
1962	403	434	561	229	1,627
1963	28,140	2,790	2,205	5,652	38,787
1964	29,264	2,548	-	212	32,024
1965	17,390	455	2,190	14,018	34,053

The next phase (1966-69) was characterised by the introduction of programmes especially for workers in the agricultural sector. The WEA organised as well programmes for the training of leaders for whom the need became clear in the previous year as shown in Table 12.

Table 12

The Enrolments in the Egyptian WEA Programmes
in 1966-1968

Year	General Culture	Leaders' Programme	Agricultural Programme	Out-door	Total
1966/67	20,220	-	3,000	13,400	36,620
1967/68	33,480	4,200	6,660	23,380	67,720*
1968/69	19,910	-	5,318	11,744	36,972

In 1970, the WEA tried to regain the balance of the enrolments which had been lost in the late 1960s because of the 1967 war. By 1973, the total number of enrolments in all WEA programmes had once more risen to 63,000 before it slightly dropped in 1975 to about 52,000. As is shown in Table 13, the main decrease was in the numbers of the agricultural workers from 21,384 in 1974 to 2,960 in 1975, and this may have happened because of the large numbers who graduated in the previous years.

* Only half of these actually completed their courses because of the war which broke out in this year.

Table 13

The Enrolments in the Egyptian WEA Programmes in 1973-1975

Year	General Culture	Advanced Programme	Agricultural Programme	Specialised	Total
1973	46,000	3,175	13,440	1,400	63,015
1974	43,757	1,446	21,384	-	66,587
1975	45,120	3,900	2,960	-	51,980

After ten years from the previous phase, the WEA turned its attention to increase the provision of specialised courses. We can see that in Table 14 which gives the number of enrolments in the specialised course; the number increased from 3,722 in 1983 to 7,468 in 1984.

Table 14

The Enrolments in the Egyptian WEA Programmes in 1983/1984

Year	General Culture	Advanced Programme	Agricultural Programme	Specialised	Total
1983	59,013	3,080	2,750	3,722	68,565
1984	57,658	5,084	2,800	7,488	73,030

Meanwhile, the WEA is facing greater tasks in the Arab, African and

international fields. It is now expected to play an active role in the field of technical and scientific co-operation among developing countries. With all this in mind, the WEA established seven labour institutes with every possible technical, financial and administrative know-how, to carry out its objectives in the service of Arab and African countries.

The Institutes of the WEA

The institutes of the WEA are considered the means to train trade union leaders in specialised fields, and thus reflect the policy of vertical expansion of the WEA activities. There are seven institutes concerned with programmes of specialised education.

I The Institute of Workers' Education

On 23 July, 1965, the Institute of Workers' Education was inaugurated to prepare worker instructors, managers of educational centres and lecturers on all levels. Generally speaking, it wanted to play the same role which the faculties of education play, that is preparing young students to become teachers, with one exception; the institute will prepare adult workers to help other groups of workers in different places. So, the main purpose of the institute is to supply workers with the knowledge, skills and techniques they need to transfer their knowledge, culture, experience and their behaviour to other workers.

The institute consists of four branches:

1 Workers' Instructor Branch

To prepare a cadre of workers' instructors responsible for

simplifying the information given to the workers by the specialised lecturers, also to lead the group work which runs after each lecture and strengthen the bonds between the workers attending classes and the educational centres.

2 Educational Supervisors Branch

To prepare the qualified labour supervisors to run the educational centres as well as preparing the educational supervisors in trade unions and the labour federation to shoulder their responsibilities in promoting workers' culture in their areas.

3 Advanced Studies Branch

Its purpose is to introduce new information to labour instructors, supervisors and lecturers. The full and frank discussion, the exchange of experience and knowledge among them will benefit every one of them.

4 Lecturers' Branch

It arranges special, short programmes for lecturers in Educational Centres and Labour Institutes, in order to enable them to make their lectures relevant to the needs of Egyptian society.

The services of the Institute are directed to the Workers' Educational Association (including its Educational Centres) and the General Trade-Union which establish special Educational Centres and want the institute to provide them with specialised instructors.

The institute's curriculum covers the following subjects: workers' education, the Workers' Educational Association, comparative study of workers' education in some parts of the world, the planning of educational programmes, the role of the Labour Instructor in workers' education schemes, principles of economics, principles of sociology, basis of education, principles of psychology, adult education, educational tools, trade union movement, labour legislation, the plan of economic development, leadership, evaluation and measurement.

II The Institute of Trade Union Studies

A residential institute, established on the 16 October, 1963. It aims at raising the standard of the Egyptian union-leadership and to consolidate trade-union relations on the Arab, African and International levels, through educational co-operation and exchange of experiences in the field of workers' education.

The study in the institute is divided into five branches:

1 Trade Union Management

It aims to promote an efficient standard of trade union leadership to enable them to take the responsibilities in their productive units.

2 International Labour Relations

To prepare a specialised trade union cadre in International Labour Relations and Affairs.

3 Arab Trade Union Studies

To prepare a specialised trade union cadre in the Arab Labour Affairs.

4 African Trade Union Studies Branch

To prepare a specialised trade union cadre in the field of African Affairs.

5 Labour Legislation

To clear the workers' rights and their duties.

The Trade Union Studies Institute is intended to be a centre, not only for education and study but also for research and information in Trade Union subjects. The Institute uses a range of methods in its training courses. These methods are:

- a lectures followed by group-work;
- b seminar technique which gives opportunities for discussion in smaller groups;
- c research workers and trade unionists are requested to prepare reports and to discuss them in the class. (27)

The Institute has held a special course for the African trade unionists in collaboration with the Egyptian federation of labour, to consolidate the bonds of fraternal relations between workers of the African continent, strengthen their unity and their role in the development of the new African society. The Institute has also held a special course on

International Labour Relations and another course on Arab Labour Relations.

III The Institute of Industrial Safety

There was no mention about industrial safety in the plan of the Egyptian Workers' Educational Association until 1965 when the institute of industrial safety was established in January. The Institute contains two branches (28) :

1 Industrial Safety Branch

It holds specialised study courses on Industrial Safety, lasting for two months, in order to prepare supervisors of industrial safety in the undertakings and associations. There is another branch known as: Branch of Workshop Teachers in Industrial Education; this branch is organised in collaboration with the Ministry of Education, to train teachers of workshops in Industrial Schools on methods and techniques of industrial safety.

The curriculum of the Industrial Safety Branch includes the following subjects: Industrial safety, its meaning and principles, committee of industrial safety, planning of industrial safety in old and new undertakings, mechanical hazards, electric hazards, fires, explosions, inflammable materials, storing, youth and women protection, professional diseases, ventilation, work analysis, industrial hygiene, the relation of industrial safety with social insurance, the role of industrial safety supervisors. Besides these subjects, the branch of Workshop Teachers in Industrial Education studies the international conventions and recommendations in the field of industrial safety and methods of personal

protection.

2 Social Insurance Branch

This prepares specialised studies in the field of social insurance. It also arranges for the members of trade union committees in social insurance and deals with workers' duties and rights in that concern. The curriculum of the Social Insurance Branch includes the following subjects: the development of social insurance legislation, the relation between social insurance law and labour law, unemployment insurance benefits, work injury benefits, medical arbitration, disability and the periodical medical examination, old age pensions, compensations, social insurance and the plan of development in Egypt. In 1968 this branch became an independent institute.

IV The Institute of Workers' Management

In 1965, the Institute of Labour Economics was established to train elected workers on boards in the undertakings. In 1968, the name of the institute changed to the present name. The study is divided into three programmes:

- 1 general programme, for the elected members on boards;
- 2 specialised advanced programme for the elected members, to study some important subjects such as marketing and exportation;
- 3 economic programme, for the elected members to study some subjects such as productivity and salaries.

(29)

These courses proved to be most valuable to labour representatives on management boards.

The curriculum for the institute deals with the following subjects: boards of directors, labour-management relations, the functions and aims of management, classification of functions, wages and earnings, labour legislation, social insurance, the national economy, economic planning, productivity and production councils.

V Institute of Social Insurance

This institute started as a branch of the Industrial Safety Institute, and in 1968 it became independent, as a result of increasing interests in social affairs as one of the basic rights of workers. The institute aims to create trade union leaderships specialised in the field of social insurance and to increase their knowledge about it inside workshops. Also the institute encourages the workers to do research, essays and field studies around the social insurance field.

Study in this institute includes the following programmes:

a Basic programme

This programme is especially for the new workers to make clear the idea behind the social security law for the benefit of the workers, also to make sure that every worker knows, both his rights and his duties.

b Trade Union Programme

This programme is for the trade union leaders, in the central or local districts, to make them familiar with the social security laws and to simplify the procedures to give the workers the most benefit from the law.

c Special Programme

This programme is devised as a specialised follow-up for people who have already attended one of the above programmes. The main subject in it is studying the changes which have occurred in the social security laws.

VI Institute of International Labour Relations

This institute was established in 1970 with the main target of creating trade union leaders specialised in the field of international worker relations and promoting their potentialities to do their jobs perfectly in international conferences and institutions. As well as the study of labour relations, there are also courses in the English language.

VII Institute of Population Education

Due to the growing importance of population education, its effects upon development and progress in society, the WEA has opened this institute in 1983 to train trade union leaders; specialists, instructors, beside women leadership in order to explain population problems and their import upon workers. Study in this institute includes: educational, refreshment, training and advanced programmes.

Using the language of figures, Table 15 shows that the WEA, through its institutes graduated in 1983, 3,722 workers while in 1984, the number increased to 7,468.

Table 15

The Egyptian WEA Institutes Graduation
1983-84

Institutes	1983		1984	
	Courses	Students	Courses	Students
Trade Union Studies	45	1,053	115	2,644
Industrial Safety	58	1,583	57	1,668
Workers' Education	18	444	32	772
Workers' Management	4	64	18	455
Social Insurance	17	336	21	528
International				
Labour Relations	8	242	17	570
Population Education	-	-	26	831
	150	3,722	286	7,468

Of course, these figures may have increased or decreased in the following years, but whatever the results are, these institutes still go on the road that was drawn by the association for the benefit of the Egyptian workers, following the way the ILO stated as follows:

- 1 To educate workers in such a way that they join trade union organisations and participate in their activities and form workers' organisations where they do not exist;
- 2 to train members of workers' organisations to more effectively participate in the running of these organisation;
- 3 to develop the technical capacities of trade union officers;
- 4 to promote the effective participation of workers' organisations in the choice of objectives and in the development process of the societies and communities to which they belong;
- 5 to help everyone to understand the objectives of workers' organisations and to promote an interest in the labour movement.

(30)

On the other hand, the association does not limit its concern to the lectures and study programmes, but gives a similar concern to workers to reveal their gifts and artistic preparedness. The first workers theatre was established in 1965; all its actors and actresses were workers. As far as I know, at that date that theatre was the first of its type in the Middle East.

Briefly speaking, the mission of the WEA is to promote consciousness in the working people, to raise the cultural and intellectual efficiency of people, political and labour cadres. (31) Also, since its establishment, the WEA endeavours to meet the educational and training needs of the broad masses and of the trade union movement. Throughout 1963, the association expanded its work through a series of regional centres. These were

increased from 4 centres in 1962, to 53 in 1985. Despite this phenomenal expansion, there was still need for further training of trade union leaders who have been entrusted with new and most important responsibilities in the economic, social and political organisation in Egypt.

The main structural features of the Egyptian WEA are strongly centralised with a lot of investment in specialised institutes, including the Workers' University linked exclusively with the trade union movement. The strength and weakness of this structure will be considered later when reviewing the contrasting situation of the WEA in England.

British Workers' Educational Association

In 1903, the 'Association to Promote the Higher Education of Working Men' was founded. Two years later the name was changed to 'Workers Educational Association'. As it is indicated in its title, its mission was to make available opportunities for advanced education to all men and women who had been denied education because of the limited opportunities of the age. Specifically speaking, "Mansbridge founded the WEA in 1903 with a general aim and a particular aim. The general aim was to co-ordinate and stimulate 'all working-class efforts of a specifically educational character'. The particular aim was to create a partnership between the universities and the working-class movement".⁽³²⁾ The WEA News* used to publish the WEA aims as follows:

* WEA News is published twice a year and seeks to provide a blend of news and comment, and to stimulate debate and self-examination by the movement on a level which will ensure the maximum participation.

- to provide men and women with opportunities for a liberal education directed to personal development through group study and mutual understanding,
- by the provision of social education to improve the effectiveness of those participating in community affairs, whether in trade union, political or social service,
- to encourage cultural pursuits through a wider involvement in the arts, music and drama,
- to secure improvements in the public educational system and the removal of inequalities of educational opportunity. (33)

The WEA grew rapidly in its early days, and by 1914 had 179 branches, over 2,500 affiliated societies and nearly 11,500 individual members. The WEA continued to expand until by 1947, it had 100,000 student enrolments and over 45,000 members. After a period of numerical decline in the early 1950s, growth resumed and in 1984-85 (the most recent year for which complete figures are available) there were 178,000 student enrolments. (34)

Organisation

The organisation of the WEA is a democratic and voluntary one, concerned mainly with education. This association is:

- A Federation of Educational and Workers' Organisation,
- An Independent, Voluntary and National Movement,
- Non-party political and non-sectarian,
- Receives financial assistance from central and local governments as well as from voluntary sources,
- Is supported by thousands of voluntary workers. (35)

From the structural point of view, the association consists of:

- a individual members (organised and scattered in local branches),
mainly from among students in WEA classes,
- b trade union, educational, co-operative and other organisations,
which support its aims. These are also distributed at the
district, local and national levels.

This structure is a strong, vital and self-governing voluntary one that derives its strength from the local unit (the branch) and it guarantees an ever-living foundation to the association and to adult education. These autonomous branches, which currently number 917 are spread in 20 districts in the UK, 14 in England, 2 in Wales, 3 in Scotland and 1 in Northern Ireland.

The key to understanding the evolution of the WEA is that it was established as the educational expression not of the trade unions alone, but of the "working-class movement" in general - co-operative societies, trade unions, church and chapel societies and other religious groups and some political groups. The basis of support for the WEA can be seen in the figures of affiliations to seven large branches in industrial towns in 1910-1911; (Birmingham, Blackburn, Bristol, Leeds, Reading, Rochdale and Sheffield) as follows:

Trade Unions	150
Teachers' Unions	11
Co-operatives	43
Adult Schools	61
Other Religious Bodies	87

Educational Organisations	23
Political Groups	24
Miscellaneous, including	
Working Mens' Clubs	39
Total Affiliations	440
Individual Membership	1,689

These figures do not show the size of the affiliated organisations, and in some of these towns there was only one, large co-operative society. But the threefold base - coops, trade unions and religious groups is clearly shown. Also, the WEA is, and always has been, decentralised, with the branches having a high degree of autonomy, and therefore able to develop
(36)
along different lines.

The WEA took up the challenge of educational reform for the benefit of children as well as adults. Its first constitution (1905) was issued for the "assistance of all working class efforts of a specifically educational character"; it was assumed that any worker-student, who was very interested in his own study, would take the proper steps to secure reforms in the system of education of the country for the benefit of his own children. At that time, educational privileges and injustices prevailed, and the creation of such an association was really a challenge. This organisation, with the help of its working people and educationalists, carried on a continuous fight for educational equality. They were very convinced that education is the right of every worker, and it is an essential instrument in social freedom.

The WEA not only encourages education, it exerts every possible effort to make it a democratic system from the nursery school to the university, with equal opportunities for all types of education. The association was

committed, both nationally and locally "to work for better education for children as well as for adults. In branch, district and central minutes, a good deal of space is devoted to educational campaigns." (37)

Professor Bernard Jennings wrote in 1979 about this point and he stated that:

The struggle to preserve the 1918 (Fisher) Education Act in 1921 merged into a defensive action against the 'Geddes Axe'. In 1925, a WEA-organised deputation failed to persuade the President of the Board of Education to raise the school-leaving age to fifteen. The friends of education were soon on the defensive again as 'Memorandum 44 of 1925' from the Board recommended 'substantial' cuts in expenditure. The WEA Central Council called upon friends of the association 'to rally to the defence of the People's Schools and to the cause of a Broad Highway of Education'. The WEA later claimed that its campaign of protest, involving both local public meeting and a national demonstration in Central Hall, Westminster, had been 'largely instrumental' in securing the withdrawal of Memorandum 44. Another campaign for the raising of the school-leaving age during the labour government 1929-31 was followed by the organisation of meetings, deputations and pamphlets against economies in education during the depression (38) of the early thirties.

Meanwhile, we may ask why the WEA takes care of children while its first aim is to 'provide men and women with opportunities for a liberal education'. In fact, there is no contrast between the WEA's aims and its

activities in that field because the actual activity is running to the adults who will take care of the children in the nurseries for instance. In addition, "adults are often confused by all the theories they hear of what is the best thing to do for a young child. They hear of the value of permitting a child to do pretty much as he likes, and at the same time, are aware of the theory that children should be required by adults to move and act in a definite pattern. They hear that children should be placed in a group of other children and be allowed to learn by experience, bitter or otherwise. They hear that all that is necessary for a young child is love and care from adults. All of these theories have some truth in them, which makes it confusing if an adult tries to decide which is right and which is wrong."⁽³⁹⁾

In recent years, the WEA has ceased to be a major campaigner for better schools. This may be because, in the post-war period, WEA members found themselves on Local Education Committees, able to put some of their ideas into practice, and therefore the enthusiasm for campaigning faded.

From 1908 to the 1950s - as explained in Chapter 5 - there was a very close link between the WEA and the universities, based upon the idea of the three-year tutorial class, run by a Joint Committee of WEA and university representatives. During the last three decades, the partnership has weakened (taking England as a whole) and now three-quarters of the WEA programme is provided independently of the universities.

The WEA works very actively and is very widely concerned with the field of adult education, with social science, with public affairs and education, with physical sciences and with studies in literature and arts.

It gives men and women every opportunity to develop their interests and

capacities. It educates them to let them know how to deal with all sorts of responsibilities. Raybould wrote in 1948 that "the most remarkable achievement of the WEA had been its persuading students to undertake serious and thorough courses of study, which have permanently altered, or improved, their tests, their standards of judgement, their capacity to think independently and responsibly, and their ability to further the causes in which they are interested."⁽⁴⁰⁾

The Methods of Teaching

In 1947, S G Raybould said: all adult teaching presents special problems; problems which arise naturally from the facts:

- 1 that attendance at adult classes is entirely voluntary,
- 2 that many classes are very mixed in their composition, containing men and women of different ages, occupations and previous education,
- 3 that many of the students have had little, if any, training as students.⁽⁴¹⁾

And later, in 1971, Jennifer Rogers wrote that "adult educationalists responsible for planning courses and programmes often torment themselves with the difficulty of fathoming motives of students. They feel that if only they could be more definite about why some students come into adult education then they might be able to draw in many more with greater certainty, instead of waiting for the annual lottery of enrolment week, anxiously watching for what 'takes' and what does not, grieving over what might have 'taken' if only it had been included."⁽⁴²⁾

Regarding the WEA's opinion about the above points, Raybould said "all

these facts and the problems to which they give rise, are characteristic of WEA classes; but in addition there are features peculiar to WEA work which result from its special aims and purposes, and which demand the particular attention of the tutor." (43)

And Professor Jennings in 1979 said also, "the organisation of WEA work, and particularly the isolation of many of the classes meant that wide variations in standards were almost inevitable." (44)

The WEA takes care not only of the teaching methods but also of the tutors. Training has been an important priority in the work of the association for some time and it receives a special grant of over £50,000 a year from the DES for this purpose. The WEA believes that the successful tutor should know the subject he is teaching, he must know his students as individuals with enough knowledge about their work to know how far it affects their views. Above all, he must know the nature of the WEA and the other organisations his students are dealing with. Nevertheless, all twenty districts of the WEA are seen by the In-Service Training Committee (ISTC) as being equally involved in the development of training. The ISTC has undertaken the following functions:

- receiving and approving training policy statements from Districts,
- monitoring and accounting for the disbursement of Training Monies,
- reporting to the DES on the development of training,
- planning and organising a programme of national residential training schools,
- supporting the development of District and inter-district training programmes,
- providing relevant training materials particularly Training,

Working Towards Change, a training pack for Tutors in Women's Education and Networks, a WEA Training, Support and Development Newsletter,

- considering relationships with other providers of training in adult education.

(45)

The Russell Report (1973) agreed with the WEA that the Association should target four areas of work - trade union education; social and political education; work with the disadvantaged; and as a residual category academic and liberal studies. The numbers of class meetings in these four areas in the United Kingdom are as follows:

	1978-79	1981-82	1984-85
Trade Union	27,562	16,220	15,592
Social/Political	13,336	12,536	14,960
Disadvantaged	16,893	20,188	27,054
Academic/Liberal	31,119	33,974	37,373
Total	88,910	82,918	94,979

This classification is not easy to use. "Social and political" defines the work in terms of subject, "disadvantaged" in terms of target group, and "trade union" in terms of both. There is no agreed definition of "disadvantaged", and some WEA districts return all of their rural work as belonging to this category. The above figures, however, can be used to show the main trends. The decline in trade union courses is mainly the result of a steep rise in unemployment. Provision for the disadvantaged has increased, partly in response to the needs of the unemployed, partly as a result of efforts in areas of multiple deprivation, eg inner city/ethnic minorities/unemployed.

(46)

Underlying these attempts at classification are some questions about the purpose of the WEA - Is it to meet the needs of all adults or to concentrate on people who could be defined as "workers" or "disadvantaged"? Is it to provide any kind of liberal academic courses or to concentrate on those relevant to "social purpose"? Is it possible to define "social purpose" in terms of subject? Novels, plays and poems are vehicles for the dissemination of ideas about man and society - is literature therefore to be labelled as a "social purpose" subject?

In a recent article, Mel Doyle quoted J M Mactavish (who became WEA General Secretary in 1915) as linking the ideas of workers' education and social purpose education in a speech made in 1907. "If education is to be a lever for lifting the whole class, he then argued, that we must not only claim our share of higher education, but we must see to it that it is of a new kind and imbued with a new spirit, because it has got to be used for a new purpose, because it has got to be used for social service."⁽⁴⁷⁾ In a recent official WEA statement (1985) the workers/disadvantaged target and the social purpose idea are also linked, although by way of emphasis rather than absolute commitment, "... while the WEA brings such liberal education to adults in general, it recognises a special obligation to those to whom education has not been easily accessible, whether through past deprivation or present handicap. Of the thousands who have benefited from its provision, a substantial number have devoted their voluntary effort to extending the same opportunities to other people, so creating a broadly based national movement characterised by social purpose as well as love of learning."⁽⁴⁸⁾

The WEA has always combined the ideas of "liberal" and "social purpose" education, arguing that the two naturally go together. Social and political education is seen as part of liberal education and not separate

from it. The ideas of openness, thoroughness and objectivity enshrined in the liberal tradition are seen as providing for more effective social and political education than a narrower, propagandist approach. Also, the WEA beliefs that:

a it is possible to combine dispassionate learning with social commitment,

b it is possible to work with universities and receive government grants without compromising its independence,

have been regularly challenged from the right and the left in politics.

From 1909 to the mid-1960s there was a rival Labour College movement, committed to a marxist basis to its political teaching. Even some friends of the WEA have argued that the WEA has been tolerated by the state because it has agreed not to be too revolutionary. This view is well expressed by Roger Fieldhouse (now Professor of Adult Education at the University of Exeter) in an article in a special supplement to WEA News, to mark the 80th anniversary of the WEA.

Funds were ... made available to the universities and the WEA as adult education "Responsible Bodies" - doubly responsible not only for making the prescribed educational provision but also for its ideological purity. However, this orthodoxy was tolerantly defined. Provided it was democratic, gradualist and committed to persuasion rather than violent revolution, it could be as radical as it pleased because it could be subsumed into the ebb-and-flow of evolutionary tradition of the English liberal establishment. It was not felt to challenge fundamentally the hegemony of the ruling class.

In the same issue of WEA News, Bill Hughes, Treasurer and former President

of the WEA, took quite a different line. He quoted a recent report of a DES study group on the Youth Service, as saying,

If political education is not a safe thing, neither is democracy, and one will not flourish without the other. As always, Tawney provided the answer to the question of controversy in his anniversary lecture. "In reality, of course, the way for an institution or a movement to achieve impartiality is not to attempt to chase all the partialities out ... it is to draw as many as possible of the partialities in", insisting on the frank exchange of open argument, and a respectful hearing for the opinions of all. That is the true WEA tradition, recently reasserted by its national executive committee. "The WEA regards freedom for both tutors and students in the exploration and expression of ideas as essential."

The main change in the association's policy since the early stage, is moving from one major group, which is the workers, to many minor groups. The efforts of the WEA to strengthen its social purpose and meet the needs of its target groups can be seen in the flow of discussion documents produced by working parties during the past two years, dealing with Basic Education, Peace Studies, Women's Studies and Social/Political Education, and work with the unemployed, the elderly and black communities. The WEA also produce a Trade Union Studies Journal, and other publications on trade union education. What strikes the observer is the wide range of targets, in contrast to Egypt, where, although the curriculum is wide, the target group is specific, the manual workers. In Britain employment in traditional industries (coal, steel, engineering, textiles etc) has declined, an increasing proportion of the workforce consists of women or part-time employees (most of the part-time workers are women), and between

three and four million people (according to definition) are unemployed. The traditional culture of workers' solidarity on which the WEA was originally based is now much weaker. Instead of the target group being the working class in general - one majority - the WEA is trying to reach several separate minorities: trade unionists, the unemployed, the retired, women's groups, ethnic minorities, inner-city dwellers and people living in the more isolated rural areas.

It is not easy to work out policies to meet the needs of all these groups. First, although the unemployed and ethnic minorities could be described as disadvantaged, this is not true of all of the retired, or women, or rural dwellers - unless the definition of disadvantaged is stretched to include all humanity. Secondly, the target groups may have similar problems and needs but they lack a common consciousness and shared identity. Thirdly, the WEA, through voluntary Branch workers or professional field staff, often finds itself approaching its target groups from the outside, which may create a relationship of patronage and dependency.

In a foreword to the latest WEA publicity document (1987) the National President (Professor Jennings) has written, "the WEA approaches these groups in a spirit of equal partnership. It does not speak for them but helps them to speak for themselves and if we build our bridges successfully they become part of the WEA and influence its character and policy." This will not be easy to achieve.

In the English society of the late twentieth century, the name "worker" no longer describes only a man who works with his hands. Many workers are women; most workers will eventually be elderly; and for large numbers unemployment is either a threat or a reality. In other words, we can say that these minority groups of disadvantaged people, one way or another,

are the workers, and that the activity of the WEA to achieve its social purpose is the heart of the association.

Trade Union Education and the WEA

The WEA works as a people's university. It offers a broad, human adult education to all those who want to take the chance. The WEA also arranges special schemes of trade union education. This was formerly done through the Workers' Educational Trade Union Committee (WETUC) established in 1919 to strengthen the WEA's links with the organised trade union movement. WETUC was wound up in the mid-sixties. Since then, trade union education has been generally carried on through co-operation with the TUC Education Department, providing mainly day-release courses for shop stewards. The level of WEA participation in TUC day-release and short course provision is as follows:

Year	WEA/TUC day release courses	WEA/TUC short courses
1983/84	364	368
1984/85	319	220
1985/86	320	451

Eighty-five percent of WEA trade union work is carried on in co-operation with the TUC, but only about 22% of TUC-sponsored courses are provided by the WEA.

The remainder are provided mainly by LEA Colleges. Some trade unions provide some educational programmes independently of the TUC, and the WEA is involved with only a minority of these. The TUC, unlike

the corresponding organisations in Sweden and Denmark, has never been willing to entrust the curriculum to the WEA, and has insisted on giving priority to role education, rather than a broader study of economic and political issues. A further problem for the WEA has been that most of the day-release students have little contact with the voluntary movement except in places where industrial Branches, or industrial sections of Branches, have been set up.

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The WEA as a Voluntary Organisation

As most of the English adult educationalists believe, the field of adult education can not be left to the local education authorities or to the universities alone. Nor can its needs be fulfilled by schemes of political education developed by party organisation. They expect that lots of things could happen in the other types of education, but it is generally agreed that liberal adult education should never go under official direction. Voluntary organisations are needed to ensure its continuous vitality and its responsiveness to the needs of those men and women who took part in it. The scope of adult education is endless. It always seeks new development, present achievements open the doors to new ones. It must be recognised, however, that relatively well educated people often come forward more readily than those in greater need. Also, voluntary workers find it easiest to attract people like themselves. For example, WEA Branches run by elderly people meet difficulties in trying to reach young people.

The WEA is the leading voluntary organisation concerned specifically with adult education. Voluntary workers decide policy at all levels, including the national executive committee and do most of the work at branch level. The field staff of tutor organisers and development officers is quite

small - about 160 in the United Kingdom as a whole.

It is a fact, that the WEA represents the largest body of adults who are engaged in liberal studies; but this does not mean that it seeks monopoly or complete control in that field. The standard of the work done by adults is based upon their effort as students, upon the sense of social purpose, upon the control and organisation of their classes, and upon the sense of responsibility, the WEA is able to arouse in students. The superiority of the WEA lies in its power to organise classes, to choose tutors and types of classes. "Indeed, the Association would welcome more opportunities of consultation and co-operation with the latter on the lines of Russell's proposed local Development Councils, to ensure the widest possible choice for the public, with each organisation making the provision which it is best fitted to offer."⁽⁵¹⁾

For the WEA, to achieve what is required from it, it should be fully independent. It must continue to maintain the fullest autonomy in its relationship with statutory bodies. It co-operates, on the one hand, with the DES, the local education authorities and the universities; on the other hand, with educational organisations and trade unions. In fact, "the WEA has a unique contribution to make. As the only nationwide body concerned with adult education, it has, through its 21 districts and over 900 local branches, a unique national coverage. Through its varied experience and proven flexibility, it is in a position to initiate where new approaches are needed and to sustain where continuity is required."⁽⁵²⁾

The Finance of the WEA

For the WEA to be really independent and to pursue its "social purpose" objectives, it has to be financially secure. Government grants for teaching costs go not to the national WEA but to the Districts. Ten years ago the English and Welsh Districts received 54% of their income from the DES (which then dealt with Wales as well as England), 20% from LEAs, 21% from student fees and subscriptions and 5% from other sources. Since then, the percentage of income from LEAs has fallen to about 12%, but this average figure conceals different LEA policies ranging from generous support to a few cases where no grant is given and the WEA is charged for the use of LEA classrooms. Between 1979 and 1983, DES and Welsh Office grants were increased at about twice the rate of inflation, but since then the WEA has suffered a general financial squeeze.

The DES decided to cut its grant to the English district between 1983-84 and 1986-87 by 8.3%. However, the amount withheld in 1984-85 was given back in the form of help to the worst-off Districts, and part of the 1985-86 cut was similarly restored. WEA leaders are grateful for the restoration of these funds, but are worried about the effects of redistributing money in accordance with the size of District deficits. Along with the cuts, the DES changed the grant formula from one based on costs of employing full-time and part-time tutors to one based mainly on students hours. Negotiations about this formula are still going on, but the WEA would like to limit the proportion of grant based on student hours for two reasons. It creates difficulties for WEA districts employing higher than average numbers of tutor organisers, for whose salaries a 75%

DES grant was formerly paid. Secondly, pressure to increase the number of student hours may encourage districts and branches to provide more popular courses in areas of easy recruitment at the expense of work with the disadvantaged. At the same time, heavier cuts imposed on university adult education departments have led most of those running courses jointly with the WEA to claim part of the class fee income which previously went to the association. The problem cannot be solved simply by raising class fees, because this might drive students away; and some categories of "disadvantaged" student eg the unemployed and elderly are normally allowed to pay reduced fees.

The income and expenditure of the WEA (in the United Kingdom as a whole) based on an average of 1984-85 and 1985-86 is as follows. (53)

Sources of income

Student Fees	24.4%
Local Authority Grants	12.3%
Grants from central government departments	55.4%
Other Income	7.9%

Expenditure

Part Time Tutors' costs	25.3%
Full Time Staff costs	60.9%
Office Accommodation	2.5%
Other Expenditure	11.3%

To summarise the previous discussion, I will use the words of Sir Harold Shearman when he said, "the WEA has been an active pioneer, bringing into

the range of adult education, first working men, then women, then extending its work from the industrial districts to the villages, later, adapting its methods to the needs of enquiring youth, seeking ever to serve particular groups, such as the war workers in civil defence or in the new and isolated factories ... and in some ways most important, there are the educational principles which the association has done so much to establish." (54)

CONCLUSION

As we have seen in the previous pages, the technique of handling workers' education is different between Egypt and England. The most important difference is rooted in the fact that in the English WEA the branches are autonomous and consist mainly of individual members, therefore, they are relatively free and go their own way. The principal dissimilarities between Egypt and England are as follows:

EGYPT

- Unitary - centralised
- recent growth
- based firmly on trade union movement
- specific meaning to "worker"
- professionally run, no individual members

ENGLAND

- Federal - decentralised
- 84 years old, much more chance for gradual evolution
- trade union only one of elements in creation of WEA and TU education a part - and a rather detached part - of WEA work
- vague meaning to "worker"
- dominated by voluntary workers as individual members.

From two national conferences (1983-1987) of the English WEA, which I have attended, I can say that the democratic way which the association runs is one of the leading examples in the field of adult education. Also there have been different attempts to change the association's name. Some

members see that, in view of today's pluralist society, consideration should be given to changing the name Workers' Educational Association to one with less political overtones. But, because of the symbolic importance of the name Workers, attempts through the national conferences to change the name are always heavily defeated.

The WEA national conferences show clearly the structure of the association, where the branch is the master piece. Motions normally come from the branches and the members only have the right to accept or refuse them. This is mainly because if unsuitable motions are taken into action, the branch will be the only one to suffer.

Finally, it is fair to say that the WEA is for its members to serve them, without interfering internally (NEC) or externally (government) in their activities.

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C H A P T E R V I I

Conclusion. and Suggestions

A comparative approach to adult education in Egypt and England is the main concern of this research. And, as it is most beneficial to compare one aspect in two different countries, it is also difficult, as differences in level of culture, history ... etc do not make it easy to set every feature for comparison. Also, adult education is not only a shared feature with different approaches in the two countries, it is, as well, internationally disputable, in other words, each country, according to its environment, has its own definition of adult education.

In the developed countries, some see the education of adults as a whole and its activity is divided up under a variety of labels. In some developed countries, eg Norway, Denmark and Sweden, general adult education is seen as a keystone in the democratic structure; in others it is seen, by governments and most local authorities, as a marginal activity, in priority terms a long way behind schooling and vocational training.

In the developing countries, combating illiteracy is the corner stone of adult education activities, while in the developed ones, this sort of activity does not receive the same attention. But, both kinds of countries at least pay lip service to the view that "it is a vital function of adult education as well as education in general to increase public awareness of the economic, social and political factors which underlie these conditions, and to develop the will and the ability of people to change them."⁽¹⁾ These countries have realised also that adult education has helped thousands of people, and increased their information, abilities and their influence even in their own families. Although it may be regarded as a handful of subjects and branches of knowledge, its extension is unlimited. It is not easy to measure the achievements of adult education, but much has been done in order to bring

into being its aims.

To deal with the comparison between Egypt and England, the study is divided into seven chapters. The first is concerned with problems and procedures. In it, three main issues have been raised.

- Objectives
- Rationale
- Methodology

To explain the first issue, I made clear at the very beginning, the importance of adult education, in general, and to the developing countries in particular. And, by giving some different definitions of the concept of adult education, it became clear from the beginning also that there is no specific definition for adult education thus proving Okedara's saying that "the unsystematic nature of adult education terms and concepts is a product of cultural differences."⁽²⁾ So, for the sake of research I defined adult education as simply 'any educational process designed for adults'.

Concerning the second issue, I made clear the importance of human resources, especially to the developing countries with their ambitious economic programmes. And how the continuous reformation of human resources is important to face the fast development of science and technology. So, it is necessary for my country (Egypt) to recognise its educational programmes for the adults in different specialisations with the aim of modernising their knowledge and giving them new skills to meet the continuous changes in the methods of production. And to achieve that we should review first what the advanced world is doing to understand better where we are.

And finally, I stated how I will deal with the research problem through four main points, namely:

- 1 The development of adult education
- 2 The structure and policies
- 3 Some activities of adult education
 - a University adult education
 - b Workers' education and especially the WEA

But before investigating further the comparative research, I gave an idea about Egypt to whoever is interested. Someone might ask why only about Egypt and not also about England. In my opinion, and from my own observations, the English society needs to know more about Egypt because the majority of it, if not all, still think of Egypt as a desert land with camels, neglecting all the efforts made by its peoples to develop it. In other words, we can say that educated Egyptians are much better informed about the political, economic and social life of Britain than educated Britons are about Egypt. In chapter two, I talked in brief about the land, people, climate, government, political system, economy and education. I also gave an idea about the geographical position of Egypt and how she suffered from this position by the occupation from different powers. The Encyclopaedia Britannica in its 15th edition stated that: "the increasing presence of the United States and the Soviet Union in the Mediterranean since World War II has kept Egypt in the spotlight of world concern. It is not, however, simply in the context of the balance of power in the Mediterranean but also in Africa and in the Indian Ocean that its significance through its open door policy makes a great effort to develop the economic, industrial, educational situation, by contacting the advanced countries."

In chapter three, by following the establishment and the development of adult education in Egypt and England, we can easily observe the similarity in aims and purposes, whereas we may find little differences in national aims. These differences are related to habits and traditions, social systems and social awareness. From the religious point of view both Islam and Christianity have always put in the very centre of their message the possibility of a personal intimate relationship between God and man. This relationship will be developed by, and expressed in, the whole life of worship and work. On the other hand, muslim educators agree that the purpose of education is not to stuff the minds of the students with facts, but to refine their morals, educate their spirits, propagate virtue, teach them propriety, and prepare them for a life full of sincerity and purity. The first and highest goal of Islamic education is moral refinement and spiritual training. Summing up, we can say that the ultimate purpose of adult religious education is to help men to become better citizens.

From the developmental point of view, we can list the similarities and dissimilarities between Egypt and England as follows:

- 1 The effect of revolution is so clear on adult education; as we have seen the Industrial Revolution in England was the first motive power to develop the system of education in general and adult education in particular. In Egypt, the Social Revolution of 1952 was also the motive power to rebuild the educational system as a whole including adult education.
- 2 We can see also that an important goal of adult education in Egypt and England was adaption with social changes, "which is among other things, the result of higher literacy rates, growth in technology and higher standards of living, is creating stresses and confusion

in our social order, because it produces conflicts within our traditions, legal and moral codes and authorities." ⁽⁴⁾ As we have seen in Chapter 3, there was a distinction between adult education designed to promote social change as in the English and Egyptian WEA and that designed to adapt people so that they will accept and work with social changes as in the English Mechanics' Institutes and the Egyptian Workers' University.

- 3 In the past, the control and support of education in both countries were in religious and private hands.
- 4 The growth of adult education in villages was quite evident in both countries; in England through Women's Institutes, Rural Community Councils and through the WEA, which became very effective in rural areas. And in Egypt through the Cultural Palaces.
- 5 Adult education in both countries has been carried on partly by non-governmental organisations, which include self-governing voluntary bodies, and which have been able to serve freedom from external control.
- 6 The starting point in modern English adult education was the Industrial Revolution, so the first nation-wide movement of secular adult education, the Mechanics' Institutes, began with a concern for technical and scientific education and gradually broadened into literacy and other non-technical studies. The factor of the Industrial Revolution "is indeed often advanced as the sole cause of the Mechanics' Institute movement, and certainly its importance should not be underestimated. The unprecedented growth of population, the concentration of the working classes in the new

urban areas, and the increasing need for better-educated workmen in a period of rapid technological change, combined to create an environment in which it was easy for the Mechanics' Institutes to take root and flourish." (5)

But later, "the ten-hour day, which under the Ten Hours Act of 1847 had been restricted to the textile workers, was gradually extended and made effective during the next thirty years, and by the seventies many unions had won for their members a nine-hour day." (6)

So, the workers now had time to spend on something else other than work, in other words, the workers now had what we call leisure time. And the question is, how are they going to spend this time? The answer came in 1903 with the WEA, where their aims are: (7)

- to provide men and women with opportunities for a liberal education directed to personal development through group study and mutual understanding;
- by the provision of social education to improve the effectiveness of those participating in community affairs, whether in trade union, political or social service;
- to encourage cultural pursuits through a wider involvement in the arts, music and drama;
- to secure improvements in the public educational system and the removal of inequalities of educational opportunity.

In modern Egypt, adult education developed as a literary study, through the study circles which were held at Al-Azhar mosque. But, later, after the 1952 Revolution with personnel changing, the system of education mainly gave its attention to technical education and literature to the same degree. In recent years, the Egyptian government has become more concerned with paying more attention to technical education.

The next step, after studying the development of adult education is to study its structure, because this will give us a clear idea about the present situation in both countries. This is the main interest of Chapter 4. It is clear from studying both systems that the English system takes a harmonic shape and its activities run smoothly: "system" here is used to describe the whole range of organised activities contributing to the education of adults. It is useful as a comparative framework against which to view Egyptian adult education because the range of activities in England is so wide. This in turn is the result, not so much of a clear governmental policy on adult education in general, as of a coalition of efforts of different types of organisation in a pluralist society. While in Egypt the structure is different. Not only because of the difference in the traditions, the economic system, or the culture ... etc but also because the society itself has no clear idea about what we mean by adult education.

So, in Egypt we find adult education activities, but we cannot trace a system. Today's picture of Egyptian adult education, in contrast to English adult education, reveals a good number of different programmes and institutions. Apart from Mosques, study circles and many other religious institutions which have actually existed for several hundred years, those institutions and programmes have been born during the last fifty years. They came out as a result of the interaction of different political, economic and social circumstances. The following factors are of special importance: independence of politics, changes in the economic structures and relationships, development projects and the introduction of modern technology, urbanisation and population migration and new trends of thought concerning social justice.

Egyptian Ministries responded differently, according to the different natures of each stage of development. Some Ministries responded to certain factors and ignored others; that could be the reason for lacking a harmonic system of adult education. Not only that, even the government of the 1952 Revolution, which quickly responded to many of the factors, preferred to establish new institutions instead of renewing or improving and widening the ones already in existence.

That is exactly the case with the Popular University, which changed to Culture Palaces, without any clear reason.⁽⁸⁾ The institutions are actually numerous, crowded in some places and very few in others. One way or another, they are mainly separated and nearly isolated from each other. There is neither a complete system, nor a full, comprehensive concept that guide or combine their activities. I believe that the first thing to be done to get a real Egyptian system is to form a harmonic system that serves all aspects of adult education as well as the Egyptian society.

To give some examples of the activities of Egyptian and English adult education, I dealt with two of the most interesting activities in recent decades which are, university adult education and workers' education. In Chapter 5, "University Adult Education" after a quick summary about the importance of the universities as an association of higher education in general and in adult education in particular, I gave an idea about how the developed countries, such as USA and UK believed in the universities as an aspect of adult education activities. While the developing countries are still trying to enter into the field of adult education.

Generally speaking, the universities not only make every possible effort to adopt and apply the new knowledge but also share all the results with the society. Perhaps among the most salient features which have

characterised the role of the universities, especially in adult education by the beginning of this decade, is what came in recommendation No 28 of (9) the Third International Conference on Adult Education. So, the developing countries, among them Egypt, are today called upon to grasp the growing significance of the role which universities can play in the society.

After reviewing universities activities in the English and the Egyptian societies, it is noted that interest in adult education has been growing in the Egyptian society on the grounds that it is more important in conventional regular education than any other aspect of development. Most British universities hold the view that they are convinced of the significance and role of adult education in bringing about socio-economic development.

They pay particular attention to specialisation in the various fields of this type of education, they set up the institutions necessary to prepare the persons who will need and they even award university degrees to people engaged in the field of adult education on the same footing with those engaged in other scientific specialisations. "Along with the improved provision of state education and easier access to universities since the war, the extra-mural departments have moved into more specialist vocational or post-experience areas." (10)

Universities have a vital role to play in the formation of a high standard of manpower needed for adult education in the Egyptian society. But they should consider adult education as a practical profession which requires a practical technique and a new approach. Universities should further strive to achieve useful ways of co-operation with the training of adult education personnel. The value to Egyptian universities of considering the

English experience is two-fold - practical in the sense that they can see the wide range of adult education activities which universities in England have undertaken - theoretically because there have been frequent debates about the most appropriate forms and levels of university adult education.

It is true that the Egyptian universities have long since assumed the responsibility of preparing specialists and technicians at top levels; they have likewise taken the responsibility of scientific research beside participating in community development projects. It is also true that the Egyptian universities have lately devoted their attention to some aspects of adult education and have consequently set up, outside the main nucleus of the university structure, divisions for public service, where theoretical as well as practical studies are offered to people who so desire. But this is not all that the university in the Egyptian society should offer in the field of adult education. So I have to agree with the analytical view which holds that the Egyptian universities have to play a more effective role in the field of adult education. In other words, the Egyptian universities should offer adult education courses for all those who are capable of studying at the appropriate academic level.

In Chapter 6, I dealt with one of the most important activities in the field of adult education, which is workers' education. The ILO, some voluntary associations and governments, gave this activity every assistance, not only to establish it, but also to improve its activities. As we have seen in Chapter 6, the role of the ILO is to design the general aims, while on the national level every country deals with this activity according to its situation.

Both England as a developed country and Egypt as a developing country have

recognised the importance of workers' education. But in England the WEA has been part of the mainstream of adult education, whereas in Egypt the work of the WEA is seen as a provision specifically for manual workers which does not connect or interact with other forms of adult education. This is mainly related to the lack of clear definition of adult education in Egypt. In England, where there are many definitions of adult education, at least there is an agreement on the basic idea.

Generally speaking, both England and Egypt consider workers' education as a system to raise the cultural standard of the workers which will affect, one way or another, the economic standard of the workers as individuals and the whole nation as a society. Also they believe in workers' education as a method to prepare the workers for the union activities. The main differences between the English and Egyptian WEAs relates to structure and affiliation. The Egyptian WEA is centralised, whereas in the English WEA the districts and branches have a high degree of autonomy. The various institutes and the Workers' University which form part of the Egyptian WEA give it an institutional character, whereas the English WEA could be described as a movement. The English WEA is a voluntary association, in other words the government has no power to affect its activities. And while the English WEA has never been exclusively linked to the trade union movement, the Egyptian WEA is affiliated to the national labour union.

Making a straight comparison between organisations sufficiently similar in character helps to deepend one's understanding of each. The main limitation of the Egyptian WEA, compared to the English WEA, is the lack of grass-roots voluntary effort, which is itself an educative process. On the other side of the comparison, the main weaknesses are the limited role of the English WEA in trade union education and the lack of unity in the

trade union movement as a whole on workers' education. It could be said that workers' education in England would be strengthened by borrowing the structure of institutes and the Workers' University from Egypt, and the Egyptian WEA would be revitalised by the development of local branches run by voluntary workers. However, the reasons why these developments have not taken place are deeply rooted in the social fabric of the countries concerned, and it would take a lot more than a paper exercise to make such a mutual borrowing possible. And it is hard to say which system is the better because each of the two systems achieves its aims towards the workers.

The final result to all the previous discussions is that adult education in Egypt needs reorganising. We can see all sorts of adult education activities, but not inside an integrated system. So, we can feel no harmony between these activities. For instance, there are many training institutions; some are sponsored by the Ministry of Industry and others by the Ministry of Education, but there is no national plan to control these institutions. Briefly speaking the main thing the Egyptian adult education lacks is the harmony on the national level.

So the important question now is: What is the ideal thing that Egypt needs to adapt in order to improve the present situation? Of course, it is not good to transfer a whole system from another country, because of the differences in cultural, political and economic systems. At the same time it is not possible to neglect the experience of the other nations, especially the advanced ones. Thus, I believe that the only way to improve the Egyptian adult education is to study carefully the other nations' systems to choose whatever will suit us with or without rearranging it. And that is what I am trying to accomplish through this thesis.

From the previous chapters, I can imagine that what we need in Egypt is re-viewing what the UNESCO Conferences and the institutions wrote about the subject, because I believe that we do not need more suggestions but we need to know what to take and what to leave. In 1978 Professor Galal, ASFEC Director, stated that, "the wide range of university activity in community education calls for not merely the establishment of an Adult Education Department affiliated to one of the Faculties of Education, or the setting up of Divisions for public service and Extra-Mural Studies; it needs much more than that: it rather calls for the setting up a "university college" for community education, working in close cooperation with all other faculties of the university and taking advantage of all their potentials."⁽¹¹⁾

So, from the above argument I can say that we, in Egypt, need to take care of these two institutes not because we are looking for a quantity of graduates but because we are trying to build a new harmonious system for adult education to help the Egyptian society by putting it on the right path to development.

Beside establishing the university college and the departments of adult education, the present Egyptian universities "also require an improvement in their systems of education to enable their students to go out to work during their period of study and then return to their study after work. the new systems should also make provisions to enable people who are engaged in work to devote some of their time for study as is presently the case with the system of "recurrent education" which is being implemented in many Western as well as Eastern universities."⁽¹²⁾ The Egyptian universities moreover "need a development in their modes of teaching to comprise such techniques as teaching by correspondence or other methods

employed in the Open University." (13)

Because the Open University would be the easiest form of provision to transplant, the Egyptian Minister of Education announced in April 1987 that the Egyptian Open University will be set up in 1987/88. At the present time, (May 1987) there is a committee discussing the proper steps to start the study in the Egyptian Open University.

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- 8 See Chapter 3.
- 9 See Chapter 5, or
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- 12 Ibid, p 13.
- 13 Ibid.

A P P E N D I X I

APPENDIX I

ADULT EDUCATION IN EUROPE

The publications of the UNESCO-sponsored project "Organization and Structure of Adult Education in Europe" managed by the European Centre for Leisure and Education. The following volumes have appeared in this series:

- 1 SKALKA, J & LIVECKA, E Adult Education in the Czechoslovak Socialist Republic (1977).
- 2 BESNARD, P, & LIETARD, B Adult Education in France (1977).
- 3 FUKASZ, G et al Adult Education in the Hungarian People's Republic (1978).
- 4 KRAJNC, A & MRMAK, I Adult Education in Yugoslavia (1978).
- 5 SCHMELZER, G (Ed), FLEISCHHAUER, K-H POGODDA G Adult Education in the German Democratic Republic (1978).
- 6 PACHOCINSKI, R & POLTURZYCKI, J Adult Education in People's Poland (1979).
- 7 FERSTL, F Adult Education in Austria (1979).
- 8 KNOLL, J H Adult Education in the Federal Republic of Germany (1980).
- 9 JENNINGS, B Adult Education in United Kingdom (1981).
- 10 DE SANCTIS, F M & FEDERIGHI, P Adult Education in Italy (1981).
- & 11 .
- 12 MICHEVA, P BIZHKOV, G & PETKOV, I Adult Education in the People's Republic of Bulgaria (1982).
- 13 Adult Education in Europe. Annotated Selective Bibliography Set 1 (1982).
- 14 MAYDL, P et al Adult Education in Europe. Methodological Framework for Comparative Studies. Part 1 (1983)
- 15 MAYDL, P et al Adult Education in Europe. Methodological Framework for Comparative Studies Part 2 (1983).
- 16 MELO, A Adult Education in Portugal (1983).
- 17 YAZYKOVA, V S The Role of Soviet Trade Unions in the Lifelong Education of Workers (1983).
- 18 BESNARD, P LIETARD, B & SOREL, M The Role of Trade Unions in Adult Education in France (1984).

- 19 Adult Education in Europe, Annotated Selective Bibliography Set 2 (1984).
- 20 ONUSHKIN, V G & TONKONGAYA, E P Adult Education in the USSR (1984).
- 21
- & 22 MURCHU, M W O Adult Education in Ireland (1984).
- 23 BESNARD, P & LIETARD, B Methodological Framework for Comparative Studies II (1986).

A P P E N D I X I I

A: Supreme Administration Programme

Day	Subject
<hr/>	
Friday Evening	Registration
Saturday	Social economical development-planning and related problems, symposium over-planning and development
Sunday	Concept and meaning of human science-exercise
Monday	Administrative development - Administration policies - Role budgets - Seminar
Tuesday	Finance as a project job - Financial analysis - Planning budgets - Seminar
Wednesday	Studies over visibility study - Social aspects of worker legislations
Saturday	Political systems - Discussion on political problems - Controversies in Egyptian international policy and its affects
Sunday	ARE statute - Democracy and political life in Egypt - Discussion
Monday	Administration and environment within administrative alternatives - Effect of workers information on the workers movement - Discussion
Tuesday	The workers movement past and present - Controversy over the future of the workers movement
Wednesday	The future of Egyptian trade unions

B: Management Programme

Day	Subject
<hr/>	
Friday evening	Registration
Saturday	Social and political development - Economic development
Sunday	Management development and planning - Discussion
Monday	Concepts of industrial psychology - Human behaviour as introduction to modern managerial development - Exercise
Tuesday	Works economics - Project organising and management - Project idealistic organisation
Wednesday	Concepts of financing - concepts of marketing
Saturday	Production management - plant planning - production problems - Discussion
Sunday	Productivity - Leadership
Monday	Work relations - Work study - Evaluation of management action - Discussion
Tuesday	Project management and financial control - industrial expenditures - Participation in management (discussion)
Wednesday	Workers participation and improvement of administrative notion - Management democracy

C: Economical Development Programme

Day	Subject
<hr/>	
Friday evening	Registration
Saturday	Social economical development - Concepts on development - Contemporary Egyptian economy (discussion)
Sunday	Economical analysis - Planning and its dimensions - Development financing methods (discussion)
Monday	The economical theory - Statistical concepts - Applied statistics
Tuesday	Economical development and international trade - Social aspects and economical development - Development in different countries
Wednesday	Inhabitants and economical development
Saturday	Production efficiency - Development and production efficiency
Sunday	Governmental sector and development - Governmental sector organising and management - Discussion
Monday	Common projects economics - Common services economics - Discussion
Tuesday	Individual sector economics - Governmental sector activities control - Discussion
Wednesday	Worker role in economical development

D: Productivity and Procedures Simplification Programme

Day	Subject
<hr/>	
Friday evening	Registration
Saturday	Productivity and development - Productivity concept and philosophy - Discussion
Sunday	Production management - Production management and control - Discussion
Monday	Labour study - Tour of production Unit - Discussion
Tuesday	Organisational behaviour - Organisation and management - Human behaviour and productivity (discussion)
Wednesday	Procedures simplification
Saturday	Production control and follow up - Visibility study of projects
Sunday	Manpower planning - Productivity and human management - The essential skills for production increase
Monday	Job description - Job evaluation - Exercises
Tuesday	Procedures simplification - Managerial training
Wednesday	Managerial action evaluation - productivity and economical development

A P P E N D I X I I I

Labour Development Diploma

Study Subjects

Labour Management Branch

Labour Information Branch

A) Obligatory Subjects:

Economic - Accounts -
Business administration -
Mathematics - Law - Behaviour
science - Labour legislations -
Commercial law - Administration
(localities)

B) Selected Subjects: (2)

Labour Law - Co-operative
law - Manpower planning -
Egyptian economy

C) Specialised Subjects

Productivity - Personnel
management - Administrative
development - local management

D) Diploma Requisition

Development management - Work
organisation - Planning and
development - Co-operatives
accounts - Office administration
and typing (Arabic or English) -
information system

A) Obligatory Subjects:

Economic - Political history
- Anthropology and social
science - social economic
science - psychological
science - Urban and rural
societies - Information and
communication science -
sociological analysis of
Egyptian history

B) Selected Subjects: (2)

Social research methods -
Public relations and inform-
ation - Press and
information scripts

C) Specialised Subjects

International information -
Public opinion - TV effect -
Press effect and its types

D) Diploma Requisition

Communication theories -
press and BC editing -
Information establishment -
management - Advertisement -
Office administration and
typing (Arabic or
English) - Information
documents

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