

had to take place in the traditional Ottoman society. It is true that in their endeavor to strengthen their own positions the Ottoman Sultans and Mohammed Ali were selective in choosing the Western tools, but because of the very nature of those tools it was impossible to utilize them without the rejuvenation and the reformation of the social structure of the traditional society. Thus the borrowing of modern technology and know-how from the West generated a self-propelling dynamism which was indeed conducive in disseminating the values and objectives of the Western world. Officers and cadets who were trained under the European military instructors became devoted not only to the modern technology of warfare and industry but also to the political, economic and social institutions which rendered the West superior.

Third, the impact of Western expansion, which was first felt during the French occupation of Egypt in 1789, awakened what one might call the political consciousness of modern Egypt. French rule allowed a share of political power to be exercised by some enlightened indigenous elements, namely the learned shiekhs. Rudiments of orderly administration were learned through working in the Diwan of the new government. The printing press of Cairo and the Institute of Egypt opened up new fields of learning. True that these institutions were more concerned with the ancient legacy of Egypt than with the enlightening of Egyptians, but they were deeply appreciated by, and left a profound