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The American University in Cairo
School of Humanities and Social Sciences

Faith Based Education in Cairo: An Assessment of the Role and Quality

A Thesis Submitted to
Political Science Department
in partial fulfillment of the requirements for
The degree of Master of Arts

A Thesis Submitted by
Dalia Samir El-Gamal

Under the supervision of Dr. Ibrahim Elnur

December/ 2015

The American University in Cairo

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Dr. Ibrahim Elnur

Thesis Committee Advisor



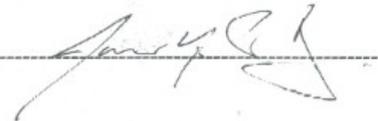
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First and foremost, I would like to thank God for giving me the opportunity, strength and ability to complete my master degree.

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ABSTRACT

Faith based education is not a new phenomena in Egypt since religious institutions and scholars have always played a role in providing education services to their community formally and informally. Formally, they provided education services to the members of their community through building and managing schools. The trend of faith based schools in Cairo has always been rising since the last decades. However, many faith based schools are facing many regulatory and social obstacles post 25th revolution and 30th June revolution in Egypt. This is due to the misunderstanding of faith based education and the underestimation of their role. Therefore, it is crucial to assess the role and quality of faith based education and schools in Cairo where many faith based schools are located at and that is the main objective behind this study. This study assesses the role and quality of faith based education and schools in Cairo through interviewing different stakeholders of such type of education and schools: parents/guardians, teachers and school administrators. These interviews indicated that faith based education and schools are playing a significant role in increasing the accessibility and availability to education. Also, the interviews indicated that faith based education and schools offer high quality of education to their students through investing in school environment, content, and learning process which lead to pleasant outcomes. The quality of education which they offer is better than the quality which public schools offer to students due to their financial and non-financial resources. Indeed, the role and quality of faith based education and schools could not be neglected under any circumstances because they contribute positively to the educational improvement in Cairo.

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LIST OF ABBREVIATIONS

CAPMAS	Central Agency for Public Mobilization and Statistics
CMS	Church Missionary Society
EHES	Egypt Household Education Survey
FBO	Faith Based Organization
IGSE	International General Certificate of Secondary Education
MOE	Ministry of Education
NGO	Non-Governmental Organization
PIS	Private Islamic Schools
UNESCO	United Nations Educational, Scientific and Cultural Organization

Chapter I. Introduction

Introduction: Research Problem & Context

Education is the key instrument for human capital development because it builds human capabilities. It has a significant role in empowering people and strengthening nations based on its many different definitions by and perspectives of many different scholars and philosophers. To illustrate, Glenn Gates Cole stated nine popular views on education as the following: education is an accumulation of knowledge, an evolution, a material change, emancipation from environment, a process preparing for complete living, forming characters, the means of developing rational beings, training in behavior produced through habits, and growth. These nine views demonstrate the effective role of education on people and nations. Therefore, Cole defined education as "the correct growth of mind in motives, tendencies and habits."¹ This is not the only definition for education since it has been exposed to different and contradictory interpretations by different scholars and philosophers. Some argue that education as a word comes from a Latin word called "educere" which means to lead or bring out; however, other argue that the word of education comes from another Latin word called "educare" which means train or form. Babs Fafunwa defines education as the aggregate of all processes in which children and young people develop abilities, attitudes and other forms of behavior which affect the society they live in positively. This definition is concerned with the benefits of education on the society through developing human beings. On the other hand, J.C Aggarwal defines education as the development of individuals' capacities which allow them to control their environment and fulfill their responsibility. This definition illustrates education as a lifelong process. Another scholar who provided a definition for education is J. Bowan, who viewed it as "the earned virtue, the direct logic, and the resultant effect of individual encounter with a given experience."² Indeed, education is any act or experience which forms the mind, personality and abilities of an individual and it is a lifelong process which results in human development that leads to economic and social development.

¹Glenn Gates Cole, *The Definition of Education* (Holmesville, OH: G.G. Cole, 1914), 11, accessed April 15, 2015.

²Oladele Balogun, "The Idea of an 'Educated Person' in Contemporary African Thought," *The Journal of Pan African Studies* 2, no. 3 (March 2008): 121, accessed April 15, 2015.

Because of the enormous impact of education, it has always been a priority for the governments of Egypt. Post 1952 revolution, education was viewed as "the vehicle for national integration and for preparing the masses for responsible citizenship in the new socialist democratic state."³ Therefore, one of the priorities of the government was educational reforms in order to use education as a key tool for the dissemination of the basic ideology of the regime during that period. During the 1970's and 1980's, education was viewed as a right for every citizen since there were three articles in 1971 constitution granted the right of free education. These three articles were Articles 18, 20 and 21. Article 18 stated that "education is a right guaranteed by the state." Also, it stated that primary education is compulsory and the government should supervise all the levels of education and guarantees the independence of research centers and universities. Article 20 stated that education in all educational institutions is free in its various stages and article 21 stated that illiteracy eradication is a national goal. Since the 1990's, education was considered to be the basis and axis of Egyptian national security. Therefore, the public education expenditure increased from 1990 to 2000 by 80%, and the share of education in the government budget increased to 17% in 1999/2000.⁴ According to the Central Agency for Public Mobilization and Statistics (CAPMAS), the public expenditure on education increased from 64,034.5 million LE in 2012/2013 to 80,859.7 million LE in 2013/2014. Also, there was a need to decentralize the education system in Egypt and coordinate with civil society actors to improve and increase the access of education. Civil society is a wide range of "non-governmental and not-for-profit organizations that have a presence in public life, expressing the interests and values of their members or others, based on ethical, cultural, political, scientific, religious, or philanthropic considerations."⁵ In the last two decades, non-governmental organizations (NGOs) started to play an important role in the political and development process in Egypt. Therefore, the number of NGOs has increased from 15,000 in 1996 to 30,386 in 2012 according to official estimate. The law in Egypt classifies NGOs under two categories: *Gamiyat Reiai* which means welfare organizations or *Gamiyat Tanmia* which means development organization according

³Osama Korany, "Reformative Changes in Educational Leadership in Post-Revolutionary Egypt: A Critical Appraisal," *Educational Research 2* (October 2011): 1556.

⁴C. Diana, "New Global Challenges for the Egyptian Education System," Paper presented at APSA Conference, Macquarie University, Sydney, Australia (2009).

⁵"Defining Civil Society," The World Bank, July 22, 2013.

to the law. This classification is considered to be misleading by many. Therefore, scholars like to classify NGOs in Egypt into other different categories. To illustrate, Maha Abdelrahman classified NGOs into five categories in her book *Civil Society Exposed: The Politics of NGOs in Egypt*. These five categories are the following: Islamic NGOs, Coptic NGOs, community development associations, advocacy groups and businessmen's associations. Abdelrahman argues that Islamic NGOs was around 43% of all NGOs in 1991, and they are the most well organized and active NGOs in Egypt because they have access to resources. In addition to the large number of Islamic NGOs, the number of Coptic NGOs in Egypt is very high compared to the number of other categories of NGOs. This means that the number of faith based organizations (FBOs) in Egypt is relatively high, and they are active in providing social services like education to the society. The type of education FBOs provide is called faith based education which takes place either in their educational centers or schools, which are known as faith based schools.

In Egypt, the terminology of faith based organizations, education and schools are rarely used because their definition is unclear. Therefore, they are "not always easy to distil from official statistics."⁶ Official statistics do not differentiate between FBOs and NGOs and faith based schools and private schools. This results in misinterpretation of their role, strategy, structure and purpose in providing education services to the society. Also, literature on faith based organizations, education and schools in Egypt is very limited. The majority of the existing literature analyzes the context they operate in but does not demonstrate or evaluate their contribution and performance in service delivery like education. Also, the majority of existing literature focuses only on one specific faith to discuss such as Islamic NGOs, Islamic education and private Islamic schools, although the other faiths have very effective NGOs and schools that need to be discussed. Some existing literature misinterpreted them because they considered them public religious institutions that offer religious education like Al Azhar. Some considered them as organizations of political movements or terrorist groups like the Muslim Brotherhood but not all of them are. It is worth noting that some of the existing literature is biased because it is written by individuals who might either be religious or secular. Because faith based

⁶ Maha M. Abdelrahman, *Civil Society Exposed: The Politics of NGOs in Egypt* (London: Tauris Academic, 2004), 7.

organizations, education and schools are not well demonstrated and discussed in the existing literature, many concerns were raised regarding their continuity, contribution, performance and effectiveness in providing education services.

Research Questions:

Therefore, this study is exploring the phenomena of faith based education and schools in Cairo. Cairo is selected because it is the capital city of Egypt and one of the largest cities in the region with a population of 9.102 million according to CAPMAS in 2014. Also, it is considered to be the center of education in Egypt since centuries ago. The objective of this study is to recognize the role of faith based schools in providing education which unlocks the door for development and modernization. This study focuses on the quality of education in faith based schools and the differences between them and public schools. Therefore, the primary question for this study is the following: Do faith based education and schools contribute to educational improvement in Cairo? This question will be addressed with other interrelated questions: do faith based schools offer better quality of education than public schools? Do faith based education and schools enhance social mobility? What are the comparative advantages of faith based schools? The aim behind these questions is to understand the differences between faith based education and schools and public education and schools and their effect on education and society.

Hypothesis

Regarding the primary question, I hypothesize that faith based schools have a role in improving education in Cairo by providing better education services. I generated this hypothesis from different aspects. The first aspect is that these schools have financial and non-financial resources from different sources, so they are capable to invest in the physical and human capital to provide their community with a better quality of education. The second aspect is that these schools offer education at a lower cost, which attracts parents/guardians to send their children, especially to the schools that are owned by FBOs because they are not profit oriented. Another aspect is the influential role of religion on staff improves their performance. Because of these aspects, I hypothesize that faith based schools contribute to the education sector positively in Cairo by providing a better quality of education than public schools.

Statement of Significance

The number of faith based schools in Cairo has increased tremendously in the last two decades. It is important to understand the ideology and methodology of these schools and the reasons behind their existence. These schools are different from the public and private schools in many aspects, so it is important for the society to be aware of these differences. Furthermore, it is crucial to know how these schools affect students' academic performance, personality, attitudes, thinking, and beliefs. The effect of these schools on students should be evaluated in order to determine if these schools are threatening the community or not. In addition, there are differences between FBOs that own some of these schools and Islamic political movements which the government and the society should be aware. Post June 30th revolution in Egypt, hundreds of faith based organizations and schools were closed because the government argued that they were associated with the Muslim Brotherhood, but not all of them were since the judiciary allowed some of these organizations and schools to reopen and operate again. The decision of closing many faith based organizations and schools has negatively affected their reputation, funding and volunteers. Such a decision illustrates that we do not have enough information about faith based organization and schools, so we are not aware of them and their differences from political movements. Therefore, we need to understand the role of faith based organizations and schools and evaluate their performance and effectiveness before considering them a threat to the society.

Methodology

This study seeks to understand the contribution of faith based education and schools to the improvement of education in Cairo. Improvement in education requires high quality of education, so the study aims to gather concrete information about the quality of education in faith based schools from different stakeholders. Therefore, qualitative data was gathered to answer the primary and secondary questions. The qualitative data was gathered through both primary and secondary data. The primary data was collected through in-depth interviews with parents/guardians, teachers and school administrators from different types of faith based schools. There are three types of faith based schools: Arabic, language and international. The Arabic faith based schools are the faith based schools which teach the curriculum in Arabic as the Arabic public schools. The language faith based schools are faith based schools

which teach the national curriculum in a foreign language. The international faith based schools are faith based schools which offer an international educational program like the American High School Diploma, IGCSE and International Baccalaureate. There were thirteen interviews conducted with parent/ guardians in this study who sent their children to faith based schools. Out of the thirteen interviews, there were five interviews with parents/guardians who sent their children to Arabic faith based schools, five interviews with parents/guardians who sent their children to language faith based schools and three interviews with parents/guardians who sent their children to international faith based schools. These interviews were focusing on why they selected this school to send their children to, financial and non-financial contribution to schooling, their perspective on and satisfaction of different school issues. On the other hand, there were eight interviews conducted with school administrators who work at faith based schools. Out of the eight, three interviews were with school administrators who work at Arabic faith based schools, three interviews were with school administrators who work at language faith based schools, and two interviews with school administrators who work at international faith based schools. These interviews were focusing on the schools' physical and human resources, the admissions process, discipline and rules, content, teaching methods, activities, and services. There were nine interviews conducted with teachers who teach in faith based schools. Out of the nine, there were three interviews with teachers who teach in Arabic faith based schools, teachers who teach in language faith based schools, and teachers who teach in international faith based schools. These interviews were focusing on their personal information, schools' environment, content, activities and teaching methods. It is worth noting that all the interview questions were open ended questions to give the opportunity to the participants to talk as much as they want and use their own words in expressing their point of view. The qualitative data that were collected from these in-depth interviews are considered to be normative data. The data illustrated why there is a demand on faith based schools, what are the resources of faith based schools and how they are different from other types of schools. Indeed, all these interviews with different stakeholders of faith based education and schools provided evidences about the quality of education they offer to students.

In addition to the primary data, this study utilizes research data collected from secondary sources. These secondary sources consist of books, academic articles, country specific and regional reports, educational statistics, conference papers, TV interviews transcripts with parents/guardians as well as with teachers and Ministry of Education (MOE), and newspaper articles on education in Egypt and Cairo. Examples of these secondary sources include Egypt Household Education Survey (EHES) 2005-06, CAPMAS Statistical Yearbooks, and the Ministry of Education Statistical Yearbooks.

Thesis Structure

This thesis consists of six chapters.

Chapter II. Literature Review explores the literature on faith based organizations, education and schools. The chapter starts with defining faith based organizations (FBOs) since they are the main providers of faith based education and owners of many faith based schools. There are many definitions of FBOs; therefore, some scholars prefer to use their different typologies to understand them. Then, the chapter explains the reasons behind their involvement in education and why they are successful in providing educational services to their communities. The education which FBOs offer is different from the education offered by the government. Therefore, the chapter provides a deep understanding of faith based education and schools. The chapter ends with discussing the theoretical framework that is used to answer the research questions of this study.

Chapter III. The Education System in Egypt: An overview includes information about the current education system in Egypt and the history of faith based education and schools in Egypt. The chapter starts with providing statistical information on the education system, classifying the different levels of education and identifying the different types of education in Egypt. Then, the chapter discusses the rise of faith based education and schools in Egypt in different centuries. Faith based education and schools are not new phenomena in Egypt, so chapter tracks their existence since the 17th century in Egypt. At the end, the chapter differentiates between the Catholic and Islamic schools in Egypt to illustrate the differences among faith based schools in Egypt.

Chapter IV. The Role and Quality of Faith Based Education and Schools represents the findings of this study and analyzes them. This chapter discusses how faith based education and schools contribute to educational improvement in Cairo. All their contributions are discussed and analyzed in details to illustrate their role and quality. The role and quality of faith based education and schools are determined based on the interviews that were conducted for this study, so interviewees' perspective on many schooling issues is represented in this chapter. At the end, this chapter illustrated how faith based education and schools enhance social mobility.

Chapter V. Quality of Education in Faith Based Schools Vs. Public Schools compares the quality of education in faith based schools with public schools. The quality is different between these two types of schools because there are major differences between them. These differences are represented in this chapter to illustrate how they lead to different outcomes and quality of education. The chapter ends by stating the comparative advantages of faith based schools.

Chapter VI. Conclusion summarizes the findings of the study and provides policy recommendations, limitations of the study and future research needed in this area. The chapter starts by answering all the research questions in this study briefly. Then, it discusses the policy recommendations and the actions needed to improve the quality of education in public schools. This section of the chapter also discusses the action plan that the government is implementing to improve the quality of education. The following section in this chapter states the limitations of this study. The last section in this chapter discusses the future research needed.

Chapter II. Literature Review

Introduction

This is the literature review chapter which presents the findings, discussions, and analysis of previous literature on the research topic and questions. In the first section of this chapter, the literature that defines FBOs and identifies their different typologies are presented in order to have a clear understanding of what they are and how they are different from other types of NGOs. The following section of the chapter explains why FBOs provide education services and the reasons behind their success in providing such a service by using the existing literature. The education which FBOs provide is called faith based education, so the features of this type of education are discussed based on the existing literature. The aim is to identify the differences between this type of education and others. The effectiveness of any type of education highly depend on its' quality; therefore, the quality of education is defined in order to determine whether faith based education is effective or not. The last section in this chapter is the theoretical framework which presents the theories that are used in answering the research questions of this study.

Definitions and Typologies of FBOs

There are many limitations in the understanding of FBOs due to their unclear definition. The definition is unclear because it is relevantly recent, not used consistency and coexisting with other religious concepts and can be used to describe wide range of different entities.⁷ Scholars offered several definitions of FBOs to be the starting point through using different models, elements and dimensions. Julia Berger defines FBOs as

*"formal organizations whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operates on a nonprofit, independent, voluntary basis to promote and realize collectively articulated ideas about the public good at the national or international level."*⁸

⁷ Ronald J. Sider and Heidi R. Unruh, "Typology of Religious Characteristics of Social Service and Educational Organizations and Programs," *Nonprof Volunt Sec Q Nonprofit and Voluntary Sector Quarterly* 33, no. 1 (2004): 110.

⁸Julia Berger, "Religious Non-Governmental Organizations: An Exploratory Analysis," *International Society for Third-Sector Research and The Johns Hopkins University*, September 2003, 1.

This means that FBOs are trying to achieve public missions despite the fact that their background is religion. Actually, they are successful in achieving public missions and goods. Examples of their success are the Jubilee 2000 campaign to relieve Third World debt, their role in the establishment of the International Criminal Court, and resolution of the Moral Rearmament Movement's conflict. According to Robert Wuthnow, FBOs have to be connected to a faith community through their ideology, staff, or volunteers. FBOs are supported from religion organizations and institutions. The difference between Berger's definition and Wuthnow's definition is that Wuthnow emphasizes on the association between FBOs and their faith community. In addition to the above definitions, Gerard Clarke and Michael Jennings define FBO as "any organization that derives inspiration and guidance for its activities from the teachings and principles of the faith or from a particular interpretation or school of thought within the faith."⁹ This is a broader definition of FBOs which allow wide range of organizations to be classified as FBOs if they see themselves as religious organizations. This definition includes organizations that are not affiliated with faith community. Furthermore, Thomas H. Jeavons used seven dimensions to understand the definition of FBOs through applying organizational theory. These dimensions are the self identity for the organization, the participants of the organization including the staff, volunteers, funders and beneficiaries, sources of funds, organization's services, goals and products including spiritual technologies, decision making and information processing, the distribution of power in the organization, and fields of the organization. In addition, Laurie Occhipinti argues that there are three dimensions we should take into account while we are thinking about FBOs. These three dimensions are the different degrees to which organizations are faith-based, the kinds of organizational structures FBOs have, and the work which they engage in. Occhipinti argues that these dimensions are critical in analyzing the role of FBOs. Furthermore, Heidi Unruh discusses nine categories that are considered to be the elements used to understand the projects carried by the FBOs. These nine categories are: self-descriptions, sacred objects, invitations to religious activities, prayer, use of sacred texts, worship, sharing of personal testimonies, religious teachings, and invitations to

⁹Gerard Clarke and Michael Jennings, *Development, Civil Society and Faith-based Organizations: Bridging the Sacred and the Secular* (New York: Palgrave Macmillan, 2008), 6.

a personal faith commitment.¹⁰ Indeed, the definition of FBOs is unclear and broad since it is difficult to differentiate between FBOs and congregation that were established to serve the poor in their community.

Because the definition of FBOs is unclear, some scholars prefer to use the typology of FBOs to understand their role in the society. Ronald J. Sider and Unruh illustrated a typology of FBOs with five categories in their article "*Typology of Religious Characteristics of Social Services and Educational Organizations and Programs.*" The first category is faith permeated organizations and these organizations are connected to religious faith at all levels of support, mission, governance and staffing. Their programs are integrated with religious content. The effectiveness of their programs depends on religious dimensions. The second category is faith centered organizations which founded for religious purpose and connected with religious community. This connection occurs through funding and affiliation. The governing board and staff are required to share the organizations' faith commitments in faith centered organizations. The third category is faith affiliated organizations which are influenced by religious founder but the staff members are not required to affirm religious beliefs. Their programs are not explicit to religious content. Also, their programs are conveying religious messages through nonverbal acts of compassion and care. In addition to the above categories, the fourth category is faith background organizations which are linked to faith tradition but look and act secular. In these organizations, faith commitments are not required in hiring staff and board members. Furthermore, there is no contribution between religious experience and program outcomes and explicitly of religious content other than the location. Finally, the fifth category is faith secular partnerships which are secular in administration but depend on religious partners for support and volunteer. It is not necessary for the staff and board members to share the faith of religious partners in this type of organizations. Moreover, "the programming typically has no explicitly religious content, although volunteers and staff may offer optional religious resources and activities; the faith of the religious partners is considered a program asset whether

¹⁰Ronald J. Sider and Heidi R. Unruh, "Typology of Religious Characteristics of Social Service and Educational Organizations and Programs," *Nonprof Volunt Sec Q Nonprofit and Voluntary Sector Quarterly* 33, no. 1 (2004):110.

or not it is expressed explicitly."¹¹ Indeed, the above is the typology of FBOs according to Sider and Unruh which is helpful in classifying and differentiating FBOs from one another.

Reasons Behind the Involvement of FBOs in Education

The engagement of FBOs in the educational sector has a long history. To illustrate, churches took the responsibility of schools during the colonial era. FBOs are engaged in the education sector for several reasons. One of these reasons is that "education provides a subtle opportunity for indoctrination and ideology diffusion since it offers a channel for a sustained and engaged relationship with members and recipients of services."¹² Therefore, FBOs provide educational services in order to be engaged in the ideological diffusion. Another reason is that education is one of the tools used to exercise invisible power. John Gaventa identified invisible power as how to influence individuals' thinking. This level of power works through the process of socialization. Many FBOs use their educational services to promote their religion, spread their beliefs among the society, and advance their ideological or religiously agenda. Therefore, some political movements enlarge their power basis through adopting religion and religious education, such as the Muslim Brotherhood in Egypt. Education is a tool that can be used to spread the ideologies, ideas and history, and increase funding, influence, popularity, and power. Indeed, education has a strong relationship with power and politics, so the institutions that provide education services are in powerful positions.¹³ The above shows that FBOs benefit from education but it is important to consider the positive impact of religion on education. Religion like Christian interlinks people together through shared beliefs. Also, the religion faith and principles inspire school teachers and staff. Indeed, the relationship between religion and education is highly context-dependent which cannot be described in uniform characteristics .

Furthermore, FBOs are involved in the educational sector because decentralization process is taken place due diminishing role of the governments as

¹¹ Ronald J. Sider and Heidi R. Unruh, "Typology of Religious Characteristics of Social Service and Educational Organizations and Programs," *Nonprof Volunt Sec Q Nonprofit and Voluntary Sector Quarterly* 33, no. 1 (2004):110.

¹² Mariz Tadros, "Faith-Based Organizations and Service Delivery Some Gender Conundrums," United Nations Research Institute for Social Development, September 2011, 20.

¹³Erik Ommering, *The Roles of Faith-based Educational Institutions in Conflict Transformation in Fragile States : Research Report* (ICCO Alliance. Working Group Religion and Education, 2009), 12.

service provider. The demand of government services is increasing due to many factors, such as poverty, unemployment, wars and financial crisis. However, governments could not meet the increase demand due to technological changes, budget constraints and theoretical arguments. This means that they have to decentralize the service delivery systems. In many developing countries, decentralization is taken place in the educational sector because many governments had failed to improve the quality of education, to achieve administration and fiscal efficiency, to have transparent decision making process and to increase the access to education. The aim of education decentralization is to increase education finance through allocating resources, increase efficiency and effectiveness through eliminating bureaucratic procedures and how resources are used, improve the quality through increasing local accountability and provide incentives for teachers on their performance and increase innovation. Furthermore, "decentralized education systems are characterized by multilayered governance and management structures that involve, to differing degrees, central government, local governments, communities, and the private sector, in education financing, planning, management, monitoring and inspection ".¹⁴

Success of FBOs in Education

FBOs have a significant role in education in many countries; therefore, the number of FBOs providing education services has increased. To illustrate, the number of FBOs which provide education in Sub Saharan Africa has increased from 138 in 1980 to 891 in early 2000s.¹⁵ Education provided by FBOs take four forms: substituting basic state-led education, complementing state education, providing special educational classes and providing regular religious programmes, seminars and workshops. FBOs are successful in providing education for many reasons especially in third world countries. One of these reasons is that education is relevant in faith communities when it contributes to religious and culture values plus formal educational targets, such as literacy.¹⁶ Another reason is that the education offered by

¹⁴ Suzanne Hinsz and MAHESH PATEL, *Effects of Decentralization on Primary Education: Phase I: A Survey of East Asia and the Pacific Islands*, publication (UNICEF Regional Office for Asia and the Pacific, 2006), 11.

¹⁵ Mariz Tadros, "Faith-Based Organizations and Service Delivery Some Gender Conundrums," United Nations Research Institute for Social Development, September 2011, 3.

¹⁶ Erik Ommering, *The Roles of Faith-based Educational Institutions in Conflict Transformation in Fragile States : Research Report* (ICCO Alliance. Working Group Religion and Education, 2009),25.

FBOs offers a source of relief, hope and resilience. Furthermore, FBOs are embedded in local communities and motivated to operate under demanded circumstance. This shows why they are very influential in their communities and capable to provide the needs of the people. In addition to the above, FBOs are successful in providing education because they have extensive networks with many institution, people and infrastructure particularly in rural areas. "Networks represent interrelations and interdependencies organizational fields and focal points for organizational institutional life: key suppliers, resource and product consumers, regulatory agencies and other institutions."¹⁷ Furthermore, community developments cooperation succeeds through networks because they channels resources like financial resources, information and technical assistance. Another important reason behind the success of FBOs in education is that they have powerful impact in terms of sensitisation. They are helping with "sensitisation in terms of the importance of education, to assist with placing an emphasis on girls' education and to introduce their members to workshops."¹⁸ Indeed, FBOs are mobilizing people in sensitizing crucial issues like the issue of education. We can use Sierra Leone as an example to illustrate the success of FBOs in education. It is one of the poorest countries in the world that faced a civil war and around 30% of the children do not have access to primary education.¹⁹ Christian and Islamic schools existed since the era of colonization and currently they are managing and owning 75% of primary schools in Sierra Leone.²⁰ The role of FBOs in education were the following: obtaining land for school construction, constructing and rehabilitating schools, offering scholarship for both teachers and students, recruiting staff, monitoring schools, providing religious literature and encouraging parents to send their children to school. FBOs were successful in Sierra Leon for five reasons. The first reason is FBOs have a long term commitment to their community since they have been serving them for a long time. The second reason is that the FBOs' members consist of the poorest and most marginalized. The third reason is that FBOs are connected to other organizations which support them in funding and provide expertise. The fourth reason is that social relationships are

¹⁷Gloria Frederick, "Faith-based Community Organizations," *Journal of State Government*, 1st ser., 76 (February 2003): 30.

¹⁸ Mikako Nishimuko, "The Role of Non-governmental Organisations and Faith-based Organisations in Achieving Education for All: The Case of Sierra Leone," *Compare: A Journal of Comparative and International Education* 39, no. 2 (2009): 291.

¹⁹ *Ibid.*, 286.

²⁰ *Ibid.*, 284.

guided by the golden rule in FBOs. Golden rule meant that you treat people as you want to be treated by the people. The fifth reason is that FBOs offers marginalized people experiences and opportunities which raise their self confidence. Indeed, FBOs have a solid foundation of work in social development and this contributes to their successful role in providing, promoting and encouraging education .

Because FBOs are playing a significant role in education, they have a role in achieving development goals. Erik Ommering argues that FBOs have "significantly contribute to achieving the Education for All targets and Millennium Development Goals"²¹ especially when the governments are unable or unwilling. Mikako Nishimuko believes that FBOs' involvement in public issues like education and health brings positive effects, so they are a powerful tool. It is important to know that educational services by FBOs do not only achieve development goals but also help in dismissing the fear and sense of powerlessness especially in fragile states. FBOs increase the capacity of people in order to resolve problems through their educational services. This is considered to be a social empowerment which is "a process that begins and ends with education' and shows 'how religion and spirituality can serve as a basic resource for and in development."²² In addition, Jerrey Haynes argues that faith based education offers a social structure which people organize themselves to fight traumatic circumstances plus it is a source of hope, relief and resilience to people especially in fragile state. Indeed, FBOs are working toward achieving development goals and enhancing social mobility through their services and activities in the educational sector.

FBOs in Egypt

Jean-Paul Carvalho argues that FBOs especially Islamic NGOs has started to take part in the Egyptian civil society when economic conditions deteriorated. In the last four decades, Egypt faced economic stagnation and high inequality which resulted from the liberalization of the economy. This resulted in a decline in the social mobility in Egypt which was illustrated in Christine Binzel's paper *Decline in social mobility: Unfulfilled aspirations among Egypt's educated youth*. Therefore, FBOs in Egypt are engaging intensively in public good provision according to Carvalho. The

²¹ Erik Ommering, *The Roles of Faith-based Educational Institutions in Conflict Transformation in Fragile States : Research Report* (ICCO Alliance. Working Group Religion and Education, 2009),34.

²² *Ibid*, 40.

engagement of FBOs in Egypt's public sphere is not new. There were FBOs since 1800s. To illustrate, Islamic Charitable Society was established in 1878 and the Coptic Society for Charitable Efforts was established in 1881. One of the issues which FBOs in Egypt are involved in is empowering through their services in the fields of education and healthcare. Regarding education, some FBOs have their own schools like مجمع الايمان بالمنصورة. Other FBOs are involved in raising the awareness of the gravity of girls' drop-out, eliminating illiteracy among men and women, training teachers on adopting advance teaching methods and implementing education programs for girls.²³ There are around 853 NGOs involved in the education sector in Egypt according to the MOE. However, the number of FBOs working in the education sector is not published because they are considered to be NGOs.

Faith Based Education& Schools

Faith based education is a type of education provided by faith based schools which are founded and administered by FBOs or individuals who are either members in a FBO or highly associated with their religion institutions and community. There is no unified definition for faith based education since it involves multiple faiths, so some scholars define it as "pertaining to a connection with religion, faith or belief system."²⁴ Faith based education aims to provide students with academic knowledge, skills, wisdom and moral and religion values through teaching the regular curriculum of any educational program with deep religious education. In other words, the aim of faith based schools is to enhance the academic and values based education to all but especially for those who are marginalized. Faith based education and schools are highly influenced by their faith; therefore, faith is embedded in the school environment, disciplines, content and all activities. The majority of faith based schools are targeting students who belong to their faith, so they are located in districts where they are concentrated in. Sometimes, they offer education at a lower cost than public and private schools because they are charitable schools. According to International Handbook of Learning, Teaching and Leading in Faith Based Schools, parents/guardians select faith based schools for their children for three reasons. The first reason is that they believe that religion is taught in a harmonized way with their beliefs and practices in these schools, so their children will have deeper grounding in

²³ "الجمعيات الأهلية في مصر" State Information Service, September 2009.

²⁴ Cindy Davis, Stephen Sheaffer, and Michael Steele, *Faith-Based and Culturally Traditional Education*, PhD diss., LIPSCOMB UNIVERSITY, 2014, 12.

the doctrines of the faith. The second reason is that they argue that this type of schools have higher level of attainment which allow their children to have full academic potential. The third reason is that parents/guardians "trust faith schools to have a strong foundation of moral values which help them to provide a caring atmosphere, good discipline and behavior and effective teaching of moral values through both the curriculum and the example set by teachers."²⁵ These three reasons illustrate parents'/guardians' perspective on faith based schools plus they illustrate the difference between these schools and public and private schools.

Furthermore, there are many studies on why parents sent their children to faith based schools. One of these studies is by Jonathen Dauber which argued that people send their children to these schools because of school safety including physical and emotional safety, class size, religious education and academics. Another study by Gabrina Williams Charles argued that people select faith based schools because their quality of schooling. Furthermore, Madison Kay Nichols's study argued that there are many reasons why parents send their children to these schools such as the following: parents select schools based on religion performance, they desire more individualized instruction, quality of building facilities, religious education, teacher quality, extra-curricular activities, academic reputation, tuition and child's safety. Another study which was conducted by Robert Kennedy indicated five reasons why parents select faith based schools. These five indicators are the following: balanced program, religious teaching, parental involvement, individual attention and academic issues. A recent study done by Candy Davis, Stephen Sheaffer and Michael Steele showed that the majority of parents enroll their children in faith based schools because they are better option than public schools, religious education, academic rigor, communication between parents and school and spiritual development. Indeed, most studies indicated that parents send their children to faith based schools because the religious education and academic performance in these schools. In other words, parents/guardians value the religious education and quality of education in faith based schools. Religious education is important because religion is at the core of many people, so their thoughts and actions cannot be conflicted with their religious values. Academic

²⁵Judith D. Chapman et al., *International Handbook of Learning, Teaching and Leading in Faith-based Schools* (Springer, 2014), 66.

performance is important in order for children to have a better future. Indeed, faith based education and schools are attracting many people because their effectiveness.

Theoretical Framework

In order to answer the primary and secondary research questions, we have to define several concepts and understand several theories.

Quality of Education

This study is using the UNECF definition of quality of education which was presented at the meeting of The International Working Group on Education Florence, Italy June 2000 to answer the research questions. This definition is considered to be broader definition than many others because it involves learners, environments, content, processes and outcomes. The quality of learners, environments, content, process and outcomes represent the quality of education, so the quality of education can be measured by taking into account these five aspects. The quality of learners depends on their physical and psychological health, early childhood psychosocial development experiences, attendance for learning and family support for learning. The quality of learning environments depends on physical, psychosocial and service delivery elements. The physical elements include the school facilities, infrastructure and class size. The psychosocial elements include safety, staff behavior and attitude, disciplines and rules. Examples of service delivery element are the provision of health services, guidance and counseling services and extra-curricular activities. Furthermore, the quality of content can be evaluated by the curriculum structure, uniqueness of content, rate of literacy and numeracy and life skills that are acquired. The quality of processes highly depends on the quality of teachers and teaching methods and administrative support and supervision. The above four aspects determine the quality of outcomes which can illustrated in what learners "know and can do, as well as the attitudes and expectations they have for themselves and their societies."²⁶

²⁶Jeanette Colby and Miske Witt, *Defining Quality in Education*, publication no. UNICEF/PD/ED/00/02, October 2000.

Social Mobility

Another outcome of high quality of education is social mobility. One of the research questions of this study focuses on whether faith based education enhance social mobility or not. In order to answer this question, this study uses the article "*The Facts about Social Mobility: A Survey of Recent Evidence on Social Mobility and its Causes*" by Stephen Aldridge to define and understand social mobility. Aldridge defines social mobility as "the movement or opportunities for movement between different social classes or occupational groups."²⁷ Social mobility can be upward as well as downward which indicates the equality or inequality of opportunities in the society. According to Aldridge, there are determinants of social mobility like education, poverty, family, attitudes and aspirations, discrimination and open and competitive markets.

Conclusion

The literature and theories that are discussed above demonstrate the features of faith based organizations, education and schools plus how to measure quality of education. In addition, it is crucial to understand this type of education and track the history of faith based schools in Egypt in order to assess the role and quality of education. Therefore, the following chapter gives an overview of the current education system in Egypt and illustrates the history of faith based education and schools in Egypt since the early centuries.

²⁷ Stephen Aldridge, "The Facts about Social Mobility," *New Economy* 10, no. 4 (December 2003): 189.

Chapter III. The Education System in Egypt: An Overview

Introduction

This chapter presents the current education system in Egypt to illustrate the environment which faith based schools operate in. Also, the chapter gives historical background information on faith based education and schools in Egypt. The aim behind this section is to understand and identify the roots of faith based education and schools, reasons behind their establishment and their role in the past centuries.

The Education System in Egypt

The current education system in Egypt is among the largest ones in the Middle East and worldwide. The Egyptian educational system is divided into state education and religious education which is sponsored by Al Azhar. The state education consists of pre-primary education (kindergarten), primary education, preparatory education, secondary education, technical secondary education, vocational secondary education and higher education. In the academic year 2012/2013, there were 9,209 schools offering pre-primary education which had 927,078 students in Egypt. Pre-primary education is neither compulsory nor free of charge, so it is still rare. The duration of pre-primary education is two years and the age of students are from four to six years old. It is under the supervision of the MOE; however, there is no exact unified curriculum, so some focus on religious other focus on foreign languages. On the other hand, the duration of primary education is six years which cover ages six to twelve years old. It is the first stage of the compulsory basic education. In primary education, "the Ministry of Education sets the curriculum, and all schools must follow this curriculum. Subjects studied over the six years of primary education include: Arabic, English, mathematics, music, religious studies and science. In Grade 4, agriculture is introduced and in Grade 5 art, home economics, and social studies are also added."²⁸ In the academic year 2012/2013, there were 17,399 schools offering primary education and the number of students was 9,832,516 students. The second stage of the compulsory basic education is the preparatory education which consists of three years and covers ages from twelve to fifteen. In the preparatory education, the curriculum includes Arabic, English, mathematics, science, religious studies, social studies, art, music, agriculture and French in some schools. There were 10,608 schools and

²⁸Nick Clark, "Education in Egypt - WENR," World Education News & Reviews, November 04, 2013, Primary Education.

4,279,909 students in preparatory education in the academic year 2012/2013. Another level of education in Egypt is the secondary education which consists of three types: general, technical and vocational. The duration of general secondary education is three years which covers students' age 15 to 18 years old. It prepares students for higher education through academic programs. Students study both scientific and humanistic subjects in the first year of general secondary education. "At the end of the year, and on the basis of his or her grades, the student enters one of three streams in which he will study for the next two years: humanistic, scientific, or mathematical, each with its specific curricular focus, although some subjects, such as Arabic and religious education, are taught in all streams."²⁹ There were 2,874 schools and 1,390,262 students in the general secondary education in the academic year 2012/2013. The second type of secondary education is the technical secondary education which its duration from three to five years programs. There were 1,929 schools and 1,686,859 students in technical secondary education in 2012/2013. Students can specialize in one of the three fields offered in technical secondary education: agricultural, commercial and industrial. There were 179,013 students in agricultural secondary, 651,720 students in commercial secondary and 856,126 students in industrial secondary in 2012/2013. On the other hand, vocational secondary education offers two fields which students can specialize in: paramedical and tourism and hotel-keeping schools. All the above educational levels and types are under the supervision of the MOE which its vision is to provide a high quality of education for all in the framework of decentralized system.³⁰ On the other hand, the religious education is under the supervision of the Supreme Council of Al Azhar Institution which is under the government supervision and its educational system is under the supervision of the Egyptian prime minister. The religious education is named after Al Azhar, so Al Azhar pre- primary education had 60,098 students, Al Azhar primary education had 1148524 students, Al Azhar preparatory education had 473,701 students, AlAzhar secondary education had 341,067 students in the academic year 2012/2013. Al Azhar schools at all levels teach non-religious subjects but not intensively like the state schools and the religious subjects are the bulk of the curriculum. Indeed, the state education and religious education aim to develop

²⁹Arnon Groiss, *JEWS, CHRISTIANS, WAR AND PEACE IN EGYPTIAN SCHOOL TEXTBOOKS*, report, March 2004, Chapter 1.

³⁰"Strategy of the Ministry of Education," Ministry of Education, The future vision for education in Egypt.

students to meet the requirements of the labor market through building their capabilities and providing the necessary knowledge.

In Egypt, state education is offered by both public and private schools which are under the supervision of the MOE. The public schools are funded, managed and supervised by the MOE, so they are free of charge. There are two types of public schools: local Arabic schools and experimental language schools. The difference between them is that Arab schools teach the national curriculum in the Arab language but the experimental language schools teach the national curriculum in a foreign language which is mostly English. On the other hand, there four types of private schools in Egypt. The first type of private school is ordinary schools which do not differ from public schools except in their facilities and resources. The second type is the language schools which teach the national curriculum but they also teach another foreign language other than English such as French or German. The third type of private schools is faith based schools which teach the national curriculum but additional religious subjects are added to the curriculum. These schools have religion mission. The last type of private school is the international schools that offer another degree than Thanawya Amma such as the American Diploma, International Baccalaureate, International General Certificate of Secondary Education (IGSE) and etc. The curriculum of these schools is on the system they are accredited by. In the academic year 2007/2008, there were 1468 private schools offering pre-primary education and it is expected that the number of private schools will reach 1519 at this level of education by the academic year 2016/2017. The number of students enrolled in these private schools was 196 thousand students and it is expected to increase to 203 thousand students by 2016/2017. At the primary education, there were 1526 private schools offering this level of education in 2007/2008 and it is expected to increase to 1579 school by 2016/2017. There were 575 thousand students enrolled in these private schools at this level of education in 2007/2008 and it is expected to increase 769 thousand students by 2016/2017. At the preparatory education, there were 1132 private schools and 211 thousand students were enrolled in 2007/2008. It is expected that the number of schools will increase to 1171 and number of students enrolled will increase to 218 thousand students by 2016/2017. In 2007/2008, there were 503 private schools offering secondary education and the number of students enrolled was 57 thousand students. It is expected that the number of private schools

will increase to 521 schools and the number of students enrolled will be 59 thousand students by 2016/2017.³¹ Indeed, the percentage of students enrolled in private schools in the pre-primary education was 24.4%, in the primary education was 9.1%, preparatory education was 6.6%, secondary education was 12% in the academic year 2013/2014.³²

History of Faith Based Education & Schools in Egypt

Faith based education is not a new phenomena in Egypt because religious institutions and scholars were the main providers of education in early centuries since it has been rooted in their faith. Mosques and churches had basic schools to teach the language, religion and basic mathematics. These basic schools were called *Kuttab* which was segregated by religious groups and funded by religious endowment (*Waqf*). "Muslim kuttabs focused primarily on learning Arabic orthography and memorizing Quran, a task that was typically completed in 2-3 years, whereas non-Muslim kuttabs taught arithmetic and geometry in addition to orthography and religion."³³ Another religious educational institution that existed in the early centuries in Egypt was *Madrasa* that aimed to spread the *Sunni* rites and combat the *Shi'ite* schools through teaching Islamic sciences. During the 6th/12th century, *Madrasas* started to exist in Egypt as private homes where classes of *fiqh* had been held. Then, many formal *Madrasas* were built especially during the Ayubid dynasty. To illustrate, Al Makrizi (d. 845/1442) mentioned that there were around 73 *Madrasa* in a street called Bayn Al-Kasryanin which "14 for Shafi'is, four for Malikīs, ten for Ḥanafīs, three for Shafi'is and Malikīs, six for Shafi'is and Ḥanafīs, one for Malikīs and Ḥanafīs, four for all four rites, two exclusively used as dar al-ḥadīth , while the rite of 25 is not mentioned and four remained unfinished."³⁴ These numbers show how faith based education was widely spread in the Egyptian community in Ancient Egypt.

Faith based education was not limited to Ancient Egypt; however, it is one of the types of education that is very common and available to the Egyptians in Modern

³¹"Statistical Year Book of A.R.E. for Year 2014." Central Agency for Public Mobilization and Statistics, September 2014.

³²"Chapter 8: Education," in *Children in Egypt 2014: A Statistical Digest* (Cairo: United Nations Children's Fund, Egypt, 2014), 119.

³³ Mohamed Saleh, *From Kuttabs to Schools: Educational Modernization , Religion, and Human Capital in Twentieth Century Egypt*, working paper no. 12-01, September 2012, Historical Background: Expansion of Modern Schooling.

³⁴ Abderrazak Charaka and Said Ennahid, "Madrasa in the Middle East: Egypt as an Example.," Academia, 2013.

Egypt. The difference of faith based education in these two eras is that it became more formalized and adopted the modern education strategies. In 1732, a charity school attached to a church was established by the Franciscans in Cairo in a district called *Muski* and it was financed by the Roman Catholic Church. However, the school accepted students from different religious groups and taught the Arabic and Italian languages. It is considered to be one of the first foreign faith based schools in Egypt. In the 19th century, formal and foreign faith based education had increased through the establishment of faith based schools in Egypt due to several reasons. One of these reasons is that many foreigners had migrated to Egypt in the 19th century and started to have their own communities, such as the Armenians. The Armenian community started to build their own churches, clubs, sports facilities and schools to reinforce communication among them and revive their heritage. In 1828, the first Armenian school called the Yeghiazarian Religious School was built at *Bein Al-Sourein* under the provision of the Orthodox Church in *Baluq*; however, this school was moved to *Darb Al-Geneina* and its name was changed to Khoreniain 1854. In 1890, a second Armenian school was built in Alexandria by Boghos Yossefian and in 1907, The Kalousdian Varjaran Armenian School and kindergarten was built. In 1925, another Armenian school called Nubarian in *Heliopolis* was built with donation from Boghos Nubar. Nowadays, the Armenian schools in integrated a KG-12 Grade program and they are supported by the Prelacy of the Armenian Church in Egypt.³⁵ These schools are considered to be faith based schools that were built in the 19th and 20th centuries and still operating till now due the existence of the Armenian community and church.

Another reason for the rise of faith based schools in the 19th century in Egypt is the acceleration of the religion missions in the country as the European diplomatic and economic influence increased. One of these missions is the Catholic missions which heavily relied on the French consular intervention to secure land for schools and churches. "Most Catholic missionaries in Egypt appear to dedicate themselves to schools in Cairo and Alexandria, which and expatriate elites. Schools of the latter type represented Franco-Catholic culture outposts in Egypt and pursued education missions

³⁵ Ayman Zohry, "Armenians in Egypt," proceedings of International Union for the Scientific Study of Population XXV IUSSP International Population Conference, France, Tours (2005), 2.1 Before the Armenian Genocide: the voluntary migration.

that were only incidentally related to the mission of making copts into Uniates."³⁶ In 1836, Lazaristes and Les Filles de la Charite missionaries were asked by Catholic residents of Alexandria to establish two schools one for boys and the other one for girls but the permission was given to them in 1844. A prominent example of these schools is the College de la Sainte Famille in Cairo which was founded in 1879 by Jesuits. In 1930, there were 600 students in the college from different nationalities. Other examples of the Catholic missionary schools are the Lasallian schools in Egypt: Collège Saint Joseph which was founded in 1854 in *Khoronfish*, Cairo (712 students), Collège Saint Gabriel which was founded in 1873 in *Sporting*, Alexandria (629 students), Collège des Frères which was founded in 1888 in *Bab al-Louq*, Cairo (938 students), Collège Saint Paul which was founded in 1890 in *Shobra* (746 students), Cairo, Collège de la Salle which was founded in 1898 in *Daher*, Cairo (2506 students) and Collège Saint Marc which was founded in 1928 in *Shataby*, Alexandria (2770 student).³⁷ In addition to lasallian schools in Egypt, there were popular Catholic missionary schools for girls in Egypt who still exist till today such as the Collège Notre Dame and Collège du Sacré-Cœur. Collège Notre Dame was founded in 1880 and its branch in Cairo is called Notre Dame Des Apotres and in Alexandria called Notre Dame de Sion. Collège du Sacré-Cœur was founded by seven sisters from four different nationalities in 1904. The school has two campuses in Cairo one in Ghamra and one in Heliopolis. In addition to the Catholic missions, there were Protestant missions which started in 1825 "with the first mission dispatched to Egypt by the English-based Church Missionary Society (CMS), an Anglican missionary group very present in the Middle East."³⁸ The purpose of this mission was to improve the state of the Coptic Church not to convert Copts to Anglicanism. In 1828, CMS missionary William Kruse founded the first CMS school for boys in Cairo and the teaching was in both English and Arabic. Girl's school was founded in 1829 by his wife which attracted more students. In 1865, the presence of CMS has ended by the death of John Lieder, the head of the CMS mission in Egypt but the gap of Protestantism was filled by the American Presbyterian missionaries who came in 1854 to Egypt and focused

³⁶ Heather J. Sharkey, "The American Mission, Coptic Reform and the Making of an Egyptian Evangelicals Community 1854-82," in *American Evangelicals in Egypt: Missionary Encounters in an Age of Empire* (Princeton: Princeton University Press, 2008), 5.

³⁷ "Les écoles De Frères En Egypte." Saint Marc - Écoles.

³⁸ Patrick Elya, "No Longer Dhimmis: How European Intervention in the Nineteenth and Early Twentieth Centuries Empowered Copts in Egypt," Master's thesis, University of Pennsylvania, 2012, 34.

on educating Copts. They were present more in Upper Egypt due to the high Coptic population there. By 1878, thirty five schools were opened by the American Presbyterian church in Egypt.³⁹ An example of these schools is the American College in Asyut which was girls' boarding school. Another example is the American College for Girls which the name has changed to Ramses College for Girls in 1967. It is an English school that was established in 1908 and opened in 1910 by Miss Ella O.Kyle and still exists till now. In addition, there were British Protestant missions and American Protestant missions who also focused on education but the American Protestant missionaries were more active than the British Protestant missionaries. In Cairo, the first school for the American Protestant missionaries was opened in 1855 for boys and another one for girls in 1860. In 1856, two schools of the American Protestant were opened in Alexandria and by 1896; the total number of their schools reached 186 schools.⁴⁰ Indeed, "the Christian nature of the schools made them more appealing to Copts, and the prevalence of Catholic and Protestant missionary schools allowed Copts to fulfill their educational aspirations despite being denied entry into the military-run government schools in Cairo."⁴¹

In addition to the above external reasons, there are internal reasons which resulted in the foundation of many faith based schools in Egypt during the mid 19th century and early 20th century. One of these reasons is that the public schools were limited to the people who the government was in need of, such as technicians and administrative people. This means that public education was not available to all people in the society, so there was social inequality. Another reason is that the priority for the government and ruler was to build a strong military through focusing on military education in order to improve the status of the country. This means that there were "only two types of education: religious education that took place at worship places and military education that had started by Mohamed Ali. Military education was able to demolish the religious; however, military education did not succeed and

³⁹ Sana Hassan, "Chapte 5: Roots and Branches," in *Christians versus Muslims in Modern Egypt: The Century-long Struggle for Coptic Equality* (Oxford: Oxford University Press, 2003), 71.

⁴⁰ Sahar Hamouda and Colin Clement, "Chapter 1: A School Is Born," in *Victoria College: A History Revealed* (Cairo: American University in Cairo Press, 2002), 23.

⁴¹ Patrick Elya, "No Longer Dhimmis: How European Intervention in the Nineteenth and Early Twentieth Centuries Empowered Copts in Egypt," Master's thesis, University of Pennsylvania, 2012, 33.

was neglected after the defeat of Mohamed Ali."⁴² It is important to note that military education is not enough for development, enlightenment, poverty eradication and elimination of ignorance. In addition to the above reasons, the economy in mid 19th century faced many challenges such as an increase in the national debt and budget deficit which resulted in closing around 50% of schools. To illustrate, the revenue was 5 million pounds sterling and the expenditure was 16.6 million pounds sterling in 1868.⁴³ This shows that the government was not capable to provide social services such as education and healthcare services to people; therefore, the civil society and religion institutions started to provide social service to the community.

In 1855, Patriarch Kyrollos IV founded the Great Coptic School in Cairo which was opened to all students of all faiths and had 150 student enrolled in it.⁴⁴ The school taught Arabic, Coptic, English, Turkish, French, and Italian, as well as calligraphy, history, geography and mathematics to students. The school curriculum was under the supervision of the Patriarch. The school implemented the concept of free education by providing free books and stationery to students. Another Coptic school in Cairo was founded but it was for girls and had 243 students and 18 teachers by the mid 1870's.⁴⁵ Due to the success of the Coptic schools in Cairo, other schools were founded in other provinces, such as the province of Mansura and Bush. In 1861, there were seven Great Coptic Schools in Egypt which two of them were for girls. Under Patriarch Kyrollos V, there were twenty three additional Coptic schools were founded across the country: 18 in Cairo, two in Alexandria, two in Asyut and one in Giza.

In addition to the Coptic schools, Islamic schools were also founded to provide education services to the community. The first Islamic school was the Islamic Benevolent Society School of Alexandria which was founded in 1879 by Abdullah Nadim and aimed to make education available to the poor in order to become political leaders. The school curriculum was similar to the government school curriculum but with more emphasizes on the Arabic language, the history of Arab and Egyptian and

⁴² Amal Sherif, "القاهرة التاريخية", *إنهيار التعليم في آخر عهد محمد علي باشا*, April 27, 2015.

⁴³ Zvi Yehuda. Hershlag, "The Economic Development of Egypt in Nineteenth Century," in *Introduction to the Modern Economic History of the Middle East* (Leiden: Brill, 1980), 99.

⁴⁴ Vivian Ibrahim, "Chapter 1: Religion and State-building in the Khedival Period (1798-1882)," in *The Copts of Egypt: Challenges of Modernisation and Identity* (London: Tauris Academic Studies, 2011), 26.

⁴⁵ *Ibid.*, 26.

Islamic studies. Other branches of the school started to open in other provinces such as in Cairo and Damietta in the period of 1879 and 1881. Furthermore, " the Islamic Benevolent Society of *Damanhour* opened a school in June 1881, in *Mansoura* the Society for Vocational and Technical Education opened in July 1881, in *MitGhur* the Islamic benevolent society opened, in Alexandria the Firm Bond Benevolent Society established a night school in 1892, and in Cairo the Nile School was inaugurated in 1893."⁴⁶ In 1892, Muhammed Abduh founded a Benevolent society school called *Al-Maqasid* which is the best know of all Islamic Benevolent Societies. This school aimed to provide education to the poor to become productive craftsmen by adding vocational training to the curriculum. The number of schools of *Al-Maqasid* became seven schools serving 766 students in 1905; however, the number of students increased to 2801 in 1927. Furthermore, there were Islamic schools for girls, such as the Islamic Society for the Education of Girls which was founded in 1901. In addition to Islamic Benevolent Society, the Coptic Benevolent Society was established in Alexandria in 1879 and opened Coptic Benevolent Society schools for boys and girls. Indeed, the Benevolent Society schools showed how can private education plays a significant role in the public sphere and education sector. The Islamic Benevolent Society schools were not the only private Islamic schools in Egypt during the mid 20th century since there were private Islamic schools ran by the Muslim Brotherhood which was founded by Hasan El Bana. "The Brotherhood provided educational services for a cross-section of the population and founded schools which specialized in adult literacy for peasants and workers, primary and secondary schools in urban and rural areas, nursery schools, private schools and tutoring services for members who wanted to take government civil services exams."⁴⁷ Their general schools followed the same model of public schools; however, they emphasized more in Islamic and national heritage. Indeed, the above schools were founded to eliminate the presence and role of foreign and missionary schools in the community by offering alternative educational services to all social classes.

All the above different types of faith based education and schools faced many challenges in the mid 20th centuries due to the political sphere in the country which resulted in changing the constitution and some laws and articles. Some of these laws

⁴⁶Linda Herrera, *The Sanctity of the School: New Islamic Education And Modern Egypt*, PhD diss., Columbia University, 2000, 49.

⁴⁷Ibid., 74.

and articles were concerning the entire education system, foreign and private schools. One of these laws is Law 40 of 1934 which placed private foreign schools under the supervision of MOE and subjected them to government inspection. This law was supported by another one Law 38 and 40 of 1948 which set comprehensive reform for all private schools including both foreign and Egyptian and enforced them to be under the direct authority and supervision of the ministry. Furthermore, private schools fell under the same laws as the public schools and required to use the same school curriculum of the public schools post 1952 revolution. Indeed, the new laws regarding education at that time restricted and pressured the role faith based education and schools in the community.

However, faith based education and schools started to rise again in Egypt late 20th century due to undergo vast changes in politics and economics. In this period, the main faith based schools that were newly founded were the Private Islamic Schools (PIS). They appeared for the first time in Egypt during the 1970's with the rise of the Islamic resurgence movement. "Like the burgeoning Islamist projects which included health clinics, investment in companies, publishing houses, youth organizations and political parties, Islamic school emerged onto the civic landscape in response to a shifting cultural and sociopolitical terrain and to fill a growing social need."⁴⁸ There were changes in the culture and sociopolitical terrain due to Open Door policies, economic liberalization and reforms caused by structural adjustment which Egypt undertook. There are differences between PIS and public schools in their academic program because they integrate additional religious elements, tuition fees because they charge and some schools charge high tuition fees, selection of staff because they are more leeway than the public schools and board of directors because they are owned by independent people. The number of PIS accelerated from total of seven PIS in 1975 to 79 PIS opened only during the five year period 1986-1990⁴⁹. Due to their increase existence, MOE issued a draft decree in 1989 to categorize PIS and differentiate them from the general private schools. This decree differentiated PIS from general private and public schools by their curriculum. Article one and eight of the 1989 decree stated that PIS provide additional lessons in the Islamic studies and Quran. These additional lessons were designed by the school administration but the

⁴⁸ Armando Salvatore, *Muslim Traditions and Modern Techniques of Power* (Münster: Lit, 2001), 226.

⁴⁹ Linda Herrera, *The Sanctity of the School: New Islamic Education And Modern Egypt*, PhD diss., Columbia University, 2000, 81.

MOE has to approve them as it is mentioned in article ten in 1989 decree. This decree showed that MOE recognized the growth of PIS and the importance in regulating them. However, the 1989 draft decree on PIS was cancelled and PIS were classified as general private schools and under the same regulatory framework when Dr. Kemal Bahaeddin became the Minister of Education in 1991. Also, Dr. Bahaeddin imposed restrictive measures to curtail Islamist movements in schools due to the spread of terrorism in the country in that decade. These measurements consist of banning *Hijab* in public schools, firing teachers who were affiliated to Muslim Brotherhood and minimizing the hours and workload of religious courses.⁵⁰ As a result of these restrictive measurements, the demand for PIS had increased because parents were not satisfied with the religious education in public schools. Parents felt that religious education in public schools is ignored because it is only two to three hours a week, its grade is not counted in the CGPA in secondary schools and its exams are very easy to pass and require minimum effort from students. Indeed, there was a conflict between PIS and the government in 1990's because they were seen as a threat to the national security.

However, canceling the 1989 draft decree on PIS and taking these restrictive measurements did not eliminate the foundation of PIS because they started to register as private schools in the 1990's since the law of opening a private school is very easy because the owners are seen as helping the government in providing education services to citizens. As a result, there is no official statistics on PIS because they are under the category of private schools not separate category. However, there are some statistics provided by independent researchers on PIS in the 1990's. According to Linda Ann Herrera in "The Sanctity of the School: New Islamic Education and Modern Egypt, the ratio of PIS to general private schools in Egypt in 1996 was 17.4 % of private primary schools (197 PIS schools out of 1130 private primary schools) and 16.6% of private preparatory schools (108 PIS schools out of 649 private preparatory schools). Number of PIS does not provide clear understanding of such type of schooling because they share common features with other types of schooling and they do not represent a monolithic educational movement. However, "much variations occurs within PIS including variables such as location of school, social

⁵⁰Mehmet Asik, "Contesting Religious Educational Discourses and Institutions in Contemporary Egypt," *Social Compass*, 2012, 86.

class of the students, education of the parents and teachers and the political and ideological orientation of the individual school owner."⁵¹ Regarding location, around 56% of PIS are located in Great Cairo, 28% in Alexandria and Delta and 16% in Upper Egypt, so they are overwhelmed in urban cities because they are targeting urban professional classes. However, they are appealing to different social classes since there is a wide range in the tuition fees of these schools. Furthermore, some schools are commercially oriented while others are politically motivated, so there is an ideological difference within PIS which results in differences in school culture and environment. As a result of these differences within PIS, Herrera classified PIS into three types based on their pedagogical trends. The first type of PIS is the private Islamic English language school which is an alternative to Christian's schools. This type of schools emphasizes on foreign languages, so it is targeting the parents from the middle-upper class. The aim of this type of schools is to equip students with the needed languages and skills to compete in the local and international labor market. An example of this type of PIS is Al Bashaer School which was founded in 1994 in New Maadi, Cairo covering five educational levels (from Preschool and kindergarten up to secondary). The school is built on 2850 square meters which has playgrounds, mosques, science laboratories, computer labs, libraries, swimming pool and a modern cafeteria which offers American fast food restaurants. In 2006, Al Bashaer School founded an international division which offers British and American divisions. Boys and girls are segregated starting from preparatory level. The school offers sporting and extra-curricular activities to students to join. The second type of PIS according to Herrera is the extremist private Islamic schools which owned and operated by people involved in the Islamic opposition in the political sphere mainly members of the Muslim Brotherhood. This type of schools are "a site for dawa (Islamic propagation), which will enable the Muslim society to come out of dormancy as a result of the state's manipulation, a dormancy equated to Jahiliyaa or the pre-Islamic state of ignorance, and return to true faith."⁵² An example of this type of PIS is Al Radwan Islamic School according to the government. This school was founded in 1989 and located in Nasr City, Cairo. The third and last type of schools is the private schools of Islamic NGOs which merge religious and secular education together. This type of

⁵¹Linda Herrera, *The Sanctity of the School: New Islamic Education And Modern Egypt*, PhD diss., Columbia University, 2000, 106.

⁵²Sanaa Riaz, *New Islamic Schools: Tradition, Modernity, and Class in Urban Pakistan* (New York: Palgrave Macmillan, 2014), 18.

schools emphasizes on the Arabic language and how to internalize Islam. There is demand on this type of PIS because they are more affordable than other types of private schools. An example of this type of school is the Al-Fath Islamic school which was founded in 1981 by Al-Fath Islamic Charitable Association that was established in 1976 by Sheikh Mohamed Abd Al Salam Mutawali. The school is not a charity school because there is an annual tuition fees but the tuition fees are not high compared to other private schools. The number of this type of PIS increased with the increase in the number of FBOs which are called in many sources religious NGOs. To illustrate, there were 12,832 religious NGOs or FBO in 1991 but this number reached 16,829 in 2010 which constitutes over a third of all registered NGOs in Egypt.⁵³ This increase indicates that services offered by FBOs to their community like education services have also increased. Indeed, there is demand on all three types of PIS because they represent an alternative of public schools and private schools which are becoming highly westernized in their culture, teaching method and extra-curriculum activities.

Conclusion

We can conclude from the above that faith based education has always played a significant role in the education sector in Ancient and Modern Egypt. In Ancient Egypt, faith based education was the only source of education. In Modern Egypt, other types of education started to exist but there was always a demand on faith based education because of many reasons. One of these reasons is the impact of faith based education on students' character since it's' core is character development as well as academic achievements. This is very well seen in the vision and mission of all faith based schools. Another reason is the teaching method used in faith based schools which is based on cognitive and analytical thinking not memorization. This teaching method provides students with cognitive and analytical skills which are very essential in real life. In addition to the above reasons, faith based education and schools are influenced by their faith which they try to promote within their school community by teaching and practicing it. This leads in having students with strong and solid faith. Another vital reason is that faith based education is accessible to many different

⁵³Dina Shehata, *Mapping Islamic Actors in Egypt*, report (Cairo: Netherlands Flemish Institute in Cairo & Al-Ahram Center for Political and Strategic Studies, 2012), 7.

people. The above reasons are only some of the reasons that make the demand on faith based education high but not all the reasons.

It is worth mentioning that are differences between private Islamic schools and Catholic schools in Egypt. The major difference is that private Islamic schools accept only Muslim students; however, the Catholic schools in Egypt accept both Christian and Muslims students. The majority of students in some Catholic schools in Egypt are Muslims. To illustrate, 64.4% of students in Collège-des-Frères are Muslims and only 36.4% of students are Christian.⁵⁴ Not only do Catholic schools accept Muslim students but also, they hire Muslim staff and teachers. Another difference between Islamic schools and Catholic schools in Egypt is the uniform policies which are less restrictive in Catholic schools than some private Islamic schools. The uniform of some private Islamic schools conforms to the Islamic dress code, so these schools request from all females either students or teachers to wear veil regardless their age. Indeed, there are differences among Catholic and Islamic schools in Egypt as they are different in faith.

In the upcoming chapters, other reasons will be discussed which will provide a better understanding of why there is a still demand on faith based schools in this decade. In this decade, we do not have official statistics on faith based schools because they are categorized as private schools under the MOE. However, the society categorizes them either as religious schools or faith based schools not general private schools since people are aware of the differences between them. There are clear differences between them that can be easily seen in their curriculum, mission and vision, history and even their names but the MOE is ignoring them and recognizing only *Al Azhar* private schools as religious schools. Ignoring such type of schools is not the best decision because their number and contribution to the community is increasing tremendously as it is seen in the previous decades, so it is very important to track them and be aware if any of them is affiliated to a terrorist group either directly or indirectly. Indeed, there are differences within faith based schools that exist but still the commonalities are what the community aware of due to their historical background. One of these commonalities is the religious education provided by these schools. Another commonality is the strong bond between these schools and religion

⁵⁴ *المساء* "المدارس كاثوليكية.. والأغلبية طلبية مسلمون" May 21, 2011.

institutions and NGOs. Faith based education and schools are not new phenomena since they existed all the time in Egypt informally and formally and still there is a high demand on them due to many internal factors such as economic and political reasons and external factors such as westernization that resulted from globalization. Indeed, the purpose behind this chapter is to understand the education system which faith based schools operate in and their history that explains the reasons behind their establishment and effectiveness. After having such information, an assessment of their role and quality of education can take place which the following chapter will present.

Chapter IV. The Role and Quality of Faith Based Education and Schools

Introduction

This chapter presents the findings of this study which illustrate the role and quality of faith based education and schools in Cairo. The findings indicate that they have an effective role because they increase the accessibility and availability of schools. Also, the findings illustrate that they provide high quality of education to students by providing healthy environment and adopting effective learning process which lead to impressive outcome.

Accessibility

Faith based schools increased the accessibility of schooling by their convenient location to learners. Faith based schools are built in many different places in Cairo depending on their target group and academic programs, so their location would be convenient to their target group. To illustrate, international faith based schools which children in the fourth and highest wealth quintile attend are built in wealthy residential districts in Cairo. An example of international faith based school is Al Afak Al Gadedda International School which is located at the 1st compound- New Cairo behind Police Academy. New Cairo is a new district in Cairo where the people in the fourth and highest wealth quintile live in, so many international schools and universities are located there. The language faith based schools are built in districts where the people in middle to highest wealth quintile are highly concentrated in. An example of a language faith based school is Saint Clare's College which is located at El-Tawra St.-Heliopolis. Heliopolis is one of the main residential areas for people in middle, fourth and highest wealth quintile who either enroll their children in language or international school. The Arabic faith based schools are built in poor and remote districts in Cairo where people in lowest and second wealth quintile live at. An example of an Arabic faith based school is Resala Charity School which is located in Moqattam. Moqattam is popular district in Cairo where the people in the lowest and second wealth quintile live at. Indeed, there is a correlation between the location of faith based schools and neighborhood characteristics. The location of Arabic faith based schools encourages parents/guardians in lowest and second wealth quintile to enroll their children in school at the right age which is six years old. The majority of parents/guardians in the lowest and second wealth quintile stated that they sent their children to faith based schools because they are the nearest schools. Parent C, who has

a child in grade 2 in a faith based school, stated that she enrolled her child to faith based school because 'it is nearest primary school, so he can walk to the school and not take any type of transportation'. School location is critical for parents/guardians in lowest and second wealth quintile because of financial reasons and security reasons. They are not capable to finance schooling like the parents/guardians in the middle, fourth and highest wealth quintile due to their limited financial resources. Therefore, they do not prefer to enroll their children in schools where their children have to take any type of transportation to go and come from school in order to eliminate the cost of education. Not only does transportation is not preferred by parents/guardians because it's cost but also, for security reasons because there is a high possibility of accidents that might happen. Children are more vulnerable to accident hazards when they use any form of transportation to go to school especially the common forms of transportation that used in poor and remote areas such as vehicles, *toktok* and microbus. Furthermore, they enroll their children to the nearest school because their children go to and come back from school alone because of their working hours that are unknown since they are working in the informal sector. To illustrate, Parent A stated that she could not take her child to school because she leaves the house at 6:30 AM and comes back home at 5:00 pm. It is worth noting that location of faith based schools increased the accessibility of education to girls. Parents/guardians in low and second wealth quintile do not send their girls to school because of many factors such as the cost related factors and school factors. One of the school factors that do not let girls to attend school is the location of the school is far from the residential household. In poor and remote areas in Cairo, the majority of people are illiterate and they have different perspective on many issues. One of these issues is the girls' education because they do not see the importance of it since girls at the end will get marry and stay at home, so there is no need to send the girls to school especially if the school is far. They fear that the girls will be negatively affected if they spend time out of the house and with boys. Therefore, the people who value education send their girls to school only if it is nearby and girls' school in order to eliminate all their concerns. Because of financial and security reasons, there are around 84% of the students in the lowest wealth quintile enrolled in the nearest school according to EHES 2006. Indeed, the above indicate that the parents/guardians in the lowest and second quintile select the schools of their children based on the school location not based on the school's quality of education or religious affiliation. This means that if there is not any

school near their houses, there is a high possibility that their children will never attend school or drop out of school which negatively affects the enrollment rate.

It is important to note that the school location is also crucial for the parents/guardians in the middle, fourth and highest wealth quintile but definitely not at the same level of importance to the parents/guardians in the lowest and second wealth quintile. Also, their selection of school is not based on location solely as the others in different wealth quintile. School location is important for them because of security reasons and to eliminate wasted time in traffic. They can drop and pick their children from school while they are going and coming back from work as Parent F said. Also, they can send someone to accompany their children if they walk to school. Some parents/guardians let the doorkeeper of their building to drop and pick their children to and from school, if the school is nearby as Parent H does since the school of her child is across the street. This means that transportation is an issue for them but most probably not for financial reasons but for sure for security reasons due to the high number of traffic roads accidents that involve school buses. Also, parents/guardians in the middle, fourth and highest wealth quintile select schools that are nearby the households because they do not want their children to spend an hour going to and coming from school due to traffic in Cairo which became a phenomenon. The majority of parents from these wealth quintiles stated in the interviews that streets in Cairo are crowded all the time, so they have to select a school nearby in order not to waste their children time and energy especially because they are in need of them for studying and other activities that are held at evening. To illustrate, Parent G mentioned that her child has a busy schedule and there is no time to waste because he has to do his homework and study then he has to go to the club to attend sport classes and games since he is in the football team of the club. Parent G stated that she does not have another option except to choose the nearest good school to enroll her child in. School location is an important factor in the selection of schools if not the most important factor to all parents/guardians regardless their wealth quintile in Egypt. Therefore, 79% of parents/guardians in the EHES 2006 mentioned that school proximity is the reason why they selected the schools that their children attended in the academic year 2005-2006. This indicates that the location of faith based schools encouraged parents/guardians to enroll their children in. Because of the convenient locations of faith based schools, there is a high attendance ratio in this type of schools

compared to public schools particularly among the students in the lowest and second wealth quintile. "Shorter distances to school are thought to shore up attendance among poor children living in remote rural areas."⁵⁵ The correlation between school location and attendance has been examined in many countries such as Argentina and Panama which showed that there is a positive correlation between them. Also, this correlation has been examined in Egypt in Fayoum City by Hany Samy Abdel Azeem and the results showed the positive correlation between school location and attendance; however, more research need to be done in Cairo. Attendance is crucial because there is a positive relationship between it and academic achievements which tested by many scholars like D.J Lamdin, J.S Caldas, D.E Roby and Michael Gottfried. Regardless the wealth quintile which the parents/guardians in, location is a determinant factor in school selection which increases the demand and significance of both the faith based schools and other types of schools. By building schools in convenient locations, the civil society including FBOs has positively affected education and student by removing some of the barriers and increasing attendance rate.

Availability

Faith based schools have increased the availability of education to all children regardless their wealth quintile. Availability of education is referring to free education that the government fund, adequate infrastructure of the schools and trained teachers in order to enhance the education delivery system. However, there is no free education in Egypt since all parents/guardians regardless their wealth status and the type of school their children enrolled in stated clearly that they spent money on school relates expanses. The difference is in the actual amount of money they spend. Household expenditures on education increases with two factors: an increase in the household income and level of education. Therefore, the parents/guardians in fourth and the highest wealth quintiles spend more money on education than the parents/guardians in the other wealth quintile. It is important to note that the amount of money spends on education by the parents/guardians in low wealth quintile represent a high percentage of their household income. Also, parents/guardians who their children in secondary school levels spend more money than the parents who their children in either primary or preparatory school levels. According to EHES

⁵⁵Tia Zuze and Murray Leibbrandt, "Free Education and Social Inequality in Ugandan Primary Schools: A Step Backward or a Step in the Right Direction?," *International Journal of Educational Development* 31, no. 2 (March 2011): 172.

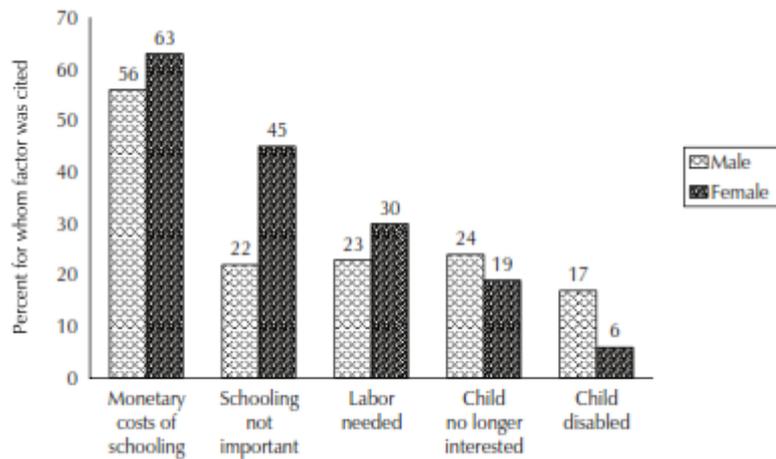
2006, expenditure increases by 60% when a child moves from preparatory to secondary school. Regardless these two factors, the majority of parents/guardians complained that the actual amount of money spend on education increase every year. Parent F stated that she used to spend '400 LE per month on schooling last year but this year I am spending around 650 LE per month and this increase is too much for me since the income of the house did not increase from last year.' The expenditures on education increase every year due to an increase in the prices of all products and services because of the inflation that Cairo and Egypt facing. In Egypt, the inflation rate increased from 7.1% in 2012 to 9.4% in 2013 according to the World Bank. This two percent increase is reflected in the prices of all consumer products and services. Indeed, all parents/guardians spend money on education regardless the level of education, type of schools their children enrolled in and wealth quintile according to the interviews conducted in this study.

The cost of schooling includes both the monetary costs and non-monetary costs. The monetary costs are the costs that are associated with schooling such as the school fees, stationary, uniforms, transportation, books, private tutoring and pocket money. The non-monetary costs are the additional household contribution to schooling such as the time children spend in school, doing their homework and studying for exams and parents'/ guardians' involvement in schooling. Some parents/guardians who enrolled their children to faith based school stated in the interview that they pay school fees. The school fees of faith based schools vary from one school to another. The school fees for international faith based schools are almost double or even triple the school fees of language and Arabic faith based schools; therefore, they are targeting the high wealth quintile who can afford to pay high school fees. Their school fees are higher because the academic program they offer, the facilities they have and the quality of human capital they hire. School administrator C who is working in an international faith based school located in New Cairo argued that the school fees are not that much high compared to the school fees of other private international schools in Cairo. He said that 'school fees in the school depend on the grade of the student and school fees for students in grade 12 is around 26,000 LE compared to other international schools which the school fees for grade 12 is around 10,000 USD. Although, we offer the same certificate which is the American Diploma, hire qualified teachers as they do but not foreigners and have almost the

same facilities in classes.' This shows that the international faith based schools are comparing themselves with the private international schools not other types of faith based schools. If we compare their school fees to other international schools, we will find that their school fees is lower than the other private international schools and this means that they are increasing the availability of education to the parents/guardians who want to enroll their children in international schools due to their positive perspective on them. In other words, international faith based schools are increasing the availability of education to fourth wealth quintile by offering reasonable school fees to them, so they are not targeting the highest wealth quintile only as the other international school do. This tells that there are international schools in Cairo available to the upper middle class who we classify as the fourth wealth quintile. Regarding the language faith based schools, their schools fees are almost similar to private language schools in Cairo. The range of school fees in the language faith based schools is from 3,000 LE up to 15,000 LE. Parent G who enrolled her child in a language faith based school in Heliopolis stated that school fees is 6,800 LE per year. She believes that the school fees are equivalent to the quality of education in the school and since she is satisfied with the quality of education in her child's school; the school fees is not a concern for her. In addition to the quality of education, some parents/guardians in the middle wealth quintile are willing to enroll their children in schools that their school fees are higher than the others because they are offering additional religious classes like Parent I. Parent I mentioned in the interview that he is aware that the school fees of some language schools are lower than the school fees he pays for his child in one of the language faith based schools in Cairo but it is worth it because the other language schools are neglecting religious classes. Language faith based schools increased the availability of education to the parents/guardians who want their children to receive religious education with a professional language. Regarding Arabic faith based schools, some of these schools are charitable schools which do not take any school fees and others do take school fees similar to the public schools. Charitable Arabic faith based schools are owned by charity organizations who aim to provide free education to students in lowest and second wealth quintile in order to encourage their parents/guardians to send them to school. Faith based schools are offering education at a lower cost than other type of private schools in order to increase the availability of education to many students as possible. Cost of education

is a key determinant whether a child attend school or not as it seen in the below figure.

Figure 1. Selecting Factors in Not Attending School in 2005-2006 Among Children Who Have Never Attended School, by Sex



Source: EHES 2005-2006

Figure 1 shows that monetary cost is main reason why children did not attend school in the academic year 2005-2006 with other reasons such as schooling is not important, children are not interested, need to work in order to support the family financially or children are disabled. Some parents/guardians in the lowest and second wealth quintile stated that charitable schools encourage them to send their children specially the girls to schools because these schools do not add financial burden on them. Furthermore, charitable Arabic faith based schools provide better education than the public Arabic schools which are suffering from many problems due to the lack of finance. It is important to mention that these charitable faith based schools are not equipped as the other faith based schools but they are benefiting their target group who cannot afford to send their children to other types of schools due to their cost.

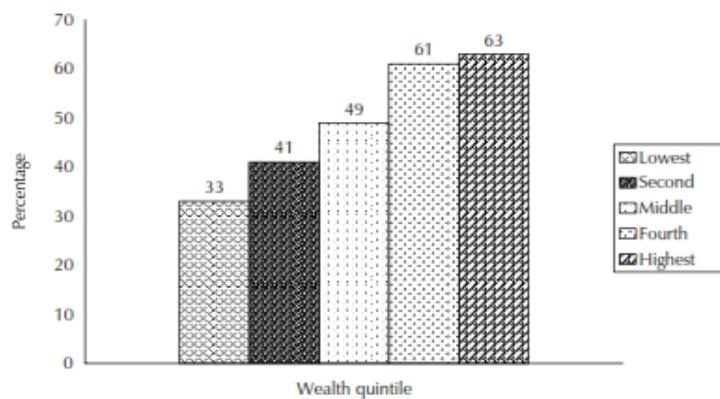
In addition to school fees, monetary cost of schooling also includes stationary, uniforms, transportation, books and pocket money. International and language faith based schools do not offer free stationary, uniforms and transportation to students, so parents/guardians are responsible for getting stationary and uniforms to their children and pay extra fees if they want their children to use the school bus. Also, some parents

give pocket money to children to buy food from the school cafeteria. All of these add to the cost of education. Parent J stated that she gives her child around 50 LE every week to buy food and candy from the school cafeteria. Parent L who enrolled her child in an international faith based school gives her child almost 100 LE every week to buy food from the cafeteria where many American food chains sell their food at. On the other hand, charitable faith based schools provide their students with all the stationery needed and the school uniforms. As school administrator G said, 'Our aim is to provide education to the poor children at the lowest cost as possible in order to encourage their parents to send them to school and not let them enter the labor market at a young age.' Also, he said that the school is planning to provide free meals to students in the next academic year as several schools are in Upper Egypt. This has two advantages: providing healthy food for poor children and lowering the cost of education by removing the expenses on food. Another monetary cost is books which all types of schools except the international schools provide the national books; however, the national books are useless and students need to buy external books to study from. The average price of the external books is around 20 LE and the price depends on the course, the grade and the publisher. Examples of these books are the following: سلاح التلميذ , الأضواء , My Teacher, Bit by Bit and Primar. The majority of students buy an external book for each course, so external books add to the cost of education. Some parents/guardians in the low and second wealth quintile eliminate the cost of external books by buying used books or borrow them from family members or employers who had a child at that grade before. Some faith based schools try to eliminate the expenses on external books by providing free additional books to students as school administrator D who is working in a language faith based school said. School administrator D stated that these additional books are written by the school teachers who teach the national books and the aim of these books is provide additional clarification, question and answer and exam practices to students. These free additional books by faith based schools are not the exact same as the external books but they serve the same purpose, so they substitute the external books.

In addition to books, private tutoring is another monetary cost which add gigantic financial burden on parents/guardians. All parents/guardians who enrolled their children in Arabic and language faith based schools that were interviewed in this study mentioned that their children participate in private tutoring classes at least for

one course if not more since private tutoring became very common nowadays. The aim behind private tutoring is to help students to understand the material of the course in order to get high grades in the final exams. Some parents stated in the interviews that their children participate in private tutoring in the courses they are weak and need extra help in not all the courses. Parent G stated that her child takes a private tutoring only in mathematics because he needs extra help in because he is more toward social sciences than mathematics. The private tutoring classes are held at the teachers' homes who might be the school teacher. According to EHES 2006, "43 percent of children received private tutoring from their own teacher, 29 percent from another teacher in their school and 37 percent from a teacher in a different school."⁵⁶ The main reason why school teachers give their students private tutoring is to increase their income. Students who are more likely to participate in tutoring classes are the students in preparatory and secondary levels and from the high wealth quintile as it is shown in the graph below.

Figure 2. Students' Participation in Private Tutoring in 2004-2005, by Wealth



Source: EHES 2005-2006

The price of private tutoring depends on the duration of the class, individual or group, the course and the reputation of the teacher. The reputation of the teacher is very important for private tutoring teachers because they highly depend on the word of mouth strategy in marketing their private tutoring classes. Parent G said that she pays 150 LE per private tutoring class which her child participate in. Her child takes a private tutoring class in mathematics once a week and the duration of the class is 90

⁵⁶Fatma El-Zanaty and Stephanie Gorin, *Egypt Household Education Survey (EHES) 2005-2006*, report (Cairo: El Zanaty & Associates and Macro International, 2007), 118.

minutes at the teacher's home. The teacher is not the school teacher but he is the school teacher of her niece who got a high grade in mathematics last year after taking with the teacher a private class. On the other hand, Parent D said that she pays 80 LE per private tutoring class which her child participate in. Her child participate in a science private tutoring class once a week, the duration of the class is 60 minutes and there are two other students who also participate in the class. This shows that the price of private tutoring classes varies from one another but it is worth nothing that the market of private tutoring is very competitive. Faith based schools try to eliminate private tutoring by providing afterschool classes. The majority of faith based schools who their school administrator were interviewed in this study stated that they provide afterschool classes to substitute private tutoring. The duration of these afterschool classes is 60 minutes and held at classroom by the school teacher. Some parents argued that the afterschool classes are not that much effective as the private tutoring classes because around six to ten students participate in, so teachers do not have enough time to spend with every student. It is very controversial to state whether faith based schools eliminated the monetary cost of schooling by providing substitutes which resulted in an increase in the availability of education or not. However, charitable faith based schools have resulted in an increase in the availability of education because they provide students in the low and second wealth quintile with education at the minimum cost.

In addition to lowering the cost of education, faith based schools are well constructed and equipped with the needed facilities which result in an increase in the availability of safe schools in Cairo. The majority of parents who their children attend language faith based schools stated that the school infrastructure and facilities are much better than the public and other private language schools. Some language faith based schools are built from the last centuries; however, their buildings still in good shape because the renovation that took place recently and the maintenance that is taking place annually. Other language faith based schools are new schools that were built in the 1990's and 2000's and constructed based on a criterion. The classrooms in the language faith based schools are equipped with all the needed equipments to foster the teaching and learning process as the school administrator E stated. The furniture of the classrooms is comfortable to students and teachers and they are clean and in good shape. Also, classrooms are arranged in a way which all the students can see the

board and the teacher well and the teacher can see all the students. Some classrooms are arranged in U-shape in order for students to interact with each others. According to school administrator E, the school is trying to provide all the needs of students, teachers and staff. Language faith based schools have classrooms that are equipped with the basic equipments, computer classrooms, labs, playing area, library, cafeteria and auditorium. On the other hand, the international faith based school have smart classrooms that are equipped with computer and projectors, science labs with all the farcialities for experiments, computer labs, library, more than one cafeteria and auditorium, soccer courts, playing areas, gardens, gym, swimming pools and mosques. The international faith based school infrastructure is similar to the infrastructure of the international schools. Parent K who her child in international faith based school argued that there is no difference between the school infrastructure of the school and other international schools except that the school has a mosque and the others do not have. Also, the Arabic faith based schools infrastructure is suitable than the public Arabic schools although, they are not equipped as the other types of faith based schools. The Arabic faith based schools have equipped classrooms, one science and computer lab for each grade, one playing area for all grades and musical room. In all the types of faith based schools, there is a high use of school infrastructure; however, there is under-use of infrastructure in public schools. To illustrate, 90% of public schools have a library but only quarter of children use them and almost 60% of public schools have computers but only 20% of students have access to them according to UNICEF.⁵⁷ Having access to school infrastructure motivate students to attend school and improve their academic performance. This relationship was tested in many places and showed its significance. To illustrate, Javier Murillo and Marcela Roman tested the impact of school infrastructure on the academic performance of primary education students in Latin America in 2011. Their findings showed that the "the availability of basic infrastructure and services(water, electricity, sewage), didactic facilities (sport installations, labs, libraries),as well as the number of books in the library and computers in the school do have an effect on the achievement of primary education students in Latin America, but their relative

⁵⁷"Primary School Years." UNICEF Egypt.

weight varies significantly from country to country."⁵⁸ Indeed, the infrastructure of faith based schools increases the availability of basic services and education facilities to students which improve their performance.

Quality of Education

In addition to the increase of accessibility and availability, faith based schools contributed to education improvement in Cairo by providing high quality of education. Quality of education consists of five aspects: learners, environment, content, process and outcomes.⁵⁹ The aspect of learners means that they are ready to participate and learn and their families and communities are supporting them in the learning process. The second aspect is the environment which has to be healthy, safe and gender sensitive. The third aspect is the content which is reflected in the curriculum for the acquisition of skills and knowledge. The fourth aspect is the process which includes the training of teachers to use child-centered teaching approaches in class and school in order facilitate the learning process and reduce disparities. The fifth and last aspect is the outcomes that include the skills, knowledge an attitude. These five aspects are used to illustrate the quality of education in faith based schools in Cairo.

Learners

Quality of education involves many aspects but the core aspect is learners who attend schools to gain knowledge and acquire skills. All school administrators who were interviewed stated that their main focus is on learners and how to benefit them as much as possible. They aim to eliminate all the barriers facing learners in order to provide them a healthy learning experience. Some of these barriers are location, financial and psychological barriers. Location and financial barriers are eliminated by faith based schools by increasing accessibility and availability of education as mentioned above. On the other hand, faith based schools try to eliminate psychological barriers by building social cohesion and capital among learners, teachers and staff in school. Social cohesion is build by eliminating the differences

⁵⁸Javier Murillo and Marcela Román, "School Infrastructure and Resources Do Matter: Analysis of the Incidence of School Resources on the Performance of Latin American Students," *School Effectiveness and School Improvement* 22, no. 1 (March 2011): 29.

⁵⁹Jeanette Colby and Miske Witt, *Defining Quality in Education*, publication no. UNICEF/PD/ED/00/02, October 2000.

between learners. One of the main differences that face learners is ageing. Therefore, faith based schools try to have same age in the class in order for students to be at the same mentality and experience level. In Egypt, the ageing of students in primary education level is from six years old till twelve years, ageing of student in preparatory education level is from thirteen years old till fifteen years old and the ageing of student in secondary education level is from sixteen years old till eighteen years old. The ageing of students per educational level may vary from one student to another because some students enter school one year earlier or one year later, some students may repeat a year or more due to his low performance. Faith based schools do not accept students under the age six years old because at this age children start to develop the required skills for schooling. Furthermore, they have an effective admission criteria and process to identify whether the learner is ready to learn and capable or not. The purpose of the admission criteria and process is to accept learners who share similarities with each other and with the existing learners in the school, so they do not feel different. School administrator C mentioned that learners in the schools have to share similar background in order to interact with and accept each other and foster the learning process in the school. If learners have similar background, they will have the same level of family support. The level of family support varies from one wealth quintile to another and this affect learners and the role of schools. All school administrators who were interviewed and work at Arabic faith based schools argued that the level of family support to education is very low among learners because many parents/guardians do not value education due to their illiteracy, so schools take the role of their families in supporting them. Faith based schools support learners psychologically and physically. They support learners psychologically by offering guidance and counseling services. On the other hand, they support learner physically by offering health services in the school clinics which are fully equipped with the needed medical equipments and medicines. All school administrators stated that they offer such services in good quality. Some of the schools administrators stated that the school doctors and counselors are volunteers who like to support the school and learners. Indeed, faith based schools build social cohesion and offer non-academic services in order to eliminate barriers, support learners and improve their academic performance since it is highly affected by his psychology and health.

It is important to mention that learners in lowest and second wealth quintiles especially females in Cairo have more barriers to education and school than learners in high wealth quintiles. These barriers can be categorized as the following: accessibility, availability, psychological, environmental and cultural. Therefore, many FBOs are targeting female learners by providing schools only for girls without or with low school fees in poor and remote areas where they live at. They are working on the cultural barriers by changing the perspective of parents/guardians. According to the school administrators who work at Arabic faith based schools, the enrollment rate at the school is high compared to public schools because parents/guardians trust faith based school and their staff more than other types of schools. Trust plays a critical role in the community, so it encourages parents/guardians to educate their children through sending them to schools that they trust their owners, teachers and staff. It is worth mentioning that trust resulted from strong relationships and networking that take place between members of the community and schools' owners, teachers and staff.

School Environment

The majority of parents/guardians regardless the type of faith based schools their children enrolled at stated that they are pleased with the school environment. Some parents/guardians stated that the school environment is very safe which encourage their children to attend and actively participate. Also, some parents mentioned that their children acquire vital disciplines and religious values from the school environment which positively affect their children behavior and that is one of the reasons why they select such type of school for their children. The school environment involves physical elements (school infrastructure), psychological and behavior elements (school disciplines and rules) and service delivery (extra-curriculum activities). The school infrastructure includes the school construction, facilities and equipments. Majority of parents/guardians interviewed in this study also mentioned that they do not have any concern toward the school infrastructure because the school buildings are on good shape, all the classrooms, labs, teachers and administrations rooms, bathrooms and halls are equipped with the needed devices, comfortable furniture and facilities. This is the perspective of parents/guardians on school infrastructure because these schools invest every year in the school

infrastructure to ensure safety and successful learning experience to students according to many school administrators who were interviewed.

Faith based schools invest in school infrastructure by providing annual maintenance, up to date technology and new classrooms. New classrooms indicate that they are offering space for new students and eliminating the number of students per classroom. The size of classroom is crucial for all the stakeholders because it plays a critical role in the quality of education offered in faith based schools. According to the majority of parents/guardians whose children enrolled in either language and international faith based schools, the size of classrooms does not exceed 30 students. To illustrate, Parent F stated that the size of her child's classroom is 27 students only not more and that is an ideal class size from her opinion because teachers can spend more time with each student and have control over the class. The size of classroom has an impact on the quality of education which can be measured by the academic performance of students. Students in small classes have higher grades than students in overcrowded classes because they are more engaged academically and socially. Academic engagement is referring to the students' behavior that is associated with the learning process but social engagement is referring to the students' behavior while they are interacting with their teachers and their fellow students and consist of pro- and antisocial behavior. According to many studies, there is a strong correlation between the two forms of engagement and the academic performance of students.⁶⁰ In addition to students' academic performance, the size of classroom affects students' social and academic behavior and this can be understood by the sociological and psychological theory about the behavior of individuals in small and large group which is called the theory of group behavior. This theory explains how the size of classroom affects students' engagement and behavior in the class based on two perspectives: "visibility of the individual" and "sense of belonging". These two perspectives were used by Jermy Finn and Gina Pannozzo in the article "*The "why's" of class size: Student Behavior in Small Classes*" to support their hypothesis which argues that changes in students' engagement in class occurs when the size of class get smaller. In small classes, the visibility of students and their sense of belonging increase which result in an increase students' participation in the classroom. The sense

⁶⁰J. D. Finn, G. M. Pannozzo, and C. M. Achilles, "The "Why's" of Class Size: Student Behavior in Small Classes," *Review of Educational Research* 73, no. 3 (Fall 2003): 323.

of belonging increases in small classes because students feel that they are affiliated with the entire class, receive support from other students in the class and have close relationship with teachers. Student participation is crucial because it facilitates the acquisition of knowledge and development of skills such as the analytical skills and the problem-solving skills. Not only does small class size positively affect students but also teachers due to many reasons. One of these reasons is that teachers are capable to maintain order in small classes. Another reason is that teachers change their teaching strategies when the class size is small. Their teaching strategy become more individualized which results in better quality of education. Furthermore, the size of classroom determines teachers' allocation of time in covering materials and the activities that can hold in the class. This is because teachers spent less time in managing the class and spent more time in giving instructions and teaching. Indeed, the quality of education in small classes is much better than in overcrowded classes because the teaching method, the level of student engagement and participation and the relationship between teachers and students are different which lead to different academic performance.

In addition to the school infrastructure, the school environment is affected by the school disciplines and rules. The majority of parents/guardians especially the females' parents/guardians who were interviewed in this study highly appreciated the school disciplines and rules of faith based schools which are firmly enforced because they are affecting learners' behavior in and outside the school plus their children get to know what are the appropriate behavior and attitude what are not. This is because the school disciplines and rules of faith based schools are based on religious values, disciplines and elements according to the interviews that were conducted with the school administrators. Also, they are characterized by politeness, loyalty, obedience and harmony not by rudeness, aggressiveness and defiance. School disciplines and rules aim to regulate and manage students' action, behavior and attitudes in the classrooms and school and with their fellow students and teachers. They are imposed by the school administration and enforced by all the staff of the school. The school disciplines and rules include code of conduct, punishment and behavior strategies. They have to create order, ensure fairness, protect students, contribute to the spiritual development of students and prospective. All parents/guardians who their children attend language faith based schools argued that the school is very strict with the

school disciplines and rules to an extent that their children get scared if they violate them because the punishment is clear to them. To illustrate, Parent F stated that her child has to iron her school uniform and clean her shoes every day and remove nail polish and make-up before she goes to school. From the perspective of school administrators in faith based schools, it is important to enforce clear strict school disciplines in order to foster the learning process of students and educate student religiously and morally. It is worth noting that there is a correlation between effective disciplines and academic achievements due to their effects on students' behavior. Positive behavior results in a positive academic outcomes and examples of the positive behavior are compliance with classroom rules and expectation, interest and engagement in activities; on the other hand, negative behavior results in negative academic outcomes and examples of the negative behavior are inattention and distractibility⁶¹. Indeed, school disciplines and rules of faith based schools in Cairo created a healthy environment which led parents/guardians to be satisfied with their children's academic performance and achievements plus their behavior according to the interviews conducted for this study.

Another important aspect that contributes to the school environment in faith based schools is the extra-curricular activities which are organized student activities with no academic credit⁶². The majority of school administrators stated that their schools offer extra-curricular activities to students and the demand on them is very high. Also, most of the parents/guardians stated that their children like to participate in the extra-curricular activities offered in their schools and they encourage them to do so too. Examples of extra-curriculum activities offered in faith based schools are pro-social activities, academic clubs that includes religious academic activities like Quran club, performing arts, school involvement activities and athletic/ sports activities. It is worth mentioning that some clubs and teams in faith based school are called after religious figures, places and events. This is considered to be indirect method in embedding and promoting religion among students. This shows that faith based schools are using both academic and non-academic methods to teach students more about religion. Indeed, extra-curriculum activities allow students to acquire

⁶¹Cynthia Flynt, "Predicting Academic Achievement from Classroom Behaviors" (PhD diss., Virginia Polytechnic Institute and State University, 2008), Classroom Behaviors and Academic Achievement.

⁶²Nikki Wilson, "Impact of Extracurricular Activities on Students" (Master's thesis, University of Wisconsin-Stout, 2009), Definitions of Terms.

interpersonal skills and positive social norms which affect their behavior, social engagement and academic achievements. In other words, extra-curriculum activities affect students' social development due to the interaction that takes place in them. According to the social development theory by Lev Vygotsky, social interaction contributes to and fosters the process of cognitive development. This illustrates the positive impact of extra-curricular activities on students and how they improve both school environment and quality of education in faith based schools.

Content

The majority of parents/guardians, teachers and school administrator stated that the content of the faith based school is the major difference between them and other types of schools. Although, the curriculum of the language and Arabic faith based schools is the national curriculum that is taught in public schools and private language schools. According to parents/guardians, the content is different because it emphasizes on religious education and non-academic education and skills. All school administrators stated that their schools provide additional classes and activities to students which public schools and the majority of private schools do not provide. These additional classes are religious classes and non-academic classes. The additional religious classes are mandatory classes which students attend to gain more knowledge about their religion such as the history, values and principles and practices. Some faith based schools offer these religious classes daily but others offer them 3 times a week. The content of these classes differentiate from one faith based school to another because the content highly depends on the religious approach and methodology which the owner whether FBOs or individuals follow. All parents/guardians who their children in private Islamic schools stated that these additional religious classes are mainly Quran classes which students learn how to read Quran with *Tajweed* by teaching them the rules of Tajweed and the correct pronunciation of the Arabic words. School administrators who work at private Islamic schools stated that these additional religious classes also provide scholars' clarification of Quranic verses. This is critical point that could not be ignored because it varies from one scholar to another. To illustrate, extremist scholar clarify Quranic verse in a rigid way that can lead to terroristic ideas. Some faith based schools take into consideration such a fact, so they use the books that are written by moderate scholars who graduated from Al Azhar. In addition to religion classes, faith based

schools oblige student to perform religious practices daily such as praying. All the school administrators stated that school has worship places (mosques/ churches) where students pray at and sometimes take the religious classes at. The aim behind the additional religious classes and practices is to provide student with effective religious education in order to act, think and behave accordingly. School Administrator G argued that 'it is the school duty to teach students how to worship God and act to please him as it is the school duty to teach students how to read and write.' It is worth noting that school administrators mentioned that the content of religion education varies from one level of education to another. This is because students' intelligence varies from one level to another. According to the development model of faith consciousness by James Fowler, there are six stages for the development of faith which the first four are similar to the four stages of cognitive development theory by Jean Piaget. The first stage is called intuitive-projective faith which is typical for children in age three to seven years old where child's imagination is formed and it is filled with fantasies, so there should not be any preaching about the negative aspects of religion like the devil and the evils of sin because he might have a brittle, rigid and authoritarian personality when he become an adult. The second stage is called mythic, literal stage where children start to develop concrete operational thinking, so they start to differentiate the real from fantasy. In this stage, religion is preached in form of story and moral rules, attitudes and beliefs are held literally like God is an anthropomorphic being in the sky. The content of religion for students in primary levels in faith based schools focuses mainly on the stories of the prophets and their families. The third stage is the synthetic, conventional stage which takes form in the early adolescence where they start experiencing the world beyond their families. In the stage, religion has to synthesize values and date. According to Fowler, many adults do not move from this stage and they do not experience the other stages: stage 4: Individual-Reflective faith, stage 5: conjunctive faith and stage 6: universalizing faith. From the 6 stages of the development model of faith consciousness by James Fowler, we can understand why the content of religion education differentiates from one level of education to another.

In additional to religious classes, the content in faith based schools is different from other schools because they offer non-academic classes. These classes are crucial to parents/guardians to an extend that some parents/guardians send their children to

faith based schools that are promoting different faith because they offer these classes. These non-academic classes have an enormous impact on students' personality and traits. Many faith based schools call these classes " حصص الحياة " which means life classes. In these classes, students learn many different types of skills and how to use critical and creative thinking and gain knowledge on the rising topics in the society. To illustrate, School administrator D stated that these classes prepare students to their future through teaching them organization, management and vocational skills. The topics that are taught in these classes are essential according to many parents/guardians because they are controversial topics. Examples of these topics are political topics. To illustrate, parent H stated that her child learned how to be a good citizen out of this class through learning his rights and responsibility as a member in this society. Parent F stated that this class helped her child to develop self confidence and how to deal with significant changes and challenges. Many parents/guardians stated that their children learned to accept others and be tolerant with people out of this type of classes. This type of classes is very effective because the skills and topics are relevant to students plus teachers rely on students' participation, debates and discussions in the classroom to ensure that students have received the message behind the class. It is worth noting that the non-academic classes are mainly in Catholic schools in Cairo which many Muslims students' attend. Indeed, the religious and non-academic classes in faith based schools attract parents/guardians and they are key determinants factors in school selection.

Process

The majority of the school administrators and teachers argued that the learning process in their school is more effective and innovative than other types of schools in Cairo. The learning process highly depends on the quality of teachers and school resources. The majority of school administrators stated that the teachers in their schools are highly qualified in their subjects. Some stated that this is because they have an effective hiring process which aims to hire only the qualified teachers who have the capability and knowledge to teach the subject to students by using the most effective and appropriate teaching method. One of these is School Administrator D who stated that the school has a rigid and clear hiring process which could not be violated under any circumstances and that results in hiring only the qualified teachers. He explained the hiring process as following: an application that each candidate has to

fill out and attach his resume to and all his academic certificates with, two exams that he has to take (one on the subject that he teaches and applying to teach and the other exam is an intelligence quotient exam) and the duration of these exams is three hours and interviews which can be several. The aim behind the exams is to evaluate teacher's knowledge in the subject and teaching approach and skills. The aim behind the interview is to understand the teaching philosophy of the candidate and provide him with background information on the school such as the mission, vision, values, disciplines and system of the school. This is considered to be an effective hiring process because it takes different forms which provide detailed information on the qualifications of the candidates. Furthermore, almost half of the school administrators mentioned that sometimes they face a problem in selecting the candidate because more than one candidate is qualified but they try to select the most qualified one. They face this problem because their schools are very attractive to qualified teachers from their point of view. School administrators who mentioned this problem and work at international faith based schools argued that their schools attract qualified teachers because they offer them high salary compare to other schools, benefits like medical insurance and healthy working environment. On the other hand, school administrators who work at language faith based schools and mentioned that they face such a problem in hiring argued that their schools' reputation is one of the main reasons that attract qualified teachers. On the other hand, school administrators who work at Arabic faith based schools argued that qualified teachers work voluntarily due to their affiliation with either the religion of the school or the owner and operator regardless individual or organization. It is worth noting that the faith which the school promotes is a key factor in hiring and attracting qualified teachers. The criteria for hiring teachers differentiate from one faith based school to another regardless the type, so some schools hire only or give priority to the candidate who has the same faith of the school in order to ensure that the faith of the school is what is promoted among students but other schools do not. On the other hand, some teachers prefer to work at schools that promote their faith because it is more comfortable to them and give them the feeling of doing a religious duty which is to educate and help others and supporting their community in the society. Teacher B who works at an Arabic faith based school voluntarily stated clearly that he works at this school because the faith and its values which the school is promoting among students who will become faithful people in the future. By working in this school, he believes that he is doing his

duty in spreading awareness and literacy among his community as his faith asked. Because of this, we can assume that the majority of teachers in private Islamic schools in Cairo are Muslims and in Catholic and Coptic schools are Christians.

In addition to hiring qualified teachers, it is crucial for schools to provide training to their teachers in order to improve their qualification and teaching quality and performance. The majority of school administrators who work at language and international faith based schools stated that they provide training to their teachers in the summer to improve their skills and competence and increase their knowledge on certain topics. Many of the school administrators at language faith based schools stated that the training takes place in the school in order to train a large number of teachers as possible and to lower the cost of the training. The trainers are professional trainers in the subject who most of the times are volunteers, since they are either graduates of the school, students' parents or active member of the FBO that is either operating/ owning the school or highly affiliated with the school. To illustrate, School administrator F stated that the teachers were trained how to present information to students visually by using different techniques such as mind maps. The trainer was the human resource manager of a prestigious company in Cairo who is certified from the International Labor Organization to train and volunteered to train the teachers of the school because the school is highly affiliated with his church. Also, he stated that the school offers training to teachers on how to use technology, how to deal with students who have disabilities, health issues like flue and security and safety issues. On the other hand, international faith based schools hold training sessions at the school and send teachers to training centers. School Administrator A stated that there is an annual budget for teachers' training that allows teachers to receive training from certified training centers in Cairo. He also said that they financially support any teacher who would like to take an additional academic degree or diploma. Indeed, the aim behind hiring qualified teachers and providing training to teachers is to improve their quality of teaching in order to improve the quality of education in the school. This is because the most significant school related factor that has an influence over students' academic achievements is the quality of teacher. Indeed, the quality of teacher is highly affected by his experience, degrees, certification, coursework, background and compensation but it is identified by his performance in the class.

Effective teacher is the one who highly interact with students in order to provide them the opportunity to learn. He creates a learning environment which facilitates and supports the learning process through using effective teaching methods and techniques in presenting the content to foster students' understanding. The majority of teachers and school administrators at language and international faith based schools argued that their teaching methods in their schools are effective; therefore, students get high grades in the exams whether the exams are school, national or international exams. Parents/guardians supported such an argument because the majority of them mentioned that the teaching method in their children's schools is based on understanding not memorizing which helps their children to study well for exams and get high grades. An effective teaching method that leads students to have a better understanding of the content depends on the subject and the topic that will be taught to students according to teachers' point of view. Some topics are better to be taught either by using visual learning, auditory learning or kinesthetic learning method. To illustrate, Teacher D argued that visual learning style is very effective while students are learning scientific topics. He stated that one of the topics students had to learn in second primary last year was energy as the engine of life which he focused only on two kinds of energy and these are electricity and chemical power because students at that age are mostly familiar with these two kinds of energy. He used diagrams to illustrate the process of generating electricity from natural resources and the electrical circuit. Images were used to tell students what each symbol in circuit diagrams represent. In addition to images and diagrams, visual learning method includes videos, power-point presentations and field trips. According to many parents, faith based schools provide students with many field trips. This is because they provide students with an alternative educational opportunity. School Administrator F stated that the school had a field trip to Luxor and Aswan last year which aimed to give the students the opportunity to discover the history of their country and see the places they discussed in the classroom and read about. On the other hand, language teachers prefer to use auditory learning method in order for students to recognize their articulation. An example is Teacher C who is an Arabic teacher in an Arabic faith based school and prefers to use auditory learning method in order for the students to lesson to his pronunciation and recognize the difference between his pronunciation and theirs. Furthermore, some teachers in faith based schools prefer to use the kinesthetic learning method which students carry out

physical activities such as planting seeds. In the first grade in one of the language faith based schools, there was a lesson on plants and its role and the teacher decided to teach students how to plant bean seeds by letting each student to plant his own bean seeds in the school. All these learning methods are considered to be effective depending on the lesson topic and level of education. It is worth noting that some teachers at language and international faith based schools mentioned that their school support effective teaching methods by providing all the resources required. Faith based schools work toward high quality of education offered to students by hiring the qualified teachers and training teachers in order to have content expertise, instructional design skills, instructional delivery skills, instructional assessment skills and course management skills which lead to effective teaching that will result in better academic performance by students.

Outcomes

The majority of parents/guardians are satisfied with their children's grades. Some of them mentioned the role of the school but other did not. The ones who mentioned the role of school argued that the school and teachers motivated their children to interact in the class and study through school disciplines, teaching methods and activities held in the class. Also, the majority of school administrators and teachers argued that their students get high grades in all types of exams, win many academic competitions and their school has a high ranking in different fields. Some school administrators stated that the percentage of students who fail the national exams is not comparable with the percentage of students who get the high grades in the national exams. To illustrate, School Administrator E mentioned that almost 90% of students pass the national exams and out of them, almost 50% get high grades. He argued that the school is the main contributor not private lessons and support from the household. This shows that the school environment is healthy and supportive to students and the school teaching method is effective. Many school administrators argued that their school was the winner of many national competitions that took place last year. Some schools hang the certificates to motivate the teachers and students plus to give a positive impression of the school to the school visitors. It is worth mentioning that some parents mentioned that they send their children to faith based schools because of their reputation. There is a reputation on faith based schools that their students get high grades and accepted in many public and private universities in

Cairo because they are well educated. Indeed, the outcomes from faith based schools' students according to school administrators and parents illustrate the high quality of education offered by the faith based schools in Cairo compared to types of schools.

Conclusion

We can conclude from the above that faith based education and schools have positively contributed to the educational sector in Cairo by increasing the accessibility and availability of education and offering high quality of education to students in different wealth quintile. This is done through eliminating location and financial barriers, providing healthy learning environment and adopting effective content and learning process which lead to positive outcomes. Furthermore, faith based education and schools provided education opportunity to students in lowest and second wealth quintile who live in poor and remote areas in Cairo. Education opportunity is highly associated with upward social mobility since education is one of the determinants of social mobility according to Aldridge. Faith based schools provide high quality of education to students in lowest and second wealth quintile, so they graduate from school with knowledge and skills. Knowledge and skills are highly needed for employment particularly in a competitive labor market. Graduates with high level of knowledge and skills are more likely to be white collar workers who their salary is higher than blue collar workers. High salary increases the employer income which results in upward social mobility. Indeed, "educational attainment appears to be especially important for long range upward social mobility, for example from a manual working class background to the professional classes."⁶³ This means that faith based schools has enhanced the social mobility of their graduates in lower wealth quintiles by teaching them effectively, so they would gain the knowledge and acquire the skills which qualify them to jobs with high salaries that will increase their incomes. In other words, faith based education and schools have lowered the inequality of education opportunity in the society which leads to upward social mobility. It is critical to demonstrate the differences and similarities between faith based education and schools and public education and schools in order to determine whether all types of education and schools in Cairo lead to upward social mobility or not. Therefore, the following chapter compares and contrasts these two different types of education and schools.

⁶³ Stephen Aldridge, "The Facts about Social Mobility," *New Economy* 10, no. 4 (December 2003): 190.

Chapter V. Quality of Education in Faith Based Schools Vs. Public Schools

Introduction

This chapter presents the differences and similarities in the quality of education that is offered by faith based schools and public schools. According to the MOE, there were 49,435 schools in Egypt in the academic year 2013/2014 which 42,833 schools were public schools and 6,602 schools were private schools. The number of private schools is not comparable to the number of the public schools since public schools are around 86% of the total number of schools and private schools are around 13% of the total number of schools in Egypt. In the same academic year, the number of students enrolled in public schools was 16,817,448 students and the number of students enrolled in private schools was 1,737,784 students according to the MOE. However, the number of private schools was higher than public schools in Cairo in the same academic year which means the number of students enrolled in private schools were higher than the number of students enrolled in public schools according to statistics offered by the MOE. There were 2401 public schools and 4506 private schools in Cairo in the academic year 2013/2014. These official statistics on private schools in Egypt and Cairo include all classifications of private schools not a specific one. Therefore, there is no official statistics on religious schools/ faith based schools in Cairo and Egypt. Regardless the number of faith based schools, there are major difference between them and the public and other private schools. The differences are very well illustrated in the quality of education they offer. The quality of education is different in faith based schools than public schools because there are differences in learners, environment, content, processes and outcomes between these two types of schools.

Learners

Learners are the students who attend school to acquire knowledge and gain skills in order to become qualified people who have the opportunity to improve their living standards by having a better job with high salary. Learners are different in their health, cognitive development and childhood experience. These differences must be taken into account in order to provide them effective education. Based on the findings of this study, faith based schools have a rigid admission requirements and process

aimed to eliminate the differences among learners. On the other hand, the admission requirements and process in public schools is ineffective because of many reasons such as not taking into consideration important aspects and can be easily violated. As a result, learners in faith based schools share many commonalities with each other, so there is group cohesiveness among students and in classes of faith based schools. According to the group cohesiveness theory, there is a positive relationship between cohesiveness and performance and this relationship was tested in many studies and showed its significance. This means that the group cohesiveness among students results in improving students' performance. On the other hand, learners in public schools are widely different. In a class in a public school, learners can be different in age, cognitive abilities, health and socio-economic background. These differences add burden to and mislead the teacher of the class which negatively affect his performance that highly influences students' academic performance. It is worth noting that differences among students are needed for social acceptance and information exchange but to a certain extend which allow cohesion to exist among students. Indeed, faith based schools emphasizes on the importance of similarities among learners to build strong group cohesiveness to improve their academic performance through an effective admission requirements and process but public schools are not aware of the positive impact of group cohesiveness, so mammoth differences exist among learners.

Environment

The school environment in faith based schools is not comparable to the school environment in the public schools in Cairo; therefore, the quality of education in these two types of school is different. The school environment includes the physical, psychological and services delivery elements. The physical infrastructure refers to the physical facilities of the school which include school buildings, furniture, equipments and etc. Based on the finding of this study, the majority of parents/guardians and teachers are pleased with the physical infrastructure of faith based schools due to the annual maintenance and investment in the infrastructure which these schools do and the sufficient facilities in these schools. On the other hand, public schools are known with the poor school infrastructure, poor maintenance and insufficient facilities. As a result of poor infrastructure and maintenance in public schools, incidents of death and physical hurts exist in these schools. To illustrate, "Youssef Mohamed, a primary

school student, died after a dilapidated class window at Ammar Ibn Yasir public school in the rural El-Matareya district in Cairo fell down onto him, cutting his throat."⁶⁴ This shows that faith based schools are much safer than public schools because such incident would never happen in faith based school because of the high quality of school infrastructure and maintenance. Furthermore, classrooms and labs in faith based schools are totally different than public schools in terms of density, technology, furniture and setting. According to the school administrators in this study, the average class size is 30 students; however, the average class size in public schools reached 44 students and more.⁶⁵ Also, classrooms in faith based schools are equipped with technology but public schools are not. Technology is important because it facilitates the learning process and it is required in order to qualify the students for the future. The furniture and setting of classrooms in faith based schools are comfortable for students to learn and engage with the teacher and other students. However, the setting and furniture in public schools do not promote class engagement and activities. The physical infrastructure of two types of schools contributes to the quality of education they offer to students since it contributes the students' engagements, participation, understanding and performance. In addition to physical, the school environment is affected by the psychological elements that are manifested in school disciplines and rules. School disciplines and rules are crucial because they encourage the appropriate behavior and discourage the inappropriate behavior of the students. They persuade students to repeat their appropriate behavior and stop their inappropriate behavior based on the theory of law of effect by Edward Thorndike who argues that any behavior followed by pleasant consequences is likely to be repeated and any behavior followed by unpleasant consequent is likely to be stopped.⁶⁶ The school disciplines in faith based schools could not be violated; however, they are easily violated in public schools by both teachers and students. This shows that the school governance in public schools is very weak. The relationship between teachers and students in public schools is not based on respect between them or to school discipline and rules due to their ineffectiveness. As a result, some teachers in public schools use inappropriate discipline techniques and forms of

⁶⁴ Muhammad Ghamrawy, "Egyptian Student Deaths Stir Parents' Fears," Al-monitor: The Pulse of the Middle East, November 17, 2014.

⁶⁵ Judith Cochran, *Educational Roots of Political Crisis in Egypt* (Lanham: Lexington Books, 2008), 198.

⁶⁶ Joan N. Burstyn, "Book Review: The Sane Positivist: A Biography of Edward L. Thorndike Geraldine Joncich," *ISIS/Isis* 61, no. 4 (Winter 1970): 550.

corporal punishment and physical assault against students. In the academic year 2013/2014, a fifth grade student was brutally beaten to death by his teacher at a public school in *SayedaZeinab*. Such behavior does not change students' behavior, so it is not addressing the actual behavior problem. Also, such behavior has a negative impact on the quality of learning environment because students could not learn while they are threatened psychologically and physically. Another aspect that contributes to the school environment is the extra-curriculum activities. Based on the findings of this study, extra-curriculum activities in faith based schools are very common and effective. However, limited number of public schools that offers extra-curriculum activities to students even though they are not effective. The above shows that school environment in faith based schools can be characterized as a healthy school environment and in public schools can be characterized as unhealthy school environment. Unhealthy school environment negatively affect the learning process, teaching methods and teachers' performance which lower the quality of education that leads to low academic performance by students.

Content

Another aspect that defines the quality of education is the content which is basically the school curriculum. The Arabic and language faith based schools use the same school curriculum as public schools in addition to religious education content and non-academic content. The national school curriculum is extremely criticized due to many reasons. One of these reasons is that curriculum is heavily politicized. To illustrate, some topics and questions in exams are about political parties, political institutions and current rulers. In the academic year 2010/2011, there was a compulsory question in the final exam which asked students to write a letter to the Supreme Council of the Armed Force. Another reason is that the curriculum is irrelevant to students and needs to be revised and modified to face the contemporary changes and challenges. Because of political reasons, the national curriculum ignores religious education which should not be ignored in order to prevent brainwashing. Faith based schools provide condensed religious education compared to public schools by providing additional religious classes, practices, activities and religious textbooks. The purpose behind this is to teach wisdom to students and instill core religious values into students. It is worth noting that because of the ignorance of religious education in public schools, some religious political movements (some

consider them terrorist groups) started to provide religious education formally and informally to spread their ideology among the community in form of providing religious education services. Another major problem in the national curriculum is the exams which force students to memorize not to understand and analyze. This means that the content does not prepare students to international competition, contribute to a knowledge-based society and decent employment. The national curriculum does not allow students to acquire the necessary skills; however, faith based schools teaches students these necessary skills through the extra-curriculum activities they offer and non-academic classes that are held weekly. There are non-academic classes offered by faith based schools aimed to teach students different types of skills, motivate students to be better effective people in their community and teach students to be tolerant toward other religious. Examples of these different skills are functional, attitudes and knowledge based skills which prepare student to their future. These non-academic classes do not exist in public schools, so students attend public schools do not gain as much skills as other students in faith based school do. Indeed, "Egyptian content is not relevant to employment or subsequent learning."⁶⁷

Process

In addition to the above, quality of education in faith based schools is different than in public schools because the process of learning is different. Faith based schools focus on hiring qualified teachers who would add value to the learning process in the school. On the other hand, public schools do not take into account the qualification of teachers. One of the reasons that contribute to such fact is the lack of financial resources. Public schools are not capable of offering reasonable salaries to teachers as faith based schools, so teachers in public schools are demotivated to teach as they should and encourages their school students to take private lessons with them after school to increase their income. Parents/guardians who send their children to public schools argue that teachers do not explain the material in class in order to force the students to take private lessons with them. Some argue that teachers impose psychological pressure on students if they do not take private lessons with them. Because of the shortages in financial resources in public schools, they do not invest in their teachers as the faith based schools do. Investment in teachers is very crucial in improving the effectiveness of teaching which lead to better quality of education.

⁶⁷Judith Cochran, *Educational Roots of Political Crisis in Egypt* (Lanham: Lexington Books, 2008), 205.

Another reason that negatively affects the learning process in the public school is the school environment. Qualified teachers prefer to teach in a healthy school environment because it contributes to their performance by providing all needed resources and encourages them to invest in themselves. Because public schools do not hire qualified teacher and invest in them, the quality of teachers is low which lower the quality of education they offer to students. The learning process is also affected by the teaching method used in the class. Based on the findings of this study, the learning methods used in faith based schools are many in order to motivate students. However, public schools use only one learning method which is the auditory learning method because of the shortages in resources. This teaching method is effective to certain subjects and levels but it is not the only effective method. There are other teaching methods that should be used to foster the learning process but they are not used in public schools. The aim behind the learning and teaching method used in public schools is memorization not understanding as faith based schools, so this pedagogical method is a problematic which leads to low quality of education in public school compared to faith based schools.

Outcomes

The most common use indicator to measure the quality of education is the outcomes which result from the school environment, content and process. The outcomes refer to the knowledge, skills and attitude which students acquire from school which qualify them to their future. During schooling, the outcomes of students can be illustrated in academic competitions that are held under the supervision of MOE. In these academic completions, many students in faith based schools win them which illustrate their high academic performance and the high quality of education of their schools. On the other hand, very few students in public schools win these academic competitions because they are unprepared and do not have the same knowledge and skills as students in different types of private schools. Furthermore, outcomes are very well illustrated in students' grade in tests. Many international reports ranked the Egyptian students below many developed and developing countries in literacy, mathematics and science tests. This indicates that the outcomes of public schools are negative since the statistics show that the majority of students in Egypt attend public schools. It is important to note that students in faith based schools do better than students in public schools in the national exams. Also, students in faith

based schools have better language skills which enable them to employment. Students in public schools lack the language skills for many reasons, so many of them are unemployed because language is a necessary nowadays due to globalization and international competition. Indeed, there is a "high literacy rate, high academic dismissal, students dropout, repetition rates and a large gender gap with girls less educated than boys"⁶⁸ in public schools which indicates that the ineffectiveness of education.

Conclusion

We can conclude from the above that the quality of education in faith based schools is much better than in public schools because they have healthier school environment, effective content and process and positive outcomes. Public schools have poor quality of education because they are politically and economically imbalanced. This is because all people have the right to free education but the country can't afford education for all, so there are inadequate resources and overpopulation of students. Therefore, public schools suffer from poor infrastructure and instruction and irrelevant curriculum which have a negative impact on the efficiency of the education system. It is worth noting that faith based schools are performing better than public schools due to their competitive advantages: relationships, funding sources and volunteering. Faith based organizations and schools have strong and stable relationship with their members and communities which is built on trust and sustained by material or symbolic exchanges. Faith based schools offer their community education service with better quality with lower cost than the government and private sector are offering. On the other hand, many of their community members send their children especially girls to these schools which symbol of trust. This symbolic exchange is considered to be an institution act. Institution acts are crucial because they reinforce and reproduce the existing relationship. Furthermore, relationship can be institutionalized through adopting a common name to display the membership in a group and inform members to participate in. This explains why many names of faith based schools have names that refer to their faith. Also, names of faith based schools increases their visibility which result in maintaining relationships between them and their members and communities. Because the relationship between faith based schools and their members and communities is stable, they have good reputation and

⁶⁸Judith Cochran, *Educational Roots of Political Crisis in Egypt* (Lanham: Lexington Books, 2008), 202.

that is why the reputation of faith based schools is much better than public schools. Indeed, the strong relationship between these schools and their communities' results in parents/guardians trust which increase the enrollment and attendance rate in these schools. It is worth noting the strong relationship affects positively the financial resources, so faith based schools' financial resources increase because of their strong relationship with their communities. The sources of financial resources of faith based schools are many which allow these schools to invest in both physical and human capital that result in an enhancement in the quality of education they offer to students. Faith based schools receive funds from FBOs, individuals who belong to the same faith, religious institutions, parents/guardians and sometimes from political religious movements. Another source is definitely the school tuition since not all faith based schools are charitable schools. In addition, volunteering is another comparative advantage which faith based schools have over public schools and private schools. Some staff members in faith based schools are volunteers who enable these schools to improve and expand the education services. Also, they positively contribute to the visibility and reputation of these schools and strengthen agency's ties and the religious component in the schools' mission and content. Faith based schools attract volunteers because they are motivated by their faith which direct them to support others plus volunteering is viewed as "embodied declaration of faithfulness, of gratitude of God and even of worship."⁶⁹ Indeed, faith based schools are providing better quality of education and contributing positively to the improvement of education in Cairo because of their comparative advantages which support them culturally and financially and this is presented in the following chapter.

⁶⁹ Heidi Unruh, *Effectively Engaging Faith- Based Volunteers : Maximizing Benefits for Both Nonprofits and Volunteers*, proceedings of NACSW Convention 2010, Raleigh-Durham, New York, November 2010.

Chapter VI. Conclusion

Summary of Findings

This study aims to identify the role of faith based education and schools in the education sector in Cairo by interviewing different stakeholder groups: parents/guardians, school administrators and teachers. The findings support the hypothesis but they provided more detailed and relevant information that were not taken into consideration in the hypothesis.

Primary Question: Do faith based education and schools contribute to educational improvement in Cairo?

Based on the findings of this study, faith based education and schools have a positive contribution toward education improvement in Cairo by providing education rights and focusing on the quality of education rather than then only quantity. Faith based education and schools have increased the accessibility and availability of education to students in all the different wealth quintiles. An increase in the accessibility and availability of education eliminates education barriers such as financial barriers and psychological barriers which encourages parents/guardians to send their children to schools, so both the enrollment and attendance rate increase which positively affect students' academic performance. Furthermore, faith based education and schools in Cairo offer good quality of education through providing healthy school environment and effective content and learning process which allow students to gain religious knowledge, acquire different types of skills, and participate in classrooms and interact with their colleagues. These result in learners' cognitive development and creative and emotional development which allow them to achieve their economic, social, culture and political objectives.

Do faith based schools offer better quality of education than public schools?

Yes, faith based schools offer better quality of education than public schools through building social cohesion among learners, offering a healthy school environment through providing physical and psychological elements plus service delivery, teaching academic, non-academic and religious content and adopting effective learning process through hiring qualified teachers and supporting different teaching methods.

Do faith based education and schools enhance social mobility?

Because faith based schools offer students good quality of education, they graduate with the needed knowledge and skills which allow them to have a decent job. A decent job will offer them a decent salary which increases their income. An increase in income results in upward social mobility.

What are the comparative advantages of faith based schools?

Faith based schools are capable of offering a better quality of education than public schools because they have comparative advantages over them. These comparative advantages are relationship, financial resources and volunteering which results from their strong relationship and networking with, visibility and reputation in their communities.

Policy Recommendation

In the beginning, faith based schools that offer faith based education should be recognized and registered differently from private schools that offer private education because there are major differences between them. The differences are in forms of ownership, structure, mission and vision, ethics, strategies, financial and human resources, content and activities. By recognizing and registering them differently, MOE will be able to keep track of their number, performance and effectiveness. Keeping track of the number of schools offering such type of education is crucial in measuring their trend in and influence over the Egyptian society if they have. Also, MOE will easily figure if any faith based school is associated with either a religious political movement or terrorist group. Recognizing and registering these schools differently will positively affect the supervision by MOE on them plus the situation where MOE closes schools because they are associated with terrorist group and the judiciary reopen them because they are not will rarely happen. Also, the recognition and registration of these schools differently from private school will allow parents/guardians to recognize them and make their decision whether they want to send their children to these schools or not. This will eliminate the surprise of parents/guardians when they figure out that their children's school is associated with a religion entity or organization who emphasizes on religious education, values, practices and activities. Indeed, one of the major steps that need to be taken regarding faith based education is to recognize the differences between it and private education

by registering the schools offering such type of education differently in order to have official statistics and reliable measurements.

Some perceive faith based education and schools as threatening the society because they are promoting different religion ideas and values among learners by different approaches. Also, some can argue that they brainwash students with their religion ideas and perspective. In order to eliminate such a threat, supervision by MOE should be effective without any discrimination. The supervision should ensure that these schools do not promote terrorist or radical ideas by any means, discriminate learners and staff because of their religion and receive funds from political religion movement that is considered to be a terrorist group. All the additional materials that are disseminated among students by the school should be revised to ensure that they do not promote extremists ideas and approaches. Effective supervision is the solution not shutting down schools that are probably offering better quality of education than other types of schools.

Based on this study, the quality of faith based education is better than the quality of public education based on the five aspects: learners, environment, content, process and outcomes. Therefore, there are major steps needed to be taken into consideration and action in order to improve the quality of public education and compete with faith based education and private education. Regarding learners, public education should be available and access to all children by constructing new public schools in poor and remote areas based on international standards and eliminating the cost of public schools by providing learners with high quality of education. It is critical for MOE and public schools to recognize the importance of effective admission and communication system. Furthermore, public schools should have a healthy attractive environment by expanding facilities, reducing class size, enforcing effective disciplines and rules, increasing educational resources, equipping classrooms with technology and doing annual maintenance. The content of public education has to change by developing a new relevant curriculum to learners which reflect the Egyptian culture and community and meet the needs of employment with a clear performance indicator. It should be based on critical thinking and problem solving approach not memorization approach which is the traditional one. Also, it should integrate technology to foster the learning process. The learning process and teaching method should be effective in public schools by investing in teachers through

providing them training to upgrade their academic and professional competencies and improve their abilities and skills in teaching plus offering them more financial and non-financial benefits. There should be a consistent teacher format followed by all teachers in public schools. Furthermore, the teaching method should encourage students' engagement, build self confidence in students and provide scaffolding practices. Indeed, effective teachers and teaching methods ensure that students master the required knowledge and skills for employment. The consequences of the above will result in positive outcomes which lead to learners' satisfaction. If the above steps and actions are taken into concerns and action, the quality of public education will improve and achieve the real purpose behind education which is to "enhance the intellectual competencies, self confidence and productivity of Egyptian citizen."⁷⁰

It is worth noting that the public education funding is not enough to take a progressive education reform. Therefore, MOE should partner with the private sector and the civil society to improve the quality of public education and not only providing educational services to people as the existing partnership focus on. Also, it is crucial to note that MOE has adopted national strategic plans to improve the quality of public education. One of these is the National Strategic Plan for Pre-University Education Reform from 2007/2008 to 2011/2012. This was a five-year strategic plan which "expected to render any partnership with the international development community or with the Egyptian private and cooperative sectors or with the civil society effective, well-calculated and transparent."⁷¹ The objectives of this plan were to achieve better quality of education, improve the educational system to be efficient, decentralized and involve active community participation and ensure access of education to all. The plan highlighted 12 priority projects which are divided into three groups: projects that enhance the quality of education, projects that enhance the management system and projects that improve the students' performance in different level of education. These projects were: Comprehensive Curriculum and Instructional Technology Reform, School-Based Reform for Accreditation, Human Resources and Professional Development, Institutionalization of Decentralization, Technology Development and Information Systems, Modernization of Monitoring and Evaluation Systems, School Construction and Maintenance: Improving Efficiency, Supporting Education Quality,

⁷⁰Judith Cochran, *Educational Roots of Political Crisis in Egypt* (Lanham: Lexington Books, 2008), 174.

⁷¹"National Strategic Plan 2000/2007 Towards an Educational Paradigm Shift." *Ministry of Education*.

and Expanding Access, Early Childhood Education, Basic Education Reform, Modernization of Secondary Education, Community Based Education for Girls and Out-of-School Children and Education for Special Groups: Children with Special Needs. However, these projects were not able to achieve their objectives in the five years as was expected. At the end of the five year plans, challenges facing the education system did not disappear but they increased which negatively affected the quality of education. Examples of these challenges are low enrollment rate in pre-primary education, low quality of teachers and school infrastructure, the inadequate inclusion of children with special needs, outdated curriculum and many others challenges. Another national strategic plan for education was adopted by the MOE which runs from 2014 until 2030. One of the main premises of this plan is the availability of equal education opportunities at all level through increasing the number of classrooms in schools among the different areas in the country, encouraging local communities to build new schools, requiring qualified staff in community based education and cooperating with different ministries and civil society to fill in the shortage of school building. Another premise of this national strategic plan is “quality assurance in the educational process through the reform and improvement of school building and school climate, curriculum development and improving the performance of teachers.”⁷² In addition the above premises, there is another one focusing on the management of the education system through reconsidering the legislative and structural context, enhancing the quality of planning and adopt an evaluation system. There is no indicator to ensure that this plan will be effective and results in a better quality of education.

Limitations

There are limitations to this study which the readers have to take into account. One of these limitations is the sample size of each type of faith based school. This has affected the comparison between the three different types of faith based schools. Another limitation is the location of teachers' interviews. Teachers' interviews were conducted in the school and some school administrators preferred to attend them. This affected their answers to the interview questions which may have been bias toward their school. Furthermore, this study did not conduct interviews with students and this is considered to be another limitation. There had to be narrative interviews with

⁷²Education for All 2015 National Review Report: Egypt. Report. May 2015.

students in order to have a deeper understanding of their learning experience in faith based schools. Also, students' interviews would have given more information about the quality of education in faith based schools. They would allow us to know if faith based education and schools add burden to students or not since they are offering more activities and providing additional classes and materials than other types of education and schools. Interviewing students was critical because they are the outcomes of such type of education and schools plus they are highly affected by faith based education and schools. It was important to know students' perspective on this type of education and schools. Another limitation of this study is that did not focus on the faith of the schools. Focusing on the faith of the schools would allowed to identify which faith in the society is effective in providing education services and promoting moderate and peaceful values and beliefs among students.

Future Research Needed

Faith based education and schools are playing a significant role in the Egyptian education system and community; however, only few studies that discuss them. This study focused only on faith based education and schools which are located in Cairo; therefore, future studies should focus on faith based schools which are located in different urban and rural cities in Egypt. Faith based schools are very effective and widely spread in Upper Egypt, so it is highly recommended that future studies select such an area to assess the role of faith based schools in such community. Furthermore, this study did not differentiate between Catholic and Coptic schools and Islamic schools. It is recommended that future studies should focus on a specific faith based schools in order to compare them with each other. In addition, it is recommended that future studies should use case studies from Egypt. Case studies is crucial in understanding what faith based education and schools are and how they are different from other types of education and schools. Also, future studies should focus on how faith based education and schools affect students' thoughts, beliefs and attitudes toward controversial topics. There is a need to analyze faith based education and schools in terms of political sphere not only cultural and social sphere. This is because there are many who argue that faith based education and schools are interrelated with the current political environment. Indeed, faith based education and schools in Egypt should not be neglected in future studies because their number is increasing and they are becoming very influential, significant and effective.

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