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**THE SHAMROCK AND THE WATER LILY:
Investigating the cooperative ideology of Ibrahim Rashad**

Abstract

At the beginning of the 20th century, many subject peoples across the globe began to win the right to national self-determination. This victory was often short-lived, as with newly found independence came new challenges, such as that of maintaining independence in the face of a world economic order hostile to it.

While these questions were being asked by nations, similar ones were being asked by households: in a world of rapid industrialisation, modernisation and urbanisation, how would the household maintain its autonomy?

From the Rochdale pioneers came an answer to the latter, in the form of *cooperation*, or the establishment of firms founded on the democratic principle of allowing every member an equal share of its profits and governance. This movement, and its novel economic form, quickly spread across northwestern Europe, and specifically found some of its most fervent adopters in Ireland. Irish thinkers such as Sir Horace Plunkett, A.E. and Susan L. Mitchell became enamoured with cooperation, as they saw in it the answer to the former question, as a new solid economic foundation upon which the whole of national life could then be placed.

Into this sphere of cooperative thinkers would then arrive a young Egyptian named Ibrahim Rashad. Sent to England to become a doctor, but with a head full of Romantic dreams for Egypt's future, Rashad quickly abandoned his medical studies to become an evangelist for the new cooperative movement, as he saw in it the potential to turn his dreams into reality. In his travelog *An Egyptian in Ireland*, Rashad sketched a stunning portrait of the trials and tribulations of rural Irish life, and of how cooperation was being used to overcome them. Invigorated by this experience, he returned to Egypt and accepted a job as head of Cooperative Development for the Egyptian Department of Agriculture, a post he would then use to push cooperatives as the new foundation for Egyptian independence.

This thesis will seek to investigate the work of Ibrahim Rashad, how the movement he encountered in Ireland impacted his ideological thought, and what that can tell us about the international character of the Cooperative Movement.

KEYWORDS: Cooperative, Development, Civilisation, Ireland, Egypt, Reform, Nationalism.

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Introduction

The research topic of this master's thesis is the cooperative ideology espoused by the Egyptian Ibrahim Rashad. My own journey with Rashad, and his ideology, began when I came across a copy of *An Egyptian in Ireland*, at a book reseller in Dublin. Rashad had been sent to the United Kingdom in order to complete his education as a doctor, but a subsequent tour spent as a combat medic in the Balkan War left him disillusioned with the vocation his parents had chosen for him. An ardent nationalist, Rashad then began to gravitate towards agricultural science, as he saw the modernisation of Egypt's agricultural sector as a prerequisite for any serious attempt at national independence. An idea which must additionally be placed, and considered, within a broader framework of British liberals and socialists advocating for the reform of agriculture along modern lines as a path to national prosperity.

While studying agricultural science in Bristol, Rashad spent time touring the United Kingdom to try and get a grounded sense of how the theory he had studied was being implemented in practice. But it is the growing Cooperative Movement, in particular, that caught Rashad's lasting attention. A cooperative is an organisation in which all members who interact with the organisation – be it as customers, employees or suppliers – have an ownership stake in the organisation and access to democratic control of the organisation. During a visit to the Agricultural Cooperative College in Manchester, Rashad met and interacted with students from Ireland, then received an invitation to come and see how theory became practice over there. Rashad was deeply moved by his subsequent visit; so moved, in fact, that he felt compelled to document the people, places, and institutions he encountered there. Rashad saw much of his own native Egypt reflected in Ireland, and came away invigorated by what he had encountered. Rashad He also came to develop relationships with important figures in the Irish Cooperative Movement (Sir Horace Plunket and Bertrand Russell (A.E.)) and the Gaelic Revival (Susan L. Mitchell).

While earning a doctorate in Agricultural Science at University College Dublin, Rashad published his observations with the help of the Dublin Cooperative Research Library under the title *An Egyptian in Ireland*. In this text, Rashad compares the relative positions of Ireland and Egypt, how these positions overlap and differ and, from there, articulates a unique strain of development theory that not only calls for the standard suite of education and modernisation of agriculture, but stresses the essential character of “rural civilisation”, and the role cooperative economic action must play in national independence. In his book, *Civilising Rural Ireland*, Patrick Doyle speculates that Rashad's ideology presaged the decisive turn of the 1970s towards development theory that ultimately culminated in the development theory of Amartya Sen.

Upon publication of *An Egyptian in Ireland*, Rashad returned home to his native Egypt where he was tapped by British administrators to take up the newly created position of Minister for Cooperative Development, inside the Egyptian Department of Agriculture. During his time as minister, Rashad further developed his ideology in two cooperative manuals, published by his department; these were designed to introduce the concept of cooperation to those unfamiliar with it, and to convince them it was in their best interest – and the best interest of the nation as a whole – to adopt and implement it post-haste. Rashad was eventually removed from his position as Minister due to ideological differences that arose between him and the government. This, however, did not significantly hamper Rashad's ability to further develop his own strain of development economics, and to further explore the connection between Ireland and Egypt's positions in the global economy, through his two cooperative manuals.

This thesis will seek to answer the following questions about the career and ideology of Ibrahim Rashad:

- What was the economic ideology of Ibrahim Rashad?
- How was it influenced by the time he spent in Ireland?
- What does it mean for the intellectual history of the Cooperative Movement?

To this effect, this thesis will perform a close reading of the texts *An Egyptian in Ireland*, and the two cooperative manuals Ibrahim Rashad published during his tenure in the Egyptian government.

Methodology

The primary methodology that will underlie the analysis performed in this thesis will be that of close reading. More specifically, I will be following the method outlined by Ane Ohrvik in her 2024 paper, *What is Close Reading? An Exploration of a Methodology*.

The first step in following Ohrvik's method of close reading is to establish the text's *readability*, and the *purpose* of reading it.¹ Close reading involves, as the name implies, reading a text closely to identify patterns of thought, language, symbols or meaning, and thereby infer knowledge about the author's worldview. Here, readability refers to the fact that, in order to successfully infer meaning from the symbols or language being used in a text, one needs to have a grounded knowledge of the normative ways in which those concepts are deployed, within the temporal context under which the work was produced. In the case of this thesis, it means being familiar with the language, logic, narratives and symbols of early 20th century nationalism and socialism.

The second step in the process of close reading is *exploring the text*. This involves reading the text in part, or in whole, and making connections between it and themes. Before we can begin reading, we first need to choose the lens through which we will read the text; after all, a single text may have many different possible meanings, depending on the relationship you're looking to explore with it. In the case of this thesis, the reading was performed with a focus on the relationship between nationalism and cooperative ideology, the relationship between wealth and civilisation, and the role of women in the Cooperative Movement.

The third and final step in the process of close reading is that of *interpretation*. This involves taking a specific theoretical framework through which we can understand and explain the connections identified in step two. This thesis will employ the theoretical frameworks established by Patrick Doyle in *Civilising Rural Ireland*.

¹ Ane Ohrvik, 'What Is Close Reading? An Exploration of a Methodology', *Rethinking History* 0, no. 0 (2024): 1–23, <https://doi.org/10.1080/13642529.2024.2345001>.

Sources

The focus of this thesis will be on the work of Ibrahim Rashad. In this section, we will discuss the main sources used to analyse Rashad's ideology. Translated works will be included in the appendices. Footnotes referring to translated works will refer to their page in the appendices.

An Egyptian in Ireland, by Ibrahim Rashad

This text was produced, by Rashad, so he could reflect upon his experiences in Ireland. The first half of the text consists of a travelog, detailing Rashad's experiences on his tour of cooperatives in Ireland. The focus is on the cooperative organisations themselves, but Rashad also pays attention to the lives people lead in rural Ireland. He lays out the purpose of his text with the following:

*“An explanation might not be out of place here as regards the general purpose of the book. It is essentially a social study and is intended to convey a picture of Ireland to the minds of my countrymen and at the same time lay stress on the things that might be considered with advantage by them.”*²

Rashad then sets out the sociological criteria he employed to compile the information in his book:

“In my inquiries, whether economic, social, or political, I resorted to three sources of information, interviewing the leaders, making use of the available literature, and moving amongst the people themselves.”³

This choice of specific criteria places him inside the Islamic tradition of travel writing, dating back to the Islamic scholar Iben Battuta. This tradition, furthermore, includes a tendency to not separate out the religious elements from social life, and its analysis, which is in sharp contrast to the secular tradition of modern academia. It is thus important we keep this, and Rashad's overall positive outlook on the role that religion can play in social life, in mind as we perform our analysis.

The second half of the text shifts to a more analytical focus, describing the structure, purpose and function of various Irish organisations, such as The United Irishwomen, Sinn Féin and the Gaelic Athletic Association. Rashad ends the text with a discussion of the cooperative movements in Ireland and the United Kingdom, and the ideological differences between the two. The text, as a whole, will be used to establish how Rashad's time in Ireland influenced the development of his cooperative ideology.

I have in my possession one of the copies that was privately printed, in English, for his friends in Ireland, and will be referring to that specific copy. A digitised copy of the text can be found online, in the Fondren Library Collection at Rice University, Houston Texas.

With Horace Plunkett in Ireland, by R. A. Anderson

This text written by Robert Anderson serves as a memoir of his time working as a personal assistant to Sir Horace Plunkett. This source is mainly used to fill out the historiography, and to gain a better understanding of the IAOS that Rashad interacted with. But it must also be taken with a pinch of salt, as Anderson was not a detached observer, and his descriptions of the life of Sir Horace Plunkett

² Ibrahim Rashad, *An Egyptian in Ireland* (Privately Printed for Author 1920) 4-5.

³ Rashad, *An Egyptian In Ireland*, 3.

verge, at times, hagiography. That being said, it still provides a fascinating look inside the institution of the IAOS, and is thus, I believe, an acceptable source. The book was published in 1935 by Macmillan and Co. London.

The Cooperative Manuals 1st Ed. + 2nd Ed., by Ibrahim Rashad

After returning to Egypt, Rashad served as the Head of Cooperative Development, in the Egyptian Department of Agriculture, from 1922 to 1926. During this time in office, Rashad produced a cooperative manual, to be subsequently published by the Egyptian government.

This manual was designed to introduce the idea of cooperative economics to people who were unfamiliar with them, and to present arguments as to why it was important that Egypt adopt this new economic system. Two editions were published: the first in 1923, and a revised, second edition in 1926. These publications offer us a unique look at the ideology that Rashad developed during his time in Ireland. They wear their influences on their sleeves, featuring an opening letter from Horace Plunkett, and numerous references to Ireland as a case study for Egypt to emulate. The revised, and updated second edition includes a more robust statement of Rashad's ideology, as well as a series of reports on the policy successes, and failures of the government that came to pass since the release of the first edition.

An issue that must be addressed here is that the cooperative manuals were originally published in Arabic. English is my sole language of study, and in order to perform analysis on the cooperative manuals, I used Google Lens in order to translate the texts into English. Having read the work Rashad, himself, compiled in English, I'm confident that the translation I produced is representative of the work and thought of Rashad, but must, nonetheless, acknowledge this does present a problem for the depth of my analysis. For instance, in English, Rashad retains an Egyptian Arabic word, *Fallah*, and the connotations of lethargy that come with it, to describe a certain kind of peasant. My analysis will thus, unavoidably, lack a certain layer of depth, given I don't know, and can't know with the kind of translation I was able to produce, which words were intentionally picked by Rashad to develop his argumentation. In the appendices to this thesis, I will provide the translations I have produced for analysis. Original copies of the cooperative manuals are, for their part, available at the Princeton University Library.

Our Cooperative Duty After the Treaty, by Ibrahim Rashad

Our cooperative Duty After the Treaty was the keynote address given by Rashad, in 1932, to the Egyptian National Cooperative Congress.

Given that Rashad had, by this point, left his job in the government, the fact he was invited to give such a prestigious speech speaks to his reputation in the wider Egyptian cooperative movement. The treaty referred to in the title is the hypothetical future treaty that would grant Egypt her independence, and additionally seems to be a reference to the "pro-treaty" and "anti-treaty" language of Irish independence. Here, Rashad focuses on the political side of the Cooperative Movement, and the role it must come to play in an independent Egyptian state. The text is accompanied by an appendix of photographs that were projected onto a screen during Rashad's delivery of the speech. These photographs consist of shots of rural Egyptian life, with a specific focus on cooperative life. This speech will be used to further explore the political dimensions of Rashad's ideology.

Like the cooperative manuals, the speech was originally published in Arabic and was translated by me, using Google Lens. A copy of the translation will be provided in the appendices. The original copy, for its part, is also available at the Princeton University Library.

The Irish Homestead

The Irish Homestead was a newspaper produced by the Irish Agricultural Organizational Society, founded in 1895 by Sir Horace Plunkett, that was eventually folded into *The Irish Statesman*. During its independent run, the paper served as the ideological mouthpiece of the IAOS and its cooperative ideology. The paper has not been digitised, but available is on request from the manuscript reading room at the National Library of Ireland.

The Irish Homestead will be used in this thesis to establish the ideology that Rashad encountered during his time in Ireland. Sir Horace Plunkett, A.E. and Susan L. Mitchell all contributed to the newspaper during the time of their interactions with Ibrahim Rashad.

The Life of a Cooperative Mujahidin, by Ibrahim Rashad

Rashad describes this memoir as being a reflection on his life as a figure in the Cooperative Movement. Unfortunately, I was unable to access a copy of this text for the purpose of this thesis. That being said, since the focus of my thesis is on the time Rashad spent as head of Cooperative Development, in the Egyptian government, the material I did have access to was sufficient to perform my analysis. Still, I want to acknowledge it is highly likely that *The Life of a Cooperative Mujahidin* would provide a wealth of insights that Rashad chose not to share during his life as an active public figure. If I or another scholar chooses to pursue further research into the ideology of Ibrahim Rashad, or the Egyptian cooperative movement more broadly, I believe this document could be an invaluable primary source. A copy of it is stored at the Princeton University Library.

Historiography

The Cooperative Movement is an umbrella term for a number of movements that shared, at their core, a desire for more democratic and local control over the pace and direction of economic development. This broad movement served as the backdrop for a more specific development, in Ireland, of agricultural cooperatives which sought to assert their control over what they saw as the most important of Ireland's resources: the land. A movement which has also, over time, been folded into the nationalistic narrative of Irish Independence in various ways. This historiography will explore the ebb and flow of its position in this national story, and reveal what features this simplistic fairy tale obscures from the present.

Richard Sennet, in his work *Together: the Rituals, Pleasures, and Politics of Co-operation* (2012), defines cooperative action as “an exchange in which the participants benefit from the encounter ... [and] co-operate to do what they can't do alone”.⁴ Cooperative scholars, traditionally writing in Europe, have focused their attention on the birth of the movement; examples of such scholarship include Peter Gurney's *Co-operative Culture and the Politics of Consumption in England, 1870-1930* (1996) and Racheal Vorburg-Rugh's work with Angela Whitecross, *The Co-operative Party: An Alternative Vision of Social Ownership*.⁵ These works focus on the material and political culture that formed around the British cooperative movement, and the reason for its initial success and long-term marginalization within British culture.

A more recent trend in British scholarship has been to focus on the more global connections involved in the movement, with scholars like Mary Hilson publishing *The International Co-operative Alliance and the Consumer Co-operative Movement in Northern Europe, C. 1860-1939* (2018), or Manely, Webster and Kuznetsova publishing *Co-operation and Co-operatives in 21st-Century Europe* (2023).⁶ These works seek to look at the wider ideological movement that underpinned the economic organization of specific cooperatives, and the transnational character of the movement. I believe my research proposal will fit nicely with this new round of scholarly inquiry. Interest has also been shown in exploring the role cooperatives have played in foreign relations, with Rita Rhodes publishing *Empire and Co-operation* (2012) and Anthony Webster publishing *Co-operation and Globalisation* (2019).⁷ Rhodes focuses on the way in which the British empire aided in the spread of the Cooperative Movement, whilst Webster discusses “the people's colossus”, tracking the rise and fall of cooperative ideology, with a focus on how this ideology applied to economic relations between nations – as opposed to within them. Nikolay Kamenov adds to the work of scholars like Rhodes in his 2019 paper by examining the way in which cooperative became a tool for separate development and colonial control

⁴ Richard Sennett, *Together: The Rituals, Pleasures and Politics of Cooperation* (Yale University Press, 2012).

⁵ Peter Gurney, *Co-Operative Culture and the Politics of Consumption in England, 1870-1930* (Manchester University Press, 1996). Racheal Vorburg-Rugh and Angela Whitecross, 'The Co-Operative Party: An Alternative Vision of Social Ownership', 2016, 57–92, https://doi.org/10.1007/978-3-319-34162-0_3.

⁶ Mary Hilson, *The International Co-Operative Alliance and the Consumer Co-Operative Movement in Northern Europe, C. 1860-1939* (Manchester University Press, 2018). Mary Hilson, "'A Model Co-Operative Country': Irish–Finnish Contacts at the Turn of the Twentieth Century', *Irish Historical Studies* 41, no. 160 (November 2017): 221–37, <https://doi.org/10.1017/ihs.2017.33>. Julian Manley, Anthony Webster, and Olga Kuznetsova, *Co-Operation and Co-Operatives in 21st-Century Europe* (Policy Press, 2023).

⁷ Rita Rhodes, *Empire and Co-Operation: How the British Empire Used Co-Operatives in Its Development Strategies, 1900-1970* (John Donald, 2012). Anthony Webster, *Co-Operation and Globalisation: The British Co-Operative Wholesales, the Co-Operative Group and the World since 1863* (New York: Routledge, 2019), <https://doi.org/10.4324/9781315144290>.

with colonies of the British empire.⁸

Another trend in cooperative scholarship has been to use its findings in development theory. It began in the nineties with Amartya Sen's seminal *Development as Freedom* (1999). This text criticizes the orthodox understanding of development that liberalisation and free markets will automatically lead to economic gains for all, and points to the ways in which markets work to grant freedoms to people in certain cases, whilst restricting them in others.⁹ Publishing the year before Sen, Akhil Gupta takes a historical look at the role of agriculture and "Agrarian Populism" in the development of India post-independence.¹⁰ This rejection of orthodox understandings effectively led to renewed interest in alternative forms of economic organization like the cooperative model.

This interest has also, since then, trickled up into international institutions such as the UN, which has made encouraging the adoption of cooperative organization in a range of fields a key item of their 2030 agenda for sustainable development.¹¹ Indeed, the most recent report presented to the UN General Assembly advocates for an "entrepreneurial ecosystem" approach to supporting cooperative development.¹² Whilst the renewed interest in cooperative development arose out of the critical perspective of scholars who see it as a challenge to established understandings of economic development, there are also authors who study it from an orthodox perspective, and see cooperatives as tools to improve, rather than challenge, the current global economic system. In their overview, economic scholars Micheal L. Cook and Jasper Grashuis look at the body of research into the cooperative model produced in recent years; this economic scholarship is quite divorced from the socialist rhetoric of the movement's founding, or the development discourse of the early nineties, and is more interested in the technical side of the model's implementation within a market.¹³ Their study looks at 29 papers published between 2005 and 2018, and demonstrates the robust interest in further developing the concept of agricultural cooperatives on a theoretical level. This thesis will seek to provide a historical grounding to these modern theoretical debates on the function of cooperatives as a tool for wealth redistribution and economic equality.

At the beginning of the cooperative movement in the 1880s Ireland was still in political union with the United Kingdom. But even before political independence in Ireland, the Irish and British cooperative movements were diverging. There have been two major currents of thought as to why the English and Irish models diverged as they did.

In Britain where, by the start of the Cooperative Movement, the majority of the population consisted of industrial workers, consumer cooperatives that bought goods from producers in bulk to save money for its members became the most prominent form of the movement. In Ireland, the majority of the population was rural and this, combined with technological advances in the dairy sector, led to producer cooperative creameries becoming the most prevalent form of organisation. These two forms

⁸ Nikolay Kamenov, 'Imperial Cooperative Experiments and Global Market Capitalism, c.1900–c.1960', *Journal of Global History* 14, no. 2 (July 2019): 219–37, <https://doi.org/10.1017/S1740022819000044>.

⁹ Amartya Sen, *Development as Freedom* (Oxford University Press, 1999).

¹⁰ Akhil Gupta, *Postcolonial Developments: Agriculture in the Making of Modern India* (Durham: Duke University Press, 1998), <https://muse.jhu.edu/pub/4/monograph/book/69885>.

¹¹ 'EGM on the Cooperative Sector and the 2030 Agenda for Sustainable Development | Cooperatives', accessed 12 January 2024, <https://www.un.org/development/desa/cooperatives/what-we-do/meetings-and-workshops/egm-coops-2030agenda.html>.

¹² 'EGM on the Cooperative Sector and the 2030 Agenda for Sustainable Development | Cooperatives'.

¹³ Jasper Grashuis and Michael Cook, 'Theory of Cooperatives: Recent Developments', 2018, 748–59.

of cooperatives, nominally allies, were actually at odds with each other given the former's aim to buy low and the latter's aim to sell high. This ideological rift led the Irish contingent of the Cooperative Congress to break off, and to found the Irish Agricultural Organisational Society (IAOS). The rift was immediately widened when the Manchester-based Cooperative Wholesale Society (CWS) bought a failing creamery in Ireland. This attempt at expansion failed, and the narrative of Irish co-operation was folded into the nationalistic narrative of the Irish against the British as a result.

This nationalistic framing became the main focus of the scholars who initially wrote about the Cooperative Movement, such as R.A. Anderson (1935).¹⁴ It should be noted that, whilst Anderson did write about the history of the Cooperative Movement, and his account remains widely utilized by scholars, he was a close friend of Plunkett, and worked as his personal secretary when the former served as head of the IAOS (Irish Agricultural Organizational Society). As such, Anderson's insight into the movement is invaluable, but also coloured by his personal experiences.

Indeed, the early history of the Irish cooperative movement is inseparable from the history of its most famous evangelist, Sir Horace Plunkett. Born to an aristocratic unionist family, Plunkett was a passionate reformer; he believed that Ireland's path to prosperity lay in the modernization of Ireland's dominant agricultural industry. This would not only allow for material prosperity for the deprived rural hinterland, but also provide a modern education that would serve as an antidote to the stagnation and desolation of rural life in post-Famine Ireland. In service to this end, his most lasting achievement was being a founding member of the Irish Agricultural Organizational Society (IOAS), a society designed to co-ordinate, at a national level, the actions of individual cooperatives, and to act as a mouthpiece for the whole movement through its newspaper, *The Irish Homestead*. Plunkett would also go on to produce several works under his own name to propound his views.¹⁵ The patrician way in which Plunkett saw rural Irish people can be seen in his work *Noblesse Oblige*, in which he appealed to the landed class of Ireland to take up the leadership positions demanded by agricultural modernisation – with the implication that this is the role their class had prepared them for.¹⁶

As the cause for this split between cooperative organisation in Ireland and the United Kingdom was mythologised as being representative of the much larger rift between the Irish and British spirits, the focus of scholars turned to sociological explanations. Conrad M. Arensburg provides an example of this anthropological approach that stresses the differing *mentalités* in urban and rural settings,¹⁷ wherein the Irish countryside is seen as being the last bastion of a premodern co-operative spirit that characterises rural communal living. Arensburg also worked with famed American sociologist Solon T. Kimball to produce *Family and Community in Ireland* (1968).¹⁸ This explanation, however, seems to have lost favour among scholars, with the most recent work produced in this mode being Oliver MacDonagh's *States of Mind: Two Centuries of Anglo-Irish Conflict* (1992).¹⁹

¹⁴ Robert Andrew Anderson, *With Horace Plunkett in Ireland* (Macmillan and Company, limited, 1935).

¹⁵ Horace Plunkett, *Ireland in the New Century: with an Epilogue in Answer to Some Critics* (London: John Murray, 1905)

¹⁶ Sir Horace Curzon Plunkett, *Noblesse Oblige: An Irish Rendering* (Maunsel, 1908).

¹⁷ Conrad M. (Conrad Maynadier) Arensburg, *The Irish Countryman; an Anthropological Study* (Garden City, N.Y., published for the American Museum of Natural History [by] Natural History Press, 1968), http://archive.org/details/irishcountrymana0000aren_z7q4. Conrad M. Arensburg, *The Irish Countryman: An Anthropological Study* (Waveland, 1988).

¹⁸ Conrad M. Arensburg and Solon T. Kimball, *Family and Community in Ireland: Second Edition*, Reprint 2013 edition (Harvard University Press, 1968).

¹⁹ Oliver MacDonagh, *States of Mind: Two Centuries of Anglo-Irish Conflict, 1780-1980* (Pimlico, 1992).

It's not until the end of the nineteen seventies that scholars start to challenge this quite flattering narrative about what caused cooperatives to be successful. Famed economic historian Cormac O Grada began moving towards a more material analysis in his article *The Beginnings of the Irish Creamery System, 1880-1914* (1977).²⁰ In it, O Grada argued that the traditional narrative missed the forest for the trees, and compared Irish cooperative success to that observed in Denmark, a country that also saw cooperative creameries become the most visible and successful form of cooperative organisation. O Grada demonstrated that, rather than rural vs. urban “*mentalités*”, more mundane, economic considerations like the density of milk produced in a given area, or the average distance between farm and creamery, were the main determining factors in dictating cooperative success.²¹ This marks the beginning of a trend in scholarship that moves away from the more orthodox understandings of the past.

The most recent trend in Irish scholarship on this issue has also sought to challenge old orthodoxies, and to tell a new story of Irish cooperative development that is more focused on organisational efforts than on great men like Plunkett or nationalistic ideas of resistance and opposition.

Patrick Doyle's research has focused primarily on the Irish agricultural co-operative movement and its relation to the formation of the Irish nation state. Ideas first articulated in *Reframing the “Irish Question”: The Role of the Co-operative movement in the forming of Irish Nationalism 1900-1922* (2014) are fully developed in his most recent book, *Civilising Rural Ireland* (2019).²² Doyle challenges the orthodox timeline of cooperative development by demonstrating that, instead of the state sheltering the Cooperative Movement and allowing it to develop after it was embraced in the 1950s, it was the organising actions of the Cooperative Movement that strengthened state capacity in rural Ireland – where little of it was to be found at the turn of the century.²³ Ciara Breathnach's 2005 book *The Congested Districts Board of Ireland 1891-1923: Poverty and Development in the West of Ireland* provides a more detailed analysis of this interaction between state and cooperative, by demonstrating the role cooperatives played in the success of the congested districts board²⁴, and is cited by Doyle in his own research. Carl King, writing in 1996, compares Irish and French cooperative development, with a stress on local factors that echoes O Grada's work, and supports the more decentralised portrait painted by his contemporaries.²⁵ Kevin H and O'Rourke, writing in 2007, focus their attention more specifically on challenging the orthodox narrative around the traditional role of the catholic church as an obstacle to cooperative development.²⁶ In his 2016 work, Bryan Fanning is more directly concerned with the narrative surrounding Irish state formation, and demonstrates the ways in which the state has overstated its role in the success of various national industries, including co-operatives.²⁷

²⁰ Cormac O Grada, 'The Beginnings of the Irish Creamery System, 1880-1914', *The Economic History Review* 30, no. 2 (1977): 284–305, <https://doi.org/10.2307/2595148>.

²¹ O Grada, 'The Beginnings of the Irish Creamery System',.

²² Patrick Doyle, *Civilising Rural Ireland: The Co-Operative Movement, Development and the Nation-State, 1889–1939* (Manchester University Press, 2019). Patrick Mary Doyle, 'Reframing the “Irish Question”: The Role of the Irish Co-Operative Movement in the Formation of Irish Nationalism, 1900–22', *Irish Studies Review* 22, no. 3 (3 July 2014): 267–84, <https://doi.org/10.1080/09670882.2014.938917>.

²³ Doyle, *Civilising Rural Ireland*, 8-10.

²⁴ Ciara Breathnach, *The Congested Districts Board of Ireland, 1891-1923: Poverty and Development in the West of Ireland* (Portland, OR, 2005).

²⁵ Carla King, 'The Early Development of Agricultural Cooperation: Some French and Irish Comparisons', *Proceedings of the Royal Irish Academy. Section C: Archaeology, Celtic Studies, History, Linguistics, Literature* 96C, no. 3 (1996): 67–86.

²⁶ Kevin H. O'Rourke, 'Culture, Conflict and Cooperation: Irish Dairying Before the Great War', *The Economic Journal* 117, no. 523 (1 October 2007): 1357–79, <https://doi.org/10.1111/j.1468-0297.2007.02086.x>.

²⁷ Bryan Fanning, *Irish Adventures in Nation-Building* (Manchester University Press, 2016).

This trend among scholars from the mid-nineties onwards deviates from the traditional narrative in two distinct ways. Firstly, it questions the overall impact of Sir Horace Plunkett, and the IAOS with which his name is synonymous, and demonstrates that, contrary to a prevalent belief held by Plunkett himself, rural Irish people were not hopelessly opposed to modernisation, and were often eager to avail themselves of opportunities to organise cooperatively towards agriculture run along modern lines. Whilst these scholars do not step away from Plunkett's influence entirely, they re-contextualise him, and the IAOS, as one of several factors that drove Ireland's adoption of the co-operative model.

Secondly, these recent accounts deviate from orthodox understandings concerning the role played by the state. This scholarship posits that it is the state that was strengthened and developed through its interactions with the various cooperative bodies that had grown up since the 1870s, and not the other way around. This has, additionally, larger ramifications for the history of state formation in the early 20th century. As Bryan Fanning has pointed out, this fairy tale of the state's role in developing the Irish economy has been deployed, across its history, to legitimise the turn to more liberal economic development post-1950.

This thesis will look at international contributions to the Irish cooperative movement, with a focus on articles from *The Irish Homestead* — the ideological mouthpiece that operated out of the headquarters of the IAOS — and the contributions they made to the movement. Ibrahim Rashad was an Egyptian man who originally travelled to Europe to be trained as a doctor.²⁸ Quickly disillusioned by a tour as a medic in the Balkan war of 1908, his attention soon turned to cooperative economics as a tool for self-determination. After receiving a Bachelor of Science in Agriculture from Bristol University, then a brief trip home to Egypt, he returned to the United Kingdom in order to study cooperative economics under Dr Fay at Cambridge.²⁹ While earning his degree at Cambridge, Rashad took a tour of cooperative industry in Northern England, stopping at the Cooperative College in Manchester. It was during one of these visits at the College that Rashad received an invitation from Irish colleagues to come and view the progress being made there.

An Egyptian in Ireland (1920), the travel journal produced by Ibrahim Rashad, is a fascinating and overlooked sociological account of the state of both rural Ireland and the Cooperative Movement. Moving through all four provinces Rashad offers his thoughts on both the society he encounters and the one he left behind in Egypt. The observations made within this text, and the contributions Rashad made to the Irish cooperative movement will be the focus of this thesis. It will not only examine his writings, but also examine the connections made between his thoughts and those of his two closest friends within the movement: cooperative activist, journalist and eventually government civil servant Diarmid Coffey, and journalist and editor of *The Irish Homestead*, Susan L. Mitchell. Coffey acted as Rashad's guide during his journey throughout Ireland, whilst Mitchell provided the preface for Rashad's book.^{30,31} This will be accomplished by examining the papers of both Mitchell and Coffey, combined with a close reading of their contributions to *The Irish Homestead*.

Scholars such as Rhodes and Webster have, in recent years, studied the international dimensions of the cooperative movement from a top-down state-centred perspective. This thesis will thus also

²⁸ Rashad, *An Egyptian in Ireland*, 128-129.

²⁹ Ibrahim Rashad, *An Egyptian in Ireland* 130.

³⁰ Diarmid Coffey, 'Letter from Diarmid Coffey, Dublin, to Jane Coffey Telling Her How the Tea Room and the Book Shop Are Doing Well and That He May Be Going on a Trip around Ireland with an Egyptian Called "Rashad",' 1919.

³¹ Ibrahim Rashad, *An Egyptian in Ireland* ix-xii.

examine international dimensions from the bottom up, with a focus on the influence of the Global South on European cooperative development. This approach is relatively new in the field, but scholars are beginning to show interest. Doyle touches upon this topic in *Civilising Ireland*, but with a wider focus on the Irish movement, which then leaves a gap for my own research.³² Mo Moulton's recent work, *Co-opting the cooperative movement? Development, decolonization, and the power of expertise at the Cooperative College, 1920s–1960s* (2022), provides an example of this kind of research, with its focus being on identifying the international students who studied at the Cooperative University in Manchester. Hilson has also been active in this field with her 2017 article '*A model co-operative country*': *Irish-Finnish contacts at the turn of the twentieth century*, focusing on the connections between Irish and Finnish actors, the way Irish cooperatives went from emulating foreign projects to being emulated by foreign projects, and the ways in which common struggles for Finnish and Irish identity play into their mutual adoption of cooperative economics. Given this recent scholarly interest, I believe this is not only a fertile area for new research, but that its inherent international dimension provides an opportunity to correct the more orthodox nationalist understanding of Irish development.

Much of the research that centres on the international tends to be very top down in its approach and concerned with how large state-backed institutions helped spread the Cooperative Movement beyond the bounds of Europe. But there is comparatively little research on the role played by non-European actors in the development of the Cooperative Movement within Europe. As such, I believe my research could evidence these links, and help us better understand how this economic model, and its associated ideology, spread throughout the world. Given the renewed interest, in recent years, in using cooperatives as a model to address global inequality, a more grounded understanding of the movement's roots could provide a guide on how to successfully implement and advocate for it today.

³² Doyle, *Civilising Rural Ireland* 127-128.

Chapter 1: Wealth and Civilisation

This chapter will examine the cooperative ideology espoused by Ibrahim Rashad, with particular attention paid, here, to his usage of the concept of “civilisation”, and its connection to wealth. The following chapters of this thesis will then examine the role of cooperation in the wider, nationalist movement of early 20th century Egypt, and the specific role played by women in the Cooperative Movement more broadly. I will begin by analysing Rashad’s understanding of cooperative organisation itself.

The Basics of Cooperative Organisation

In the final chapter of *An Egyptian In Ireland*, titled *A Criticism Of The Movement*, Rashad begins by addressing the split between *producer* and *consumer* cooperative firms.³³ A producer cooperative is a society where individuals come together to pool their produce in order to sell it as a collective product; an example of this would be a creamery where individual farmers’ milk is aggregated and sold as a single dairy product. A consumer cooperative, for its part, is a society in which a community pools its resources to buy the necessities of life in bulk, and pass the savings gained thereby onto its individual members. Whilst both arise out of the same ideology, their aims are at odds, with producers seeking a high selling price for their produce, and consumers seeking to pay as little as possible to acquire their produce. The fact these societies tended to be split along geographical lines as well – with producer cooperatives being predominantly rural, and consumer cooperatives being predominately urban – only served to widen the rift between these two erstwhile allies.

Rashad’s discussion of the contemporary rift that exists between producer and consumer cooperative societies includes an acknowledgement that both sides have been at fault.³⁴ He makes clear that he thinks consumer societies are not all they promised to be and, after presenting a steel man of the consumer cooperative, warns against utopian thinking. He then lists the *Temporary and Permanent Defects of the Consumer Cooperative*. These are: *Value and Abuse of Dividends, Overlapping of Rival Societies, Corruption and Favouritism, Evil of Credit, and Apathy of Members*³⁵. The first four of these defects can largely be understood as technical problems that can be overcome quite easily with small changes to organisational structure.

Apathy of Members, however, focuses on the “cooperative spirit” that Rashad believes must be cultivated. He warns that: “*Such indifference encourages certain evils, such as bureaucracy, slackness, corruption, lack of co-operative spirit...*” Then goes on to say that this cooperative spirit isn’t some optional, or extraneous ideal that can be dispensed with in the name of pragmatism or profit, even on behalf of a cooperative’s members. Rather, it is an essential component in maintaining the virtue of cooperative structures and, without it, a cooperative “*will collapse, leaving behind it no better name than was borne by the capitalist system*”. This sentiment seems fairly reminiscent of the concept of “class consciousness” found in Marxist thinking. But whilst Rashad does, on occasion, express sympathy for the aims of “Bolshevism”, he sees its authoritarian tendencies as anathema to the principles of national self-governance, and individual self-sufficiency. It thus appears Rashad sees the cooperative spirit as being akin to the Romantic ideal of Nationalism; not as a tool to create class division, but to supersede it, and create a new, over-arching political identity, that of the “*co-operators*”

³³Ibrahim Rashad, *An Egyptian in Ireland* (Privately Printed for Author 1920) , 295.

³⁴ Rashad, *An Egyptian in Ireland*, 296.

³⁵ Rashad, *An Egyptian in Ireland*, 299.

pure and simple.”³⁶

Rashad then continues by listing two permanent defects of cooperatives: *A State of Competition between Co-operation and Capitalism*, and the *Position of Employees*.³⁷ The *State of Competition* refers to the participation of cooperative firms in the market, and the fact they have limited room to lower prices, or raise wages while still competing with the capitalist firms. Rashad believes this outcome is inevitable, and can only be countered by collaborating with the Trade Union Movement to force wages up across the industry, as this will allow cooperatives to remain competitive.

Whilst this defect applies to all kinds of cooperative societies, the *Position of Employees*, for its part, only applies to consumer cooperatives. Indeed, in a cooperative, the board is voted in by the consumers who patronise the cooperative’s store and pay their membership dues. Rashad points out that the employee of a consumer cooperative store has exactly the same amount of leverage over management as his brethren working in the capitalist factory, which is to say none. This, in effect, produces a class hierarchy within the cooperative, which in turn corrodes its very concept.

Rashad sums up his arguments in favour of producer cooperatives with the following:

*“It has not only an economic side, but has also a cultural one, as has been shown. It makes the worker-citizen rather than the mere wage-earner of the consumers’ or proprietors’ concerns.”*³⁸

In order to explain to the reader the unique perspective of the small holder, that which makes him a “*worker-citizen*” as opposed to a “*mere wage-earner*”, Rashad adds:

“{...} looks upon his land as something more than a mere instrument of production. It is, to him, associated with the whole of his life.”

This sentiment, that the farmer has a unique relationship with the land that places a responsibility upon him not found in his urban cousins, is not unique to Rashad or the Irish cooperative school of thought. But it is a consistent theme throughout *An Egyptian In Ireland*, and Rashad’s subsequent body of work. And whilst Rashad clearly believes there is a lot to learn from the Irish experience, claiming that:

*“{...} I believe that the materialism that is affecting the body and soul of their co-operative movement can be counteracted only by Irish ideas and ideals.”*³⁹

The high regard in which he holds the Irish cooperative movement doesn’t prevent him from levelling critiques at it when he finds they are warranted. When he was invited to say a few words at a cooperative organisation in Enniscorthy, Rashad warned against what he saw as the weak link in the movement’s programme:

“{...} That was the neglect of the social and educational side of the movement. {...} People seem to allow themselves to be elated by the remarkable progress in material welfare attained through associated effort, and neglect the higher aim of raising the social level of the community.”

Here enters an interesting contradiction in Rashad’s thinking. He posits, on the one hand, that the material wealth generated by cooperative associations will lift the rural population out of poverty

³⁶ Rashad, *An Egyptian in Ireland*, 310.

³⁷ Rashad, *An Egyptian in Ireland*, 303.

³⁸ Rashad, *An Egyptian in Ireland*, 307-308.

³⁹ Rashad, *An Egyptian in Ireland*, 49.

and ignorance – which is a necessary prerequisite to them becoming the vaunted “*worker-citizens*” of Rashad’s imagination. On the other, this influx of material wealth is framed as morally corrosive and, if not countered by a “social drive”, Rashad believes cooperative organisations will end up no better than their capitalist counterparts.

In *A Criticism of the Movement*, Rashad further articulates his thinking on wealth and its effects with the following:

“{...} he is adding to his personal wealth as well as to his administrative experience. He is thus elevating his standard of life to that of a worthy citizen who takes part in the social, financial and educational affairs of the community in which he lives.”⁴⁰

Wealth is thus viewed as both necessary to this “civilising” process, and as its greatest threat. This is a view Rashad shared with the Irish reformer Sir Horace Plunkett, and he goes as far as to advocate Egypt adopt the *Better Farming, Better Business, Better Living* programme of the latter, with *Better Living* referring to the “living standards” of the rural peasantry, which Plunkett and Rashad both saw as being stuck in a state of ignorant torpor – and for which cooperation was seen as the cure.⁴¹

“We in Egypt are in great need of such a formula as that of Sir Horace Plunkett, particularly the third portion of it. Our prosperity depends almost entirely upon the development and stability of our agricultural community. At the present time we cannot very well call our toilers on the land a “community.” They are only a “population”.”

As we can see with the above, Rashad isn’t afraid to criticise his own people. This point, in particular, echoes the Marxist concept of the *Lumpenproletariat*: a largely rural community of people who have a similar class position with regards to power, yet don’t identify along a shared axis of resistance, but rather along a more insular and local communal axis – such as that of the village:

“This statement may raise the wrath of some of my compatriots. But, I ask them patient to consider it. I am sure they will then agree with me that the poor Fallah, who is the unit of our agricultural population, has no conception of any definite duty towards the community in which he lives.”

“What do the English people themselves think of them? The latter have been in Egypt now nearly forty years, and the Fallah is the same old Fallah, ignorant, living in a mud cottage, and without a voice in the government or legislation of his land.”

Rashad’s use of the word *Fallah*, an Arabic word meaning “peasant” or “labourer”, is an interesting choice for a text written in English. The word serves to strengthen his depiction of the Egyptian farmer as a throwback to a more primitive age, and illustrates a key distinction between the strain of thought developed by Rashad, or Plunkett, and other contemporary strains of anarchist thought such as those developed by Bakunin or Plekhanov. The latter see the rural village commune as a bastion of cooperative spirit, untainted by the forces of capital, which can then be used as the foundational unit of a new social base. This thinking led to a programme of “going to the people”, wherein urbanites from the cities went to recover “sage wisdom” from an idealised past, out in the steppes. The former strain of thought, for its part, sees the rural village as the fundamental unit of the old social base, and one that must be thoroughly reformed in order to serve its cooperative function. Rather than consider what they could learn from an idealised past, Rashad and Plunkett seek to bring the wonders of rational economics,

⁴⁰ Rashad, *An Egyptian in Ireland*, 298.

⁴¹ Rashad, *An Egyptian in Ireland*, 170-171.

and scientific management from the halls of academia and large firms to the humble village. Rashad believes it is thus through this flow of information, from urban centres to the ignorant countryside, that the *Fallah* will be raised out of his medieval torpor.

Rashad's ideology clearly presents the rural peasantry as the passive receivers of education from the urban centres. The transformation of the *Fallah* into the "worker-citizen" must be carried out by enlightened educators. For Rashad, the person most ideally suited for this work is the enlightened and educated land holder. Multiple times throughout his travelog, Rashad refers to Plunket's "*threefold policy*" to underscore this point. While visiting the estate of local gentry in Cappoquin, county Waterford, Rashad comments on how impressed he is with the scientific management of the estate,⁴² and presents its owner as the ideal model for the rural patrician: one who assumes his responsibility to educate the populace, and to introduce the newest advances in knowledge from the urban centre to the rural periphery. Rashad stresses this point more explicitly when he laments the absence of this kind of reform-minded landowner from his native land:

"In Egypt, what are our educated farmers doing? How much of our farming is run on scientific lines? Do our farmers conduct their business on anything like sound business principles? What sort of life does our rural community live? What steps are being taken by our enlightened young landowners to improve the social and economic conditions connected with our greatest national industry? Do they persist in letting their estates and farms to tenants, while they themselves enjoy life in gay cities at home and abroad? Or are they contented to live in a fool's paradise in their country homes wholly unconscious of the backward state of affairs prevailing in the community?"

Here, Rashad reiterates the idea that the wealth cities offer acts as a corrupting lure, one the landowner is more susceptible to than the *Fallah*. It is thus incumbent upon the former to bring the benefits of the city to the village, in order to preserve the latter's virtue. Sir Horace Plunkett also makes this responsibility explicit in his *Noblesse Oblige* – which comes from the French and translates to "Noble Obligation". This text serves both as a call to action, and as a cautionary tale warning the nobility that if they fail to take an active role in the life of the nation and of their community, they risk having that responsibility usurped by less scrupulous elements.⁴³ Rashad believed that Egypt was in need of this message; so much so, in fact, that he secured permission from Horace Plunkett to publish an Arabic translation of his work.⁴⁴

The Case of the Foxford Mill

In order to better understand the relations between cooperative organising, civilisation, and wealth, we will now examine what Rashad considered to be an example of ideal success: the Foxford Mill. Foxford is a small village in county Meath, situated on the banks of the river Moy. Rashad starts his discussion by commenting upon the local conditions of rural destitution that are similar to those of his own native Egypt:

*"Turn the pig out of that society, burn instead of sods of turf, cakes of dung, and give the picture a few slight touches of local colour, and you have a typical cottage of to-day in rural Egypt in the winter-time!"*⁴⁵

The town of Foxford indeed lay destitute in the years following the potato famine of 1847; recovery began when the *Sisters of Charity* chose the area to establish a new mission. According to

⁴² Rashad, *An Egyptian in Ireland*, 44-45.

⁴³ Rashad, *An Egyptian in Ireland*, 48-49.

⁴⁴ Rashad, *An Egyptian in Ireland*, 122.

⁴⁵ Rashad, *An Egyptian in Ireland*, 112-113.

Rashad, it did not take long for the village to be rebuilt along “sanitary lines”. The head of the mission had realised that, without employment, people would continue to emigrate, so the Sisters founded a textile mill, using the Moy as a power source. Thirty years later, and at the time of Rashad’s arrival in the country, the mill had been updated with modern machinery, and expanded to employ one hundred and twenty hands – thus supporting a village that had grown to support a population of six hundred. The role played by the mill in the town’s economic well-being is fairly self-explanatory, but the acknowledgement of its specific, beneficial influence is still worth noting through the following statement, made by an IAOS board member, and related by Rashad in his travelog:

*“With this influence pervading it, said Father Finlay, the factory becomes a school where much more is learned than spinning and weaving. Character has a value – even an economic value – no less than tweeds {...}”*⁴⁶

With this, we see the return of the idea that economic function must be accompanied by an almost spiritual, or in this case literally spiritual, commitment to preserving moral character in the face of material abundance. Later in this section, Rashad refers to the Sisters as “missionaries of civilisation”, a concept first introduced by A.E. This “urban man’s burden” can be understood as a class-focused variant of the “white man’s burden”; whilst it retains the paternalistic and instrumental usage of the people to “civilise” them, it is an intra-racial, rather than inter-racial phenomenon.

This intra-racial component is of particular interest. Like many other Romantic nationalists, Rashad tends to wax poetic about a romanticised past, but that past is inextricably linked to a people’s ability to civilise. In his introduction to *An Egyptian In Ireland*, Rashad asks: “are not the roots of modern civilisation planted in one, the oldest known civilisation, that which flourished on the banks of the Nile thousands of years ago?” He also makes numerous allusions to the fact Ireland and Egypt have in common a glorious national past that their current generations have been denied by colonial occupiers.⁴⁷

Whilst Rashad is very critical of English “civilisation” – which he recognises is a front for advancing English self-interest – he still, nevertheless, sorts the world into the “civilised” and the not, or rather more aptly the “civilisable” and the not. Religion appears to be a key part of this hierarchy as well; at one point in the text, Rashad wonders just how barbaric the West would have become had it not received the “religion of peace” from the East.⁴⁸ In this sense, Rashad’s understanding of civilisation is one that is framed through the reclamation of a glorious past – though what Rashad thought about races that do not uphold any of the Abrahamic faiths is unclear.

Rashad then expands on the reason why material wealth is so important to civilising rural life, which is that it functions as a counterbalance to the economic and libidinal draw of the city. He quotes A.E. who decried, in his description of rural exodus, the fact no rural civilisation had organized itself sufficiently enough to provide young people with a viable alternative to the freedom and opportunities offered by city living. To Rashad’s mind, Foxford is an example of just such a place, and he singles out two of its features he believes to be of particular note. The first is that, despite the fact Foxford Mill is run along capitalist lines, the standard antagonism between capital and labour is absent, as the “good nuns take their full share in the work of every department”. The second is that there is a retention of the

⁴⁶ Rashad, *An Egyptian in Ireland*, 114-115.

⁴⁷ Rashad, *An Egyptian in Ireland*, 1.

⁴⁸ Rashad, *An Egyptian in Ireland*, 106.

rural population; indeed, Foxford was able to buck the prevailing contemporary trend and its population grew between 1890 and 1920 – while the national population continued to shrink. Rashad claims this was made possible because:

“{...} industry is brought to them, and with it social privileges and advantages that make life healthy, pleasant and attractive.”⁴⁹

This statement further emphasises the reason why Rashad believes material wealth generated by cooperative economics is so important to the civilising mission. Wealth will provide rural communities with the amenities and opportunities offered by urban centres, and thus prevent these areas from entering a stage of terminal decline. However, this same wealth cannot be generated in a capitalist mode, because without attending community structures to induce and foster responsibility in its members, the community itself will dissolve.

The case of the Foxford Mill also underscores the role Rashad envisions for the local elite. In the mill’s case, the Sisters, as “missionaries of civilisation”, fulfil not only the role of the educated landowner, responsible for the development of the mill and the expansion of its holdings, but also play a further role in “civilising” the town, by replanning it along sanitary lines, and providing moral education for the local populace, in addition to agricultural and managerial education. Rashad thus sees in Foxford an ideal model for the nation of Egypt, with capital and labour, noble and peasant united under a single identity driven by mutual association – and with little state involvement.

Cooperation, Wealth and Civilisation in The Cooperative Manual

Having examined the early stages of Rashad’s thinking on the relationship between cooperation, wealth and civilisation in *An Egyptian In Ireland*, we can now move on to an examination of its evolution, and further development, through the cooperative manuals he wrote, and had published, during his time in office, in the Egyptian government, as head of Cooperative Development. Given the second edition of the manual represents Rashad’s thought at the height of his influence over the cooperative movement in Egypt, this document, in particular, is additionally the most explicit in stating what he believed to be the ideological underpinnings of the movement as a whole. I will also be drawing from Patrick Doyle’s scholarship on the topic of Irish agricultural cooperation to provide further context, and material for analysis.

In his *Civilizing Rural Ireland*, Patrick Doyle discusses the formation, and impact of the Irish Agricultural Organizational Society, and how it operated as a vehicle for the ideology of its most influential founder, Sir Horace Plunkett. In the chapter titled “*A civilisation among the Fields*,” Doyle examines the ideological threads of the movement, and argues it generated new kinds of agricultural knowledge that have gone under-appreciated.

These ideological threads are identified, in the book, as the following: the role of landlords, the role of by religion, the role of women, and the civilising influence of cooperation.⁵⁰

The Role of Landlords

Throughout history, few groups have been more maligned than that of landlords; at the turn of

⁴⁹ Rashad, *An Egyptian in Ireland*, 114-115.

⁵⁰ Doyle, *Civilising Rural Ireland*, 40.

the 20th century, Ireland and Egypt were no exception to this trend. However, Plunkett, who came from a patrician background, saw landlords, not as a great obstacle to reform but, potentially, as its greatest champions. He further stated that whilst they no longer had legal rights to the land of their tenants, they should, nonetheless, lead the movement, since “*by virtue of their education and wealth they possessed special advantages*” that made them perfect for the role.⁵¹

The final chapter of the second edition of Rashad’s cooperative manual discusses the various social problems facing Egypt, and the role cooperatives are to play in relation to each of them. *Absent Notables* is a restatement of the argument articulated by Plunkett in *Noblesse Oblige*, and a fierce broadside condemning the rich, intelligent and capable of Egypt’s rural bourgeoisie for abandoning the countryside in favour of the city, while continuing to collect rent from a community they are no longer invested in. This is essentially a Marxist critique: that class interests create a conflict between the landlord and the tenants that will lead to the “*mutual ruination of the contending classes*”. Unlike Marxists, however, Plunkett and Rashad are of the belief that class interests can be bridged by creating a social identity that all landlords and peasants can participate in, together, and that cooperation is the only viable institution capable of creating the conditions necessary for this to happen – with buy-in from both parties.⁵²

A problem faced by the early cooperatives was a lack of expertise or leadership experience. A population hostile to cooperative ideals was hard to convince with evidence, as members of a cooperative wouldn’t see returns on their investments in it for a few years. Doyle comments on how indispensable earnest, charismatic leaders thus were in getting cooperatives off the ground.⁵³ It is this role, in particular, that Rashad and Plunkett envisioned the landlord filling best, with his access to large sums of capital for initial investment, his education in the modern modes of agriculture and scientific management, and the loyalty of his local community.

It’s important to note this connection between the movement and the landlords was also, often, a liability, and Plunkett faced numerous attacks over this point throughout his career.⁵⁴ When it comes to Rashad, however, it is less clear how this connection affected his movement. Here lies a shortcoming of my analysis, as compared to Doyle’s; he is able to put Plunkett in dialogue with the other figures of the Cooperative Movement, whereas it is beyond my ability to do the same. That being said, I believe there is potential for future research and scholarship in examining Rashad’s place in relation to the Egyptian dialogue on these issues.

The Role of Religion

The role of religion in the Cooperative Movement is fairly unique in both Ireland and Egypt during this period of the 1920’s. Given it is a fundamentally socialist idea, the traditional champions of cooperation in the United Kingdom were secular, if not outright atheistic. In the case of countries like Ireland and Egypt, however, where the rural population interacted with its Ulma, or its Bishop much more often than with its local government official, it was nigh on impossible to get anything done without these religious leaders’ approbation. Plunkett and the IAOS understandably made recruiting members of the Catholic Church a top priority, with Foxford’s Father Finlay serving on the initial board

⁵¹ Doyle, *Civilising Rural Ireland*, 44.

⁵² Rashād, *Kitāb al-ta’āwun al-zirā’ī*(1935), “Chp. 25 – Some social problems of rural life and their solutions,” 212.

⁵³ Doyle, *Civilising Rural Ireland*, 61-62.

⁵⁴ Doyle, *Civilising Rural Ireland* 43-44.

of directors. Priests and Bishops also happened to be perfectly suited for the role of “charismatic organiser” that was seen as essential to the initial success of any cooperative endeavour.

Rashad was deeply impressed by the role he saw the Catholic Church play in Irish social reform. After all, the Foxford Mill that so captured his imagination was run by a religious organisation, and Rashad saw the Ulmas of his own, native Islam as key to carrying out any kind of Egyptian social reform. The IAOS was a private organisation, and as such allowed religious members among its ranks. For Rashad, however, working for a secular Egyptian government precluded as close a connection to religious leaders. In the section of his cooperative manual titled *On the Village Mosque*, Rashad asks: “*is Islamic Law not a form of cooperative law?*” And calls on the village mosque to reclaim its position at the centre of village life.⁵⁵

Yet cooperation and religion did not always meet and mingle quite so smoothly. Many religious figures saw the creeping secular authority of cooperatives as a threat to their own influence, and reacted with hostility to the movement. Plunkett caused a rift to open between the Irish cooperative movement and the Church when a chapter of his *Ireland in The New Century* implied the latter had been, in part, responsible for the torpor and privation of rural Ireland – despite his positive opinion of the Church and religion as a whole.⁵⁶ Rashad doesn’t say anything akin to this directly, himself, in the cooperative manual, but I believe it is implied. Rashad tends to use rhetorical questions as part of his discourse, but the section *On the Village Mosque* takes this a step further, as it essentially amounts to three paragraphs almost entirely made up of rhetorical questions. And without ever stating it outright, Rashad implies that the mosques have, in the past, been part of the problem, by allowing the *Fallah* to stray and be tempted by the vice of the cities. Rashad may simply be holding back from a full, and fully transparent statement of his beliefs here in order to avoid falling into a controversy similar to the one that engulfed Plunkett.

The Civilising Influence of Cooperation

The first point of Rashad’s cooperative manual, *The Rural People*, is largely a recapitulation of the problem posed by the indolent and backwards rural culture.⁵⁷ Rashad sees rural areas as the wellsprings of civilised life, and argues that if it is allowed to decay, the whole of civilised life in the nation will decay along with it. This isn’t treading new ground for Rashad. What is new, however, is the racial element. In order to explain the impact of the environment on the character of the people, Rashad claims that “*the negro, for example, hardly understands civilisation*”. The connection between race and environment in Rashad’s ideology is unclear, and seeing as this is the only real mention of race in either edition of his cooperative manual, it is difficult to make any sort of conclusive assertion about the matter. Still, Rashad does go on to reiterate that the life “*of the savage barbarian is one life and one tone that does not change, a life of stagnation and stagnation.*” This thinking echoes the developmentalist’s, wherein the level of civilisation is thought to be synonymous with its productive capacity. The “negro”, and race more broadly, then, occupy an odd, and ill-defined space in Rashad’s thought, which is normally so focused on the national.

In the third point of his cooperative manual, *The Impact of the Migration of Rural People to the*

⁵⁵ Doyle, *Civilising Rural Ireland*, 16.

⁵⁶ Doyle, *Civilising Rural Ireland* 46-47.

⁵⁷ Rashād, *Kitāb al-ta’āwun al-zirā’ī*(1935), “Chp. 25 – Some social problems of rural life and their solutions,” 204-205.

City, Rashad likens the fate of a rural village suffering from emigration to that of a horse breeder who sells all of his most prized horses, and keeps only the leftovers for breeding purposes.⁵⁸ Like the breeding stock of horses, the integrity of the population goes down over time – with the decay, of course, being a moral rather than a genetic one. This maps onto the same set of problems identified by A.E. and Sir Horace Plunkett. In fact, the rest of the points covered by Rashad in his cooperative manuals all, essentially, amount to an adapted version of the *Better Farming, Better Business, Better Living* programme devised by Plunkett.

Points 4, 5, 6 and 9 all focus on the *Better Living* part of the programme, with points 4 and 5 specifically focusing on the difficulty of providing rural communities with a high enough quality of life and active social network.⁵⁹ These two problems constitute some of the strongest pressures pushing young people out of rural areas; a cooperative that plans for and provides social programmes, and higher returns for farmers, is thus key to resolving these issues. Point 6 focuses in on the sorry state of rural housing, which Rashad describes in primeval terms, and as not having changed since the beginning of time. His solution to this is very reminiscent of the Foxford Mill programme, as it involves rebuilding villages along modernised lines, with sanitation as its keystone. Point 9, for its part, discusses the problem of rural medicine, the necessity of providing these services where people are, and the current lack of access to these services in Egypt. This call for an expansion of access to healthcare is a feature overlooked by Irish reformers, despite the similarly poor access to rural healthcare in contemporary Ireland.⁶⁰

Points 7 and 8 focus on the *Better Business* part of Plunkett's original program, in different ways. Point 7 discusses the village Mosque, in a way that echoes the thoughts of Diarmid Coffey and his “3 types of men needed for success”, as Rashad stresses the importance of using pre-existing community leaders to lead the Cooperative Movement with their higher moral character.⁶¹ Like the Irish reformers, Rashad places a lot of faith in members of the clergy and their ability to build the community solidarity needed to start a cooperative. As point 7 discusses the problem of moral education, point 8, in turn, discusses that of practical education, and the role that cooperative societies can play in expanding access to said education. Rashad doesn't actually venture to offer a solution to this problem here – claiming instead that a lot more research needs to be done to address it – but still points to the Kingdom of Denmark as an example illustrating the positive dividends a nation can reap from a reformed educational programme.

Points 10 and 11 of the cooperative manuals are arguably the least developed, with point 10 focusing on *Harmony and Brotherhood*, and point 11 focusing on *Sports and Entertainment*.⁶² Point 10 is the shortest of all, and consists of a simple call for more events and celebrations designed to produce a sense of community, and a larger national identity. *Sports and Entertainment* is almost as short, and aims to respond to a conservative critique of the movement that states allowing this sort of leisure activity will corrupt the peasantry. Rashad pushes back against this assertion by stating that peasants aren't beasts of burden, and that if leisure isn't provided for the benefit of rural settings, their inhabitants

⁵⁸ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 25 – Some social problems of rural life and their solutions,” 206.

⁵⁹ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 25 – Some social problems of rural life and their solutions,” 206-210.

⁶⁰ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 25 – Some social problems of rural life and their solutions,” 210.

⁶¹ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 25 – Some social problems of rural life and their solutions,” 208-209.

⁶² Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 25 – Some social problems of rural life and their solutions,” 210.

will move to find it in urban ones. Although it isn't acknowledged explicitly, I suspect the mention of sports in this context is due to the influence, on Rashad, of the GAA (Gaelic Athletics' Association) that was deeply rooted in the resurgence of Irish nationalism.⁶³

In Summation

By focusing on Rashad's interpretation of the concept of "civilisation", and its application to the rural peasantry in Egypt, the analysis performed in this first chapter reveals how Rashad's ideas were heavily influenced by his observations and experiences in Ireland. It has highlighted the dichotomy between producer and consumer cooperatives, Rashad's criticism of the latter, and his advocacy for the former as a means of fostering a "cooperative spirit" akin to that found in Romantic nationalism.

Rashad's belief in the transformative power of wealth, education, and cooperative structures is evident, though he also maintained that material prosperity had to be tempered with moral and social developments to avoid the pitfalls of capitalism. The comparison between the Irish and Egyptian contexts underscores Rashad's vision of rural cooperatives as not merely economic entities, but holistic communities where the roles of landlords, religious leaders, and enlightened landowners are pivotal.

The examination of the Foxford Mill, for its part, provides a case study of Rashad's ideal, and demonstrates how cooperatives can integrate economic success with social and moral upliftment. The influence of Sir Horace Plunkett's ideas on Rashad's own ideology is significant, as attested by the latter's call for a similar, "three-fold policy" to be implemented in Egypt, in order to elevate its rural population from mere subsistence to a dignified, and "civilised" existence.

Ultimately, Rashad's ideology displays a nuanced approach to rural development, one that seeks to balance the benefits of modernity and material wealth with the preservation of moral and social values. His critique of both his contemporaries, and his own people, reflects a commitment to an inclusive and progressive vision of cooperation that transcends simple economic benefits to encompass a broader cultural and civilisational mission.

⁶³ Rashad, *Egyptian in Ireland*, 182-183.

Chapter 2: Cooperation and Nationalism

Rashad returned to Egypt after completing his doctorate at University College Dublin. As a young, outspoken nationalist, he had ties to the ruling National Party in Egypt, and it was through this connection that he was offered a position at the Department of Finance, to serve as the head of the new Department of Cooperative Development.⁶⁴ Assuming his decade spent in Britain had given him a “British” outlook on policy, the British colonial administrator agreed to the party’s nomination of Rashad. Instead of simply co-signing Britain’s previous economic policy, however, Rashad defied expectations by advocating for the adoption, by the Egyptian government and the peoples of Egypt, of the cooperative programme he adapted from Plunkett’s own and which he so ardently believed in. This chapter will thus focus on the relationship between the Cooperative Movement and the drive for national independence.

Ireland as a Model for the Egyptian Situation

Rashad’s approach to cooperative organising required cooperatives to take the lead and, in order to evangelise his beliefs and stir the *Fallahs* from their rural slumber, he produced two consecutive editions of a cooperative manual during his time as head of Cooperative Development, designed to allow people who had never heard of the movement before to be brought up to speed. Rashad decidedly wears his Irish influences on his sleeve, opening the cooperative manual not with his own words, but with an introduction written by Sir Horace Plunkett – translated into Arabic – at the Cooperative Reference Library in Dublin. We can assume that Rashad handled the translation himself, as he mentions in *An Egyptian in Ireland* that he had secured Plunkett’s permission to translate and publish his polemic *Noblesse Oblige* in Arabic as well. The personal nature of the relationship that Rashad had with Plunkett is evidenced in the fact Plunkett not only wrote a preface for Rashad’s manual, wishing his project success, but also in the fact he wrote a personal message directly to Rashad, specifically singing the praises of the manual he eventually published.⁶⁵

In his introduction to Rashad’s cooperative manual, Plunkett reaffirms the universal applicability of his project, but also its specific applicability to the situations of both Ireland and Egypt. Commending the work accomplished in *An Egyptian in Ireland*, Plunkett expresses his confidence in Rashad’s analysis of the Irish and Egyptian positions.⁶⁶ He then goes over the three parts of his programme, which are “*Better Farming, Better Business, Better Living*”, and pitches them as the only viable solution to the question of protecting the innocent *Fallahs* from the corrupting allure of the cities. It is notable that Plunkett takes this programme a step beyond simply creating a rural life attractive and materially well-off enough to stem the flow of people from a rural to an urban setting, by advocating for a new kind of “rural city” that would combine the virtues and austere morality of the countryside with the opportunity and amenities of the city. While Plunkett doesn’t expand too much on his understanding of “rural civilisation”, he does recommend the text of his ally Bertrand Russell, known in Ireland by his popular moniker A.E.

But the in-text references and connections to Ireland don’t stop with Plunkett’s input. In order to explain the cooperative model to readers unfamiliar with it, and how it can bring succour to Egypt,

⁶⁴Ibrāhīm Rashād, *Kitāb al-Ta’āwun al-zirā’ī*, الزراعي التعاون كتاب / رشاد ابراهيم تأليف, trans. Christopher Mc Carron (al-Qāhirah: al-Maṭba’ah al-Amīriyah, (1926), "Introduction," 108-110.

⁶⁵ Rashād, *Kitāb al-Ta’āwun al-zirā’ī*(1926), "Introduction," 108.

⁶⁶ Rashād, *Kitāb al-Ta’āwun al-zirā’ī*(1926), "Introduction," 109-110.

Rashad uses the broader history of the movement to give the theoretical work practical examples. In contemporary and modern literature, the Danish experiences of producer cooperatives are held up as the gold standard of the Cooperative Movement's success, yet Rashad chose to place Ireland on equal footing with Denmark in his own writing. And further claimed the fact that English is the language of the Irish discourse had led Ireland to become the point of reference for "European, American and Eastern researchers".⁶⁷

The reason why Rashad believes Ireland provides the more instructive lesson for Egypt is given after he presents the reader with the following, rhetorical question: why did Irish peasants take a century longer to start developing a cooperative movement than their counterparts at the famous Rochdale cooperative in England? Rashad places the blame on generations of Irish farmers who had been radically alienated from a foreign, colonial government, and subsequently retreated from collective social and economic life.⁶⁸ This description of the Irish peasant is essentially indistinguishable from Rashad's description of the Egyptian *Fallah*, a community undermined by its own parochialism and lethargy.

In the closing remarks of his cooperative manual, Rashad explicitly states his belief that Egyptian cooperatives, in the 1920s: "{...} fully fit our descriptions of the Irish groups in their earliest days", which is to say they are loosely organised, and narrowly focused on the tasks of farming. Rashad believes that: "Egyptian co-operatives will reach what the Irish cooperatives have reached...", meaning the organisations will become more robust and acquire an expanded focus on the moral integrity of the local community.⁶⁹ This is reminiscent of a development ideology that follows from Rashad's belief in the moral good of societal modernisation, but it is crucially missing the teleological belief that it is good to allow modernisation to happen on its own terms. Here, the cooperative enters the stage as the ultimate solution providing, at once, both the material wealth needed to facilitate moral uplifting of the local community, and a bulwark against the corrupting effects of that same uplifting process.

Rashad, however, is not a complete idealist. He discusses how, in Ireland, "butter factories" – that is, cooperative creameries – have proven the most successful type of enterprise, in large part due to the very nature of butter production. In a creamery, large numbers of small inputs of raw material can be converted into one uniform product, butter. This lessens the organisational burden that comes from the production and sale of a product, thus making it easier for cooperatives to operate. Rashad acknowledges that, in Egypt, cotton is the main agricultural output and that its cultivation, processing and sale present Egyptians with a unique set of obstacles that must be overcome by adapting the cooperative model to the specific material realities of the cotton industry. He sees this as a threat to Egypt, because the country's over-reliance on the production of cotton, and its export, leaves it vulnerable to swings in the availability or market value of cotton.⁷⁰

As the production chain for cotton is more dispersed than that of butter, it is significantly harder for a single cooperative firm to control. A creamery can more readily take an input of milk and run it through the processing stages that will lead to the finished product of butter, which can then be sold by the cooperative for a profit. After harvest, cotton, for its part, must first be ginned to remove the fibre from the seeds. It must then be processed into cloth at a factory that also carries out secondary processes to extract useful by-products of the crop, such as cotton oil. These processes require a larger initial

⁶⁷ Rashād, *Kitāb al-Ta'āwun al-zirā'ī*(1926), "Chp. 2 – Agricultural cooperation in Ireland," 44-45.

⁶⁸ Rashād, *Kitāb al-Ta'āwun al-zirā'ī*(1926), "Chp. 3 – Agricultural cooperation in Ireland," 50-51.

⁶⁹ Rashād, *Kitāb al-Ta'āwun al-zirā'ī*(1926), "Chp. 3 – Agricultural cooperation in Ireland," 53-54.

⁷⁰ Rashād, *Kitāb al-Ta'āwun al-zirā'ī*(1926), "Chp.16 – Final Word," 84-85.

investment from the cooperative, and a larger number of tasks that must be coordinated in order to keep the entirety of the production chain in the hands of the cooperative members. Conscious of this, Rashad points to Irish flax societies as providing a better basis for the establishment of cotton cooperatives.

Lessons from Other European Nations

Rashad writes with a sense of urgency; he has seen the battle fought between cooperative and capitalist firms in Europe. He believes that Egypt has yet to fully imbibe the capitalist mode of production, and is thus uniquely primed to adopt cooperative economics instead. Whilst not explicitly stating this position, he argues against a hypothetical critic who says that Egypt can't skip past the "fire" of the French Revolution, or the industrialisation that spurred the rise of socialism and other redistributive ideologies in Europe, but must "*taste the fire herself*". Rashad dismisses these "materialists" as being illogical. I think it is safe to assume said "materialists" are actually communists of the Bolshevik school, because the reference to entering the capitalist mode of production first, and as a necessary stage in the production of socialism, can be traced back to Lenin's *doctrine of two revolutions*. Rashad counters this idea by simply pointing out the fact Ireland has managed to organise her dairy industry without taking a detour through the capitalist mode at all.⁷¹

Whilst Denmark and Ireland are seen as strong examples of the success of producer cooperatives working in agriculture, in both historic and contemporary discussions of cooperative economics, it is Germany that is looked to when it comes to cooperative banking more specifically. And yet, whilst Rashad acknowledges the heights of success reached in Germany, he nevertheless believes that Egypt should follow Ireland's example when it comes to cooperative lending as well. He argues that since Germany was already a wealthy country, with a developed economy, there was enough available capital that could be pooled, collectively, to form the starting capital of cooperative lending institutions. These lending institutions then formed the backbone of the German cooperative movement, and allowed it to fully develop, independently from the German government.⁷² Rashad acknowledges this constitutes an ideal scenario, but claims Egypt's situation – one in which the people are too poor to have enough capital to start lending institutions – is a lot more analogous to that of Ireland, where the order of operations is reversed. Indeed, it is here the founding of producer cooperative firms that allows the concentration of enough capital for cooperative lending institutions to start making sense. This is, additionally, why Rashad envisions a role for the state. Even though he believes the Cooperative Movement will be better served by independence in the long run, he also believes the state must take an active role in providing capital during its early phase, when cooperative lending is not yet robust enough to support the economic life of the nation. Whilst most of the literature seems to indicate Denmark, or Germany were the international benchmarks for cooperative lending, their visible success clearly ignores the problems Rashad's work is chiefly concerned with. After all, how many lessons can one learn from a group whose initial starting conditions are so radically different from one's own? Whilst the answer is certainly not nothing, and Rashad does believe there are lessons to be learned in relation to those countries, I contend it is Ireland and the obstacles it overcame – instead of the success it achieved – that inspired Rashad, and made him such a powerful convert to Plunkett's ideas. This might suggest that the role of Irish cooperative thought in the spreading of these ideas to the Global South has been underestimated. Standing as a unique case, at the boundary between underdeveloped agricultural nation and modern industrialised one, Ireland seems to have served as an instructive example to nationalists who were

⁷¹ Rashād, *Kitāb al-Ta'āwun al-zirā'i*(1926), "Chp. 16 – Final Word," 86-87.

⁷² Rashād, *Kitāb al-Ta'āwun al-zirā'i*(1926), "Chp. 16 – Final Word," 87-88.

looking to theorise on their own path to development.

The Stirklund Report

As previously stated, a second, revised and updated edition of the cooperative manual was published in 1935, which will now examine more closely. This version of the text deepens Rashad's connection to the Irish cooperative movement even further, adding to Sir Horace Plunkett's introduction a translation of a poem titled *The Deserted Village*, composed by Irish poet Oliver Goldsmith, which very relevantly describes the deprivation of rural life, the corrupting influence of wealth, and the vice inherent to city living. It serves to provide an emotional context for the three parts of Plunkett's programme, and the fact the "deserted village" of the poem could easily be imagined in either Egypt or Ireland further serves to underscore the similar position that the two countries found themselves in at the time.⁷³

The major revisions to this second edition are of a more technical variety, with specific focus given to the organisational successes of flax, poultry, and dairy cooperatives. As to the major changes that occurred between the two editions, they consist of the addition of sections devoted to a discussion of Egypt's position in the international cooperative movement, a section that reviews the successes and failures of Egyptian government policy since the publication of the first edition, and a rewritten closing argument that puts technical questions aside to focus on social ones.

Rashad opens chapter 17 of the manual's second edition, titled *Cooperation in Egypt in the Eyes of the International Co-operative Community*, by echoing the sentiment of his introduction to *An Egyptian in Ireland*: that the Cooperative Movement is a movement without a homeland, as each community that embraces it adapts it to its local conditions.⁷⁴ He also acknowledges this means that many of the problems encountered by cooperatives are not local but general ones, and that cooperatives thus have much to gain by organising not just nationally, but internationally. It's in this spirit of learning from the international cooperative community that Rashad then introduces Mr Stirklund and his report.

Stirklund was a scholar of cooperative economics with a long career in the British civil service. The British government appointed him as a cooperative advisor to encourage the spread of cooperatives throughout the British Empire. It was in this very capacity that he arrived in Egypt, in the winter of 1933, to produce a report on the state of local cooperative economics.⁷⁵ Rashad believed this report to be of such importance that the rest of chapter 17 reproduces it verbatim, with a discussion of its findings taking place in chapter 18. Rashad's name appears in the report a few times, first in a list of important interviewees, where he is described as "*the greatest authority on cooperation in the Egyptian country*". Which is interesting, since Rashad would eventually be dismissed from his position due to disagreements with the government over its refusal to support increased independence in cooperative economics. Stirklund's report, if anything, adds further credence to this version of events as he shares in it his bewilderment at the fact the most powerful Egyptian advocate for cooperation was dismissed from his position, then further confusion at the fact the position had yet to be filled since Rashad's

⁷³ Ibrāhīm Rashād, *Kitāb al-ta'āwun al-zirā'ī*, 1935, كتاب التعاون الزراعي, "Introduction," 108. Trans by Christopher Mc Carron

⁷⁴ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), "Chp. 17 – Cooperation in Egypt in the eye of the international cooperative community," 122-123.

⁷⁵ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), "Chp. 17 – Cooperation in Egypt in the eye of the international cooperative community," 124-125.

ousting from it.⁷⁶

Stirklund's report ends with several recommendations for how cooperatives in Egypt could be better supported, much of it coming from Rashad's programme. Stirklund concludes that the government's approach was too top heavy, and that it led to credit being extended to cooperative firms that were not set up on sound foundations. Stirklund concurs with Rashad that the Central Bank of Egypt favours individual loans over those given to cooperatives, as the former are more profitable. The proposed solution to this quandary is a cooperative central bank that would be dedicated to supporting cooperatives, with cooperative societies providing fifty-one percent of the starting capital, and the central bank providing the rest. Finally, Stirklund questions the wisdom of placing the head of Cooperative Development inside of the Department of Agriculture, as it has little knowledge of cooperation, and also places urban, consumer and industrial cooperatives under the authority of the Department of Agriculture, which makes little sense.⁷⁷

In chapter 18, Rashad discusses the report in further detail, and responds to more practical critiques, such as that levied against the fact a cooperative bank had yet to be charted since the release of Stirklund's report.⁷⁸ While discussing the report, he also mentions two more produced by English cooperative thinkers Henry Wolfe and Mr Blair, in the 1920's. Rashad agrees with their recommendations for the movement, but then moves immediately past that to talk about the importance of communication between the cooperative movements of different countries. In the same breath, however, Rashad cautions against information flowing in only one direction – specifically from Europe into the Global South. As Blair reminds Rashad in a letter he wrote to him, the Cooperative Movement has *50 million members worldwide*, and the latter adds to his discussion the need to learn from all of them. *America, New Zealand, India, Japan, South Africa, and others...* all are cited as countries whose cooperative movements have significant value, and valuable lessons to impart to the rest of the international cooperative community.⁷⁹ Rashad concludes the chapter by returning to the need for an overarching, wholesale society, not just to manage the needs of the movement internally, but also to allow the transnational cooperative movement to coordinate its constituent parts directly, and prevent them from undermining each other by supporting private enterprises in other, competitor nations.⁸⁰ The fact Rashad believes that “non-developed” countries have meaningful lessons to teach even England, the “oldest” of the cooperative nations, is at odds with the more paternalistic forms of developmental modernisation which, in terms of ideology, puts him closer to the modern development theory of Amartya Sen than to that of his contemporaries.

The other major change in the second edition of the cooperative manual is a reworking of Rashad's closing arguments. In the first edition, these were focused on the more technical aspects of consumer vs. producer vs. lending cooperatives, and featured a short discussion of the social impact of the movement. In the second edition, this section is now solely dedicated to addressing the “social

⁷⁶ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 17 – Cooperation in Egypt in the eye of the international cooperative community,” 124.

⁷⁷ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 17 – Cooperation in Egypt in the eye of the international cooperative community,” 128-130.

⁷⁸ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 18 – Cooperation in Egypt in the eye of the international cooperative community continued,” 134-135.

⁷⁹ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 18 – Cooperation in Egypt in the eye of the international cooperative community continued,” 140-141.

⁸⁰ Rashād, *Kitāb al-ta'āwun al-zirā'ī*(1935), “Chp. 18 – Cooperation in Egypt in the eye of the international cooperative community continued,” 146-147.

question”, as Rashad goes through the three major problems posed by rural life that the Cooperative Movement must address, and nine different ways in which those problems can actually be addressed.⁸¹ These twelve points give a comprehensive insight into Rashad’s ideology at its most mature, and at the height of his influence within the Egyptian government and cooperative movement.

It is here we should also examine a speech, titled *Our cooperative duty after the treaty*, that Rashad gave at the Yurt Memorial Hall in 1937. In its introduction, Rashad is referred to as the “cooperative minister”, so this would put the speech at the tail end of Rashad’s governmental career. The “treaty” in the speech’s title is a reference to a future treaty with the British government that would secure Egyptian independence. The “duty” mentioned in the title, for its part refers to Rashad’s belief that cooperative societies must stand on their own, if the nation they are part of is to be successful in the long run. Rashad points out that, “at present”, the Egyptian government is nearly entirely responsible for funding cooperative organisation, and calls upon the cooperatives to take over this responsibility from the government. This is directly at odds with the stated policy positions of the Egyptian government of the time, which wanted to use the leverage afforded by funding cooperative societies to exert more direct control over them. This conflict seems to have caused friction, ultimately leading to Rashad’s removal from his position in the government. As Stirklund remarked in his report though, no one was appointed to the position for several years after Rashad’s departure, which implies the change was more about removing Rashad than replacing him.

Following his departure from the government, Rashad gave another speech at the Oriental Hall of the American University, in Cairo, on the 8th of February 1939, which was later edited and published as a scholarly article in the *Journal of the Royal African Society* that same year. In this article, Rashad gives a brief history of the cooperative movement in Egypt, an overview of its development, and of its economic and social impacts. He describes the Co-operative Law, introduced in 1923, as a watershed change for Egyptian cooperative policy, since it was now getting its policy, first-hand, from “*England and Ireland*”. He then attributes the change in government policy towards cooperatives to two factors. The first being the removal of the Cooperative Minister from the Department of Agriculture and his subsequent transfer to the Department of Finance; this had the effect of turning the government’s focus away from the producer cooperatives prevalent in agriculture, to the consumer cooperatives prevalent in industry. And the second factor being the appointment of the minister Fathalla Barakat Pacha as head of the Department of Agriculture in 1927.⁸² Rashad refers to Pacha as a “self-made Fallah”, but whilst he speaks very highly of him in the piece, he also seems to attribute his inability to properly understand the movement to his rural upbringing. In this, Rashad echoes, once again, his idol Sir Horace Plunkett, whose patrician background and sensibilities came into conflict with the overwhelmingly plebian makeup of the movement’s membership.

By this point in his career, Rashad additionally seems to have come around to the idea that there is also value to consumer cooperatives, as he acknowledges the fact they are necessary to protect people from the dislocation of trade – especially since the commodity slump that followed the Great War.⁸³ In the article’s conclusion, Rashad implores the government to either commit itself to full involvement with, or to withdraw from the movement entirely, as representing a “*glorious movement in an ill-fitting*

⁸¹ Rashād, *Kitāb al-ta’āwun al-zirā’ī*(1935), “Chp. 25 – Some social problems of rural life and their solutions ,” 204.

⁸² Ibrahim Rashad, ‘The Co-Operative Movement in Egypt’, *Journal of the Royal African Society* 38, no. 153 (1939): 471-472.

⁸³ Ibrahim Rashad, ‘The Co-Operative Movement in Egypt’ 473-474.

manner” will only end up causing more harm than good.⁸⁴

An article titled *The Partisans of Peace in Lebanon and Syria*, written by Masha Kirasirova, mentions another relevant, potential appearance in the record by Rashad. In her discussion of the Egyptian peace movement, Kirasirova quotes another article listing “*former Minister Ibrahim Rashad*” as being one of two intellectuals that attended the Defence of the Rights of the Peoples of the Middle East Conference, on the 19th of December 1953.⁸⁵ Unfortunately, as there is little further discussion in Kirasirova’s article, and as I lack direct access to the source mentioned in it, I cannot definitively claim that it is talking about the same Ibrahim Rashad. But given the timing, the fact he is listed as a former minister, and the fact Rashad was fully dedicated to socialist principles of mutual assistance between national groups, I believe it is a reasonable assumption to make.

In Summation

Rashad's thinking on, and discussion of the relationship between the Cooperative Movement and the drive for national independence, highlights the impact of cooperative principles on the shaping of developing, national socio-economic landscapes. His work in cooperative development, for its part, was directly, and intricately linked to the broader nationalist aspirations of early 20th century Egypt. His journey, from nationalist scholar to pivotal figure in Egypt's cooperative movement, and development, underscores the influence and impact of cross-cultural exchange on cooperative ideology as a whole. And his incorporation of Plunkett's “*three-fold policy*” into the Egyptian cooperative framework exemplifies how transnational inspirations can be tailored to address specific national challenges.

Rashad's vision was both pragmatic and idealistic. He recognised the immediate, economic needs of the Egyptian Fallahs while also advocating for broader reforms, such as the establishment of a cooperative central bank. His emphasis on learning from global cooperative successes – particularly those from countries like Ireland, Denmark, and Germany – demonstrates his belief in both the universality of cooperative principles, and their adaptability to diverse, national economic conditions.

His own efforts to adapt international cooperative principles to local conditions, while advocating for social reforms and economic self-reliance, additionally provide valuable lessons for contemporary discussions of sustainable development and national independence. His commitment to the co-operative model as a means of achieving both economic and social progress remains a testament to his innovative spirit and dedication to national improvement. Taken as whole, then, Rashad's legacy serves as a reminder of the enduring power of cooperative movements to drive socio-economic transformation in the service of national empowerment.

⁸⁴ Ibrahim Rashad, ‘The Co-Operative Movement in Egypt,’ 475-476.

⁸⁵ Masha Kirasirova, ‘The Partisans of Peace in Lebanon and Syria: How Anti-Nuclear Activism in the 1950s Revitalized the Arab Left’, *International Journal of Middle East Studies* 55 (15 January 2024): 18–19, <https://doi.org/10.1017/S0020743823001502>.

Chapter 3: The Role of Women in the Movement

The Romantic Movement that swept Ireland in the 19th century saw the establishment of a number of women's organisations, and this specific feature of Irish organisation made such a lasting impact on Rashad, and his developing ideology, that he went on to believe that the role played by women in rural village life was key to the successful organising of rural communities as a whole. This impact can be attested by the fact Rashad included, in *An Egyptian In Ireland*, various interviews he conducted with Irish women involved in organising; by the preface Irish feminist and organiser Susan L. Mitchell wrote for it, and the chapter Rashad chose to dedicate to the history of two women's organisations, *The Society of United Irishwomen* and *Cumann na mBan*.

Rashad additionally used his interactions with these organisations to discuss the role of women in national life, and furthering the more general national project, and then more specifically within the cooperative movement. In the following section, I will start by analysing the role Rashad envisioned women playing on a more general, national level – drawing principally from *An Egyptian In Ireland*.

Women and Moral Education

As part of his tour of Ireland, Rashad attended a *salon* for Irish music in Munster, and was struck by the lack of women in the social spheres of both Ireland and Egypt. This observation prompted the following reflection from him:

“Personally, I regret very much the absence of our cultured women from society. It is a very great loss to it. If one could only shut one's eyes, and on opening them again find our Egyptian society a “mixed one”, of men and women, conducted on such lines as would ensure to us the virtues of Western society, and save us from its vices, how delightful would life be in Egypt!”⁸⁶

This reflection shows us that Rashad's thinking on female liberation echoed his thinking on rising living standards. Indeed, his recognition that female liberation is a necessary condition for the development of “civilisation” is accompanied by an argument that it, like wealth, intrinsically carries an invitation to excess, and corruption, that must actively be guarded against. As the following quote shows, this tension between salvation and damnation appears to be a running theme in Rashad's thinking:

“Egypt can never be the great country we want her to be, unless in her development her womanhood stands shoulder to shoulder with her manhood. The consequences of what I have called “mixed society” we must face with courage and hope, our duty is only to prepare the way for such a society gradually so as to prevent such corruption and vulgarity as the West has fallen into.”

Whilst cooperation appears as a panacea for all manner of material and ideal rural problems in the majority of his thinking, it is religion that Rashad points to as the antidote to Western degeneracy. While observing young boys receiving the sign of the cross in a church, Rashad notes that this – religious education – is how moral behaviour is imparted to the next generation, and that it is no wonder Irish women possess “a high tone of morality”. Rashad thus positions *religiosity* as the positive counterweight to *civilisation*, going so far as to remark that:

“Once a nation drifts away from religion, she is sure to be on the way to vice. To us who have

⁸⁶ Rashad, *An Egyptian in Ireland*, 58.

lived in civilised England and also in holy ireland, this is obvious.”

Rashad later goes on to lament the negative effect that uneducated women have on the rest of society. As his ideology puts a premium on education, it should come as no surprise that this is where his focus lies when it comes to the role of women in society. He bemoans the fact Egyptian households are run by “*uneducated women*”, and that they “*breed laziness, vulgarity, cowardice, weak will, irresponsibility and poor spiritedness*” through their ignorance.”⁸⁷ Rashad claims that the current state of women’s edification is deplorable and that it is not the result of any Islamic law, but of a lack of education. Further than that, he sees the sex-segregated social order as backwards and generally negative. He regrets, in particular, how young boys often become trapped in a social no-man’s land; the home is a female sphere in which they are no longer welcome, but they are still too young to gain access to the traditionally male-dominated public spaces. Denied education from both of these social spheres, young boys are thus left to rot and develop antisocial tendencies. Rashad asserts that Egypt’s lamentable position as a nation arises from this dearth of education at the earliest levels, as it undermines any larger attempts at reform:

“Both these unhealthy influences work against every spirit and movement in the country that would elevate the social, economic and political statutes of the people.”

Women’s Political Organising

In the second half of *An Egyptian In Ireland*, in a chapter titled “*Women’s Organizations*”, Rashad shifts his attention to look more closely at women’s role in political organising. He describes their activities under three headings: *Agriculture and Industries, Domestic Economy, and Social and intellectual Development*,⁸⁸ and it is clear he believes the latter to be the most important, as it is because of “*neglect of this factor that the countryside is being deserted*”. A point which only further emphasises education as the central issue around which all of society must be organised. In the conclusion to this section, Rashad claims he is presenting the experience of Irish women to serve as an example to their Egyptian counterparts, in the hopes they will, in turn, organise themselves into like-minded societies. Organisation itself is held up as the high-water mark of civilisation, which is why reforming women’s role in society – into a much more active and participatory one – is such a focal point of Rashad’s ideology. However, the role women play in the education of the next generation also opens them up to being the scapegoat upon which responsibility for the lack of said education is placed. But organisation provides the antidote: whether secular (cooperatives), or religious (*ulmas*) in nature, organisational societies serve as a bridge between fully segregated and fully mixed societies, and as a bulwark against the “degeneration” that occurs when the process of civilisation is too fast-moving:

*“We realise that each country has its own needs, that what Irishwomen want is different from what Egyptian women want, but the fact remains that both require to be organised and led, and the power to be employed for this end is the same in all civilised countries. The more civilised a country grows, the more perfect its power of organisation becomes.”*⁸⁹

Rashad’s thoughts on women seem to be in conflict with one another; just as with wealth, women are both, in his eyes, a solution to and the cause of a lot of the nation’s problems. It is also clear, from

⁸⁷ Rashad, *An Egyptian in Ireland*, 96-97.

⁸⁸ Rashad, *An Egyptian in Ireland*, 168.

⁸⁹ Rashad, *An Egyptian in Ireland*, 174-175.

his introduction to *An Egyptian In Ireland*, that his initial education in England was mainly an economic one, and that it was through contact with Irish organisations like *The Society of United Irishwomen* – who were active in organising within rural communities – that he became such a strong convert to cooperative organisation as an ideology. It thus seems Rashad did, ultimately, uphold these women’s organisations as a model for how organising could serve as a bulwark against the degeneracy he considered inherent to modernisation.

Women Within the Cooperative Movement

In the cooperative manuals, Rashad takes a more focused look at the role of women within the more specific Cooperative Movement. He opens his arguments by stating that no country has ever reached greatness without “confidence” in its heart, then asks what a country would do if it had lost half of its confidence, “due to its lack of it in the women”. Rashad goes on to reference the “blessed organisations” that have been fighting for the rights of women, and levies a general critique against the government’s move to reject an expansion of the suffrage that would include women. Indeed, Rashad sees the granting of women’s rights in Egypt as part of the larger package of modernising reforms that include “the economy, education and the government” – believing the latter will founder unless they are combined with the former.⁹⁰

Rashad continues by contrasting the regressive nature of sex-segregation in Egypt with the progress progressive one of the more open societies of Europe. Here, we see a return and further development of the critique he levied against Egypt in *An Egyptian in Ireland*: that sex-segregation leads to social deformations that result in antisocial behaviour. We can also observe, once again, the impression made upon Rashad by women’s groups in Europe, such as *The Society of United Irishwomen* of Ireland, as he is of the opinion that if women were to be excluded from the field of social reform, the “*work in that field would be paralysed*”.

Rashad then makes his argument about the centrality of women to national life even more explicit, by claiming that the future of the nation lies not with its government, but in the home, where the next generation of citizens will be born and educated. He implies that in order for women to properly educate their children in national politics, they must be given an active role to play in the nation themselves, so that the home can truly be “*the cradle of the nation*”. After having argued so strenuously for the inclusion of women in political life, Rashad apologises for going too far and pivots to a discussion of their role in economic life, but then reiterates that the former would benefit women, and the country as a whole. Rashad may have felt a need to step back from inflaming conservative opinion here, or may have rather been apologising for veering into political matters in a book on economic cooperation. The latter proposition seems doubtful though, as Rashad consistently conflated economic, political and national life into one inseparable whole.

Moving on to economic matters, Rashad suggest that, since politicians have made the mistake of excluding women from political life, “*economists will perhaps be wiser and make it easier for them to enter the economic field.*”⁹¹ He further claims that no movement in the West has succeeded without the involvement of women’s organisations, and points to groups in Ireland, Canada and East Prussia as inspiring examples for Egyptian women to follow. Rashad additionally makes a class distinction between women in Egypt; the mantle of leadership is to be taken up by urban women who are financially

⁹⁰ Rashād, *Kitāb al-Ta’āwun al-zirā’ī* (1926)ī, “Chp. 16 – Final Word,” 104-105.

⁹¹ Rashād, *Kitāb al-Ta’āwun al-zirā’ī* (1926), “Chp. 16 – Final Word,” 105-106.

well-off, educated, and have the necessary free time to dedicate to the work of organisation. That being said, Rashad doesn't denigrate their rural sisters as being incapable of this work, and even points out that, through the necessities of poverty and agriculture, life in the countryside is closer to the European ideal of an open society than are urban centres.

Rashad implies women are in a state of torpor that is similar to the boredom and malaise affecting the *Fallah*, but also more pernicious, as it affects the home, and therefore the future of the nation. He then suggests the creation of an organisation, modelled on that of *The Society of United Irishwomen* – with councils in local cities representing all the nearby chapters in individual villages, and regional councils co-ordinated by a national council sitting in the nation's capital – as a solution to this problem, and explains how the act of being engaged in social work will revitalise the women of the country, and elevate their spirits. Just as the cooperative teaches the farmer to be an upstanding and responsible citizen of the nation, Rashad believes this national council will act as a “*cooperative parliament*”, and will serve to introduce women to the idea of participating in national life, and men to the idea of women participating in national life.

Rashad finally concludes his thoughts on the role of women in his ideology by returning to “*the home as the cradle of the nation*”, and arguing that Egypt's reforms will, ultimately, amount to nothing if the fundamental problem of women's societal subjugation is left unresolved.

Conclusion

The figure who most influenced Rashad's ideological thought, during his time in Ireland, was his mentor, and personal friend, Sir Horace Plunkett. The impact of his influence on Rashad was so great, in fact, that Rashad obtained permission from Plunkett to translate his work into Arabic, then invited him to write the foreword to his cooperative manual. The impression left on Rashad by Irish forms of cooperative organisation, more broadly, for its part, was such that he chose to dedicate several chapters of a manual designed to introduce Egyptians to cooperative economics, to the history of the cooperative movement in Ireland. And yet, whilst Rashad firmly believed in Egypt taking inspiration from the successes of the cooperative movement in Ireland, he also developed his own ideology, and tailored it to the specific needs of the Egyptian people. Rashad additionally steered away from Plunkett's more secular presentation of cooperative ideology; he infused his own rhetoric with religious imagery, and was more open than his Irish mentor to religious figures, such as Islamic *Ulmās*, taking a leadership role in the Cooperative Movement.

Like Plunkett, Rashad also took inspiration from A.E., and his concept of rural civilisation. This concept, that unchecked urbanisation will drain the nation of its vital energy, and lead to decay, appears to have been Rashad's primary concern regarding the dangers posed by development. He came to agree that cooperative developments, like those implemented in the case of the Foxford Mill, were the most effective way to combat moral rot. Rashad also came to believe that cooperative economics were the key to success for nations wanting to develop their productive capacity while retaining ownership of their natural resources, and carried this belief with him when he took up his position as head of Cooperative Development – however short-lived his tenure would ultimately turn out to be.

Rashad's interactions with Susan L. Mitchell and women's organisations in Ireland seem to have had an equally significant, and lasting impact on the formation of his ideology, as he came away from them convinced that the goals of the Cooperative Movement would be impossible to achieve if not actively supported by women's reform groups. Despite this positive outlook on the organisation of women, however, Rashad's ultimately patriarchal worldview placed these organisations in a subsidiary role to the male-dominated cooperative organisations. The continued focus, in his discourse, on education and childcare indicates that Rashad still believed a woman's place was in the home. And like his Irish mentors Sir Horace Plunkett and A.E., Rashad failed to properly address the material conflict that arose between men and women when cooperative organisation moved traditional economic activity from the female-dominated home into the male-dominated factory.

It is thus undeniable that whilst Ibrahim Rashad developed a unique cooperative ideology, it was also heavily influenced by his interactions with the cooperative ideology practiced in Ireland, and as espoused by his mentor Sir Horace Plunkett and the IAOS. Rashad went on to implement his ideology in Egypt, during his time in government, working as head of Cooperative Development, from 1923 until 1929. Whilst his influence may have been constrained by ideological differences between himself and the government, Rashad did ultimately oversee the maturation of the Egyptian cooperative movement. He also maintained connections with the international cooperative community, as is evidenced by a transnational community of cooperative thinkers that have been long overlooked. This community has remained overlooked because scholars typically measure the impact of political movements in the political realm, which is a poor choice for a movement primarily focused on social developments. Additionally, I believe the fact cooperative thinkers have been overlooked in this manner has led to their being erased from many national histories – such as has been the case with those of Egypt and Ireland.

The research I have performed for this thesis leads me to believe that there is still a lot more of it to be carried out into the international character of the Cooperative Movement. This thesis has demonstrated the international connection between Rashad and his Irish contemporaries, but Rashad was far from being the only international student studying cooperation at the Cooperative Reference Library in Dublin. The numerous references to international visitors from Japan, India, Finland, Iceland and Australia indicate that there is a much larger intellectual network that has been overlooked in previous scholarship.

Further research could also be conducted into the person of Ibrahim Rashad himself. The research I performed for this thesis is ultimately limited by my inability to read Arabic. The accounts we have of cooperative development within the Egyptian government come solely from reports produced by Rashad himself. As such, I believe greater access to sources in Arabic would allow for a more robust portrait to be drawn of the history of cooperation in Egypt, at the governmental level, and help to close a gap in the existing historiography on Egyptian cooperation under the British colonial regime and post-independence.

There is also, finally, the matter of *The Life of a Cooperative Mujahidin*, the memoir written by Ibrahim Rashad. Whilst it was produced outside of the time period of the 1920s, on which this thesis is focused, it presents a tantalising source of information for any researcher looking to further investigate Rashad's ideology, or looking to gain a retrospective view on the Egyptian cooperative movement, from one of its most ardent proponents. In *Civilising Rural Ireland*, Patrick Doyle poses the following question: does the cooperative ideology that developed in Ireland over the course of the 19th century presage the development economics of Amartya Sen? I believe that a more systematic review of the international network of cooperative thinkers might shed light on this question, and that the field, more broadly, would benefit from a more systematic comparison between the cooperative movements from the turn of the 20th century, and the cooperative-focused development theory from the turn of the 21st century.

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Appendix 1: Translation of the Cooperative Manual, 1st Ed.

Chapter 2: Agricultural cooperation in Ireland – Its motives and history

Whoever wants to study agricultural cooperation in general, scientifically and practically, must turn his attention to one of the two agricultural kingdoms, Denmark or Ireland, as this social economic system has reached what it has not reached in other countries. Ireland prefers Denmark from the linguistic point of view, as the prevailing language in it, which is English, is spread throughout the world. For this reason, Ireland has become a destination for European, American and Eastern researchers.

Before we come to understand the spirit of the cooperative system in Ireland and investigate the secret of its renaissance and the extent of its progress there, it is necessary for us to become aware of the situation that country was in before that.

Anyone who looks into the history of Ireland will see that political unrest began there a long time ago, and one of the main factors was the dispute over the ownership of agricultural lands. In ancient times, these lands were common property among the Irish tribes, who cultivated them according to principles and laws known among them, but since the era of the English occupation in the third century Ten ownership gradually began to transfer into the hands of the large owners of the occupiers in a coercive manner in many cases, and that image remained in the hearts of the children of those Irish people who were older than the era and the passage of ages, and the sacred rights that their fathers had over those lands were not erased from their memory. This adherence to the ancient right was a strong factor in causing the Irish unrest that led to the recovery of their stolen rights, and this is a lesson for weak nations that have lost their rights, prompting them to raise their voices asking for the return of their usurped rights in full, with all their strength and whatever means they can. It also contains a guide and advisor to powerful nations that depend on their wealth from those around them

He kept making her realize that the truth would prevail as long as Mutasim's demands for patience remained behind it.

What increased the anger of the Allendeans and instilled in them a spirit of discontent was that they found that those large usurping landlords did not treat them fairly. They were leasing lands to them for an exorbitant fee for an indefinite period, and did not preserve for them any right to what they could use of them. Rather, their cruelty and injustice reached a great extent. The Irish peasant expected that He is expelled at any time by the owner of the land without being given compensation or finding a law that would be fair to him or hearts that would be merciful to him, while he finds those owners living a life of luxury and bliss in their English country and not attending.

From there to Ireland, except during the agricultural seasons, to reap the fruits of those properties and take their crops. Then they return to their country and remain there throughout the year, spending abundant money there from the sweat of the poor Irish farmer, who saw with his own eyes the wealth of his country, which he had worked so hard to find, moving to the country of the English, and they enjoyed it there while he was He suffers misery and misery in his life, his heart is sad, the cauldron of his anger boils in his chest, and he does not find any strength or strength.

What distinguishes him from his opponent.

Thus remained the condition of the Irish farmer, who was living a naive life until the days of drought that spread across Ireland came in the years 1846 and 1847, during which time the country was struck by a drought in the potato crop, which is the mainstay of its people's food. Their condition worsened, and they did not find anyone to help them pay the calamities that befell them, so the owners are not fair. They expel from their land anyone who is late in paying their rent despite the calamities that have spread throughout the country. Nature is not merciful, nor is the government indifferent to their pain. This

situation lasted a long time during which the farmer suffered the most painful pain and endured the most severe torment from the injustice of the property owners and the government's injustice towards him, as they are both. A foreigner with an interest in his interest. There, the Irish found that the easiest way to get rid of this injustice in which they were trapped was to leave for America, leaving behind a country full of misery.

This drought that befell Ireland, the bad actions of the large landlords, and the neglect of the government at that time not only led to a significant reduction in the population, but also harmed the cultivation of the lands, turning much of it into vast pastures.

The drought increased the state of dissatisfaction among the peasants and became the strong factor in the Irish political unrest that arose for the sake of agricultural lands and workers. They asked the government for general reforms in their country and to enact fair laws for rent that take into account fairness in estimating its value and duration. They also requested that the appreciation of the reforms that the peasants make in the lands they rent, as well as other legitimate demands. After the government carried out some reforms at different times, the Irish did not see this as enough for them.

Rather, it is a small part of much of what they are asking for, and as long as the disease is not eradicated, the treatment will not succeed, and the original cause of their complaint must be removed by extracting those lands from the hands of these large foreign owners who do not look after the interests of agriculture or the farmers in Ireland as long as they obtain the produce of their land.

Such a situation undoubtedly hinders agriculture, discourages those who work in it, reduces the wealth generated from the lands, and degrades the value of farms. In this chaos, the farmer is not satisfied with his livelihood, nor is the landlord reassured about his property, nor is the government itself with stable foundations. Rather, it faces unrest and anxiety at various times. Therefore, the government was unanimous in working to transfer ownership of Irish lands from the hands of the large owners of the English and Scottish elements to the Irish peasants, so it intervened in the matter and mediated between the representatives of the two groups, and they all agreed on an optimal method to achieve this goal and thus end the long-standing conflict.

And his evil spread between them.

After that, in the year 1903, the government issued its law known as the Land Purchase Law (1) and opened for this purpose an appropriation amounting to 112 million pounds, from which it provided the tenants with the money necessary to purchase the lands they cultivated from their owners. This would be a debt owed to them, which they would repay within the framework of a special system enacted for them to ensure that those lands became in their possession after a few years, and it is easy for them to pay their debts, and by this means, most of the lands of Ireland now belong to its people, who are small farmers whose average area is about twenty-five acres.

Anyone who looks at the various actions undertaken by the government in different eras is astonished and cannot contain himself from astonishment. We have seen that at one time it ordered the expulsion of the peasants and the seizure of their property without pity or mercy, and then at another time it saw it in its interest to return these properties to them and carry its treasury with payment. Those expensive loans that I loaned to them over a long period of time. But the researcher in the affairs of urbanisation and the laws of nature ends his astonishment when he learns that those dynasties of the Irish among them did not calm down and did not have peace of mind until they recovered that usurped heritage, restored that sacred right, and brought down those usurpers from the pride of their glory. This was not done by the force of a sword or a cannon, but rather by the force of the firm truth, the firmness of the mountains, and that unshakable determination that achieved their goals through their unity and adherence to their right despite what opposed them – from the state of their demise from the barriers.

Indeed, this is a wonderful lesson for whoever truly seeks glory for himself and for his nation, for long times are short and bitter, torment is sweet and severe, disasters are nectar for the great resolve of the great souls, and no right is lost behind which there are demands.

A questioner may ask: What was the condition of agriculture and farmers during the tribulations that we detailed before?

Our answer to that is that the large, good lands were the property of large English owners, which were grazed by livestock and what was produced from them would be spoils for them to enjoy in their country. The Irish peasants were crowded into the dirtiest lands with the smallest area, from which they could only get out, after great effort, what they could subsist on. It was as if nature wanted to punish these poor people for their failure in past ages and their submission to the will of these usurpers. While you were seeing the livestock of the rich foreigners grazing in the great fertile valleys, those poor people were huddled between the slopes of the mountains in the country with the lowest soil, the least yields, and the most exposed to the various effects of nature, from severe cold to tornadoes and rain. Do not ask about the state of agriculture in that long era, for it had reached the point of backwardness and decline. There was no significant agriculture, no happy farming, no profitable trade in agricultural products, and no comfortable village life. There is no wonder about this, for happiness does not flap its wings over troubled hearts; an angry crowd sees the oppressive, usurping ruler oppressing her and taking her with violence.

After the situation changed and the Irish became owners of their lands, safe from the oppression of the landlords, certain that everything they did in terms of reform would benefit them, many reformers thought that this transition would be a sufficient reason for the activity of farmers and farmers in Ireland, and that the jolt of joy and pleasure in ownership would be a strong encouragement that would push him to raise the level of agriculture, but their hope was disappointed, and they did not believe in their prophecy, as years had passed since the Irish farmer owned his land on which he worked, and he was still at the back of the farmers of the civilised country, unable to compete with them in agricultural methods, nor to compete with them in selling his crops, even in the best and closest markets closest to him. It is the England market... ???

Anyone who looks into the laws of urbanisation will not be surprised at what he sees of this situation, because even if the Irish had become kings, they were still devoid of the technical information necessary for modern agriculture, just as they were devoid of many social virtues. The pressure and tyranny over the many years had made them deprive of the advantages of self-reliance. Activity, hard work, solidarity, cooperation, innovation, invention, curiosity, and research into everything new and useful. Do not criticise them, for they are poor materially and morally. It is difficult for them, given their state of backwardness and decline in their work and psychology, to advance and compete with the sophisticated nations whose peoples and governments have worked for a long time, and are still working to advance their agriculture and raise the value of their farmers and their crops in agricultural fairs and markets.

These reasons and their causes did not escape the thoughts of some Irish reformers, most notably Sir Horace Plunkett. He saw with his far-sightedness and accurate insight before the government decided to do the aforementioned work that the day of monarchy was just around the corner and that the Irish would put their hands on the reins of their lands if they were not in control of them. Complete readiness to work in it according to scientific principles and economic systems that guarantee them the benefit of its resources in a way that brings well-being and happiness to the whole. They remained in agricultural and economic decline and lived in social decadence.

Transferring ownership of the lands did not benefit them in any way. For this reason, he began working to take the hand of the Irish farmer.

And guide him to the wisest means that will enable him to get rid of this problem, which is bound to stand in his way on that day. He succeeded in achieving the goal he hoped for, thanks to his great determination, his many tests, his patience, his long-suffering, and his broad-mindedness, so he led the farmers to the path that would lead them to economic independence.

"Plunkett" began his work in Ireland at a time when the country was greatly backward in its agricultural affairs, while the other kingdoms with which Ireland competed in the markets had reached the point of progress. He did this with... Knowing the progress of Denmark, which is the largest competitor to Ireland in its agricultural crops in the English markets, in all agricultural facilities, both in knowledge and practice, they have achieved a praiseworthy level of perfection in the manufacture of butter, making cheese, salting pork and preparing it for the markets, and they have also used the wisest methods in presenting their agricultural crops of butter and cheese. Eggs, prepared slaughtered chickens, pork, and other things are sent to the markets under a general system in which all the people participate and whose work is managed by a union that guarantees them the greatest benefits.

While the Danish farmer cooperated with his brother and worked with him on the latest systems and most accurate methods, making butter in factories created by his cooperation with the farmers around him and selling it in the most popular English markets at the highest prices, the Irish farmer worked alone on obsolete systems, so each of his farms produced poor quality butter of different types. If he sold it, the merchant discovered the farmer's ignorance and lack of experience, so he bought it from him at the lowest price and made great profits from it, which he kept without that poor farmer. What made matters worse was that the merchants were not limited to that spoil, but rather they were selling to the farmers their agricultural supplies, such as fertiliser, seeds, fodder, and other things, at exorbitant prices. The Irish farmer was helpless in production, in selling, and in purchasing, so he bought the raw materials needed for him at retail and at a high price, and he did not find the convenience he could find. His brother is the manufacturer (*) in the cities, and he is the one who buys in bulk at a price in which it is noted that he is a manufacturer. When he sells his crops, he suffers a similar injustice. As for the Danish farmer who organised his life on the principle of cooperation, he had abundant profits in these three areas.

When the merchants saw that their profits would be doubled if they made the butter themselves in large factories and displayed it in the markets, they began to establish those factories, and what they hoped for was achieved. They reaped huge profits and deceived the dairy producers, and they slowed the people down from making butter in their homes by giving them high prices for their milk. The people gained temporary gains that did not last long, as after a short period of time, the merchants gradually lowered the price of milk until it returned to its original level after the farmer became accustomed to selling milk and making it easier than making butter, so he lost both he and the merchant's profit. This is the reason for the doubling of the profits that the merchants obtained from making butter in factories. They find that the butter made in them is much preferable to peasant butter and is sold at higher prices for the following reasons:

- (1) The large merchant in the cities prefers to deal with a large store that guarantees that he can buy large quantities from of butter from it, at specific times and this only happens in factories.
- (2) Factories are very interested in making the best butter at the hands of the most skilled craftsmen using the latest scientific methods. In a factory whose owners spend thousands of pounds on establishing it, they do not fail to spend on what makes it well-made and of good reputation.
- (3) The scientific methods for making butter made all factory butter of one type, and its shape and taste does not change from time to time. This stability on one system was one of the reasons for the popularity of its goods in the markets, because as the public knows, whenever you get used to something, you like to keep doing it.

- (4) In addition to this, the worker takes care of cleanliness and adherence to health standards, which makes the purchase safe from contamination of the butter with dirt and germs, along with good placement, mastery of wrapping, and the presence of a special character, and this is what gives it an attractive, splendid appearance that pleases the onlookers. In addition to that, the ability and artistry of the **laboratories... in** announcing herself in a way that spreads her fame and spreads her name to the public.

These are the businesses of the merchants, and these are their profits in making and trading butter, which reached **a value of about eleven million pounds** in the year 1920. Butter is not all that is mentioned in this topic. Rather, we set an example with it because the country is famous for its manufacture and export. In contrast to the livestock trade, the country exports more than forty-two million pounds annually, and this was the case in the chicken and egg trade, where the value of what is exported annually exceeds sixteen million pounds, and the salt pork trade is worth about ten million pounds.

All of these trades and others were mostly in the hands of foreign merchants who earned abundant profits, while the Irish were deprived of enjoying the bounties of their country because there was no economic system in the country that worked to keep wealth in the hands of those working to produce it.

The situation remained like this until God appointed for the country someone who woke it from its deep slumber and began to do good for it and called out to the people: "Awake from your slumber and wake up from your slumber, for you are in a state of backwardness in your economic affairs and decline in your social life." That great reformer was the aforementioned Sir Horace Plunkett. He took upon himself this arduous task, and two of the best men who cared about the country's happiness, Lord Monteagle and Father Finlay, joined him, and by the meeting of these three, the elements that guarantee the success of every major project were formed, because it is the coming together of thought, prestige, and religion for a national work.

After they deliberated among themselves on the best ways to begin this task, they agreed in their opinion that: The best means of preserving the country's wealth in the hands of its people and raising them from their decline is to use the methods that were tried in countries that preceded them a long way and won in the field of agricultural life thanks to the adoption of cooperative systems. Denmark presented them with great difficulties that initially seemed impossible to overcome, but those great souls and those hearts full of hopes and sincerity were not affected by weakness or weakness, so they combined their forces and involved in working with them two men from the elite of the Irish. One of them was gifted by God with good management and precision of system, and he was "Robert Anderson", and the second was the social economic philosopher "George Russell" with a wide imagination, great literature and abundant knowledge.

These great men overcame many difficulties, including:

- (1) The character of the Irish peasant, alienated from everything new, accustomed to remaining in everything old and intractable on every idea of reform. This is a condition shared by all the peasants of the world to varying degrees, depending on the level of development of the peoples. It is not surprising that we see these abnormal morals as having more power over the soul of the Irishman than others. Those long generations in which he saw injustice embodied in front of him from those holding the reins of his affairs, portrayed in his imagination a frightening spectre and were a strong factor in these dispositions gaining control over him and taking over his soul.
- (2) The turbulent political situation does not encourage work to raise the economic level in the country, and the same applies to religious differences.
- (3) Add to this a strong factor and a severe obstacle whose danger is feared, which is the ambitions of merchants and owners' political purposes and financial interests.

All these difficulties were able to be overcome by Plunkett and his friends, to revive dead hopes and to give the country a service that history will preserve for them.

Plunkett's work was based on two negative pillars: non-interference in politics and non-exposure to religions, and with them he overcame two great difficulties: political and religious differences, as if we were two major obstacles in Ireland to every reformer. When he began to overcome these difficulties, he worked hard in all parts of Ireland, holding more than fifty meetings in which men of stature and determination gave speeches to endear the people to those cooperative principles and infuse them with that spirit. At first, they achieved some success, and he established a butterfactory after continuous effort and long patience. This was the first stone in the foundation of cooperative construction in Ireland. When the farmers saw the benefits that they had not believed in before, they set out to establish cooperative groups of various types, which will be discussed later, and these groups began to spread throughout the country. Then, in 1893, Plunkett and his group worked to establish a main group that would bring together the collaborators, supervise their groups, defend the interests of their regime, and be... For them as a Shura Council, while working to spread the call for the cooperative movement and helping to establish various cooperative groups throughout the country, we will devote a chapter to talking about this main group, which was called the "Irish Agricultural Organising Group. Therefore, we will leave talking about it now and talk briefly about two other movements that are working to advance agriculture in Ireland, one of them, owes its existence to Horse Plunkett, the hero of cooperation.

We mentioned earlier that Ireland's delay in agriculture was from both a technical and organisational standpoint. Agriculture was not advanced, neither in knowledge nor in practice. Likewise, the method of selling crops or purchasing agricultural supplies was not based on a system that guaranteed the highest profit for the farmers, despite the fact that crowding around poor-soil lands hindered the progress of the farmer. And living there is a living that is not satisfied by justice.

When the cooperative movement arose to do good to the Irish farmer, it set its sights on advancing his agriculture from an organisational point of view, so it established its systems and worked on its path. Leader Plunkett also worked to urge the government to undertake agricultural reform from the technical point of view, so he established an authority called the "Agricultural and Technical Education Service of Ireland (2)" and placed him at its head. This authority worked to improve agriculture from the technical point of view, so it took agricultural education into its control and conducted many experiments in various agencies to improve Irish crops. And created annual exhibitions to improve livestock breeding and other matters that promote technical agriculture.

Irish thinkers also worked to urge the government to carry out its duty in alleviating the distress of peasants congregating on small plots of land with poor soil. It established a council called the "Council of Overcrowded Lands (1)" and made its mandate the distribution of rural families on lands with the largest area and the most fertile soil, as well as working to improve the lives of peasants and improve them. Their living conditions by spreading education among them, observing health principles by taking care of homes and their cleanliness, combating epidemics and treating diseases, drawing their attention to promoting agriculture and encouraging village industries, and in short, it does everything that benefits the farmers in every way.

We will elaborate on this in the following chapters until we arrive at the situation of the Irish peasant using collaborative systems, if that is the subject of our research... (?)

Chapter 3: Agricultural cooperation in Ireland – Its origins and goals

We previously mentioned the motivations for the agricultural cooperative movement in Ireland and its history. Now we talk about the scientific theories that cooperative groups followed, the principles upon which they built their entity, and the systems they built.

Cooperation is a social economic doctrine whose slogan was the individual for the group and the group for the individual in Europe in the middle of the nineteenth century, in which the individual works with zeal and sincerity for the benefit of the group, just as the group works in this same spirit for the benefit of the individual. Thus, people's competition replaces each other in this arena of life; it is harmful to the individual and the group alike, with their cooperation and choice in their livelihood affairs.

This doctrine is not one of the scientific doctrines that is difficult to apply in work. Rather, it is one of the few sects in which there is no period between belief and action, and the biography of the pioneers of Rochdale is not far from our minds. This sect continues to advance significantly since the era of that small, large-minded group until this day, and it is spreading throughout the world. This advancement has not been limited to the circle of industry, in which the doctrine arose but rather, it extended to agriculture, which was applied to its work.

All of this was known to the hero of cooperation in Ireland, Horace Plunkett, with certainty. He was aware of the matters of this doctrine and its impressive results among the industrialists of England in particular, and he also studied the method of its application.

The results of this were in agricultural work in Denmark, and the great advantages that accrued to the farmers of that country. Horace Plunkett studied this movement scientifically and practically, and when he was convinced of the solidity of its foundation and the goodness of its goals, he realised that applying its systems to the agricultural situation in his country must produce a result no less than the result. The brilliant work that the Danes achieved in their agricultural work in their country, he rolled up his sleeves and did the great work for which he won the title of “Leader of Agricultural Cooperation in Ireland” and his fame spread throughout the world wherever he knew anything about agricultural cooperation.

Readers remember the biography of the pioneers of Rochdale and what their practical ideas derived from, which built for them a mention in the history of cooperation. They knew with certainty after the revolution of demands, which we talked about in the first chapter, that there was no hope of reforming the prevailing economic situation through a political coup. They also knew after the efforts of the Christian socialists that there was no hope of reforming the current economic situation through what men of goodness and reform were doing. And they stood facing the situation, prevailing in their time, and nothing saves the people from this bad situation other than their own efforts. But there is no hope for any result if everyone works on his own, because no matter how strong the individual is, he is weak in the face of the current of competition in the arena of existence, that competition based on capital. There is no choice left. The people had no choice but to unite their forces, unite their efforts, and cooperate to support each other. Thus, they gained strength from their group that they had not anticipated, and they laid the foundation for the cooperative movement whose history we mentioned.

We have mentioned this here because there is a similarity between the situation of the Irish farmer in the year 1888 and the situation of the Lancashire weavers in the town of Rochdale nearly half a century before them. The economic condition of agriculture in Ireland at that time was so low that it did not guarantee those who worked in it to meet their basic living needs. As for the efforts made by the government to enact laws that provide the farmer with the means of happiness, they did not fulfill the purpose that was expected of them. It has become as clear as the sun in the brightness of the day that only his determination, effort, self-reliance, and self-advancement can save the Irish farmer from this predicament. And that is his only hope.

A questioner may ask: What is the reason for the Irish farmer being nearly half a century late in arriving at this result behind the English manufacturer? The reason for this is clear to those who know Ireland and its history, which is the people's belief that nothing will happen to Ireland unless a political coup occurs in the country's government. This was the basis of all laziness and retirement among the people from all economic or social work. The anger of the people against that foreign government and the resulting political turmoil made them abandon all responsibility for reforming the country and direct all blame to the government that the people did not satisfy. This tense relationship between the government and the people was the reason why the Irish farmer delayed half a century from working after the English manufacturer. Had it not been for the great magnanimity and high determination shown by the leader of agricultural cooperation in Ireland, the cooperation movement would have remained unknown in Ireland to this day, waiting for the political issue between England and Ireland to be settled first.

The Lancashire weavers' belief in the truth that the strength of an organised group can bring something that individuals cannot do separately, and their firm belief in that, was of great benefit to them. When the Irish peasants came half a century after them and recognised this same truth, they had a much greater and more useful reason. Firstly, because the nature of agricultural work is that the farmer's life is a solitary life. He spends a large part of his day in Ghitan alone, so he does not have the opportunity to chat with his neighbours about his commercial affairs. Secondly, because agricultural work does not allow spending a long time in interviews and discussion as many other industries do. In addition, the Irish farmer in general is no longer treated as a day labourer on farms as he was before. Rather, he became a king, as a tenant, even if the lands he exploits are not large.

Cooperation in England has improved the consumer's livelihood and benefited the day labourer. But in Ireland, it was necessary to amend some of the teachings of cooperation to meet the interests of people who are neither consumers nor day labourers. No matter how much the farmer is considered a consumer, since he buys the raw materials needed for his craft as well as his household needs, he is, above all, a producer of food items and some raw materials needed by craftsmen, such as wool and linen, for example. Being a producer, consumer, seller, and buyer, he always deals with middlemen and merchants. If these people cheat him in dealing in one of the aforementioned sections due to their cleverness and simplicity, he rarely compensates for this injustice with any profit he makes in the other sections.

These merchants were seasoned with experience and began to carry out their affairs with order and ability. The peasant, in his solitary life, has nothing to allow him to learn about the tricks of merchants or to organise his commercial activities. From this, it is seen that the farmer was in an unenviable position, because no matter how well he cultivated and how well he cultivated, he could not surpass the merchant in his profession. Therefore, most of the benefit from this mastery and improvement in agriculture accrues to the merchant. We have seen that the legislation enacted by the government that ended with the transfer of land ownership to the Irish brought into being small landlords, and that the commercial dealings of each of these small farmers is not large, and that each of them buys and sells in small amounts, and his livelihood depends on his skill in dealing with these amounts. So he is not in a situation much preferable to that of a wage worker.

This was his life under the old regime, and this distress that he was in was what prompted him to partner with his neighbour and those of his profession to work together in trade so that their strength would be strengthened and they would be able to earn together from behind. Their profession is more than what they earned, and everyone is alone in his work.

Such participation in work can take one of two paths: a commercial path or a cooperative path. The first leads to each group of them coming together and establishing a commercial company for them that works for their benefit, and what they earn they distribute among themselves according to the normal commercial system for such companies. In fact, several butter factories were established using this system and they succeeded in their work. But despite the profits made by those who carried out it, and the benefit they brought to the butter industry and the advantages the country gained, "their

idea was not the best idea, and their vision was not far-sighted, and the advantages they reaped were not like the advantages they reaped.” And his (Plunkett’s?) followers follow the second path, which is the cooperative path, as you will see.

A cooperative group may be defined as “a voluntary association in which individuals unite to do what will benefit them by improving their economic and social condition through their joint possession of “the tools of wealth” and their management of them.

This definition makes a clear difference between cooperation and socialism, but it may appear from it that cooperation does not differ from the capital system in that in both cases membership in the cooperative group and membership in commercial companies is optional, unlike the case in socialism (1), in which work is coercive, and it is not hidden what there is a vast difference between these and those. In voluntary participation, whether it is with capital or cooperatively, it gives the individual freedom to work, opens the way for competition, encourages self-effort, and rewards personal innovation, and this is the basis of great works. As for compulsory participation, in it the individual offers himself and is forced to work for the group. Therefore, it is a tool used by the group, and it is no secret that this discourages people, weakens their resolve, and kills the spirit of competition and progress.

The power of innovation and eliminating the feeling of dependence. (?)

Before we go into research into the difference between cooperative groups and capital companies, it is worth, while we are in this field, to mention a little about the difference between these groups and other groups within the circle.

Optional subscription, which are not capital companies in the known sense. (?)

From the previous definition, we see that cooperative groups work in the field of dealing, whether this dealing is commercial or financial. On this axis, the dispute revolves between them and charitable groups, fraternal groups, and “labor unions, as these are not related to that. It also differs from the first, i.e. charitable groups, in that charity has no effect on them, and its position towards every group that works for it is one of prevention rather than treatment, because it provides ways for poor people to live a satisfactory life through their toil and fatigue, not by extending their hand to others in search of charity, nor by looking at people’s waste. For this reason, the more cooperation groups spread, the fewer charitable groups became. As for its difference from the second, which is fraternal groups, it is that it operates in the circle of an individual’s transaction in buying and selling, unlike the other, as it is concerned only with the result of this transaction and what the individual can save under a special system to return to if a calamity befalls him or old age comes upon him. As for its difference from the third, that is, from the labor unions, it is in its work to eliminate the differences between labor and capital by uniting the interests of the two groups so that they can live in peace. As for the other, it unites the forces of the workers and strengthens their resistance to the masters of money in defence of the interests of joint workers. It works on the basis of meeting force with force.

Now we return to the topic of cooperative groups and capital companies, and we summarise the important differences between them in the following points:

- (1) The basic factor in cooperative groups is the individual, while in capital companies it is the stock. Therefore, ethical conditions have been set for membership in groups, in which only those of good conduct and good treatment are accepted, unlike companies, whose doors are open to anyone with money. The greater the number of shares he has, the greater his influence. These ethical conditions are among the basic pillars of the cooperative system because the success of groups depends on the souls of its members. This solidarity, based on seriousness, integrity, and loyalty among the members, has enabled the farmer to deal with his group in a timely manner, with good conditions, and at easy prices. We know the necessity of such treatment for the farmer, who is often unable to pay in cash until after he sells his crop. If he resorts to the usurer, he finds his conditions harsh, and if he goes to the merchant, he finds his prices exorbitant.
- (2) The company is a union of unlimited capital for the purpose of investing it. Money is in control

of the affairs of this union, it has the final say, and its interest is above all considerations. As for the cooperative group, it is a union of people with little money who have come together to benefit from their meagre resources and their united efforts as much as possible, not for the purpose of gain, but for the purpose of benefit. In this union, the interest of the member is the priority, without differentiating between big and small, as everyone is equal in rights, interests, and duties.

- (1) The difference between the two systems becomes greater when we look at the way capital is treated in them. In companies, there is no restriction on the interest that the capital receives, but in groups, this interest is limited by the law of justice without depriving the owners of the money, and it is amounted to in general. And whatever profits exceed that, a portion of it is added to the reserve of money that is the property of the group. It increases its position's immunity, strengthens confidence in it, and expands its scope of work, and a portion is divided among the members in proportion to their treatment with the group, and to the workers in proportion to the wages they receive.
- (2) The axis around which the groups' actions revolve is the member, not the share. The voting unit, then, is the member who attends in person to cast his vote in electing those whom he delegates to manage the group's work, and each member has one vote, no matter how many shares he holds. The basis, then, is the basis of complete equality that does not differentiate between the high and the low, or the rich and the poor. It is no secret that such a system in the country of Carlton, where the gap is wide between small farmers and owners of large properties, or in other words between people of work and people of wealth, will have a great impact in finding a way to bring these two elements of the nation closer together, and uniting them into one group in which they are equal. This is one of the greatest factors to create a strong national bond in the country.

All the differences we mentioned between a cooperative group and a capital company clearly show us the economic and social advantages enjoyed by members of these groups. When we know that these members are the entire people, or that membership in these groups is open to the old and young without restrictions, as long as they meet the moral conditions necessary to accept it. We find that these benefits go directly to the people in a way that improves their living conditions. It raises **their (?)** literary level.

The cooperative movement provides its members, through its groups and thanks to its systems, every opportunity to improve their technical knowledge. The cooperation also introduced its members into a wide field of commercial and financial business, and they knew only a little about it. He also prepared them to develop their readiness, which is the most necessary thing for them in their work. From this, he believes that the educational value of cooperation is a great factor in enhancing individual capabilities in producing **wealth... in** transactional education.

One of the clear features of the cooperation movement is its creation of solidarity among the people and their work on what improves their economic condition and raises their social level. This began with the member performing his duties towards his association, then it developed into performing his duties towards his village, his country, and his nation. Thus, civic duties were represented in the minds of the people in an easy way, and this leads to instilling the spirit of nationalism in the souls of the people, so that the interests of the people come directly to the attention of the individual, and the people, for their part, are concerned with the well-being of the individual. This is the very principle of cooperation: "the individual for the group and the group for the individual." And when this spirit took root, social progress followed, because the feeling of nationalism requires individuals and groups to... **(?)** Either way, it is a service that would raise the level of the social body.

These are the economic and social virtues that characterise cooperative groups. Among them, he sees that it works to elevate the people materially and morally, in accordance with a system that does not tempt people to frenzy and does not harm the wealth of individuals, but rather a system that is based on self-reliance, and whose basis is the cooperation of individuals with each other, and the organisation of their efforts until they reap the full benefits of their labours.

A system based on this principle does not eliminate competition unless the purpose of this competition

is people's underestimation of their things. But if his goal is reform and improvement, there is no doubt that this encourages him. Therefore, it is a just force that stops competition and prevents it from going too far and harming the interests of the people. Which cooperative group does not compete with others to reach the maximum level of advancement? Who can deny that the benefit accrues to the individual in the end? Is it reasonable that this would eliminate self-effort and personal innovation and reduce the country's wealth production, as the supporters of capital companies claim? Is there any truth in their claim, while we see with our own eyes the opposite? Didn't cooperation pave the way for many capable working men who only lack money to work on their farms individually or to establish factories for them together? Wasn't that something that would increase the productive power of the people, distribute wealth among its members in a manner closer to justice than what is happening now, and spread the benefit from it? Then, isn't the individual's feeling when he sees that the benefit will return to him in the end exponentially?

Is it enough to instil in him the spirit of alertness and work to raise the status of the group to which he belongs?

Yes, there are individuals in the nations whom God has endowed with latent power. If they work on their own, they will earn abundant money. Such people are not satisfied with the cooperative system, and prefer to spend money privately, but they look to their own interests or to the small circles in which they are located. But we look at the happiness of peoples in terms of groups. A happy nation is one whose people are happy and enjoy the wealth they produce. Qatar is like Ireland, its wealth is in its land. And his people work hard on their farms to extract this wealth. It is not strange that the people there embrace the cooperative principle that ensures the distribution of this wealth among those working to produce it in a true distribution, and it is worth guiding them to the best paths that lead to happiness and national elevation.

A cooperative group may be defined as “a voluntary association in which individuals unite to do what will benefit them by improving their economic and social condition through their joint possession of “the tools of wealth” and their management of them.

This definition makes a clear difference between cooperation and socialism, but it may appear from it that cooperation does not differ from the capital system in that in both cases membership in the cooperative group and membership in commercial companies is optional, unlike the case in socialism (1), in which work is coercive, and it is not hidden what there is a vast difference between these and those. In voluntary participation, whether it is with capital or cooperatively, it gives the individual freedom to work, opens the way for competition, encourages self-effort, and rewards personal innovation, and this is the basis of great works. As for compulsory participation, in it the individual offers himself and is forced to work for the group. Therefore, it is a tool used by the group, and it is no secret that this discourages people, weakens their resolve, and kills the spirit of competition and progress.

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Now we return to the topic of cooperative groups and capital companies, and we summarise the important differences between them in the following points:

- (3) The basic factor in cooperative groups is the individual, while in capital companies it is the stock. Therefore, ethical conditions have been set for membership in groups, in which only those of good conduct and good treatment are accepted, unlike companies, whose doors are open to anyone with money. The greater the number of shares he has, the greater his influence. These ethical conditions are among the basic pillars of the cooperative system because the success of groups depends on the souls of its members. This solidarity, based on seriousness, integrity, and loyalty among the members, has enabled the farmer to deal with his group in a timely manner, with good conditions, and at easy prices. We know the necessity of such treatment for the farmer, who is often unable to pay in cash until after he sells his crop. If he resorts to the usurer, he finds his conditions harsh, and if he goes to the merchant, he finds his prices exorbitant.
- (4) The company is a union of unlimited capital for the purpose of investing it. Money is in control of the affairs of this union, it has the final say, and its interest is above all considerations. As for the cooperative group, it is a union of people with little money who have come together to benefit from their meagre resources and their united efforts as much as possible, not for the purpose of gain, but for the purpose of benefit. In this union, the interest of the member is the

priority, without differentiating between big and small, as everyone is equal in rights, interests, and duties.

- (5) The difference between the two systems becomes greater when we look at the way capital is treated in them. In companies, there is no restriction on the interest that the capital receives, but in groups, this interest is limited by the law of justice without depriving the owners of the money, and it is amounted to in general. And whatever profits exceed that, a portion of it is added to the reserve of money that is the property of the group. It increases its position's immunity, strengthens confidence in it, and expands its scope of work, and a portion is divided among the members in proportion to their treatment with the group, and to the workers in proportion to the wages they receive.
- (6) The axis around which the groups' actions revolve is the member, not the share. The voting unit, then, is the member who attends in person to cast his vote in electing those whom he delegates to manage the group's work, and each member has one vote, no matter how many shares he holds. The basis, then, is the basis of complete equality that does not differentiate between the high and the low, or the rich and the poor. It is no secret that such a system in the country of Carlton, where the gap is wide between small farmers and owners of large properties, or in other words between people of work and people of wealth, will have a great impact in finding a way to bring these two elements of the nation closer together, and uniting them into one group in which they are equal. This is one of the greatest factors to create a strong national bond in the country.

All the differences we mentioned between a cooperative group and a capital company clearly show us the economic and social advantages enjoyed by members of these groups. When we know that these members are the entire people, or that membership in these groups is open to the old and young without restrictions, as long as they meet the moral conditions necessary to accept it. We find that these benefits go directly to the people in a way that improves their living conditions. It raises **their (?)** literary level.

The cooperative movement provides its members, through its groups and thanks to its systems, every opportunity to improve their technical knowledge. The cooperation also introduced its members into a wide field of commercial and financial business, and they knew only a little about it. He also prepared them to develop their readiness, which is the most necessary thing for them in their work. From this, he believes that the educational value of cooperation is a great factor in enhancing individual capabilities in producing **wealth... in** transactional education.

One of the clear features of the cooperation movement is its creation of solidarity among the people and their work on what improves their economic condition and raises their social level. This began with the member performing his duties towards his association, then it developed into performing his duties towards his village, his country, and his nation. Thus, civic duties were represented in the minds of the people in an easy way, and this leads to instilling the spirit of nationalism in the souls of the people, so that the interests of the people come directly to the attention of the individual, and the people, for their part, are concerned with the well-being of the individual. This is the very principle of cooperation: "the individual for the group and the group for the individual." And when this spirit took root, social progress followed, because the feeling of nationalism requires individuals and groups to... **(?)** Either way, it is a service that would raise the level of the social body.

These are the economic and social virtues that characterise cooperative groups. Among them, he sees that it works to elevate the people materially and morally, in accordance with a system that does not tempt people to frenzy and does not harm the wealth of individuals, but rather a system that is based on self-reliance, and whose basis is the cooperation of individuals with each other, and the organisation of their efforts until they reap the full benefits of their labours.

A system based on this principle does not eliminate competition unless the purpose of this competition is people's underestimation of their things. But if his goal is reform and improvement, there is no doubt that this encourages him. Therefore, it is a just force that stops competition and prevents it from going too far and harming the interests of the people. Which cooperative group does not compete with others to reach the maximum level of advancement? Who can deny that

the benefit accrues to the individual in the end? Is it reasonable that this would eliminate self- effort and personal innovation and reduce the country's wealth production, as the supporters of capital companies claim? Is there any truth in their claim, while we see with our own eyes the opposite? Didn't cooperation pave the way for many capable working men who only lack money to work on their farms individually or to establish factories for them together? Wasn't that something that would increase the productive power of the people, distribute wealth among its members in a manner closer to justice than what is happening now, and spread the benefit from it? Then, isn't the individual's feeling when he sees that the benefit will return to him in the end exponentially? Is it enough to instil in him the spirit of alertness and work to raise the status of the group to which he belongs?

Yes, there are individuals in the nations whom God has endowed with latent power. If they work on their own, they will earn abundant money. Such people are not satisfied with the cooperative system, and prefer to spend money privately, but they look to their own interests or to the small circles in which they are located. But we look at the happiness of peoples in terms of groups. A happy nation is one whose people are happy and enjoy the wealth they produce. Qatar is like Ireland, its wealth is in its land. And his people work hard on their farms to extract this wealth. It is not strange that the people there embrace the cooperative principle that ensures the distribution of this wealth among those working to produce it in a true distribution, and it is worth guiding them to the best paths that lead to happiness and national elevation.

Chapter 4: Irish Agricultural Organizing Group – Its history, system and works

We previously talked about the work of Sir Horace Plunkett and his introduction of the cooperative system into the lives of Irish farmers to raise them to the height of farming after he saw its good results in the villages of Denmark. Now we draw attention to the fact that this system is the same system that was invented by the manufacturers in the English country after modifications and changes **made to it** to make it suitable for agricultural life.

Thanks to this system, the forces of farmers in Ireland were united and they began to cooperate among themselves, whether in production or in buying and selling. By this means, they preserved for themselves the huge profits that middlemen and merchants had robbed them. They also understood the affairs of agricultural markets and knew their demands. It became one of their established beliefs that the greater their cooperation, the stronger their position in the markets. It became clear to them that their group is like a chain consisting of links. If one of them becomes weak and its connection is severed, the strength of the rest of the links will not be of any use to it. This was an incentive for them to create that fraternal economic bond between them and their strong union. No weakness enters him. We have shown above the difficulties faced by the leaders of cooperation in Ireland, which they finally overcame with strength. Their determination and composure were the first of their actions to establish, in the year 1890, the first butter factory they established.

Based on the following four principles that have become the constitution and basis of these groups until now:

- (1) Each member buys a share worth one pound for every cow he own.
- (2) Each member has only one vote.
- (3) The interest on capital shall not exceed 5%.
- (4) Profits are distributed to members in proportion to their treatment of the group.

We have mentioned these principles in order to make it clear to us that these groups based their dealings on justice, and they were a powerful factor in spreading the cooperative movement quickly and attracting attention. After it started slowly, for the reasons we explained above, it moved quickly, and butter factories spread in a short time, until it was necessary to find a central group that would sell butter. Cooperative factories and the purchase of their supplies were called the “Irish Agent Cooperative Group”. Thus, the cooperative renaissance progressed and the types of its groups multiplied, and among them, other than butter factories, became agricultural groups for buying and selling, village banks, and groups for collecting, shipping, and slaughtering eggs, chickens, cleaning them, exporting them to markets, etc., which will be discussed in its place.

After the scope of the groups’ work expanded to this extent, it became necessary to have a main group that would supervise these cooperative groups and work to spread their call and be their thinking head. So the idea of establishing them was presented to the nation, and the request was quickly met. It was only a short time ago that the “Irish Agricultural Organising Group” was established in 1894 with a capital of ten thousand pounds. Zealous people, dieters, those who loved reform, and those wishing to advance the country’s agriculture participated in subscribing to it. Only a short time passed until the cooperative groups took control. She was the best in managing it and carrying out a large part of its expenses, so she performed her job well.

It became a true representation of them, and the progress of this renaissance multiplied throughout the country thanks to that main group. This attracted the attention of the merchants and those with money, and they began spewing the poison of their envy, placing obstacles in the path of the cooperators and fighting them by all possible means, but this did not discourage their resolve, but rather it was a stimulant of their enthusiasm and a broadcaster of their virtue.

These various obstacles, from merchants' refusal to sell to them, raising prices, providing them with poor quality items, or delaying the delivery of goods beyond when they were needed, motivated the cooperators to establish a central cooperative group for wholesale trade in the year 1897, which they called "The Irish Agricultural Community for Wholesale Trade (2)." Through it, they were able to obtain what they needed and sell their agricultural crops. Thus, they were freed from the restrictions imposed on them by merchants, and they were the winners. We will discuss this group and its advantages in detail below. This cooperative renaissance continued to advance, guided by the advice of the main group, whose president, since its inception, has been the pioneer of agricultural cooperation in Ireland, Sir Horace Plunkett, until it became a great factor in the country's agricultural economic life. Here is the census for the year 1920, according to what was stated in its annual report:

حركة المعاملة أنشاء السنة	رأس مالها المقترض	رأس المال المسهم المدفوع	عدد أعضائها	عدد الجماعات المختلفة
جنيه	جنيه	جنيه		
١٤,٦٠٤,٨٥٢	١,٤٦٣,٨٩٩	٨٠٩,١٧٢	١٥٧,٧٦٦	١,١٤

If we notice that the members of these groups have families who reap the benefits of this cooperative system, and the total number of their members is not less than three-quarters of a million and that the amount of trade carried out by cooperative groups of all types since their inception until the year 1920 is close to eighty-five million pounds, so we can appreciate the greatness of this movement and the amount of its services.

Community finances:

We mentioned that the organisational group was established in the year 1894 with a capital of ten thousand pounds, with subscribers to Irish Agricultural Progress participating in its subscription. But we cannot estimate the expenses incurred by the advocates of cooperation before that in order to spread the call throughout Ireland until the people were convinced of its principles and goals. He accepted the cooperative system willingly.

As for what was spent on that group from its inception until the year 1920, it amounted to about 270,000 pounds. 180,000 residents participated and donated, and the rest, amounting to 90,000, was a subsidy from the government in exchange for the group's work to advance agriculture and agriculture in the country). The ratio of what the government donated will be to what the people paid, as a ratio of one to two.

From the above, we see that the finances of this group consist of subscriptions and donations paid by the groups belonging to it. And from the donations of well-off people in the nation, and the annual amount paid by the government. The group still urges the cooperatives to carry out their moral duty towards it, and to pay all its necessary expenses, and shows them that it is shameful for them to resort to the donations of benefactors and the assistance of the government while it performs the most important services for their benefit, although if every cooperative group were able to pay. From the money that she trades in, this would be a sufficient resource to meet her expenses, and she would be freed from the restrictions that the government imposes on her, such as preventing her from organising groups that supply the members' household needs along with their agricultural needs, and she would be free from the benevolence of those who were benefactors to her. But it has not yet succeeded in achieving this goal, which it must achieve in order to be able to perform the service that it has pledged itself to perform. Here is a table showing income:

الخرج		الدخل	
جنيه		جنيه	
١٢٧٦٧	مرتبات وأجر	٣٤١٤	رسوم دخول الجماعات
٧٠٨٩	مصاريف سفر المستخدمين	٥٤١٤	اشتراكات خاصة
٩٩٠	ثمن ورق وطبع	١٣٤٢	اشتراكات الجماعات وتبرعاتها
٣٩٣	أجور بريد وتلغراف	٦٤٢٧	أجور التفتيش ومراجعة الحسابات
٩٢	أجور اعلانات عن الحركة	٢٧٢	أجور اعلانات في التقرير السنوي
٥٢٢	أجور محلات كإفراح لها في الأقاليم	٧١٠٠	إعانة الحكومة المالية
	نفقات أخرى :	٧٠	موارد أخرى
	للدفاع أمام القضاء عن مصالح تعاونية		
	للتأمين على المكاتب		
١٩٢٨	لإصلاح بعض المباني		
	للتأثيث		
	للتليفونات	٢٤٠٣٩	المجموع
	للضرائب والعوائد		
١٤٢٥	دين من العام الماضي	١١٦٧	زيادة الخرج عن الدخل
٢٥٢٠٦		٢٥٢٠٦	

(١) عن تقرير رفقته الجماعة التنظيمية الى الحكومة الأيرلندية في سنة ١٩٢٢

Management:

Administration is entrusted to a committee composed of twenty-four members who are elected as follows: 16 members, four of whom are from each of the Irish provinces - Ulster, Leinster, Munster, and Connaught - and these members are nominated by local cooperative groups and elected by their delegates.

- Members elected by donors to the group.
- Members elected by the elected (openly) applicants.

In addition to these, six members are appointed by the government and elected from its departments that work to advance agriculture in Ireland; the president and vice president are elected by local communities every year, and may be re-elected. And all of them work without pay. As for the group secretary and other employees, they are appointed by the committee and are accountable to it. There is a small, special committee appointed every year to carry out administrative, financial and technical work to work for the good of the cooperative groups. The group holds a general meeting every year in Dublin, the capital of Ireland, in which the results of the elections are announced and the groups' delegates consult on what is being done to advance this movement and to arrange what will pave the way for its progress. The group presents its annual report, in small and large sections, on the agricultural cooperative movement in Ireland. After certification, the General Assembly prints it and distributes it to the different groups. In this way, the many groups have the right to representation in this main group, and supervision is facilitated for them, and control its affairs.

Her works:

The work of this group can be summarised in four matters:

1. Education and spreading advocacy:

For the group to act as a guardian of the true spirit of cooperation, it must establish the principles of cooperation by teaching its members these principles and making sure to implement them. In this way, it helps in forming a cooperative attitude and opinion that appears in the work of the members. The group's duties in this educational area do not end there, as cooperation has a technical aspect as well.

It is absurd to promote the moral aspect while neglecting the business

and financial aspect. The group publishes its previous teachings through magazines and through letters it issues from time to time on various topics. By these means, collaborators are enlightened regarding their moral duties, artistic works, and commercial and financial actions. As for the ways to spread the cooperative call, it is sometimes by distributing publications in which the noble principles of cooperation are published and arouse interest in cooperation among the public. This is reinforced by meetings, lectures and articles published in periodical newspapers and other advertising methods.

2. Organisation and practical education:

This work is not, in fact, the type of education whereby people learn how to create their own cooperative groups and know how to manage them. All this in practical ways and without leaving their destination. This task is carried out by what they call organisers, who are employees of the main group but live among the people of the regions for which they are responsible. Therefore, it is easy for them to obtain local information. If we know that these organisers occupy a paternalistic position vis-à-vis the groups in their territories, and that the general education of the members of these groups is weak and that their knowledge in business and financial matters is limited, we realise the greatness of the burden on them. The truth is that the progress achieved by this movement in Ireland depends to a large extent on the ability, determination and effective influence of these men. This is the reason why the group pays great attention to electing them, choosing them as men who possess the morals and knowledge sufficient to advance this work at their hands, men who are worthy of seriousness and determination to fully spread this system among the people.

In general, the work of these organisers is twofold: (first) they strengthen existing groups, and (second) they help in establishing new groups. As the delegates of the main group in the regions, they act as a communication link between it and the groups, constantly informing them of the status of the groups and the amount of movement of its work from both commercial, financial and social aspects.

Strengthening existing groups:

This task carried out by the organisers can be divided into two parts:

- a) Providing general technical services: this deals with disseminating public assets on which cooperation is based, criticising the management of the groups, proposing opinions for improvement and providing advice regarding the needs of the groups, creating new efforts, and teaching committee members their duties. To explain to members their place in their groups, and to warn groups of pitfalls. All of this takes place in the work area of these organisers, who always move between the groups in their territory, and stay in each village or town for several days or weeks, depending on the necessity, while carrying out their duties to their groups, like a father among his children, it appears as a result of his care, advice, and influence on their behaviour and actions.
- b) Providing special technical services: if the organisers themselves are not able to provide the services that some groups require in certain technical matters due to their lack of specialisation in them, then they devote their utmost effort to obtaining these groups the necessary assistance that requires special technical knowledge. An example of this is that a group of groups intends to engage in agricultural machinery, egg production, beekeeping, selling sheep wool, obtaining specific supplies for organs, producing goods, or manufacturing special materials. And so on. It may happen that the organisers themselves are not able to provide the required service in these matters. In this case, they mediate these groups' access to it by any means.

Creating new groups:

One of the most important duties of the organisers is to preach cooperation. They go around the territories in which they are responsible and those responsible for them, mingling with the people as if they were one of them, and striving to gain their sympathy by explaining to them the ideal examples of cooperation and the possibility of their full application, sometimes through friendly

conversations in their communities and sometimes through public speeches in their markets. Their duty at this stage is limited to bringing the topic closer to people's understanding in an interesting way that makes them think about it, then they leave them for a few weeks to come back to them again and talk to them about it. This is repeated until people are able to understand the purpose of cooperation and recognise its advantages, so interest in it awakens in them and they begin to work on their own and try to form cooperative groups for themselves. Then the organisers come to them and provide them with assistance in actually establishing their groups. They guide them to the methods of registration, formulating rules, forming committees, conducting business, and other preliminary matters that make the groups start with confidence that they are on the path to success. And when the new groups proceed in this way, they will go on their way, and their members will feel that they are the work of their hands, that they belong to them, that they know everything about them, and that they are the ones holding the reins of their actions, and on all of them their happiness or misery depends, because they are all linked by one bond, of which they are the pillar, and there will be no return. The matter belongs to one individual, so each member takes care of it and looks after its interest. After that, the organizers stand towards these new groups in the position of educators, watching their growth and progression carefully, and whenever a problem arises in them as a result of an emergency that was not taken into account, or from a lack of knowledge, or from a lack of experience, or from disrupting the means of workflow, or otherwise, their place is Then the members of these groups take the place of a friend and guide, helping them get out of their crisis and guiding them to the best paths. In this way, the cooperative groups in the country multiply on a sound and stable basis, grow, flourish, and work towards reform of the countryside and its people from the economic and social points of view.

3. Audit and inspection:

One of the greatest difficulties that groups suffer from is keeping their accounts, and this was not lost on the main group. Therefore, it created a special "pen" for it to inspect the bookkeeping in the cooperative groups, examine their accounts, and control other financial details. It called it the Audit Pen. This pen is self-sufficient and has a special budget. It is collected from the fees paid by groups in exchange for reviewing their accounting work.

Due to the importance of controlling the accounts in cooperative groups, the law required that they be audited at least once a year, but it did not allocate this audit to the main group, but rather left it to be carried out by any "auditor" authorised by the government to audit. But the groups prefer that the auditors of the main group do this. Because these people, in addition to being knowledgeable and familiar with their mathematical work, are permissible according to the official conditions for that work. They have full knowledge of the identity of the groups whose accounts they are responsible for reviewing, great knowledge of the principles upon which cooperation is based, and respect for those principles. Therefore, they prefer regular auditors of financial houses and commercial companies.

It is permissible to perform an audit of the accounts by having the groups send their books to the aforementioned "registry" to examine them and take the necessary action regarding them, but that is not desirable, because the groups require personal attention and it would be better for them to have the auditors of the "registry" visit them themselves and spend with them the necessary time. The groups then have the opportunity to obtain useful advice and practical assistance, and it is also possible to talk about the significance of the cooperative approach with regard to paying debts on time, and the necessity of paying attention to saving, in addition to the fact that the review is really well taken care of.

This type of review is extremely beneficial because it includes inspection and is not limited to examining the "budget," studying the books, and submitting reports on whether the group's affairs are upright and consistent with the law. Rather, it includes careful examination of the groups' work and criticism of their management methods. It enables auditors to understand the circumstances under which groups sometimes become vulnerable to bad agricultural seasons that may prevent some of their members from doing what they contracted. In this case, if the reviewers do not understand the circumstances and fully appreciate them without being affected by the members' exaggeration in their assessment of reality, the review becomes worthless. From the above, he believes that the best review

of cooperative groups is the review accompanied by

inspection, involving compassion for cooperation, and based on the ability to assess reality, at the hands of men who are proficient in their work, know the nature of the groups, and are convinced of their goals.

4. Representing cooperatively organised farmers before the judiciary and defending their interests in the political field:

Judicial problems often occurred, and had it not been for the main group's efforts, many rights would have been lost to the cooperative farmers. Not long ago, we witnessed the destruction and sabotage of butter factories at the hands of the English army occupying the country. We would do well, while we are in this field, to recount this incident in order to understand the extent of the importance of defending cooperative interests at the hands of its organisational group.

We know from the second chapter that the Dutch had been working to remove this element from their country ever since the English entered their country. This work varied in strength and its manifestations at different times. In the period between 1916 and 1921, the Irish's resistance to the English intensified, and they sometimes faced them in military sites, such as the Dublin Revolution in 1916, where cannons and blasters were used and a large number of both parties were killed. Sometimes the Irish were lurking for senior English men in hiding places in the streets of the cities.

The villagers intended to assassinate them. This angered the English, and their anger increased when they saw that the people were not providing those in charge with any assistance in controlling the aggressors. When these incidents multiplied and the number of dead increased to the point where their lives became threatened at all times and in every place, they worked to meet killing with killing and deliberately destroyed the country. For this, they brought in a special squad from England, which they said was sent to Ireland to help the Irish police maintain order in the country, but its actions later indicated that it was sent for the reason we mentioned and to terrorise the Irish people. This group carried out its true mission for which it came, destroying homes, killing innocent people, burning shops, violating the sanctity of Catholic churches, insulting Irish priests, and so on. Among their actions was that they destroyed and burned a large number of cooperative butter factories in retaliation against the people. The number of factories that were destroyed reached fifty, with losses estimated at 300,000 pounds, and it disrupted annual trade worth about one million pounds. Who is defending these misfortunes that have befallen the farmers who own these factories? Cooperatives?

Who will pay them compensation for the losses they have suffered as a result of taking revenge on people for actions they had no hand in? This is a dangerous mission and a great service carried out by the organisational group. It created a major movement in the political and judicial circles, which will be explained at length. The English government demanded that an investigation be conducted into the issue of every cooperative group that was destroyed or burned until the judiciary takes its course and justice is done. The group then raised against the government the Labor Party and the followers of the cooperative movement in England, who number in the millions. It also raised in the newspapers a campaign against the misconduct of the English government in Ireland. At the hands of its war workers, it also moved the senior English men to take a stand for justice in this terrible incident. All of this was carried out by the organisational group, and its result was that the movement of destruction and revenge was stopped, and order and justice took its course. The members of any cooperative factory were not charged with murder or incitement to it. And it's over... that the peasants receive compensation for their losses. (?)

Here is another example of what the organisational group does in defending the interests of collaborators. The English government was considering imposing a tax on the profits of cooperative groups. We know that these groups do not work for profit. Rather, everything that comes to them in this regard is amounts taken from the members in addition to what should have been paid, and then returned to them later according to the cooperative system that we have previously explained. Who can understand the government and convince it of this theory other than the organisational group that speaks for all collaborators and truly represents them? The effort of this group on this issue was shared with the effort of the "Cooperative Union", English consumer cooperation groups, and led to the government abandoning its project.

If we wanted to enumerate the proverbs in this section, the topic would be too long. But in short, we say that the main group advises the cooperative groups on everything related to the law and the courts. It also carefully monitors the government's actions with regard to enacting laws that affect the interests of cooperative farmers. It is their advocate before the judiciary, their representative before the government, and the one who defends their interests before anyone who aggresses against them. These are the great works that the organisational group of the cooperative movement in Ireland has undertaken and is continuing. The companions of the leader of cooperation in Ireland, who were impressed by his national work to advance the farmer and agriculture, wanted to provide tangible proof of their appreciation for his useful works, so they decided to give him a gift in recognition of these great blessings, so they presented to him a large house that they called "Plunkett House" in the most luxurious square. In Debban, but Plunkett did not want this house to be his own, so he accepted it on the condition that he make it the headquarters of the organisational group, which runs the movement in the country.

Also in this house is the "House of Books for the Review of Cooperative Affairs". This library was established ten years ago, and the credit for its establishment goes to Plunkett's zeal and to the convenience of the commissioners to look into the affairs of the "Kutub Houses" for the endowment of the famous enrichment and great philanthropist, originally from Scotland and an American native, Andrew Walker Negi.

This house contains a large number of agricultural volumes, economic in general, and cooperative ones in particular, about the various kingdoms. It is the reference for everyone who wants to read cooperative research and teachings, and the latest news about the affairs of the cooperative world. It is considered a Kaaba for visitors from around the world to learn about the details of the cooperative movement in Ireland. Many questions are directed to it from different countries to inquire about agricultural cooperative issues, and a magazine is published every three months called "The Irish Economist" that writes about cooperative affairs, whether Irish or not.

Also in the "Pete Plunkett" editorial office is a weekly magazine called "The Irish Circle". It was established in the year 1895 and its purpose is to work for the advancement of industrial and agricultural affairs in Ireland to serve the Irish people. It has paid great attention in the last fifteen years to spreading the teachings of the cooperative movement in Ireland. Thanks to its editor, the social economic philosopher George Russell, who supported this system with all the intellectual power and literary influence God gave him, he saw that on the basis of this solid system, rural civilisation could be built, which he worked to spread in the villages of Ireland, spreading his teachings among its peasants. We are not exaggerating when we say that the literary influence of this magazine was one of the biggest factors in the advancement of this cooperative movement in Ireland. Although it serves the cooperators and the cooperative movement, it is not officially considered the mouthpiece of the group.

It is not restricted by laws that govern it, and its able editor has complete freedom to criticise their works and guide them to the best paths. For this reason, it has a high position in the hearts of those interested in the advancement of agricultural cooperation, especially among those who speak the English language.

This house also has an "audit office for the cooperative groups, as well as a bacteriological laboratory" for the butter groups. We have talked about both of them elsewhere. In short, this organisational group and the bodies involved in the work breathed new life into it

New in the rural body of Ireland after it passed through religious, social, economic and political difficulties thanks to those holding the reins of movement and steering the helm of the cooperative ship until they pulled it out from between the dangerous rocks and the crashing waves safely to the shores of salvation and safety. The greatest help to them was their good coordination of the work and dividing it among themselves in a way that ensured that it was done well. Some of them worked in the main office, and some of them lived and worked in the villages among the peasants, and all of them worked together to do good, agriculture and farming. This

movement was one of God's blessings on Ireland, thanks to which the emigrants whose torrent was flowing out of the country stopped.

Especially to America. It made village life worthy of keeping the people of the country living a satisfying life. Through it, the country's wealth doubled and was returned to its people after it had been exhausted by foreign merchants, or was left without bearing fruit.

In the following chapters, we will mention the important types of cooperative groups and discuss each of them in detail, detailing their systems and operations, and the benefits they accrue to the Irish farmer and to the country's agricultural wealth.

Before we conclude this chapter, we present what has reached us while the book is under press, which is related to the topic:

A new organisational group was established in Ireland specialising in the northern part of the island and its name is "The Northern Ireland Agricultural Organisation Group". It has its headquarters in Belfast and its bases are the same as those of the Dublin Group.

The reason for establishing another group is that the country's rule changed in 1922, and two new governments arose in Ireland: the Irish Free State Government and the Northern Irish Government, and this stopped the financial subsidy that the Dublin organising group was receiving from the old government. When the group submitted a request to the new government to continue the subsidy, it promised to pay an annual subsidy of five thousand pounds on the condition that it limit its work on cooperative groups within the borders of the Irish Free State. This was accepted, and was the reason for the establishment of an organisational group specialising in the groups located on the borders of northern Ireland, and these also receive a subsidy from their government.

It is not thought that the establishment of this new northern organisational group means a division within the ranks of Irish collaborators. The men in charge of its work are the same men who were the leaders of cooperation in Northern Ireland, in the Dublin community system, and they are still in complete agreement with it. But the political conditions that created two governments in the country also created two organising groups for its cooperative movement.

Chapter 14: Economic results

The present century has entered Ireland and it feels the national spirit creeping into its body, and feels a new, active life. Yes, this spirit had entered Ireland's body a quarter of a century before that, but she did not feel it at the time because that body was exhausted by many diseases that destroyed its senses and feelings. However, if the national spirit imbibed in the body of a nation, it would begin to eradicate diseases, and so did the spirit of Irish nationalism, so that when the body was devoid of it, his feelings would be alerted and he would feel and realize. The purposes of this national spirit were diverse and worked in different ways, but here we mean the economic aspect of its work.

One of the biggest factors that left a great impact on the economic life of Ireland is the legislation that the government enacted at different times and for different purposes. In this regard, we can only praise the determination of the nation, the pride of the people, and the wisdom of the leaders of the people, for they did not make it impossible for the government to do so. From enacting laws that brought general good to the country. In the introduction to these laws are four, which have had an effective impact on improving the economic situation.

- (1) Land Laws: thanks to these laws, most of the lands of Ireland have become farms owned by small Irish farmers, the area of which is approximately twenty-five acres, after these same lands were pastures owned only by a small number of people, all of them foreigners to the country. The people have nothing to do with it except as tenants or hired workers.
- (2) Labor laws on farms: before the enactment of these laws, these workers were extremely miserable in terms of housing, as they lived in rooms that were not suitable for a human being. They were similar to the homes of our peasants in Egypt, where the house was one room inhabited by an entire family, men, women, and children, and some of their animals might share it with them. What makes the situation even more miserable is the loss of outlets or chimneys that release fuel smoke. However, the situation here in Egypt is less severe due to the lack of rain, the generally good weather, and the effect of the sun, which is the strongest natural manifestation. This law paved the way for the construction of decent housing for workers, housing that is filled with light and air, which includes the necessary halls for peasant families, in which it is necessary to have a small garden in which to plant the peasant's household supplies, such as vegetables and flowers. All **done** in a **way... that** makes it easier for the farmer to pay the appropriate rent.
- (3) Overcrowded Areas Council Law: this law is specific to distributing rural families over a larger and more fertile area to prevent overcrowding and congestion, and with the aim of improving the conditions of living, health and education.
- (4) Law of the Department of Agriculture and Technical Education: this law resulted in attention and care to agricultural and technical education, as well as methods of agriculture and livestock raising, and in short, it helped advance agriculture in all its aspects. These and other laws helped increase the country's wealth while distributing it to the people in a manner closer to justice than in the past. It also paved the way for the people to live a healthy, respectable life, and work to earn their livelihood without injustice or unfairness. However, it led to something else of great benefit to the country. The reforms that were carried out in accordance with it stopped the flow of immigration to foreign countries, that flow that had swept away more than half of Ireland. Its population in the last half of the nineteenth century because of the woe that befell its people, which we described in a previous chapter.

Indeed, legislation is very useful, but in a country that is undergoing modern urbanisation, reform does not reach a high degree if this reform is limited to the efforts made by the government. Yes, the government, through its legislation, may remove obstacles standing in the way of the country's progress, and it may also pave the way for the advancement of the people, but the government, by its nature and composition, is not able, no matter how civil or patriotic, to truly advance the people if they do not fulfil their civil duty and work independently of it in the future. It is beneficial and good.

حركة المعاملة	رأس المال المقترض	رأس المال المسهم المدفوع	عدد الأعضاء	عدد الجماعات التعاونية المختلفة	السنة
جنيه	جنيه	جنيه			
٢,٥٨٩,٥٥٩	٢٤٠,٠١٠	١٧٧,٨٢٤	٩٤,٥١٢	٨٨٠	١٩١٠
٣,٢٠٥,١٨٩	٢٦١,١١٤	١٨٨,٣٢٣	١٠١,٩٩١	٩٤٧	١٩١٢
٣,٦٦٨,٩٥٨	٢٨٥,٦٣٣	٢٠٢,١١٣	١٠٦,٣٠١	١,٠٢٣	١٩١٤
٦,٠٩٩,٨٨٠	٣١٣,٧٤٠	٢٤٥,٥٨٠	١٠٦,٧٣٤	٩٥٨	١٩١٦
٩,٠٨٧,٦٦٨	٥٥١,١١٢	٣٢٤,٦٧٣	١١٧,٤٨٤	٩٥٠	١٩١٨
١٤,٦٠٤,٨٥٢	١,٤٦٣,٨٩٩	٨٠٩,١٧٢	١٥٧,٧٦٦	١,١١٤	١٩٢٠

I

think we are right to expect greatness from the government, but we should expect greatness from ourselves. We must know with all knowledge that if the government had done twice what it is doing, we would never have been able to mediate the situation between nations. Unless we are driven by absolute faith in the power of our personal efforts to advance Ireland and take it to a high position, and to combine this faith with actions. The government can provide the man with his economic subsistence, but only the man can turn this subsistence into paradise and bliss. Part of the inaction that is deplorable to the noblest of creatures is that he perseveres in work in which he does not serve a noble cause, and in which he does not seek to achieve a higher ideal.

The government has a duty, and the people have a duty, and the danger is complete if one relies on the other. Since each of them has a work that no one else can do, if it is not completed, the nation will remain in retardation. If this negligence persists, it will paralyse the country's movement to the point of causing anxiety and unrest.

We saw in Ireland that the Department of Agriculture and Technical Education helped spread correct agricultural education in the country, and demonstrated to farmers the results of its scientific experiments that these teachings and experiments are not possible.

The government must oblige the people to follow it, and if it obliges them to follow it and then improve and increase the crops of their land, it will not be able to increase their income from that. This depends on their own efforts to transform these crops into abundant income, and there is no greater way to do this than the voluntary cooperation of farmers that ensures that they obtain the largest possible share of the results of their agricultural work. This is the only solution to complete the work that leads to the advancement of the country if it is she wanted to win in the field of life, and take her rightful place among the countries of the world. This is the reason that prompted the social economists in Ireland to spread the teachings of the cooperative movement among the peasants because they saw in it the encouragement of the individual and the revitalisation of the strength of self-reliance and the freedom of dealing and working on the principle of the individual for the group and the group for the individual. We mentioned earlier that this movement is whether industrial. An agricultural mother, and two economic and social aspects. And our mission in this chapter is to list the economic benefits that people gain from their work in the cooperative system.

If we take a general look at the statistics of the agricultural cooperative movement in Ireland, it will show us the extent of its trade and the material advantages that the country has gained from adopting its teachings. We have previously mentioned the statistics of the various cooperative groups individually, but here we will review them in a sentence.

The net profit of the various cooperative groups for the year 1920 amounted to 140,945 pounds. As for the reserve money, up to that year it amounted to 485,073 pounds. The transaction of these groups since the beginning of the movement in 1889 until 1920 is estimated at 88,002,335 pounds.

If simply presenting these numbers does not fully show the amount of great economic services that

this movement provides to the Irish farmer, in any case they explain to us a lot. We see, forexample, that the number of members of cooperative groups in rural Ireland in the year 1920

reached approximately 158,000, although each of these members in fact represents a family with an average number of four members, as if those who benefit from benefits deriving (?) from this movement is four times that number.

The advantages granted to the movement were not limited to its members, but rather extended to the people as a whole, because the cooperative group in the village became a benchmark for all merchants and an example to imitate in terms of the quality of the items, the affordability of prices, and the honor of treatment. This is because if the merchants began to exceed the limits of justice in their treatment, the people would protest against them due to what they saw in the cooperative groups as the quality of the products and the low prices.

Even if the statistics clearly indicate the amount of transaction of this economic movement, the movement in reality is greater than this and greater, and statistics will not be able to capture it. In this situation, it is not fair to judge its value alone. Rather, one must look twice to see what is the basis on which this economic movement was based. It is the basis for making the farmer reap the full fruits of his labors. He buys, produces, and sells with a system that guarantees him the conversion of the results of his labors into fruits that he himself reaps, since he is more deserving of them than others. We have explained what the merchant or middleman used to bend behind the farmer who was oppressed in their hands.

This movement pursued that group that was living as a parasite on the productive group of the people, and it destroyed it in two ways. The first was that it paved the way for trade for the farmers so that he could deal directly with whoever he wanted to deal with. The second was that it prevented the loss that occurs as a result of irrational competition in trade.

After that, the farmer was able to obtain, as a producer, the basic needs that he used in his industry at a cheaper price than before. This is because, through his group, he obtains fertilizer, seeds, and fodder at wholesale prices after he used to take these things from local merchants at whatever price they set. However, these merchants were not limited to raising their prices, but rather went beyond that to monopolizing the market. They would agree among themselves on the prices that agreed with them, and they would demand that the farmers pay them, and the farmer had no choice but to submit and submit.

As a result, the cooperative groups were able, in the first years of their work, to significantly reduce the price of the farmers' needs of fertilizer, seeds, and fodder. In addition, these groups were able to obtain a guarantee guaranteeing the quality of these needs. Likewise, the farmer, being a producer of some raw materials such as milk and other things, became protected from the ravages of merchants, as the butter factory, of which he is a member, pays a price for the milk that the farmer sends to him according to the amount of butter he extracts from it, and this is the most fair estimate of the price of the milk, while the butter factories are not. The cooperative was paying only the least it could pay in order to achieve a large profit.

This is also the case in the meat groups and the egg groups that were previously explained. The farmer gets his full share of the profit by selling these materials through his group, as well as the interest he earns from his transactions with his cooperative bank, it protects him from the ravages of moneylenders. And it provide him with the money he needs, with moderate interest, and in a fair manner.

All of this helped the farmer in his capacity as a producer. As for the help he gained from this movement in his capacity as a consumer, it is not a secret to anyone, as he buys all of his household needs - food, clothing, etc. from his group as well. Thus, he is protected from merchants, both a producer and a consumer - all of these advantages he shares. It includes both large and small farmers, as there is no distinction between them, and the broader the scope of the movement and the more members belong to it from different agricultural classes, the stronger its foundations become, and the more it is able to best carry out its mission in the interest of its members alike. There is no obstacle left for the small farmer to use the latest agricultural machinery, despite their high price, like any large farmer. There is no difficulty in purchasing everything he needs in small quantities at the price at which

a large farmer who deals in large quantities buys it, and it will not be difficult for him to obtain the money he requires during the

year. All of this indicates the blessings that the cooperative movement bestowed on the young farmer in his home and work life, in order to **put him and the big farmer on equal footing**.

However, it cannot be denied that despite all these advantages, the wage worker on farms is still not fully benefiting from this movement. A popular movement like this should have provided greater services to this class of workers, but the reality is what we mentioned. This defect was an excuse for critics. However, it is a defect that afflicts every reform undertaken to raise the level of the people, as if the reform systems established by human thought are not sufficient to have a significant impact on the lowest classes of the people and with. Therefore, there is no denying that cooperation has benefited the ordinary worker at the same time that it has worked for the good of the small farmer, benefits of which we mention six:

- (1) Improving the economic condition of the small farmer through his cooperative groups enables him to raise the wages of his workers on the farms.
- (2) The cooperative movement did a lot to revive some of the old indigenous industries in the countryside, such as spinning, weaving, lace, and the making of woolen fabrics, which are still used to this day using hand-operated looms, which the people use until now. These industries were on the verge of extinction until the cooperative movement came and helped improve and promote them, thereby opening a door for women in the countryside. They helped their husbands or fathers work as labourers on farms.
- (3) What the cooperative groups did in paving the way for small farmers to use agricultural machinery gave workers an opportunity to master the use of these machines, thus increasing their wages. It may be said that the use of these machines leads to the dispensing of a significant number of currency. But it should not be forgotten that the area of arable land increased at the same time, and many pastures became cultivated farms, and the labor therein had a large share of work. This issue is not a cause for fear.
- (4) It is no secret that agricultural groups generally supply farmers with their household needs. This enables farmers to buy their needs at the cheapest prices.
- (5) It is not without the case that the worker's woman carries out some production in agricultural matters, such as chickens, eggs and honey. You will find a good market for this in the cooperative group.
- (6) The cooperative movement, with its creation of butter factories, mills for preparing linen, factories for making woollen goods, slaughterhouses for preparing meat for markets, and the subsequent industries that are related to slaughterhouses, etc., have provided many opportunities to employ a large number of workers, from which there will be good results. On them and on the nation.

Before we conclude this chapter, we mention an economic virtue of the cooperative movement that cannot be overlooked, which is that this movement has done, and is still doing, important work in stimulating the natural power latent in the souls of the people that is capable of working in the field of industry and trade, bringing it into existence, and directing it in what it was prepared for, and we know that there is a dire need in every nation for men with ability and determination to work in this field. This need is more severe in Ireland than in other countries. This is because it lost a large number of its best and healthiest people; I appreciate them working on their journey to America and elsewhere in pursuit of wealth and happiness.

Some economists said that normal social life brings people's practical powers out of their souls into work. If there are powers, then in this case there is no need to stimulate them by other means, but the Irish experiences have shown us that this theory is not completely correct. We found people living in the countryside, some of them simple farmers, some of them young teachers, and isolated priests. The normal social life did not affect them, and they remained in their state of stagnation and serenity. When

cooperative groups were established among them in their areas, some of which were butter factories, some of which were wool and flax factories, and so on. They were active in helping these groups and took over their management, and they did well and excelled. Some of them even showed genius in managing the wheel of industrial and commercial movement that they took over, which indicates a natural ability. If they had been explored in the beginning and given opportunities for it to emerge, they would have been among the greatest men in the field of industry or trade.

This is a summary of the economic benefits that the people gained from this movement, and from it it is inferred that with the spread of this cooperative system throughout the length and breadth of the country, the farmer will rise to a higher level than he is in it, and will become in a satisfactory state of his living and working life. There is no doubt that this paves the way for his promotion

Literally, since the reality is that before a person can think about promoting himself morally, his living condition must be satisfied. Economic progress precedes social progress among peoples.

Chapter 15: Social outcomes

We mentioned that the cooperative movement has two aspects, one economic and the other social. Yes, the economic aspect comes first, but the social aspect is the bottom line, and if this aspect remains without progress, no effort made to complete economic life will be able to replace that. We have previously stated (1) that reforming the economic condition of the people is only the first step to improving their social life, and that the first is the beginning of the path and the other is its end, and between these and those are stages in which the individual character is promoted and his latent powers are revealed. If any reform system for the social body has no fruit other than material fruit, then it has little effect in trying to achieve a good life. This is because wealth and happiness (2) are two things that must be taken into consideration when we address the reform of any social body. In this situation, it is necessary not to neglect the human element and the development of the latent powers of his creation if our mission is to make this body better than we found it and happier.

The clearest evidence of the benefit of any social system is the impact it leaves on the souls of the people. However, if the impact stops at the point of material improvement, and does not leave an impact on the souls, bringing about a fundamental change in them and revealing the latent virtues of the people that have been hidden by adversity throughout the ages, then this reform will not have a lasting hand in building the people's nationalism.

We saw in the previous chapters the amount of improvement that the agricultural cooperative movement brought to the economic life of the Irish farmer. Here we have to examine the effect of this movement on himself, his character, his education, the extent of his ability to work, the strength of his self-reliance, and his desire to cooperate with other farmers. On the good, in short, in his social life in general, before we make a just judgment on the extent of this movement, among social reform movements.

Perhaps the reader has realised the truth of what we wrote about the various cooperative groups, as we mentioned that the interest of members in the affairs of their groups increased their technical knowledge in matters of their profession, increasing their productive power and developing their awareness. The Irish Agricultural Service has often acknowledged this and acknowledged that helping the government to implement its agricultural reform and education for farmers was not achieved except with the assistance of its cooperative movement. Without it, the government would not have been able to bring its information closer to the minds of the Irish farmer, nor would it have been possible for it to guide him to apply the experiences it had achieved. Despite the government's great ability to work on advancing technical education, disseminating correct agricultural teachings, and providing advice to farmers, warning them of the dangers of epidemics and pests, guiding them to ways to avoid them and prevent their spread, and other matters of great importance in agriculture.

Despite all of this, it would not have been able to carry out its mission well without the assistance of the

cooperative movement. This is because this movement, in its capacity as a system established by the farmer himself, who accepted it as his representative, and whose principles he trusted completely, has become a permanent connection between it and him. It serves him, guides him, and works in his interest, and everything that comes through it is acceptable to him. It is therefore the effective intermediary between the bodies working for the advancement of the farmer. Agriculture and the farmer himself. Whoever knows the extent of Al-Falah's enthusiasm, his love for keeping the old intact, his distrust of modern information, and his doubt about the validity of what official circles indicate, realises the importance of this intermediary and the extent of its impact on the progress of the farmer.

And the Irish peasant's cooperative group was the only tool that he adopted on his own as an intermediary between him and every body working to reform agriculture. She (?) is the one who understands the farmer in the ways in which he understands the meaning of the Agricultural Authority's teachings and the purpose it aims to achieve by sending him agricultural publications, the meaning of the agricultural laws that it enacts from time to time, and the importance of the farmer implementing the Agricultural Authority's teachings and working according to the laws it enacts. She also shows him the points with patience and forbearance. Scientific and technical topics that the Department of Agriculture advises him to work on, and clarifies to him what is

obscure to him with regard to modern explorations, such as the use of chemical fertilisers, the breeding of plants and animals, the use of agricultural machinery, and so on. If we know that each cooperative group is managed by a committee composed of the most able and morally capable farmers of the region, and that each group belongs to the main group in the capital, at the head of which is the nation's greatest man in agriculture, and that this main group has technical advisors and specialists, and has magazines, newspapers, and bulletins in which everyone writes, What is important for the farmer to know, we have proven that the Irish farmer is in an excellent position among the farmers of the world, because he has organised himself by choice in an organisation that guarantees him to gain from all the circumstances that surround him, thanks to his efforts, without which he would not have stood this stance with his head held high, enlightened, and respectful of him. A strong body that defends him and his interests and guides him to what is **best** in him. This body is his property and he is the one who manages it.

Just as we have seen that the educational value of cooperation is a great factor in the advancement of individual powers in producing wealth, it is also a great factor in carrying out commercial and financial transactions. The cooperative groups have done a great deal in organising the management of the farmer's work in a way that has brought him into a circle that he had not previously known. His work is limited to dealing in the narrow circle of his village. If he sells, it is to the merchant in his shop, or to the local market, where he takes advantage of his ignorance, isolation, and lack of people around him, and sells his produce at the lowest prices. If he buys, he will also suffer injustice from the merchant. If he needs a loan to use in productive ways that will bring him profit, he refuses that because of his ignorance of the advantages of loans that increase his productive power and his inability to find someone to lend him on fair terms. If his crops or livestock are afflicted with a heavenly blight or disease, his wealth will be lost. As for the methods of keeping his books that ensure that he knows the truth of his financial position, and shows him which of his work is due, **his entitlement** to abundant profits, whether it is from his agriculture or from his livestock, which is something of which he is completely ignorant.

From this you can see how the Irish farmer, before the spread of the cooperative idea, was lagging behind in his administrative, commercial and financial work. He knew nothing about the state of the public markets, and if he did know, he would not be able to send his crops to the most profitable place for him. He was also far from fair credit resources, ignorant of crop and livestock insurance methods, and modern methods of controlling accounts.

When the cooperative groups came, they made him understand that no matter how advanced he was in his cultivation methods, and no matter how many crops he produced, that would not improve his financial position as long as he was ignorant or neglectful of the methods of commercial transactions and would not be able to benefit financially from every increase in his crops, and that if he limited his efforts to progress methods of cultivation, **that would** actually **be** a huge benefit to the merchants, not to him. After the farmer understood this theory, the groups began to increase his business knowledge and train him in trade.

His insight into the necessity of knowing the state of public markets near and far. And how to reach it in the shortest way so that he can send his crops to the highest price. It did not take long for the members to become aware and improve their business dealings, even in their personal lives.

However, this work was not done easily. Rather, it took a long time during which the cooperative men endured great hardships, as the organisers themselves taught the members the system of cooperative groups, taught their managers how to manage them, trained their clerks how to keep books and submit reports, and treasurers how to deal with financial banks. They provide accounts, etc. And they continued to do so until the farmer was able to do all of this himself, until he was able to manage his business inside and outside his group with order, arrangement, vision, foresight, knowledge and experience no less than the merchant in the cities. So his practical life became two sides, one side. Agricultural and commercial aspects, both of which are of great importance, as the amount of his income depends on them together. It is as if the goal of cooperative groups is for their members to be trained merchants rather than enlightened farmers. Hence, the countryside and its people benefited, and everyone felt that

they were more knowledgeable about commercial methods, and the level of dealing increased, and the merchant

noticed that the farmer of today is different from the farmer of yesterday in the way he dealt with him. This reform, **coming from (?) from the cooperative system**, benefited non-cooperatives.

We now come to a field in which cooperation performed a morally important task: the education of those who followed its system.

Their civic duties towards their village, making them aware of the amount of responsibility they bear in everything that happens in their midst, and urging them to search for the position they should occupy in order to carry out their social duty to raise their village. Yes, the cooperative movement did not directly teach its members this vital duty. But its teachings would bring with it all the morals necessary for all social progress.

The individual in the cooperative group, as a member of a body that combines his interests with the interests of the other members, enters into himself without feeling a new spirit, a spirit imbued with social virtues, which is the spirit of union, solidarity, honesty, and zeal for the interest of the group. These are basic qualities that raise the status of the national community.

A member of a cooperative group knows that if he cheats his group, it is as if he cheated himself, because the group is his group, and from that the individual gradually comes to feel that cheating, whether it is in his group, in his village, or in his country, is something that brings harm to the group, and in that is his share of it. The member of the cooperation feels that his group is like a miniature village. If this trait prevails in himself, and he goes beyond the group to the village, he feels that the duties that required him to follow the virtues in his group also require him to follow them in the village. Then this feeling progresses to the cities. Thus, his circle of vision expands, and his feeling towards human beings as a whole improves.

In short, the duties that made the member feel these virtues, be influenced by them, and act according to them until the individual no longer thought about his happiness except and thought about the happiness of his clan as well, introduced a spirit of novelty to rural Ireland, it is the spirit of true social life.

This spirit gradually began to creep into the souls of the peasants until, thanks to it, they overcame national difficulties that were standing in the way of any reform in Ireland. The most important of these difficulties were three: nationality, belief (1), and politics. The leaders of cooperation worked to destroy them from the beginning, and laid the basis of their work on the idea that their movement had no nationality, religion, or politics, meaning that their movement must be purely cooperative, with no involvement in these matters. It has the right in these matters. Every Irishman has the right to enter it, and everyone is equal in it, provided that they work for their progress and advancement economically and socially. This plan succeeded, removing from the souls most of its ugliness. Today we see the Irish peasants who a quarter of a century ago were fighting and quarrelling affectionately. We see them as fighting brothers. They meet in their cooperative groups, leaving behind personal differences, working with one hand to advance their village economically and socially. This is undoubtedly a great pride for the cooperative movement, as it reconciled the people and brought them together on one principle for one purpose, which is to advance their country economically and socially.

This was the influence of the cooperation movement in its pledge to create unity among the Irish people. Since the basis of this movement was to meet economic needs, which are needs shared by all people regardless of their backgrounds, it was natural for the people to quickly rally around that movement despite their differences mentioned above. They realized that they were members of one body, and they began to realize, without realizing it, the duties and responsibilities that they had of that body, and in this capacity, civic duties became manifest with the easiest effort and in the clearest form of people's minds, and individuals began to be led by the context to develop those psychological and moral qualities on which progress depends.

This is a foundation laid by cooperative groups, and this is a structure they built, in which the elements

that make up the nation held together, and in which a high spirit settled that directed their souls to thinking about the nation's interest. Until they realized that her interest was their interest. They work according to this doctrine.

However, despite all these advantages, the trend of immigration to America is still going strong, even if it has calmed down in the past. However, the reason for this is an old factor that has not yet disappeared, which is that the people did not find enough means of luxury in the countryside to keep them there, so the most bored of them and the most alert to life rushed to the cities of Ireland and other countries, such as England and its colonies and North and South America, to rejoice for themselves and seek the luxury that they deserve. They deprived her. This danger worried the men of cooperation, so they spared no effort in working to improve the means of living in the countryside, in order to make them popular with the people, as previously mentioned, by staying and working in their villages. The cooperative groups did everything that would make the countryside popular with its people, bringing pleasure and inviting happiness, so they were transferred from the city systems. What helped in this was the fact that in the peasant countries there were libraries for reading, clubs for meeting, and clubs for entertainment – where there is music, dancing, acting, imagination, and other means of innocent entertainment, until the village, including these reasons, became more inviting for souls to become attached to it and to remain in it.

One can imagine that this cooperation will change the face of civilization, and then advance it to the place to which science and literature continue to call, and which they represent in the mind as one of the pillars of bliss. Rather, I believe that this day was brought closer by the high principles that emerged from the Great World War. Therefore, it has become imperative for everyone who wants to bring this day closer to making every effort to spread and strengthen the principles of cooperation until this virtuous civilization is achieved, for nothing has been achieved in the world without cooperation and cooperation.

In the “Introduction” we presented a summary of the cooperative movement in Egypt, so that we can, in this concluding speech, “make what we have gained from the Irish knowledge a guide to the efforts we are making in reforming our movement and taking its lead. We have seen that the time has come for attention to be directed to cooperation and taking care of it.” And searching for the benefits that it brings to our country, and convincing people that it is one of the most effective and powerful means for reforming human society. However, it is not magic or an elixir that people take and then immediately become comfortable and bliss with it. Rather, it is a social economic system whose advantages become apparent after many years of people’s efforts. During it, it exerts its utmost efforts to achieve its lofty goals. In my opinion, the people who think that if they are imbued with cooperative principles in a few years, their great advantages will soon appear, are a delusional people. And the people who take these principles and do not work to achieve them, and then wait for brilliant results, are a people. A more severe illusion. The Irish experiences have taught us many lessons in this regard, and we have seen that cooperation did not spread in Ireland except after hard efforts and not a few years. However, success did not crown all their efforts. Rather, many cooperative goals remained suspended. However, despite this, they did not They despaired, but they continued their struggle until now, their resolve not fading and their hope not weakening.

Here we will look at the prominent figures in the Irish cooperative movement, and then we will look at our situation in Egypt in the following ways:

Consumption cooperation:

We stated in Chapter Six that the agricultural groups are the ones who carry out the task of cooperating in consumption, and that in the beginning they were limited to supplying agricultural needs alone to the farmers, then they later progressed until they began to do everything the farmer needed, supplying him with agricultural and household supplies as well, and selling them. He has his crops, and lends him the money he needs, as well as other matters of agricultural life, but its most important business is still limited to supplying agricultural needs.

As for Egypt, our cooperative groups fully fit our description of the Irish groups in their early days. These groups did not have a special place with open doors to which members could come whenever they wanted, as is the case now. Rather, they would meet in times of necessity wherever they agreed, and that was during certain seasons of the year to present their agricultural requests. Seeds, fertilizers, and fodder. When they finished, they dispersed and did not come together again until the next season. It is as if the group has no headquarters, intermittent activities, little movement, and nothing more.

I believe that we in Egypt will reach what the Irish cooperatives have reached, and that the plan that the Irish have followed is the one that we in Egypt will naturally follow, and that if we want to expand the scope of our cooperative groups to a degree that guarantees their success, we will find that it is wise to make our groups have multiple tasks, each of which will undertake... It provides it with everything its agricultural members need, and in doing so it will gain insight into matters, and will not undertake a matter until it has studied it and achieved success in it. However, it will always be ready to engage in any new work required by the year of progress and the interest of its members.

There is no doubt that this plan will lead to expanding the scope of the groups’ work to a greater extent that will benefit them. It also calls for frugality in expenses, and does not require a large number of men to manage the business.

Therefore, it unites the moral forces of the farmers, does not divide their material resources, and serves as a means of communication for them.

And unify interests. However, if there are two or more groups in the region, each of which specialises in one work to do, then this result will not be fully achieved. It is no secret that competition may occur between these groups, and the difficulties that occur in finding a sufficient number of qualified men to carry out the work of multiple groups in one direction, in addition to

the fact that these groups are forced to stop working for part of the year, due to the lack of their work in certain seasons or its complete absence, as happens, for example, in the case of livestock life insurance groups and fruit tree fumigation groups. The first of them only meets at the time of the death of one of the members' livestock in order to do what is necessary to compensate him, and the second of them only meets at the time when diseases appear on the trees, and in that interruption is the stagnation of cooperative activity, the lack of practical enthusiasm, and the relaxation of the bond between the cooperators.

Production cooperation:

The strongest cooperative facilities in Ireland are "butter factories", which are production facilities that increase the amount they deal with – it represents half what all other cooperative establishments deal with.

There are other productive establishments, such as flax factories, meat groups, fishing groups, beekeeping and honey production groups, and others. All of this shows us that the Irish have gone a long way in applying cooperative principles to a range of agricultural production activities, and they have benefited from this.

This is a practical lesson that we learned from our Irish brothers. We hope to apply it in our country, where the field is wide and spacious for this work. It would be appropriate for us to point out here some issues in which it is appropriate to follow suit. The aforementioned pattern. (?)

We begin with the issue of cotton, which is the basis of the country's wealth. I say that we have three rungs on the scale of cooperation. If the Egyptian farmer follows them, one after another, he will benefit greatly from them and be saved from the evil of those who manipulate his affairs. (?)

The first stage, which is the simplest of the three, is for the farmers to work as one hand, as the farmers of the village of Abu Jarj, near Bani Mazar in the Minya District, did, which was to prepare cotton for the market in cooperative preparations. This is because in the year 1921, two of the notables of this village took upon themselves the responsibility of working as intermediaries between the people of their village and the bank, to deposit their cotton in the market, and withdraw some of the money from it. So they began to negotiate with him that they had 17,000 quintals of cotton in their possession, which they wanted to gin, press, and bag. It was shipped to Alexandria, where ginned cotton and seeds were sold. However, the actual sale is a matter left to the freedom of the farmers who own it directly. They themselves inform the bank about selling their cotton at their expense whenever they wish, and this has been agreed upon. Thus, the farmers were able, through participation and cooperation, and under the guidance of these two individuals, to choose the bank that offered the best conditions, and this bank agreed that it would be given to the farmers for their cotton 75. From the price of the containers at the time of delivery if the price of the containers is less than 35 riyals per quintal.

If the price is higher than that, 60.0 will be paid. If the price of the counters falls below the pricing at the time of delivery, the farmer had to "cover" or sell his cotton.

The interest rate charged on the money offered to cotton owners in this way was 160,000 at a time when the cotton shoppers themselves were asking for 91/2% of what they offered. The terms of the bank they agreed with in exchange for ginning their cotton and preparing it for the market were 45 piasters for every quintal, when the prevailing tax at that time was 60 piasters.

This is a summary of what the people of Abu Jarj did, and this is what they achieved from their cooperation in work, except that their work was only temporary, and the responsibility fell directly on these two eyes who thought about the matter and implemented it. If a permanent group was established that would carry out various agricultural cooperative activities throughout the year, it would be able, when the time of the cotton harvest came, to do the same as we mentioned, and it would be of great benefit and benefit. Moreover, work is in harmony with the cooperative system, which distributes responsibility to all members, and everyone works together in it, heart and soul, and does not limit it to specific individuals who bear all the burden, and in their fear of the consequences that may arise, are prevented from starting work.

It may occur to the reader that we should have mentioned this work in the section on cooperative sales. This is a valid objection, but there is a productive aspect to the matter, which is preparing cotton as a raw material extracted from the cotton, and transferring it to another material prepared for transport to the cotton mills in the outside.

The second level is what the owners of cooperative flax groups work in Ireland, and to which the reader is referred in this book. If it is worked in us, and the peasants participate in establishing gins for their cotton using the cooperative system in some rural countries, as the Irish did in establishing flax factories, All the profits earned by the owners of the present ginning mills were transferred to their pockets. It is no secret that this includes the advantages that result from the ginning process, and even from the manufacture of secondary products that follow it, such as extracting and refining oil, making soap, making the cake used to feed livestock, and so on.

The third level is that the farmer does not limit his efforts to selling ready-made ginned cotton abroad, but rather spins and weaves it in the country itself, according to the cooperative system as well. If, for example, a number of cooperative ginning factories agree to establish a spinning and weaving factory for themselves, and supply it with the cotton they gin and then turn it into threads and fabrics, then they will gain sheep. Collaborators, agricultural and industrial, stand to gain huge profits from this.

However, the Irish collaborators have not yet reached this third degree in their violin laboratories. They are still standing at the second degree, but they hope to reach the third level with time.

This level is not the last on the scale of cooperation. Rather, there is another stage that comes in the field of "cooperative selling," which is selling fabrics manufactured in cooperative factories cooperatively to the consumer, and this is done by sending them to a large cooperative group for wholesale trade, and these are handled by cooperative stores distributed throughout the country that sell directly to the consumer.

On this basis, cotton, from the time it emerges from the earth until the consumer wears the clothes made from it, is in the hands of an agricultural and industrial cooperative, which reaps the fruits of what it does, and is not shared by those who have no other occupation than to live as parasitic intermediaries on the human species, and they are nevertheless enjoy more wealth which others are working to produce.

This is what we say about the issue of cotton, and what we might achieve if we organise our agricultural and industrial life on the cooperative principle.

Based on such a system, we can also prepare the way for the cultivation of flax and the kenaf industry, which Egypt has taken an interest in; He hopes that she will have a bright future if she is taken care of properly.

And if the reader returns to Chapter Nine, they will find that the cooperative flax groups in Ireland are a good example. The mention of flax cultivation draws attention to the danger that threatens the country's economic life if we continue to rely on the country's only resource of wealth, which is cotton, as we are doing now. It is wise for us to work now to multiply our resources, especially agricultural resources. It should not be forgotten, however, that these resources are affected by many influences, some of which are natural, many of which humans cannot overcome, and some of which are artificial and difficult to resist in all of them. In this case, their number must increase, so that if one of them falls short, the other brings its good. We see that flax cultivation is a great source of wealth in this country, and if its production is organised cooperatively in the manner mentioned above, it will bring wealth back to the workers, namely the people, regardless of whether they are agricultural or industrial, the happiness of the people lies in the happiness of the country.

What we said about flax can also be said about growing smoke and making cigarettes, especially since it has been proven that it is possible to grow types of smoke that can be refined and upgraded until they are equivalent to the finest known types.

In the manufacture of cigarettes in Egypt, what helps in its popularity is to suit the climate and the skill of the makers. We cannot fail to point out to the reader in this regard that if tobacco cultivation spreads, while factories remain...

Cigarettes are in the hands of a small number of capitalists - even if they were Egyptians - we only worked to please a small, special group, and we did not work for the people in general. Because the capitalists, who are the ones who work for themselves and do not care about anything else, by the nature of their principle, are the same whether they are Egyptians or foreigners, and therefore it is not right for the Egyptians to be proud that Damanhour, Damietta, or other cities in whose wealth the foreigner has no apparent share, because this wealth is confined to the hands of A small number of capitalists and not among its people themselves. It is our duty, as we are at the gates of an economic life that will be opened by the new Egyptian renaissance, to be very careful to put wealth in the hands of the people themselves, and to work to distribute it among the people, in accordance with the spirit of democracy.

Which every Egyptian soul is satisfied with, and cooperation is sufficient for that.

We see the peoples in Europe groaning at the injustices of the capitalists, even though these people are of their own kind. In England, for example, a small number of nobles own large areas of land, and in the mineral regions, their elders own coal and iron mines, and in industrial areas a small number of their men own factories and factories, and in Large cities have the influence of financial banks. These nobles and elders are all English, like the rest of the people, yet they have no interest or desire except to accumulate wealth, not caring about what the condition of the people will become, as long as they add wealth upon wealth. If this was the case in Europe, where science spread and civilisation prevailed, then what about if the doctrine of capitalism spread among us in Egypt, where the people are ignorant of their rights and unable to improve their situation? We seek refuge in God from the evil of that day when the Egyptian enslaves his Egyptian brother and deprives him of his livelihood.

For this reason, we say that if we begin from now on to spread every economic doctrine that works to distribute wealth among the people, we will have made the road difficult for the owners of capital, and prevented the stability of the situation that we now see prevailing in Europe, a rule that the new doctrines are working to alleviate or change. Or they reversed it in different ways, sometimes by spreading socialist ideas among the people, and sometimes by organizing their forces in the manner of unions, forming themselves into parties such as the Workers' Party, and so on.

It is our luck that we in Egypt have not yet entered the field of capitalist life in a serious way. There are only a few large capitalist houses among us, whether commercial, industrial or financial. It is our duty, and the opportunity is ripe, to take up work on the cooperative system to establish the place of these. Capitalist houses are large cooperative houses, so that our banks, our commercial shops, and our industrial plants belong to the people. I believe that if we succeed in this, we will be able, thanks to the cooperative system, to strengthen the economic foundations of the people, and even make them channel these advantages into reforming their social condition, a reform that will raise the people's standard of living to an unimaginable level. In this is the nation's renaissance, life and greatness.

Yes, many thinkers differ from our opinion, and say that the European peoples did not invent the social ideas that led to the creation of "cooperation," "labor unions," "socialism, and others" until they had tasted both matters at the hands of capitalists. Likewise, the republican doctrine that came from France It was not until after the tyranny of the monarchy that the people became fed up that they revolted and overthrew the regime. It is not enough for us in Egypt, according to their opinion, to take the lessons of others. Rather, we must taste the fire that Europe tasted, so that the people suffer and rise up to defend themselves from the control of the capitalists. Through the methods that he finds more appropriate and more correct than others. Then they say that we must now strengthen the current of the movement working to transfer capitalism in Egypt from foreign hands to national hands, after what happened to us in Europe happens, and after the people wake up as I was alerted.

The peoples of Europe, after being awakened, rush on their own initiative to work to liberate themselves and reap the full fruits of their labours.

This is of course a doctrine that many say, and it is apparently correct on the surface, but it is an illogical statement. Rather, it is mostly the doctrine of materialists, who do not believe in fixed theories and correct results of thinking.

To me, if we follow him, we will go astray in all our actions, and the spirit of general nationalism will be killed in us, and it will be proof that we do not care about the history of movements, we do not learn from, and we do not even benefit from the experiences that Europe went through, whether they were scientific, economic, or social. Rather, for my life, if we took it, we would be like someone who abandons raising and educating his child due to the circumstances of this world and the circumstances of life, and does not benefit him with what he gained from experience or experience, until the consequences become worse.

And the sermon gets worse.

Yes, the experiences of this world are the best experiences, but a person must take the sermons given by these experiences in the tongue of others as a tool that protects him from the difficulties of life and gives him insight into the path to salvation and the right intention.

If the Egyptian public learns from what others have endured, it will spare the effort it had to resist those hardships.

And misfortunes, so direct it in the path of goodness without delay or disturbance.

Materialists do not believe in logical theories, and for us to try to convince them of the correctness of our opinion by means of argument is a waste of time. Let us bring to them what they believe in, tangible proof, and draw their attention to Ireland's current position in the butter industry, for example, since this industry was regulated from the beginning - thirty years ago. In general - directly on cooperative principles. The situation did not require it to enter into the role of capitalism before, as the opponents see. Rather, the people, led by their cooperative men, decided to organise this industry and its trade on the cooperative principle, and it achieved its great success, which we described in Chapter Five.

It would be long and narrow if we began to write about industries and trades related to agriculture and the benefits to our people of organising them on cooperative principles. Therefore, we content ourselves with drawing the reader's attention to what happened in Ireland in this regard, so that he will find many similarities and many examples that resulted from engaging in cooperation and trying to make it the basis of popular life. It was a gateway to great wealth that benefited the people and the country, and warded off evil from them.

Lending cooperation:

We saw above that the basis on which Germany built its cooperative structure was cooperative banks. Which are the greatest cooperative establishments in that country. In Ireland, the situation is the opposite, as cooperative banks were not the basis, but rather they are still at the back of cooperative establishments there. In the seventh and eighth chapters, the reality of the two situations is explained, and the reasons that led to this, and the contemplator will find similarities between Ireland and Egypt, because Ireland's conditions are closer to us in Egypt than those of Germany, and we may benefit from the experiences that Ireland went through, and the reasons that led to the delay in lending facilities there. Remember here the most important of these experiences and reasons:

First: we saw that one of the reasons that led to the failure of cooperative banks in Ireland was that they were legally deprived of the freedom to trade in agricultural supplies, as is the case in Germany. For this reason, and for other reasons that we mentioned in Chapter Eight, we believe that if our cooperative groups are established in Egypt with multiple businesses and undertake

lending as part of their work, we will thus overcome the difficulties that faced the Irish cooperators, and we will benefit. There are other benefits behind this that we have mentioned elsewhere.

Second: one of the obstacles facing Ireland is that it did not have a central communal bank for cooperative lending, to create a balance between them, and to be an intermediary in distributing their funds where there is demand. However, there is no need for us in Egypt to start the movement to create a central bank, but we feel that soon there will be a need for something like this that we will seek help in this regard, until the time comes when multi-business cooperative groups multiply and are able to establish a central bank for them that will provide services. Which is required by its efforts in the field of cooperative lending.

Third: the Irish cooperative banks relied heavily on the assistance provided by the government as an advance for a certain period, with a small interest that was almost nominal, but this matter was dangerous for them for three reasons: The first is that the money that the government advances is subject to recovery at any time when its financial conditions are disturbed. The second is that the banks become at the mercy of the government. If it is satisfied with it, it keeps its money there, and if it becomes angry, it withdraws it with or without reason. The third is that this government lending severely discourages members from building capital for their banks that will be a source of support and guaranteed existence for them. If we mention what happened, at the outbreak of the Great War, to the Irish banks that relied on government loans, when the government withdrew these loans under duress, leaving them on the verge of bankruptcy, and we also mentioned that the primary purpose of cooperative banks is to create centers for the people to save their money and through them to benefit. Each region provides what this region provides, and that the lending function carried out by these banks is in fact only a secondary function in relation to saving (which is why its creator, Ra Faizan, called them savings and loan banks), we alert the Egyptian cooperators to the fact that relying on the government's financial resources is a danger to them and to their movement. He should be wary of it, and stay away from it as much as possible.

We mentioned that the future of our cooperative groups in Egypt lies in the multiplicity of their activities. In this case, we should not expect the establishment of groups specifically for lending. Therefore, the issue of lending has become of concern to all our cooperative establishments of all types, and if we wanted to discuss this issue in a manner consistent with its importance and the special circumstances of our country, we would find ourselves face to face with a cooperative problem, which is the government's financial assistance to cooperation."

One of the most important issues over which there is disagreement between active advocates of cooperation and its established scholars is the issue of government aid for cooperation. Both groups presented arguments on this subject that divided people over it. Some of them followed the doctrine that the government has a duty to cooperate that requires it to provide it with all assistance, whether moral or material. This is because cooperation is a popular movement that works to elevate the people, so everything that is done in this way is a necessary obligation for every rational government, especially if the people do not possess the scientific and moral competencies sufficient to conduct the work in the desired manner, or are unable to finance the movement with the money necessary to turn the wheel of business. . Some of them took into account the core principles of cooperation and said that cooperation was a popular movement created by the efforts of peoples, and that governments had no involvement in it. On this basis, it flourished and flourished, and had a material and moral impact that improved people's living conditions, raised their social standard, and instilled strong morals in their souls. What made them rely on themselves in their work, and strive on their own to work for their benefit, following the upright teachings dictated by it.

They have cooperative principles. These popular efforts took place in many countries differing in knowledge, morals, and wealth. However, some people looked to their governments entreating them to support the collaborators. When it seemed to them that they were ready for this, they aspired for more than they had aspired to before, and the situation continued until these governments entered the field of cooperation in more ways than had occurred to the minds of those who were jealous of

spreading this system. The way people began to rely on the government in matters of cooperation was a dependence that introduced into their souls laziness,

lack of resolve, weakness of will, and discouragement that cannot be described. It has people affiliated with a system based on self-reliance.

He began helping governments to cooperate from a legislative standpoint. They enacted laws that guaranteed his interests and granted him legal privileges that facilitated his dissemination and encouraged people to adopt his teachings and find his facilities. The active people were satisfied with this task undertaken by the government, but others aspired to more than that, and they continued their efforts to have the government provide them with financial assistance. They worked to influence her to achieve this goal. Other weak peoples also aspire to more than that to the point that it has led to the government itself taking over the organisation of the entire cooperative movement.

This is not the place to mention the different countries and the role played by their governments on the stage of cooperation in them. It is sufficient here to summarise the statement and say that the peoples who relied on their governments to organise and finance cooperation, the spread of cooperation among them was false and far from cooperative principles. Then it became an embryo in whose name the true cooperative country was shouted, and it is not expected that a real list of cooperation will be established in it.

We now leave cooperation abroad and return to it in our country, to see what we should do regarding this issue, always bearing in mind that we do not wish to blindly imitate anyone, or do this or that thing, just because this or that country did it. Rather, we address the issue of... Cooperation as a nation has not lacked men who fully stand on the system of cooperation and its goal, knowing how much the country needs it and how much its people are ready to adopt its teachings. In this situation, we are ready to apply cooperative teachings to the situation of our country, in a manner that ensures that we do not deviate from the basic principles of cooperation and at the same time ensure that it is managed in a way that leads us to the cooperative goal, which is improving the economic condition of the people and raising the standard of their social life.

We are examining this issue, and our centre combines the two categories mentioned at the beginning. Just as we hope from the bottom of our hearts to spread cooperation throughout the length and breadth of the country, due to what we know of the material and moral benefits that it accrues to the people, we also hope that this publication will be on a correct basis. Both scientific and practical points of view, so that it is not accompanied by weakness or failure

Our government was active and enacted cooperation legislation that, after introducing some amendments to it, can be considered one of the best cooperative laws. At that time, we should not have urged the government to do more than that. However, due to the lack of a general organising body for cooperation that would disseminate its principles, teach its systems, spread its groups, and sponsor them, we were forced to accept the government's entry as an organisation for the cooperative movement.

This work is considered not only a literary aid from the government, but also a material one. Because if the government had not carried out this task, this work would have cost the collaborators a lot of money. I wish the country had stopped at this point and been satisfied with the assistance provided by the government, and the people's efforts had been devoted to serious work. In this encouraging atmosphere that the government had created, many people thought that there would not be a foundation for cooperation in the country unless the government opened its treasuries to cooperators.

They can withdraw from it whatever they want, as a loan on them for an indefinite period and without any interest. This is saying no. We should not consider it at all, because it is contrary to every cooperative principle, regardless of the circumstances in which cooperation exists.

Our farmers have little confidence in cooperation and its facilities, and are new to its principles and advantages, and therefore they are not expected to take its teachings and finance its facilities in the near future with the money necessary to run its business in the manner that we please. So be it, but we cannot accept that the people's confidence in cooperation be bought with the government's money, or that the government extends its hand to the cooperators for

considerations that may be far from cooperation and are hidden under the guise of serving it. Because if we accepted that, we would cease to be cooperative, and we would eliminate the greatest hope that cooperation aims to achieve, which is the economic independence of people in their work, and their doing by themselves what raises their level.

Social:

Let those near and far know that cooperative establishments are not charitable organisations that derive their strength from charity. The government is not bodies that take a ladder that those inclined towards their goals can ascend, but rather it is groups whose goal is to deal with commercial and financial **interests**, based on solid economic principles, and its moral outlook does not allow tampering with its affairs.

If we had to choose between the two paths, we would be satisfied to walk the path of proper cooperation at a leisurely pace, organising our groups and financing them to the extent that our organisational and financing circumstances allow - and our farmer is more in need of organisation than financing, and we would prefer that to spreading cooperation and carrying it throughout the length and breadth of the country, relying in this on the desire to do so.

The government and its terror, and its organisation and financing of it:

But there is a middle path, and perhaps following it will be good for us. We were satisfied with the government organising the cooperative movement in the country, but we did not neglect educating the people and involving them in the work, and we left them, under the supervision of the government, to manage the groups. We can also involve the government with the people in financing the cooperative movement.

It is correct to summarise what we see as the best way to reach our goal as follows:

(1) That the government places a sum of money with a certain interest in a private bank, at the disposal of cooperative groups registered in accordance with the Cooperation Law. You decide this amount and set the conditions for dealing with a committee composed of members from the Ministries of Agriculture and Finance, and its amount is proportional to the plan that will be followed in spreading the movement in the country, as well as with the policy that the government will follow in assisting it.

We prefer that cooperative groups deal with a bank rather than deal with a government department, because we believe that capitalist banks, in the absence of a central cooperative bank, are better than the government in managing the financial affairs of the cooperatives. Because the system of these banks and the speed they are accustomed to in completing work, mastery of financial methods, and scrutiny of transactions, are more appropriate to the spirit of work linked to the interests of the people. no . It is necessary to be reminded of what is in the government system, which leads to obstruction and delay, and what may cause the tendency to rely on the government to enter the hearts of the people who come to the government departments as if they are asking for their fields, and not that they also enter banks asking for transactions.

We have stipulated that the bank must be of a private nature, because the funds of such a bank are not subject to withdrawal in the event of external crises, and this provides security for the life of our cooperative group. Let the small farmers feel comfortable with dealing with a private bank and come to an understanding with it, feeling at least that the non-cooperative resource to which necessity prompted them to resort is not a foreign resource.

(2) That the bank lends to groups without interest - the failure to collect interest encourages total dependence on these free loans, thus reducing the jealousy of the independence of groups with their finances, and weakening the incentive to save and deposit, thus losing one of the greatest advantages of cooperation, which is the development of the faculty of the economy. And financial independence - but with interest that is taken into account to reduce its price, and with conditions that facilitate

methods of payment.

(3) The maximum value of the loan must be a certain percentage to the total amount of money the group has accumulated. Paid-up capital comes from the price of shares, as well as from reserve funds and funds deposited with the group, for a period not shorter than the term of the requested loan, such as if this loan is equal to this amount of money or double or three times as much, according to the rule that is established and adhered to.

(4) The bank should not deal with groups except after the Ministry of Agriculture approves this transaction, as well as the amount of the loan required for it, because this ministry's control over the groups' income ensures knowledge of the status of the groups.

The financial community, the extent of its need for the loan and its ability to pay:

The guarantee that groups provide for the fulfilment of their pledges is the responsibility to which their members are bound according to conditions set forth in their articles of association and bylaws.

This cooperative solidarity is the major pillar upon which trust is based in dealing with cooperative groups, and it is the solid pillar on which they rely to borrow the money necessary to manage their business.

This is a plan and these are conditions that would enable the government to extend a hand of financial assistance to the cooperative groups, and at the same time encourage the participation of the cooperatives in financing their groups by increasing their capital as well as their reserves. It would also encourage them to save, and increase their confidence in depositing their money with their groups. And with this, the good desire is fulfilled in the matter of loans.

Cooperation in selling crops:

We saw that the cooperative movement in Ireland succeeded resoundingly in the field of supplying the agricultural and household needs required by the members of the groups, and that it did not stop at the point of retail trade, but rather extended it to wholesale trade, thus establishing the group that we talked about in Chapter Twelve. As for cooperative selling, the reality is that the movement was not very successful in it, because it was unable to concentrate the work of this task in the aforementioned group, and when a central group was formed specifically to sell butter made in all cooperative factories, I did not encounter in the field of sales the same success I encountered in the field of cooperative sourcing.

We saw in the previous chapters that “egg groups,” “flax groups, meat groups, fish groups,” and butter groups, all of which are production groups before they are selling groups, sell what they produce. They have succeeded in this task completely successfully. But these groups are selling. What they have individually, and this is hidden from the crowding and competition between groups, increased effort, and large expenses, and this leads to a decrease in the number of things in the markets and reduces profits. The men of cooperation have worked a lot to concentrate cooperative selling in one group or in a few groups that each specialise in. Some of them did some work, but they only had some success, because cooperative selling, as we explained in Chapter Six, is the most difficult form of cooperative effort, because it requires all possible organised power among the cooperatives. This is the reason why cooperative selling was placed at the back of cooperative efforts, despite the spread of cooperation throughout Ireland, **and its foundations having consolidated over a period of thirty years – becoming one of its permanent conditions. (?)**

This is what we say in this topic about the ancient Ireland that used cooperative systems, so what do we say about Egypt?

We know that the first step on the ladder of cooperation is cooperative supply, and that this is the easiest effort undertaken by cooperative groups. However, in Egypt, we have only established a few cooperative supply facilities, and we have not worked... (?)

It is strange that when the cotton crisis came in Egypt, and the price of our only crop, on which the country's wealth depended, fell, and the Alexandria carpenters and Friolles, and the manufacturers of Lancashire in general and Manchester in particular, controlled us.

When the nation's efforts to entice the government to enter the cotton market, buying large quantities, as a means to raise prices in the market failed, ideas turned to "cooperative groups," and people, large and small, believed that they were the only saviour of cotton from the decline in prices, and this is a trust that exceeds all reasonable limits. Experiences have shown that it is impossible to achieve his goals. Ireland, for example, which has been thinking with great minds and tireless enthusiasm in the field of cooperation for thirty years, has not been able to reach the full cooperative sale of its largest agricultural crop, which is butter. Yes, it has reached the point where every party in it sells its butter through its cooperative factory, but this is not enough. Rather, it is halfway there, as cooperative sales are not complete until a central group undertakes the sale of the products of individual groups. In Egypt, we want to sell our cotton in a cooperative manner that will have the desired effect on the public market. We do not have more cooperative groups than the number of fingers on one hand. However, it is not appropriate to mention their efforts when talking about cooperation in civilised countries, because they are very small. Comparing it to the Irish groups is nothing short of beautiful. Someone might have said that we will create many groups after the Cooperation Law was issued, and their number is close to that today. But this law is not a magic that changes people's souls in a short time, or a spell that eliminates the creation of wealth and individual work that past ages created, and replaces it with generous cooperative morals that call on them to think about peace.

The total is not only in their interest. "God does not change the condition of a people until they change what is in themselves. I am not one of those who imagine and deceive, but rather I look at the easy reality, and therefore I say to those who cooperate among us:

Their total dependence on cooperation, especially in the sale of crops, on the assumption that it will produce immediate results, meaning that it will bear fruit immediately, is, despite its good, false. Yes, cooperation deserves all good, but it is one of the systems that must be given its due time. Even if people believed in his high principles and these principles settled in their souls, he would achieve the desired results. To the extent that people believe in the principles and work on them in such a high spirit, the results will be achieved, and this undoubtedly requires a significant amount of time. If the matter had been otherwise, cooperation would have succeeded and brought its benefits. When Lord Kitchener wanted cooperation to spread in Egypt, he issued a military order to do so, and the cooperative groups quickly rose and quickly ceased to exist. Only a year or less had passed until they ceased to exist. There are no cooperative groups except those established by Omar Lotfy and his students. These are the groups that believed in the validity of cooperative principles and implemented them after they were adopted. The spirit of cooperation is being touched on little by little throughout a long time. (?)

However, cooperative principles were not established to raise the prices of agricultural crops, but rather to give everyone with a right his right from the wealth extracted from the nation's efforts. The producer - whether a farmer or a manufacturer - and the consumer both take their share of this wealth with fairness and justice, and this is the economic aspect of cooperation. However, in principle and in the end, it is only an introduction to the other side - the social. Improving the economic condition of the people is only the first stage of reform to raise the level of social life in all its aspects, and to civilise the people is the ultimate goal of the cooperative movement, and this can only be achieved by improving their livelihood. Because that is one of the necessities of a high-end life.

Therefore, I return to saying that there is no cure for the deterioration of the cotton market at the hands of cooperation as a principle and plan, but spreading the cooperative spirit among farmers, and the reasons for culture, skill, unity in work, and awareness of national duties, will help to succeed what may be planned. Means to raise the price when it deteriorates. Some of them may consider government intervention a help in this, or they see reducing the cultivation of cotton and paying attention to other crops as enough to increase the price due to the lack of supply, or for this crop to fill the void of that one. This or that opinion may have something to achieve from the social spirit of the cooperators, or from their knowledge and experience that cooperation seeks to establish in them, which helps to

scrutinise it. However, cooperation is a system whose primary

purpose is not to raise the prices of agricultural crops. Indeed, for my life, if it were like that, it would be a burden on the social organisation. When it is permissible for social economists to support him. But in Egypt, we do not fully realise the truth of this statement because our country is purely agricultural, and there is no source for our wealth other than agriculture. Therefore, we consider every theory that raises the prices of our agricultural crops to be the greatest theory and the most worthy of acceptance and belief, and we work with all our strength of desire to achieve it, even at the expense of all good. last ; If we had great industries in Egypt, that is, if we were an industrial nation as well as an agricultural nation, we would see with our own eyes that it is neither fair nor public reconciliation to raise the price of agricultural crops unrestrainedly.

I previously expressed my opinion on the issue of cooperative selling of agricultural crops, and advised our farmers not to think now about entering our cooperative groups into this field. Rather, if they want cooperation to succeed, they must direct all their energy to cooperative supply in order to master it. If the principle of cooperation is established and people are passionate about its advantages, Until it became our friend and our friend, its scope naturally expanded to include other aspects of cooperation, such as production, sale, and so on.

Over time, the issue of selling is truly one of the most difficult cooperative issues. We cannot enter into it before we practice what is easier than it, and then graduate from that to it. Therefore, I come back and say to first master the simplest aspect of cooperation, which is cooperative supply, and at the same time do not forget the social aspect, which contains something for every scholar and sincere person. If we work in this manner, we will find ourselves after a few years having improved our lives.

While doing this, we are flexible enough to accept what is harder work, and other, more difficult to achieve collaborative purposes.

Cooperative wholesale trade:

When the scope of commercial activity among cooperative groups expands, it becomes necessary to have a general commercial body, as happened in Ireland, and we detailed this in Chapter Twelve. As for us in Egypt, we have not yet reached this stage, but the few groups that exist now, as well as the groups that will be established soon, will find a need for something to replace such a body until the time comes when the groups unite themselves and form a general commercial group specific to them. As for us, as we said at the beginning, our movement only has two paths, despite their shortcomings, to meet this need at the present time. The first is the path of the Royal Agricultural Society and the second is the “Ministry of Agriculture”, although each of them has advantages and disadvantages. As for those who prefer the first path, they say in recommending it that the Agricultural Society was the first body concerned with By raising our livestock, improving our crops, and opening the doors of agricultural exhibitions to our farmers, their desire to promote their agriculture and encouraged them to innovate in their work. It was also a mediator in bringing the advantages of chemical fertilisers closer to the minds of the farmers. Rather, it went beyond bringing it and selling it to them at moderate prices, so it did good to them and to agriculture on the one hand, and it helped Without the market tampering with them and their farms on the other hand.

If the cooperating parties rely on it in such matters and encourage it by trading with it in fertilisers and in all the necessary seeds, agricultural machinery, gas, agricultural equipment, and other things, the association will be facilitated with the profit it obtains from this transaction.

To advance and expand its original artistic works, and through this the farmers will gain the benefits of dealing with an honest merchant who sells the best goods at the cheapest prices and whose primary goal is to benefit the farmer and advance agriculture. They may agree with her to give them at the end of the year a portion of the profit in proportion to their purchases. If the work proceeded in this manner, the farmer would support himself by supporting the agricultural association, as it is a great agricultural body that works for agriculture and stays awake, in the interest of those working therein.

As for those who prefer the Ministry of Agriculture path, they believe that the Agricultural Society is an association that was created to work on promoting agriculture from a technical point of view. Helping it trade with it deviates from its intention and from the limits that its counterparts in Europe and America adhere to. The Royal Agricultural Society in England, for example, has not once intervened in commercial matters since its inception in the year 1838. Rather, it limited all its work to artistic works, like other scientific societies, such as geographical, economic, historical, and so on. Yes, the Agricultural Society did not interfere in commercial work that was far from its purpose except out of a desire to help the farmer obtain the safest and most useful fertilisers in difficult times, but it expanded this work after that and exceeded its limits. Then, in the face of fluctuations in commercial conditions, it was unable to maintain its original purpose, which is to serve the farmer. Rather, she skipped it in order to avoid the amount of loss that resulted from the commercial misconduct she had fallen into. Then, something of the lust for gain and profit crept into her soul, until she now became as if she were a large-scale commercial house with clients and intermediaries whose intention was to benefit from selling fertilisers and seeds to the farmer. Yes, the government that provided the association with funds and real estate to establish it and assist it in its artistic work should not have allowed it to engage in commercial business, but it did so because there was no agricultural government body working in the interest of the farmer at that time. When the Ministry of Agriculture was established and it became clear that the association had delved into trade, it became active in supplying fertilisers and seeds to the small farmer, and it would have been preferable if the association had returned to its scientific fold to carry out its previous course in which no one would forget the good it brought to the country. There is no doubt that the government does not seek an absolute profit from this, because it sells these needs only at its costs, and these costs will not be many, because it does not employ a large number of employees.

Specifically for this task, it adds a great deal of it to the work of its current employees, which of course saves expenses and reduces the price. There is a point of great importance, which is that the Agricultural Association obliges the farmer to pay the price of the fertiliser he takes immediately upon delivery. It is no secret that this method, even if it is the best and safest method, is that the small farmer is not able to follow it at all times, so his land remains without fertiliser or fertiliser. He resorts to borrowing at high interest rates out of necessity. Both of these things are harmful to the interests of the peasants.

For these reasons, the government directed its attention and opened a financial allocation in the year 1923 amounting to 200,000 pounds to buy fertilisers and seeds that small farmers need, sell them, and send them to the nearest railway stations to the village of each student. As for payment methods, in the event of insolvency, payment is postponed until the farmer reaps the benefits of his labor and the interest on what he bought, and the money exchangers collect the price. If cooperative groups work with the Ministry of Agriculture, they will undoubtedly benefit greatly, and the material benefits they will receive will be greater than the returns from the Agricultural Society.

In my opinion, the second method is closer to the truth than the first method for the cooperatives and the agricultural association itself. As for its preference for collaborators, it is clear from the previous explanation, and as for its preference for the agricultural association, it is because it makes it direct its attention to what it was created for, which is the promotion of agriculture from its scientific and practical aspects, in accordance with the law of other agricultural associations in the organised countries. The European Agricultural Societies are sufficient for the subscriptions of major farmers and what they receive from holding various exhibitions. As for the issue of supplying agricultural needs, this is not one of its affairs, and as long as the Ministry of Agriculture has risen to it with the advantages we have shown, let us leave it in its hands, thankfully, until the cooperative groups establish their central commercial groups, and they will handle it independently of the government's financial and non-financial assistance, thus adhering to the principles of cooperation. In conclusion, it is financed, managed, and controlled by the same groups.

Government aid and self-help:

Cooperation is an economic and social movement based on the joint voluntary effort of the

people. It forces individuals to do their own thing, thereby placing their consequences on them and thus training them to rely on their work and resources to improve their economic and social

conditions. The unit of this movement is the person, and his strength is in the role he plays in partnership with his fellow members. This only appears in the social efforts they all make. The movement is a purely popular movement and must remain so if it maintains its principles and is organised, supplied and managed by the people themselves. This has happened in some countries where the people themselves have done what is most beneficial; the best governments can achieve it by uniting it with reason and intelligence.

The government in many countries has been able to extend a helping hand to the movement, and has actually provided it with various forms of assistance, realising that through this work it helps to reveal the latent powers of human creation and the country's material resources and work to develop them. This is an essential duty of the government, which issued cooperation laws in some countries as well. It happened in Italy and its purpose was to pave the way for spreading cooperation and protecting cooperative interests. The government went further than this in other countries, as happened in Ireland, and supported the education carried out by the General Authority of Communities in order to enable it to expand its influence and develop its competence. In other countries, the government has already provided financial assistance in the form of interest-free or low-interest loans to groups through their financial and commercial unions, as is the case in France. But in India, she went further than that and took office, organizing cooperative groups throughout the country.

From this it is clear that the government in every country wants to improve the condition of the people from both economic and social sides, **though** they do not operate according to a specific principle, but rather according to circumstances. However, it does not cease to make people aware that its assistance to cooperation is only temporary. Rather, it realises that the principle of self-help is the cornerstone of the movement, and that the government will not be happy, when it sees cooperation stable on a solid basis, to withdraw and leave the movement.

She walks alone. (?)

We cannot be certain that any government is right or wrong in supporting a movement based on the principle of self-help in its early stages. Experiences in many countries have shown us that there are cases in which the government was required to help the cooperative movement in various aspects and to a certain degree. It was almost impossible for the backward peoples to conduct the movement without the help of the government, and these peoples would not have trusted the movement unless the government demonstrated it, and it was only the government that would push it to proceed. However, what theorists say still rings in our ears, that describing a government-backed movement as a self-help movement is a farce. They believe that true sovereignty belongs to the one who pays the money, and that if we allow the government to enter the movement in a sovereign capacity, obstructing it with restrictions, procrastination, and governmental hesitation, we have endangered the spirit of the movement.

Great, and we are humbled by the self-motivation of the movement's supporters. (?)

What do we follow in Egypt regarding these two opinions? Do we adhere to the teachings of the movement and follow the theorists?

Or do we allow ourselves some deviation and take the circumstances into account and study the government's aid, its advantages and disadvantages, not forgetting that the government's aid is only temporary aid until the movement is able to get back on its feet? However, one can see that there is no movement that exists without its followers sometimes feeling forced to deviate a little on the original teachings of the movement to adapt them to the circumstances of time and place.

From this we conclude that if we are convinced that cooperation in Egypt cannot make real progress in the present, unless it receives assistance from the government, we are right to accept government assistance on conditions that guarantee the movement's progress as freely as possible and make its progress in line with the teachings of cooperation as much as possible. Otherwise it is a violation of ours, who know the bad plan for cooperation in Egypt now, to refuse the government's aid simply to

preserve cooperative principles, even though we know that this plan is leading the movement to dissolution and that the government, with her firm advice and guidance, will return the cooperatives to the straight path.

Someone may ask us: Why do we seek help from the government in particular? Is there no resemblance to those known in Europe as social reformers in Egypt, who are ready to work actively and sincerely, far from appearing, sacrificing themselves for the good?

The people? This, according to Omar Al-Haqq, is an issue that is impossible to answer, but I would not be right if I absolutely denied the existence of these types of men in Egypt. However, only those who know Egypt and its people well realise the difficulty that these men encounter in their work. The government is everything in everything here and will remain so until it is formed. Create ... the people again (?), and this requires many years spent and continuous effort spent in giving the sons and daughters of Egypt a correct and effective education in this modern democratic era.

As for the talk about the masses of Egypt organizing themselves now, it is, in the words of the English proverb, "putting the cart before the horse, as education and moral improvement must first be done. I firmly believe that cooperation is very beneficial in achieving this goal, so we must be convinced at the present time to accept the government's aid and its establishment." Organised... that movement (?) until the people are ready to take over its leadership.

Government aid takes two forms, one of which is material aid and the other is moral aid, and our opinion regarding this has been extended when speaking in this concluding speech to "cooperation in lending" and also to "cooperative wholesale trade." Here we add to what we have explained something else that was inspired by what the government did. The Irish creation of The National Land Bank, which we explained in Chapter Eleven.

When a native government was established in Ireland, its first action was to establish a native land bank, a solution to an agricultural economic dilemma that we explained in the aforementioned chapter, which is the transfer of ownership of Irish lands from the hands of foreign elements to the hands of national elements, and an allocation of 200,000 pounds was decided for this great work. This bank is a cooperative bank that works with cooperative groups to achieve a national issue in Ireland in its new era. Can we in Egypt have our government do something of this in its new era, and there are many similarities between us and Ireland?

Yes, most of our lands are in our possession, thank God, but there are prairies and waste lands that are not owned by an Egyptian or a foreigner, but rather by another person who is not of the human kind, who is the beast of the desert. These lands can be reclaimed in order to exploit them, increase the country's wealth, and create ample income for the unemployed and similar among our brothers. Will our government be active in establishing a bank like the Irish Bank whose mission is to help restore lands in the hands of space and take the people's waste lands to reclaim and colonise them? However, the best way to do this is for the government to agree with cooperative groups and give them these lands at no cost or for a small price, and they agree with the aforementioned bank on the basis of lending and repayment.

In this case the government must provide the maximum possible means of assistance, such as facilitating transportation to areas far from urban areas, such as organising irrigation methods by digging canals and drains, and granting special privileges to these lands so that cooperative groups can populate them, and such as Providing them with fertilisers, seeds, trees, and good livestock in a system that makes it easier for members of these groups to achieve their goals. In my opinion, if work continues on this basis for ten or twenty years, many of the waste lands that no one will benefit from will live. Before us are the works of the Abu Qir Company and those of the Kom Ombo company, which are proof of the possibility of achieving this idea.

As for the workforce, they are abundant with us, and here we see a large number of rural people coming to the cities and they have no work there except a small number of menial professions. In fact, many of them are forced to become homeless because there is no work for them. I believe that if these unemployed people are led by groups of educated young men graduating from agricultural schools, they can benefit themselves and the country together. Rather, they can create free and honourable work for this group of educated people who, due to the lack of projects, are forced to seek doors.

The government is unlikely to find them in any place as large as their growing number.

As for the government's direct benefit from this, it is not hidden, as by increasing the areas of agricultural land, it increases at least its annual income from land taxes, in addition to the other urban benefits that result from the absence of unemployed people in its country. Yes, if the government cooperated with the people to achieve this wish, the country's wealth would increase and the scope for individuals would expand, and these cooperative agricultural groups were a means of increasing wealth.

The country and spreading education and civilisation in the wilderness and wastelands on a solid economic and social basis. As for the government's moral assistance, it is the greatest thing it can do in organising the cooperative movement in this country, and by that I do not mean that the government should run the movement completely as if it were a governmental interest, but rather that the people and the government should be assigned a special share of the work for each of them to undertake, with the share of the people increasing over the days. While the government's share gets smaller little by little until the time comes when the movement becomes a purely popular movement in which the government has no involvement at all. In my opinion, this plan deserves to be followed in Egypt and in the emerging countries that are late in the procession of nations unable to organise their economic affairs on their own. However, this temporary official control must be conducted in a way that encourages independent creativity in the movement, by transforming strength and innovation gradually into the cooperatives themselves.

The social destination of the movement:

If we return to this topic in our concluding statement without mentioning anything about the economic aspect, then we are not belittling this aspect of the cooperative movement, but rather it forces us to return to the social aspect. The neglect of the cooperators to it varies in extent depending on the country and their withdrawal from it, to the economic aspect, and making them in the first place is due to a weakness in the soul or an ancient acquired instinct that came to the human species as a result of his long care for matter and his appreciation of it with a value beyond which there is nothing more. And if we mention Egypt, we find that the people in it went to extremes.

In doing so, they made the economic aspect of cooperation first and last. In Chapter Fifteen, we demonstrated the great importance of the social aspect of cooperation, and that it is sufficient for promotion of the member, refining himself, enlightening him to the truths of virtuous nationalism, his rights and duties, and empowering him with the strength necessary for him in civil life and education. There is no need to delve into that here, but I want to draw attention to the fact that if cooperative groups do not make reforming souls, refining morals, and creating a refined style their main and highest goal, Of its members, if it does not do that and limits its concern to achieving wealth and increasing wealth, then it will know that it has failed in its first mission. It means promoting the people and presenting them in the procession of nations. For a nation has no ability to advance and advance unless its members are aware and aware enough to devote all their thinking to the interest and happiness of the nation. On that day, the individual's happiness and well-being will be, and there will be no happiness other than that.

I repeat that this high wish depends on the cooperators alone to achieve it. Let them be confident that their movement is capable of achieving what it promises, provided that its teachings are implemented in the true spirit, the spirit of noble nationalism.

Science, rebelling against chaos, desiring to organise worldly life on the basis of truth, brotherhood, and peace. Egypt is the people most in need of reforming its social life. If our cooperative men continue to neglect the social aspect of our cooperative movement and leave things in chaos as is the case now, let them know that economic life, no matter how perfect it is, cannot compensate for our country for any of its social affairs.

Women's place in the movement:

A great writer said, "Woman is the last creature that man can worship." He wrote this about the West,

where women are “liberated.” What can be said about the East, when women are still deprived of even the simplest teachings of freedom? We will address the issue of the Egyptian

woman and the role she should represent in national life in general, and then we will focus on her place in the cooperative movement in particular, but we must say here that there is no nation that yearned for greatness, and reached it without having in its heart confidence and belief in what it could do. Its gender is both men and women beyond what it has reached... Do you not know that before one of the magnificent and majestic temples was built, this temple was represented in the imagination of its creator?

And the most wonderful? - What do you say if half of this confidence is lost due to its lack in women? I fully feel that talking about women publicly is not considered appropriate. Custom has dictated that women remain far from the public's mind, and it does not appear that women have any national demands, except in recent years, when a blessed women's movement emerged defending Egyptian women and demanding their rights, but this movement is still in its infancy.

I do not need to remind the reader of the position that the government recently took in denying women the right to vote despite the valuable services they performed in the national struggle for political freedom. In my opinion, this is a legislative prohibition that is completely unnecessary, and we do not think we fear that the woman will now dominate public life while she is weak and unable to control her home. Our Egyptian legislators must have missed that it is dangerous to make a large part of the people believe that they are naturally unfit to play a role in their national life. They should really have learned the lesson that no human being would agree to work for his nation without the hope that his species would reach the utmost that humanity has ever achieved and beyond this. Likewise, no one can work for his country unless he is filled with the hope that he himself will reach the utmost that his fellow citizens have reached and beyond. This hope eradicates self-doubt from the people's souls and inspires confidence in their powers.

Self-confidence is the harbinger of success and the forerunner of victory.

I think it would be better for the leaders of the people not to lose sight of the fact that Egypt is now going through a stage of transition, and that they should see what is right for Egyptian women to be given an opportunity to prove their value and guide themselves to the work they must do in public life. There is no point in denying the fact that reform in Egypt is based on a European basis. Our political systems, educational methods, local government, international policy, and even our highest principles no longer have an Eastern character. Ismail said this many years ago, and the facts supported his statements. That is why we must not close our eyes or deaf our ears whenever the issue of women and their liberation comes up for discussion. One day we must face this problem, so why not face it now and strive to solve it on our own with a broad mind and a broad heart? Wouldn't it be better for us to study this issue from now on and draw up a national plan that gradually liberates our women, educates them, raises their level, and prepares them for the work they should do?

To do it with men in the construction of Greater Egypt?

Women in Europe are not isolated from men's actions, ideals, and aspirations. Both groups have a companion for the other who works with them in harmony and shares the burden of the home and country. Both of them are naturally prepared to carry out certain duties in their private and public lives, and every intellectual point of view, and every talent they have developed, has its duty. If all of this is not utilised in the construction of Greater Egypt, our nation will be lost between this and that. Let us turn our face towards the West and look at the work that women are doing there, especially in England and America. If educated, cultured women are excluded from the field of social reform, the work movement in it will be paralysed. There is no doubt that their work in public bodies, local councils, economic systems, and social works is a great asset to their country.

But here in Egypt, the situation is as the English proverb says: "Raise a dog with rabies and it will kill him." It is enough to say about a person that a woman raised him to destroy his reputation. However, a British employee said:

An old man in this country once told me about his children, who were known in their family circle as “the Dardanuts,” not for their stamina and courage. He said to me, “The credit for raising my children goes to their mother alone, and I will leave you alone.”

The reader understands the significance of these two nationalist positions.

Those of us who know Europe well - and I do not mean those who have enjoyed a few holidays there - know its grand streets, its many streets, its luxurious hotels, its great amusement parks, and even those who spent part of their youth studying this particular science or that for a period of five years, and if you want, say ten. I do not mean these or these, but rather I mean those who lived in Europe in the true sense and studied European culture.

A real study that took a long time and examined its causes and causes - those are the only ones who can judge the vital role that women in the West play in their private and public lives.

I would like Egypt to realise that the future of any country does not depend on its public systems. It depends on the homes of the people, where women dominate. She is the one who prepares the next generation either for good or for evil, and in her hands the fate is settled. The home is the cradle of the nation.

A woman's work should not be limited to her domestic affairs, but must also have a national focus. In this last field, she must be able to carry out her role, whether large or small, depending on her circumstances and learning, her resources and personality.

I fear that I have gone too far in my attempt to explain the fundamental importance of giving Egyptian women at the present time an opportunity to enter public life on an equal footing with men. This benefits her character as a woman and as a member of the people with equal rights and duties, and it also benefits the entire country.

Our politicians have succeeded in excluding women from politics, so perhaps our economists will be more wise and make it easier for them to enter the economic field, especially that in which the cooperative movement prevails and where men and women are on the same level. This democratic rule was followed wherever the movement existed. Its success in all countries depends on the awareness of the member, whether man or woman, of his duties, and each of them has duties at his age.

Our women in Egypt have duties in this movement if it is to make real progress. Will they go out filled with courage, confidence and hope and do their part? There is nothing preventing them from the cooperative movement.

They are free to search for a place that is theirs and do their part alongside men in improving economic conditions and raising social life among the Egyptian people, men and women alike.

It is impossible to find in Europe a nation in which cooperation is advanced unless it has a cooperative system for women in which they govern themselves and through which they work for the good of the people and seek, on the basis of equality of membership between men and women, to establish the social organisation on a more just and more equal basis than what is happening now. This is the spirit that they radiate in their work, whether in the countryside or in the city. I recommend that supporters of cooperation contact the work of feminist systems in various countries. According to them, examples of the various feminist cooperative systems in Europe and America are feminist cooperative groups in England and Scotland, the “United Irish Women” in Ireland, “women’s groups” in Canada and Belgium, and the “Union of Women” in East Prussia.

There is great work being done in Egypt by preparing the hands of women in the countryside who are present in this cooperative movement. Although women from all classes will come together as equals, this work, for obvious reasons in Egypt, will be undertaken by educated, well-off women who have free time. They should start it and pave the way. I think that these groups will make a good start in Egypt in the regions, as the Egyptian peasant woman shares her life with her husband in the Western sense more than her urban sister does. She works with him,

accompanies him to the market, and has a say in her household affairs, but she is not convinced. Active, capable, like a healthy worm, suitable as a raw material. The work we are examining here is more than what urban women are suited for.

Naturally, this aspect of our work will be delayed until the cooperative groups settle on a correct basis. This will take a few years, during which time a movement must begin to spread the message among women so that they become familiar with the topic and their minds can be prepared for it so that when the time comes, we will have prepared fertile ground for the cooperative seed.

The general centres of these feminist systems, when they come, will be in the cities of the regions, and they will have branches here and there in the villages and countries similar to the Irish branches that we have detailed, and these branches will serve as centres for organising the women of each region according to its specific needs and enabling them to improve their economic status and social life. These branches will cooperatively educate their members in economics and hygiene rules and strive to awaken souls to social progress, thus helping to lay the foundation of rural civilisation in the countryside. Meanwhile, the public centres of the regional cities have paved the way for the formation of a large, central association in the capital, in which they will be represented. This group will serve as a "cooperative parliament" for them, and their groups will be formed as a "federation" of generally cooperative groups.

By these means, our women can play an effective role in improving their economic and social position, and at the same time help to reveal the latent strengths of their individuals, and revitalise the dullness of their lives that is sluggish, which is not compatible with nature. So, now is the time for them to have real personalities in their homes.

They used their powers to elevate and refine the life of the Egyptian household, instead of being like pieces of furniture devoid of willpower, personality, and culture. On that day, freed women will be able to carry out their civic duties instead of being a plaything in the hands of men. They are women who count as men, not women who **count as their dignity... Their faces are weak children who lead the Egyptian race to decadence. (?)**

The people of Egypt will not be the real stakeholders in their country, and their country will not be on the path to progress until they learn how to fully utilise the cooperative spirit through these male and female systems together, as we mentioned above. And I am not exaggerating if I say that the people of Egypt at the present time are almost innumerable. Except a mixture. Of the population only, because in organised groups the interests of the people come directly to the attention of the individual and the people, for their part, are concerned with the well-being of the individual. This system in the nation helps to create a certain public opinion that shapes the life of the people. As for the unorganised people, as is the case in Egypt, where individuals are not concerned with the interests of the masses and the unorganised individuals do not have a significant influence on the formation of the social body, this is not the case as we mentioned.

The organisation of the nation begins from the home. The home is the unit that must be organised first. In this situation, it is obligatory for the individual to be raised to be an honourable member of his home, and who can raise him but his mother? So if mothers cannot fulfil their role to the fullest, and the school's fate (?) - no matter how good its methods are - **it** will be nothing but failure. In my opinion, the work of schools must be complemented by the establishment of bodies of men and women alongside them whose mission is to carry out practically what the schools teach theoretically. I believe that if the cooperative movement follows the rules that we have listed in this book, it will help, through the efforts of its men's and women's organisations, to achieve the formation of the Egyptian people in the form United. Compulsory education will be the effort made by the government, and voluntary cooperation will be the effort made by the people to achieve a superior social system in Egypt - achieved.

God **bless (?)**

Appendix 2: Translation of the Cooperative Manual, 2nd Ed.

Speech by Horace Plunkett

Plunkett House, Deban

August 10, 1922

Dear Dr. Rashad

I bid you farewell, wishing you success in your work among your people, which is truly required by your grandfather's excessive study of Irish issues. If the experiences of the Irish workers in these matters bring goodness to your country, then know that everyone you know in this house they will rejoice with you and be happy.

Horace Plunkett Al-Makhlis

Introduction by Sir Horace Plunkett

You asked me to write what is important to me so that it can be published in your country along with your book that you wrote on agricultural cooperation, and all your hope is that it will enlighten all those concerned with agricultural progress in Egypt today. I have no doubt that you have succeeded in writing your book in a way that I am comfortable with.

It became clear to me from your previous book, which you wrote in English and called "An Egyptian in Ireland," that the Egyptian who lives in our country must find real similarities between the conditions of his country and the conditions of our country, and he must reach the conclusion that I reached thirty years ago and which was proven to me. Its validity through testing and practice is your statement: The small farmer, who in Egypt and in Ireland is considered the main concern of the country and the mainstay on which it depends, has no way to help him fruitfully except by enabling him to help himself in meeting his needs, and this can only be achieved through the cooperative system, and I have no doubt Your new book on cooperation has a spirit that accelerates the reader's faith in what it contains. It became clear to me from the browsing in which we participated together on the day of your last visit, and from my private study of the summary that you left in my hands, and then from my recitation of the translation of the precious note that I wrote.

In general, regarding cooperation in Egypt, including the approach that you propose to follow in your country to spread this economic and social system, it became clear to me from all of this that the plan that you see as sufficient to achieve what you called "renewal of rural construction (1)" is the same plan that I have never stopped promoting and calling for. It is what I hope to see fully implemented in the country in which I was born, after its value has become apparent in many countries and countries. My heart is filled with hope for the success of your project in Egypt if care is taken to realise it, as I see the possibility of implementing this plan in any country in which it arises.

The problem of rural life:

Today, there is almost no country in the world whose industrial state has not affected the issue of rural life, making it extremely harsh. I cannot help but ask myself: Did my friend realise, before embarking on his work, that he would have to struggle and fight what he saw in the rural people as being ignorant

of the goals of the project and being strongly influenced by the attraction of the cities to them? If this is the case, then my advice to you is to follow the three-pillar rule that we have set for ourselves in Ireland and you have witnessed with your own eyes its effect. This rule is to enable the farmer to improve his agriculture, facilitate his dealings, and improve his livelihood. As for the first pillar, achieving it is the work of the government because its duty is to teach the farmer his craft just as it teaches others his craft. There is no doubt that the money that the government spends for this education will bring goodness and blessings to the entire people. But it is limited.

Helping the government to ensure that there is an interest in its work is preparing the farmer to master the craft that is responsible for feeding the people. As for the second pillar, which is “facilitating dealings,” it is truly the work of individuals, not the work of the government. However, since the success of technical agricultural education carried out by the government only makes the farmer able to carry out his commercial transactions on solid economic foundations so that he can reap the fruits of his labours. Completely, the government must extend a helping hand to the associations that volunteer to organise farmers for this purpose. The best way for financial aid is for the organising association to grant a subsidy, the amounts of which are in proportion to what amounts to its fund from the amounts subscribed by the farmers’ associations organised by this major association. Indeed, the government cannot do this work without raising waves of opposition against it, with people accusing it of caring for a special group, namely small farmers, so it spends what it helps on other groups, which include many types of intermediaries who usually work between the producer and the consumer. But the person in question whom we want to benefit is often so poor and extremely ignorant that he does not find within himself the ability or desire to be trained in commercial transactions.

At this point, the government's work stops at granting subsidies to the organising association for the sake of financial aid, because the organising body must follow the free plan of cooperation, and spreading this spirit cannot be guaranteed in the hands of official employees, but must be led by absolute supporters who are zealous in their work.

As for the third pillar, which is “promoting livelihood,” the government has no direct say in the matter. I believe that this pillar is the most important of the three, because it is not enough for us to have fully trained the farmers until they have complete knowledge of their land, extensive experience with their markets, have become proficient in their farming, and work with one hand in production and in buying and selling.

Rather, we must ensure that they remain in that land, a survival that their love drives them to. And their attachment to its soil. But if the matter is left as it is now, the inevitable result will be a succession of migration to the cities, so the countryside will be devoid of its best people, and all this will be evil. It is therefore necessary to work to ensure their survival in their country in an effective manner. Using force against them will not be a way to do that. This is what is said by those who lack good policy and do not appreciate the consequences of the matter before it occurs, so that if adversity surprises them without expecting it, they intend to take the matter by force. We do not want to face a difficult matter and adversity one day, so we resort to severity. Rather, we would like to work, starting today, on avoiding the warnings, and having the matters in our hands (?)

He was not afraid that the peasants did not leave their villages except because the cities seemed to them to be the most beautiful, the kindest, the most pleasant, the most pleasant of life, and the most conducive to happiness. There is no consideration in the poems of rural poetry of rejoicing in the countryside and

singing of its beauty and the

magic and charm of the farms. These poems are composed by poets who did not live in the countryside and did not know the opinion of its people, and only a special type of farmer whose interest is mere agriculture will read their poems and be fascinated by their subject matter. Having fun and enjoying nature from time to time, not mastering it and making a living from it. As for the man whose permanent profession is agriculture, he sees something different from the opinion of these poets. He is then right if he asks for the amusements and pleasures that he enjoys to be available to him in his place if he wants to stay where he is. The goal, indeed the goal, of every agricultural cooperative is to think about this issue.

His research and search for a cure for the condition was limited to finding a city other than the one prevailing now, which is the rural city. This is due to my belief that the city will not be safe and stable until its foundation includes the countryside and its people. But if it remains imprisoned in the cities, it is mixed with many elements of weakness and is ignorant of the majority. From the people, it remains vulnerable to disappearance, as there is no reason for those who only get a little from it to sacrifice themselves for it. They remain isolated from it in the fields and farms, planting, reaping, feeding, and watering for the people of the cities, knowing that they are deprived of the good things they see in the cities. We saw how the Russian peasant viewed this. However, if they participate in this civilisation and take its good things, they will work on their own to protect it from the causes of collapse, expand its scope, and relieve it of the burden of the defects that modern democracy includes, those defects concentrated in the cities that bear witness that the good of the general country is enjoyed by an excellent minority of the people, not the majority. What is greater than this, in my opinion, is that people's ignorance of true civilisation is a real danger to the present civilisation that will inevitably lead to its overthrow, because the steady progress of democracy and civilisation with safe consequences requires an agricultural population that is strong in number and type. Aristotle said: "*Whenever the number of small farmers and people with meagre wealth predominates in a country, the law is the guide for the government in its work.*" This saying is true for us in the current era, as it was true for others in ancient times.

Saviour,
Horace Plunkett

Chapter 15: The cooperative movement in Egypt, its history, spread, progress and problems

A crisis struck Egypt in 1907, and it was not prepared to resist it or overcome its difficulties. The country relied on foreign capital and foreign financial houses to finance its work in the countryside and cities. This withdrawal of capital has had a profound impact on the economic life of the people. Yes, regular banks, mortgage banks, and agricultural banks had existed in the country for a long time. However, it became clear that these banks could not serve the purposes of small people, especially rural people, which is why the government tried to provide them with money directly, but that was in vain.

- Historical overview

Regarding these circumstances - the crushing crisis on the one hand and the failure to use appropriate means, mentioned even in good days, on the other hand - it was natural to look for another way in which the small farmer, who makes up the large majority, can be supplied in this country and

strengthen it until it becomes able to buy its agricultural needs and sell its crops without being stupid.

This is why ideas turned again to cooperation, despite the reactionary idea that prevented it; without entering into the past, it is that creating a democratic movement like this in Egypt is not without danger. The people argued that the teachings of cooperation might lead to the people escaping government control. Some of them said that the nation has not yet matured to understand the principles of cooperation and implement them. Others argued that resorting to cooperation has no place except after the national capitalist has been tested, a test that shows his inability to adequately serve the small people.

As for the first objection, it was possible to remove its danger and get rid of its consequences by tightening cooperative legislation and organising and supervising the movement, so there is no room for fear in this regard. This is in addition to the fact that cooperation was not at one time a revolutionary movement, but rather it was and still is a gradual, peaceful reform measure, which made it a target for the arrows of socialist criticism for resorting to evolutionary pretexts that would avoid violence. Moreover, the movement indicated that it helped.

Governments are very keen on the reform they carry out at all times and places.

As for the second objection, Henry Wolfe* responded to it years ago when he raised his voice in the face of the enemies of introducing cooperation in Egypt, saying: "If the peasants have not yet matured for cooperation, then they have not yet matured for anything else. By saying this, the great cooperative wanted to draw attention to Regulating conditions in the countryside does not depend on the spread of education there, and that cooperation is one thing and education is another, and that they walk shoulder to shoulder, helping each other for the sake of economic and social reform.

As for the third point, capitalists are whether they are foreign or national, and there is no significant difference between them, as their only concern is their own benefit. If this benefit coincides, the good of the group is good. Otherwise, the good of the group does not matter to them. We have European experience in this matter.

We accepted that it would save us the need to waste time and effort repeating the same test and falling into the hardships that we fell into, from which we are still suffering, trying to get out of them, by modifying the capitalist system and replacing it, if necessary, with another system that is more broad-minded, so that the people in general can live under its shade a happy life instead of a short one. This happiness is for a few people. The best way to achieve this human feeling in this life and to work to modify capitalism while preserving the good in it, and to spread the banner of justice among human beings in their dealings, is that human means known as cooperation. We do not know at the present time any better way to achieve this goal, especially in countries like Egypt, where historical reasons dictated that the people remain in a backward state in both respects.

- Economic and social

The research dealt with these three matters and many others, the most important of which is a matter specific to a religious issue. Islam, as is known, prohibits usury. The extremists in religious matters went even further and said that it is forbidden to take interest in any form. However, the leaders of cooperation explained to the people that cooperation does not work for profit, but works to perform services, and in this way it was possible to pave the way for overcoming this difficulty. These leaders made it clear to the people that cooperative societies cannot carry out their services without sufficient capital, and that it is inevitable to reward the service performed so that more of it can be attracted with notice. Cooperation only allows benefits that do not exceed the reasonable limit.

Circumstances were created in the year 1908 to lay the foundation for the cooperative movement in Egypt, as the situation required it and the people demanded it, and the best people to carry its banner emerged among the ranks. The late Omar Lotfy Bey, a capable lawyer and a man of the Renaissance, rose up and quickly gathered around the movement educated assistants and then called for cooperation in the countryside and the urban areas. And it was on the head of his supporters was Prince Hussein Kamel, head of the Khedivial Agricultural Society, who formed a committee. "In that assembly, Omar Lotfy was at the forefront of its members. This committee studied the cooperative movement and the method of implementing it in the country after consulting famous cooperatives in France and Italy, the most important of whom was "Le Yiji Lo Tzati," the Italian Minister of Finance and its leader. Cooperative Society, and some of its members visited several cooperative societies in foreign countries. Then the general foundations of the movement were laid. After all that, the Prince submitted a draft law for agricultural cooperative societies to the government in 1909 for consideration, but unfortunately this was not the case.

- Conservation project

Thus, the direction of the movement from the beginning was an agricultural direction, given that the country is agricultural and the body that took care of the issue was also agricultural. However, at the same time, Omar Lotfy was spreading the call, not limiting his efforts to agricultural cooperation, but rather calling for the formation of any type of association that could achieve the demands. livelihood people. He did not stop at the call, but rather established model internal regulations for the management of agricultural cooperatives, cooperative banks, and consumer associations. His intelligence as a lawyer and his reformist tendencies as a cooperative were evident in these regulations, as the court regulations he established were as close as possible to the cooperative spirit under the laws of that era, which did not There is no cooperative law. For agricultural cooperatives, he chose the type of multi-business associations. This choice was not motivated solely by the lack of sufficient money in the various regions nor the lack of a sufficient number of men who could manage it properly, but he saw with his keen insight that it is difficult to consolidate the village social organisation on the basis of multiple associations with multiple purposes and that the most successful unifying purposes in pursuit of unifying this body.

Omar Lotfy's efforts to call for cooperation throughout the country resulted in the establishment of some rural and urban associations in various regions, which continued to work under his guidance and advanced until they were an example to be emulated. However, unfortunately, he did not live long after that, as he died in the year 1911, leaving the movement to which he endowed his talent and which was still in its infancy, so his followers were deeply saddened by his death. As for the associations, they - due to the lack of a general body from which the principles of the movement could be derived and which would serve as an association carrying out education, inspection, maintenance of cooperative interests, and strengthening ties between the various associations - formed a cooperative union in the year 1912, which it called the "Central Syndicate" and made its headquarters in Cairo. However, this union was not the best that should be found in a central body of this kind, as it was a union, a wholesale trade association, and a central bank together, and thus it combined the work of organisation, trade, and finance in a supreme body. This is in addition to the fact that its establishment was on a capitalist basis, which made it largely dependent on capital from individuals who aspire to profit on the one hand and support the cooperative movement and seek to spread it on the other hand.

It is no wonder if this supreme body was not able to do such a thing for a long period.

• The paradox

Let us return to talking about cooperative legislation. We say that the government did not take any step in this direction until the beginning of the year 1914, that is, two years after the issuance of the Five Acres Law. This law made it increasingly difficult for small farmers to obtain the necessary loans, as it became legally impossible. Expropriation of the debtor who owns five acres or less. In order to help these farmers to do well the work they need that requires money, the government thought about establishing agricultural cooperatives and drafted a draft law for this purpose on the basis of the old project drawn up by the Agricultural Society, but its importance was ignored due to the outbreak of the World War.

From that time until the year 1923, the movement declined without having a central body to take care of it or a government to take care of it, and it stood stagnant. As for the agricultural and consumer cooperatives that existed, they began to weaken little by little until they disappeared most of it.

However, the country's need for cooperation during this period was present, and the first people's sense of this need was evident in the establishment of charitable supply companies, which, although they were not related to cooperation, were emergency economic measures intended to provide the people with their household needs in semi-cooperative ways.

The country had its political renaissance after the war. The government realised the economic needs of the people, and at the same time the people became more appreciative of the necessity of economic reform. It did not take long for the government to issue in 1923 the long-awaited cooperation law in light of the previous research, projects, and experience in the field of cooperation in organisation, legislation, and practice. . If we are permitted to consider the year 1908 as the date of the emergence of cooperation, we must consider the year 1923 as the date of its revival. The most noticeable difference between these two eras in the history of cooperation in Egypt is that cooperative policy changed from the movement's dependence on itself to its dependence on government aid. The reason for this change is what fifteen years of experience from 1908 to 1923 have shown, that cooperation in Egypt cannot, for various reasons, achieve real progress unless the government takes it into its own hands. The opinion agreed at the beginning that both the people and the government have a share in the work, and that the share of the people gradually increases and the share of the government decreases accordingly until a time comes when the movement is truly a prosperous popular movement. Accordingly, the work was conducted in accordance with this policy, which was considered to be the optimal policy in given the economic and social circumstances surrounding the country.

The aforementioned law stipulated the establishment of a cooperation department in the Ministry of Agriculture to register and inspect agricultural cooperative societies. He has not been working under this law for a long time, and four years elapsed until the result was as follows:

الفائض أو صافي الربح	قروض البنك	الاحتياطي	رأس المال المدفوع	عدد الأعضاء	عدد الجمعيات
جنيه	جنيه	جنيه	جنيه		
٣٨٥٦	٦٢٧٥	٣٩٩٦	٤٦٤٦٦	١٢٢٨٩	١٤٧

When the public's interest in democratic movements increased after the establishment of parliamentary rule in the country, and when the public felt the need to amend the Cooperation Law in a way that is consistent with the spirit of the times and guarantees the country a strong cooperative movement in

which the people participate in directing and managing it and feel that it

is truly their movement and that it provides the people with services that help them in the various affairs of their lives, His Excellency the Minister of Agriculture was the late Muhammad Fathallah Barakat Pasha. A special committee under the chairmanship of His Excellency will examine the matter thoroughly.

This committee held a large number of sessions, and after a long study, it became clear to it that the existing law needed a lot of amendment in the provisions of its articles, and that it lacked many principles and a cooperative spirit to it, which leads to a major change in it.

Whereas the committee was composed of various elements representing economics, finance, cooperation, law, agriculture, industry, commerce, administration, and the press, and the various laws for cooperative establishments, despite their varying purposes, did not differ in essence, which called on many advanced countries to establish a single law that included all cooperative establishments.

The committee saw that there was an opportunity to make the cooperation law general and include cooperative establishments of all types, especially since the people complained about the high cost of living and small manufacturers lacked the necessary funds for them. This was a major reason for giving preference to the opinion that called for establishing a new general project instead of amending the old private law.

- Weaknesses in the old law and their correction in the new project:

The committee saw that the old law had many weaknesses that permeated its provisions, from brevity that required a fuller explanation, to ambiguity that required additional clarification, to departures from general cooperative teachings that required reference. We will discuss the most important of these here

~ Citizen:

1 – In the law of 1923, cooperative establishments were called “cooperative companies.” This is an incorrect designation from a scientific point of view, as the word “company” indicates the organisation. Capitalism, whose basis is money and whose purpose is gain, and since (?) the basis of cooperation is solidarity, wherein people are supported and supported, and its goal is to bring them to material and moral perfection. Therefore, it is necessary to differentiate between the term “capitalist” and the term “cooperative”. Since the word “association” was considered in most countries where cooperation has spread to be the correct term, this is why it was deemed good enough (?) for the Committee to take it.

2 – Article 1 of the Cooperation Law of 1923 states that the purpose of forming agricultural cooperative companies is to ensure the partners’ agricultural interests.

Since the purpose of cooperative societies is to improve the economic condition of the members, the committee took this into account in the first article of its draft, and this is what was overlooked by the 1923 law, which prohibited agricultural companies from trading in the household needs of their members.

The 1923 law demonstrated its lack of appreciation for the social aspect of cooperation by neglecting in Article 47 of it to allocate a portion of the net profits for the development of the area in which the association exists, especially from the educational point of view and also to charitable works and disseminating cooperative principles. Since the obligation to allocate a portion of the profits to these businesses is an inherent basis in the cooperative principle, to the extent that general unions in Europe require the associations affiliated to them to adhere to this principle that was decided by the committee in Article 77 of its draft.

3 – Article 2, paragraph 5, of the 1923 law restricted the acceptance of deposits in cooperative societies to members. The committee saw that adopting this principle was harmful to the association and therefore, in Article 40 of Chapter Five of its draft, it permitted accepting deposits from non-members in order to increase its funds on the one hand and to encourage others to

treat the association. On the other hand, even if they discover the definite benefits of joining its membership...

4 – Article 12 of the 1923 law stipulates that cooperative banks are obligated to adhere to absolute liability. The committee decided, in Article Eight of its draft, to leave it to cooperative societies with different types of capital to choose the type of responsibility that suits their work, because an association may be established whose primary work is lending, and then conditions come upon it that reduce this and increase trade, since the first work requires narrowing the circle of work. The second is to expand it. If the law requires absolute liability, there will be injustice on members who are far from the centre of the association and are unable to do so. Of course, it must carefully supervise its work and the actions of its members... Supervision required by the absolute liability system.

In addition, there may be rural people who have non-agricultural properties in the country close to their farms and do not accept to be at the mercy of the absolute liability of an agricultural association to which they belong. If the members of such an association wish to gain membership from these people, they would therefore prefer to adopt the limited liability system because... the interest is theirs, so there is no point in obliging them to follow anything else.

As for saying that the cooperative bank does not gain trust, or is not able to obtain sufficient money to manage its business unless its responsibility is absolute, this is a statement that is not supported by testing or experience, and we have before us in Germany, which is the mother of cooperation in lending of both types.

5 – Article 19 of the 1923 law stipulated the establishment of the “Department of Registration and Inspection of Agricultural Cooperative Companies” in the Ministry of Agriculture, whose mission would be to register and inspect cooperative companies, and since there are other matters of great importance that this section must carry out, such as spreading the cooperative call and helping people to establish associations. cooperative, teaching them its systems, spreading cooperative education among them, defending cooperative interests in general, and working to advance them - the committee decided to replace the name “Department of Registration and Inspection of Agricultural Cooperative Companies with the name “Department of Cooperation”.

6 – The registration system for cooperative companies is required in accordance with Articles 13 and 17 of the Code. The 1923 law required the transfer of at least ten members to the competent court, which may be... the procedures for authenticating their signatures are far from complete, and that entails obstacles and difficulties.

The committee decided to facilitate this task for those responsible for it, so it permitted the founders, in Article 13 of its draft, to appoint three of them to act on their behalf to carry out this task in the nearest court.

7 – Article 27 of the 1923 law allows a resigned member the right to recover the value of his shares. The committee sees this as a weakness that threatens the life of the associations, as some members may resort to it either seeking to recover the value of their shares or wanting to cause harm.

The committee, while adhering to everything that would not reduce the original capital of cooperative societies, believes that sometimes something happens that requires the member to resign and recover the value of his shares. In reconciliation between these two matters, it decided in Article 51 of its draft to permit the resigning member to transfer his shares to others, provided that the Board of Directors approves this.

8 – Article 38 of the 1923 law allowed the General Assembly to elect a monitoring committee from among its members, and since cooperative teachings stipulate that the appointment of this committee must be made mandatory, not optional, to ensure the proper functioning of the board of directors, the committee decided... this is in Article 58 of its draft.

As for the observer referred to in Article 37 of the 1923 Law, it is true that: if he is not a member, he

is in fact the auditor.

The aforementioned article imposed the approval of the Ministry of Finance on the selection of this auditor, and this constitutes confusion in the work as evidenced by experience. It happened that some associations elected an auditor for their accounts, but the Ministries of Agriculture and Finance disagreed on approving his choice, which resulted in confusion in the association's work. Whereas cooperative principles require auditors of associations to be familiar with accounting matters, real knowledge of the special character of these associations, and sincere sympathy.

Based on its principles, the committee decided in Article 80 of its draft that this task should be carried out by specialists from the cooperation department or the cooperative union to which the associations belong.

9 – The 1923 law, in Article 44, approved the principle of representation in voting. The committee considered that working with this principle is harmful, as it encourages members to be absent from attending sessions. The importance of these sessions is not hidden because of the opportunities they provide to increase the bond of members with each other, train them in discussion, and stop them from attending to the work of the association. It is not wise for them to miss attending this meeting, especially since if a member gives his vote By proxy, he dictates his will without listening to the discussion that might change his opinion on the matter. Therefore, the committee decided in Article 73 of its draft that it is not permissible for anyone except women, minors, or persons under interdiction to vote on behalf of the delegates, provided that no member shall be delegated except for... unit members (?)

10 – Article 7 of the 1923 law stipulates that the name “company” shall not be used by cooperatives (?) except for companies recognised by the Cooperation Law. Since putting the article in this form opens room for fraud, fallacy, and deceiving the public in the name of cooperation, and some of them call their “capitalist” company with different names to which the word “cooperation” is added. The committee saw that the word that must be preserved is the word “cooperation” or what is derived from it, as stated above. In the Article 107 of its project, cooperative principles were introduced in the new draft law.

The committee included many things consistent with the spirit and principles of cooperation in its project, noting the country's circumstances and needs, and here we mention the most important of them:

1) The law of 1923 neglected the basic principle of cooperation, which requires it to be a popular movement. The committee realised this matter and worked to introduce the principle. Please arrive.

With cooperation one day, etc., it paved the way by stipulating in Articles 99 to 104 of its project the creation of cooperative unions that would carry out the work that the Cooperation Department is currently doing. The government would gradually withdraw from the cooperative field as the nation progressed in it, leaving the movement in the end to proceed entirely according to the principle of aid.

2) The committee decided in Article 22 of its draft regarding higher policy... for cooperation in terms of its organisation and financing, it is necessary to establish a higher cooperation council, and I decided to form it in a way that is consistent with the popular spirit mentioned in the previous point and to ensure the independence of the opinion of its members and the regularity of its meetings.

3) Experiences have shown that cooperation in Egypt is in need of financial aid, to strengthen and develop it, to help with spreading it and the adoption of its teachings. Therefore, the committee decided in Article 45 of its draft to establish privileges similar to those in foreign countries that it deemed necessary to encourage residents to establish cooperative societies.

4) Since the vast majority of members of agricultural associations are small farmers who take shelter behind the five-acre law, which results in confusion in the association's treatment of its members in the event that they do not fulfil their obligations towards it, the committee decided in

Article 57 of its draft that cooperative societies must be excluded from the rule. The prohibition stipulated in the aforementioned law regarding the prohibition of seizing small agricultural properties. This exception applies to members only in their dealings with their associations.

5) Article 31 of the 1923 law stipulates that a partner may not own shares whose total value exceeds one-tenth of the company's capital, provided that this does not exceed a total of 200 pounds.

The committee considered that this limitation would restrict the hands of those members who wish to finance their association, so the committee decided in Article 55 of its draft to raise the amount of capital a member may own to one-fifth, without imposing a specific amount not to exceed it.

6) Article 22 of the 1923 law did not stipulate a specific date by which the Cooperation Department is obligated to "register what is presented to it from the associations intended to be established or to send to the founders the articles of incorporation and accompanying papers to be completed if they are not complete, and in that there is room for delaying registration and disrupting business."

That is why the committee decided, in Article 12 of its draft, to give the Cooperation Department a period of 15 days to register the contract or return it for completion. If this period expires without doing so, or if he returns the papers requesting their amendment and the founders see that the Cooperation Department will follow through on the amendment requested, then they may refer the matter to the court of first instance. The association's headquarters is within its jurisdiction, and it decides on it urgently and without expense – its ruling shall be final.

7) Article 50 of the 1923 law stipulates that His Excellency the Minister of Agriculture, after agreement with His Excellency the Minister of Finance, shall issue a decision stating the rules that must be followed in credit operations to members of cooperative companies or accepting deposits from them. A draft of this resolution has already been drawn up but has not yet been issued.

When the committee considered that setting the rules for lending and borrowing in this way is subject to change and change in a manner that may not be consistent with the interest of cooperation, it decided that these rules should be issued in a legal, constitutional form that guarantees its integrity and increases people's confidence in it. The committee reviewed the aforementioned draft resolution and quoted some provisions from it and added provisions to it. Others made it more consistent with sound cooperative principles, as stated in Chapter Five of the committee's draft.

8) The 1923 law stipulated in Article 18 that the minimum capital for cooperative companies be 250 pounds, at least one-fifth of which must be paid. Since adopting this principle is an obstacle to establishing many cooperative societies due to the poverty of their members, the committee decided not to adopt it in accordance with cooperative principles and following the example of... the country has made great strides in cooperation.

9) Given the importance of inspecting cooperative societies and reviewing their accounts, the committee saw the necessity of detailing this work, so it set its rules in detail in Chapter Eight of its draft.

The committee also saw the need to further clarify the powers and responsibilities of the boards of directors of the associations, as stated in Chapter Seven of the project, and in order to consolidate confidence in the hearts of those dealing with cooperative societies other than their members, the committee saw that the responsibility of the members of this council should be assigned before others so that everyone would be aware of their treatment according to Article 61 of the project.

10) In view of making the draft cooperation law general, under its provisions, cooperative establishments of all types are established, the committee took into account in the articles of its various sections that its provisions are consistent with this purpose. These are the most important

reasons why the Supreme Advisory Cooperation Committee called for the opinion that calls for establishing a new law for cooperation instead of amending the old law. The committee, in its long research, was hoping to reach the establishment of the best systems. The easiest to implement - guided by what cooperative systems have reached in advanced nations (?) Taking into account the country's circumstances and the needs of its people.

As a result of the issuance of this law, the Cooperation Department was reorganized so that it became, in fact, a governmental cooperative union for various types of cooperative societies. It carries out registration, advertising, education, inspection, auditing, collecting statistics, issuing reports, publishing a periodical and an annual book. It also studies cooperative problems and provides advice on various cooperative matters.

The aforementioned department has a director, an agent, inspectors, an audit head, and a clerical body based at the General Office in the capital, and a number of local inspectors, organisers, and auditors. They are based in different regions in the regions (?)

Here is an account of the progress of cooperation since that era:

التوريدات والخدمات الأخرى	سلف الأعضاء	مجموع التبرعات (جنيهات)	قروض البنك	المال الاحتياطي	رأس المال المدفوع	عدد الأعضاء	عدد الجمعيات	السنة
جنيه	جنيه	جنيه	جنيه	جنيه	جنيه			
—	—	٥٨٠٦	٢٨٤٨١	٧٤٥٩	٥٦٠٧٦	١٤١٧٦	١٦٢	١٩٢٨
١٢٢١٩٠	١٢٦٤٨٤	١١٨٨١	١٢٧٤٥٤	٩٥٥٨	٨٠٩٨٥	٢٢٢٣٦	٢١٧	١٩٢٩
١٩٩٥٥١	٢٧٥٩٢٥	٢٠١٢٧	٢٧٥٤٦١	١٣٢٢٢	١٤٣١٣٠	٤٨٣١٧	٥١٤	١٩٣٠
١٧٤٦٧٦	١٧٨٩٤٩	١٣٨٥٩	٢٠٢٣٤٣	١٩١٧٥	١٥٤٢٤٣	٥٣٤٤١	٥٣٩	١٩٣١
١٧٧٨٧٥	٤٤٤٧١	٨٦٨٧	٨٤٧٤٨	٢٦٢٦٥	١٥٨٣٨٢	٥٤٩٧٣	٥٥٩	١٩٣٢
٢٢٠٠٥٦	١٩٣٤٨	١١٦٠٤	٩٧٣١٠	٣١٦٦٩	١٦٣٣٩٤	٥٧٥٦٨	٥٨٧	١٩٣٣

Before we conclude this chapter, we must state the merit of the late Saad Zaghloul Pasha in cooperating in urging the government to develop adequate legislation for him and calling on the parliamentary bodies to take care of his affairs and approve what is best for him, hoping to replace the cooperative system with the appropriate place in the country's situation. Nationalism that is compatible with all other aspects in which the goals of democracy are manifested, and this was due to the efforts he made, may God have mercy on him, in Parliament in the year 1927.

Chapter 17: Cooperation in Egypt in the eyes of the international cooperative community

Cooperation is a movement like other reform movements - whether political, economic or social - that has no homeland. Wherever it goes, it does its work in accordance with special teachings and in a specific spirit, and the extent to which the environment in which it resides is prepared to work with these teachings and in that spirit, the results will be. We have previously shown that cooperation systems, despite their wisdom and provisions, are not rigid, but rather can be acted upon in accordance with the circumstances as long as the original purpose is fulfilled and the basic rules are followed. This is why the cooperative movement has become an international movement with established principles and unified systems wherever they are, even if they differ in some of its affairs from one country to another. Wherever the cooperative person goes and in whatever part of the world he resides, he is welcome among the cooperative people because he is one of them, even if he differs from them in gender, language, or religion.

This strong bond and this solid understanding based on the unity of the point of view in life and the belief that the individual must live for the masses and the group for the individual, so that everyone benefits from the country's bounties without a small group monopolising the wealth and restricting people's livelihood while they themselves live in poverty, and that if this does not happen the world has remained in competition and bickering, in which there is no good for human beings. This strong bond and this solid understanding, which are nourished by constant communication, have different manifestations, which makes us co-operatives do not hide from each other an opinion that we find good in expressing, or refrain from offering advice on a matter that must be followed, and we are convinced. Every theory or scientific opinion must be followed in its application in various circumstances and environments to know the extent of the possibilities it entails.

During our visits to various foreign countries, researchers seek to criticise their cooperative movements, and our cooperative brothers, when they visit our country and learn about our affairs, do not entrust us with their sound opinions and extensive experience. Among the elite of these distinguished people is Mr. Sterkland, the Cooperation Advisor in Britain, who visited our country in the winter of 1933, accompanied by Mr. Loek, the Director of Cooperation in Palestine. Due to the importance of the report that he prepared on his behalf about the cooperative movement in Egypt, after careful study and extensive research, we decided to bring it in its entirety here so that public opinion can understand the status of our cooperative movement in the eyes of one of the figures of cooperation, and what is expected of it if those in charge of the matter agree to guide it in the correct cooperative direction. Before we come to this report, it is best to introduce its author with a brief word that will familiarise the reader with it.

His position in the international cooperative movement:

• *Introductory speech by Mr. Sterklund:*

A man in his sixth year who graduated from universities in England and also obtained a high school diploma that enables him to join the Indian government service and advance to its major positions.

He held several positions and ended up holding the position of Director of Cooperation.

Since his youth, he has been passionate about the cooperative movement, so he studied it deeply, delved into it, and did many works in its field. Moreover, he is an author who greatly benefited cooperative research. He wrote a book in two parts about cooperation in various European countries, and he wrote about cooperation in India, cooperation in Africa, and social reform in India, in addition to his numerous articles in major European magazines and his valuable reports from different countries.

The British government took him as a cooperative advisor to consult him in spreading cooperation throughout the empire. Thanks to his views and plans, I succeeded in introducing cooperation in Palestine, Tanganyika and Zanzibar. He visited Egypt in the year 1925 as a researcher and prospector in its cooperative movement, and the Ministry of Agriculture paved the way for him to find out the truth of the situation, so it made the necessary arrangements for him to visit some cooperative societies and review the various cooperative affairs in the Cooperation Department. After that, he submitted a report on the situation in Egypt that was published by the magazine "Contemporary Egypt. Also, when he reviewed the report of Mr. Butler, Director of the International Labor Office in Geneva, in the year 1932, on the situation of work and workers in Egypt, and found that he did not pay sufficient attention to cooperation and the services that could be provided to workers, he submitted a report on this report, explaining in it The necessity of informing Egyptian workers about the cooperative movement and how they can benefit from it.

This latest report was the subject of consideration by the Supreme Cooperation Council.

After that, he visited Egypt in the winter of 1933 and re-examined the cooperative movement there after its associations had expanded and increased. The High Commissioner's House presented him to the Ministry of Agriculture, recommending that it provide him with assistance to discuss the state of cooperation in the country. He was able to study the situation in the Cooperation Department, visit a number of cooperative societies in Upper and Lower Egypt, and meet many of those who are interested in this movement, whether they are employees, heads of associations, or others. After that, he presented his valuable report, which is the subject of research now.

From the above, it is clear that this man has great value in the cooperative movement from both the scientific and practical aspects, and that his trades are not limited to the West, but rather include the East, including the countries of Asia and Africa. If he speaks about the subject of cooperation, he is talking about abundant knowledge and experience.

Since cooperation is an international system, the main issues of which are shared by all countries of the world, its problems are not limited to one nation alone, and its difficulties in various kingdoms are similar, which called for the creation of international cooperative bodies in which cooperative movements in all parts of the world participate, and whose conferences are held in the capitals where they flourish. It is attended by representatives of cooperation movements in various Western and Eastern countries, to discuss various cooperation issues, to exchange opinions, and to decide on the rules in light of all these researches. From this, the importance of Mr. Sterklund's report and the necessity of careful research so that the reader discern... what is true about the Egyptian cooperative movement and how it is managed.

It was important to send Mr. Sterkland to Egypt to discuss the Egyptian cooperative movement. By this we mean that England does not hide anything large or small in the global cooperative field from its advisor. However, this opportunity was beneficial for Egypt, as it adopted a cooperative opinion, one of the most preferred opinions. If the Egyptian government wanted to consult a foreign cooperative scholar in its cooperative movement, it would not have found anyone better than this British advisor. Its history and impact are evidence of this.

• *Mr. Sester Kland's report:*

The most important visits we made while in Cairo are the following:

- (1) Visiting the High Commissioner's House: the House did what was necessary for us to contact the Egyptian government employees who can help us achieve our goals.
- (2) Meeting with the Financial Advisor: he discussed with us the measures taken by the government.
- (3) Meeting with the Minister of Agriculture: he took the necessary measures to provide us with the employees of the Cooperation Department of his Ministry with everything that would help us study the cooperative movement and see a number of cooperative societies representing the group. He also graciously placed at our disposal the necessary cars and granted us permission to give us free tickets on government railways.
- (4) Meeting with Shukri Pasha, Director of the Agricultural Credit Bank, and Mr. Harshon, an employee of the aforementioned bank, explained to us the methods of working in the bank and its specialisations.
- (5) Meeting with the Governor of the National Bank: he explained to us the measures taken by the government to help agricultural workers and gave us some information regarding loans.
- (6) Meeting with Dr. Ibrahim Rashad, who was until recently Director of the Cooperation Department at the Ministry of Agriculture and the greatest authority for cooperation in the Egyptian country - has given us a lot of valuable information regarding the cooperative movement.
- (7) Meeting with Mr. Delaney, director of the Egyptian Broadcasting Company, which was established under the supervision of the Marconi Company and is currently establishing a strong radio station in Cairo, told us that it is hoped to broadcast educational programs of importance to farmers.

The spread of the cooperative movement in the Egyptian country:

The following is a brief statement about the progress of the cooperative movement in the Egyptian country:

- (1) The first society was established by the reformer Omar Lotfy Bey in the year 1909, and around the same time the Royal Agricultural Society (under the presidency of Prince Hussein, who later became the Sultan of Egypt) focused on cooperative research and laws, and in the year 1914 A draft law on cooperative societies was submitted, but it was not issued due to some objections.

(2) Immediately after the war, a number of home consumption associations were established and continued for a little while, until it disappeared.

(3) In the year 1923, the Egyptian government began to take a direct interest in the cooperative movement. In that year, a law was issued regarding agricultural cooperatives societies, and this law was not sufficient for its purpose in many ways. In 1927, it was replaced by a new law that granted cooperative societies certain benefits, and Parliament approved the allocation of an appropriation to finance agricultural societies.

(4) In the year 1924, a special department was established in the Ministry of Agriculture to register and supervise cooperative societies and guide farmers to cooperative systems and to establish new societies. **Omitting a list of people, including Rashad (I don't think you need this, but making a remark if it just in case).**

(5) The following statement shows the spread of the movement from 1924 to 1933:

ملاحظات	الجمعيات التي أنشئت	السنة
بدأت الحركة ببطء إذ كانت الخطة المرسومة لإنشاء جمعية نموذجية واحدة في كل مركز .	٤	١٩٢٤
أقلع عن الخطة المذكورة وأنشئ عدد كبير من الجمعيات وكان كثير من الجمعيات غير حاصل على الإرشاد الكافي .	١٣٥	١٩٢٥
أبطلت نسبة الانتشار بسبب انتظار إعداد قانون جديد .	١١	١٩٢٦
سجلت جمعيتان جديدتان طبقاً للقانون القديم و ٢٦ جمعية طبقاً للقانون الجديد، ولم تخضع ٣٠ جمعية قديمة للقانون الجديد، وانحللت جمعية واحدة .	٢٨	١٩٢٧
أقلع عن خطة الإسراع في النمو وتقرر عدم التوسع إلا في حدود طاقة الموظفين .	١٥	١٩٢٨
كانت هذه الكثرة في عدد الجمعيات راجعة إلى الرغبة في الحصول على القروض من اعتماد الحكومة وإلى نشاط رجال الإدارة في الأقاليم* .	٥٥	١٩٢٩
تبين خطأ سياسة الإسراع في التوسع وقللت الحكومة الأموال المخصصة للاقراض كما أن صعوبات الميزانية حالت دون زيادة موظفي الأقاليم . وقد انحلت جمعية واندجبت اثنتان وبذلك بلغ عدد الجمعيات في سنة ١٩٣٢ (٥٥٩) جمعية مسجلة وبلغ مجموع الأعضاء في أول تلك السنة ٥٣٧٤١	٢٩٧	١٩٣٠
	٢٥	١٩٣١
	٢٢	١٩٣٢

The policy of accelerating expansion turned out to be a mistake, and the government reduced the funds allocated for lending, and budgetary difficulties prevented the increase of regional employees. One association dissolved and two merged, thus, the number of registered (?) associations in 1932 reached 559, and the total number of members at the beginning of that year reached 53,441.

of the cooperative movement at the end of the year 1931:

جنيه	رأس المال المكتتب به	١٦٠,٥٥٠
رأس المال المدفوع	١٥٤,٢٤٥	
مبلغ الإحتياطي	١٩,١٧٥	
قروض البنك أثناء السنة	١٦٤,٣٧٣	
أرباح السنة	١٣,٨٥٩	
توريدات نلاء أعضاء من أسمدة و بزور ومعظمها بيع بالأجل	١٧٤,٦٧٩	
سلف للأعضاء أثناء السنة	١٧٨,٩٤٩	

(7) Most cooperative societies in Egypt are multi-purpose societies that supply their members with fertilisers, seeds, and other supplies, often on credit, and provide short-term advances. The shares are usually worth 50 piasters, and this amount must be paid incash. Of the profits, it includes 25. (At least) to reserve. Of the aforementioned associations, three adhered to the absolute liability system, while the rest had double responsibility. The multiplication varies between two and ten times. Of the agricultural associations, 84 associations distribute household necessities, which are usually limited to the types of goods commonly sought by farmers. 18 of them provide services such as mechanical plowing, irrigation with machines, smoking fruit trees, and renting land to their members jointly. In addition, there are four registered home associations. However, the oldest and most important home associations, which are in Alexandria, are not registered and are not subject to the existing cooperation law. They are currently considering establishing an association.

An agricultural cooperative for the wholesale supply and sale of crops in Al-Sharqiya District, but there is no central association for the wholesale supply of household necessities. The associations have not succeeded in attracting the savings of their members. In fact, in many cases, these members view the most important thing in cooperation as a means of purchasing seeds, fertilizers, and agricultural supplies at low prices and on credit, and obtaining advances with moderate interest. What is noted in cooperation in Egypt is the large number of members affiliated with each association, while small associations are few in number.

Government aid to cooperative societies:

Before 1926, the government did not allocate funds to finance cooperative societies, but in 1926-1927 the societies were financed from government credit allocated to industry lending, which was distributed by the Bank of Egypt. After the issuance of the 1927 law, the government approved an amount of 250,000 pounds from the general reserve for lending to cooperative societies, which was later increased to 350,000 pounds. The Bank of Egypt was also entrusted with distributing loans. Loan applications were submitted through the Cooperation Department of the Ministry of Agriculture, which in some cases reduced the required amounts according to the needs of the associations and their ability to pay, and then transferred the applications to the Bank of Egypt. It was the bank that examined the condition of the guarantee and then reduced the amount of loans to a reduction consistent with this condition.

The loans granted in the following years were as follows:

جنيه	
٢٨,٤٨١	في سنة ١٩٢٨
١٢٧,٤٥٤	في سنة ١٩٢٩
٢٧٣,١٢١	في سنة ١٩٣٠
١٦٤,٣٧٣	في سنة ١٩٣١

The loans for the year 1928 were repaid in full before the end of the year. As for the loans for the year 1929, 7,707 pounds were overdue. As for the advance in 1930, 121,767 pounds remained overdue. Most of the reason for the delay is due to the general agricultural recession resulting, in particular, from the fall in the price of cotton. In early 1932, the government, with the help of the most important financial bodies in Egypt, established the Egyptian Agricultural Credit Bank with a capital of one million pounds, half of which the government subscribed and the other half the major banks subscribed to. . The remainder of the cooperative loan was transferred from the Bank of Egypt to the Agricultural Credit Bank. When it became clear that it was impossible to collect a large portion of the arrears owed by cooperative societies in installments to be paid to many societies over several years. The Agricultural Credit Bank has opened branches in the districts that provide cash loans and supply fertilizers and seeds. In addition, warehouses are established to store borrowers' crops as collateral for their loans. In 1931, the Agricultural Credit Bank provided the following loans:

For cooperative societies:

جنيه		
٢٨,٤٨١	...	في سنة ١٩٢٨
١٢٧,٤٥٤	...	في سنة ١٩٢٩
٢٧٣,١٢١	...	في سنة ١٩٣٠
١٦٤,٣٧٣	...	في سنة ١٩٣١

Cash loans:

٢٩,٤٢٨	...	لشراء المواشى وأجلها ستتان
١٣٠	...	لجنى القطن
١٢,١٧١	...	على محاصيل

In-kind loans:

١٤,٦٣٨	...	أسمدة
١٣,٢٦٠	...	بنور
<u>٩٦,٦٢٧</u>	...	المجموع

The Agricultural Credit Bank gives short-term loans to cooperative societies at an interest rate of 7% (?) And for individual farmers, an interest rate of 5% (?) In the case of livestock advances, as well as in some other cases, members of the associations' boards of directors must be personally guaranteed, a plan that contradicts the best cooperative principles. The Agricultural Credit Authority has recently been established to provide long-term advances on real estate mortgages, and it is called the "Agricultural Real Estate Credit Department." It is joint with the Agricultural Credit Bank in management and location, but its capital is separate.

Since the great decline in cotton prices, the Egyptian government has given a large portion of financial assistance to farmers, whether they are individuals or members of cooperative societies. Although this cost the government a lot of money, there is no doubt that this plan saved people from a disaster. The following is a statement of the amounts given as advances from the reserve (the government may pay part of it):

١,٤٦١,٠٠٠	...	...	...	سلف في هيئة سماد و بزور و مصاريف زراعية الخ
١,٢٩٣,٠٠٠	...	...	...	سلف الى بنك التسليف الزراعي
٥٠٠,٠٠٠	...	...	...	رأس مال الحكومة في بنك التسليف الزراعي
٧٢٧,٠٠٠	...	...	...	سلف لارجاء نزع ملكية الأراضى الى ١٢ يناير سنة ١٩٣٣
٩٠٣,٠٠٠	...	...	...	سلف للشركة العقارية لشراء أراض مبيعة بالمزاد الجبرى لغاية ١٢ يناير سنة ١٩٣٣
٢٠٠,٠٠٠	...	...	...	سلف البنك العقارى لمساعدته على الاستمرار فى الاقراض
١٠٠,٠٠٠	...	...	...	سلف لشركة السكر لتقديم قروض لزراع القصب
وفضلا عن هذا تقوم الحكومة باصدار سندات على الخزينة بمبلغ ٣,٥٠٠,٠٠٠ جنيها				
لمد أجل دفع الديون المستحقة على الزراع للبنك العقارى وغيره من معاهد التسليف العقارى .				

General observations on the cooperative movement in the Egyptian country: 1 -

Government plan:

Due to the lack of a clear ongoing government plan desiring to advance and manage the cooperative movement, the development of this movement did not go smoothly. In 1924, the intention was to establish a small number of associations as models for monitoring. It was carefully managed and nourished by cooperative principles and ideals. In 1925, directorate employees intervened with excess enthusiasm, and were often ignorant of cooperative methods. At least 135 new associations were established, and the farmers were under the influence of obtaining advances at low interest rates and fertilisers and seeds on credit. Then came the years 1924, 1927, and 1928, which slowed the spread of associations because it became clear that the plan of 1925 was wrong, and it was not wise to establish new associations beyond the capabilities of the employees. Without precedent, farmers were trained in cooperative methods and principles. At the end of 1928, the Egyptian government approved an amount of 250,000 pounds for loans given

to cooperative societies, and this approval was later increased to 350,000 pounds. It also happened that the desire to obtain easy money, as well as the undue enthusiasm of the government officials in the districts, led to the rapid establishment of new associations. In 1929, 55 associations were recorded, and in 1930, no less than 297 associations. It appears that government officials in the various directorates competed fiercely to demonstrate the best results. In 1930, 104 associations were established in Buhaira District alone, most of them under pressure from administration officials. Many of these associations were established by village mayors or other influential people. Some of them were motivated by a genuine motive to improve the economic situation of the villagers, and some of them were undoubtedly seeking to appear as sophisticated and enlightened leaders. Most of these associations were so dependent on the efforts of their founders that they would not have achieved any share of success without them. In associations in which these notables were motivated by an ideal and were competent in giving and receiving, the villagers obtained material benefits. In the opposite case, the condition of the associations quickly became disoriented and on the verge of destruction. However, these conditions generally created an obstacle to the democratic management of associations, which is considered the necessary condition for cooperation, and a large number of associations that were established in this way now exist only in name. We cannot say about the movement in general that its conditions are upright and no one has worked to liquidate the work of the dilapidated associations. Although careful about trimming its growth, it developed quickly, and only the straightening of things was expected from it. However, among the 559 associations present in the register in 1932, a large number of associations follow democratic paths and are imbued with the cooperative ideal. As for the field of association work, in our opinion, it would have been better for the government to create separate associations, some of which would specialise in lending and some of which would supply agricultural supplies, instead of establishing multi-business associations. We must note that the associations failed to obtain the savings of their members to deposit with them. It also appears that they did not work to spread the spirit of saving, and the members tended in most cases to consider the cooperative system as merely a means of obtaining fertilisers and seeds on credit and advances at low-priced profits. And with. Some of the associations tried to improve the conditions of village life from a social standpoint.

2 – Funds of the cooperative movement:

The Egyptian Agricultural Credit Bank is the one that gives loans to cooperative societies, and it is also the one that gives loans to small farmers who are not members of a cooperative society. The work of this bank was explained previously. It appears that the work of the Agricultural Credit Bank in the year 1932, especially with cooperative societies, was not running smoothly, and that the granting of loans was greatly delayed. In fact, the emergence of difficulties in business during the first year is not surprising, but it appears that the Credit Bank does not show much interest in the spread of the cooperative movement. It does not matter whether the loan is given to individuals or cooperative societies as long as the guarantee is sufficient. It is noted that loans given to individuals are more profitable for the bank than loans given to cooperative societies. This point of view on the part of the bank stands as an insurmountable obstacle to the cooperative movement. We believe that matters may improve by forming a committee consisting of representatives of the cooperative societies and the cooperation department, along with representatives of the bank, to develop a financial plan that can be followed, decide on the administrative details, and express to the bank its opinion regarding granting loans.

Better than this, and even the most sound plan, is for the Agricultural Credit Bank to establish a central bank for cooperative societies, with these societies paying 51% of its capital and the Agricultural Credit Bank paying 49%. from him . The aforementioned central bank should obtain funds from the Agricultural Credit Bank and provide loans to associations. A central bank for associations would be keen to spread the movement in the correct cooperative manner, and as it spreads, associations would gradually increasetheir share of the shares of the central bank and subscribe more.

3 – Managing the Cooperation Department:

It is unfortunate that a technical department like the Cooperation Department, whose job should have been to promote cooperation in the villages and in the cities, was placed under the control of the Ministry of Agriculture. It would have been better for this department to be affiliated with the Ministry of Finance, which could have undertaken general financial supervision while allowing cooperative employees a greater share in management and independence in spreading the cooperative movement. Cooperation is by no means a branch of agriculture. Placing it under the control of a ministry that has no experience in the science of cooperation inevitably leads to friction. Moreover, any Ministry of Agriculture does not naturally find any interest in regulating cooperation among the people of cities. It has recently happened, when the agricultural inspection authority was strengthened, that cooperation inspectors were placed under the supervision of agricultural inspectors in the regions, even though these usually have no knowledge of cooperative matters. Thus, a division of jurisdiction occurred between the agricultural inspectors and the cooperation department, a division **that did not help to make the work easier (?)** Friction actually occurred as a result of that situation, and perhaps that friction was the reason for what happened months ago when Dr. Ibrahim Rashad, who is the greatest argument for cooperation in Egypt, was transferred from the position of director of that department to another position, and his job has remained vacant until now, as we believe due to the lack of **who suits her (wtf, I got no clue there???)** The loss of Dr. Rashad's services is a severe blow to the cooperative movement.

4 – Summing up the previous conclusions:

We say that if the Egyptian government is very keen to encourage the spread of the cooperative movement, then it is necessary, as we see it, to decide on an easy- to- implement policy, to establish a central lending body in which associations and cooperation employees are represented, and for regulation and oversight of cooperation employees to be conducted in a manner The scope for action is given to them, who are trained in cooperative principles and who have shown adequate skill performing their work.

• We visited the following associations:

(1) The Agricultural Cooperative Society in Basnit, Qalyubia District - I see that this association is a one-man association, and its president is the mayor of the town and a member of Parliament who appears to be a sophisticated leader who loves the public good and is inclined to improve the situation of the people of the town from an economic standpoint. The number of members of the association is 270, and every family in the town is represented in that association. It lends to them, supplies them with seeds, fertilizers, and other agricultural supplies, smokes fruit trees, and has a tractor that it will use to plow the members' lands, as well as to raise water for irrigation. In general, the association provides useful services to its members.

(2) The Agricultural Cooperative Society in Mit Kenana, Qalyubia District - its members are 294, and it is also a one-man association. The president, who is the mayor of the town, is a confused man. Financially, he is the largest debtor to the association, as he owes it 230 pounds. Although he did not pay what he owed, the Board of Directors filed court cases against a number of other members to force them to pay the loans. The association was established in 1925 and was re-registered in accordance with the 1927 law. The association's financial status in 1932 was as follows:

٥٢٥	...	...	...	...	...	...	...	...	...	رأس المال المسهم
١٠٠	...	...	...	...	...	...	...	...	...	الاحتياطي
١,٠٠٠	...	...	...	...	...	...	...	...	...	قروض الحكومة...
٩٣٣	...	...	...	...	...	...	...	...	...	سلف نقدية قدمتها الجمعية الى الأعضاء
٦٤٠	...	...	...	...	...	...	...	...	...	مبيعات من أسمدة و بزور
٦٧	...	...	...	...	...	...	...	...	...	خسائر في سنة ١٩٣٢
<hr/>										المجموع
٣,٢٦٥	<hr/>									

The amount of 1,000 pounds still remains from the 2,030 pounds that it borrowed from the government's money in 1930, and the government is now considering extending the payment period. However, none of the members paid the association any part of their debts during the last cotton season, and the association is in trouble. In a state of deterioration and turmoil, it is correct to liquidate it.

(3) Alexandria Agricultural Cooperative Society - this society is multi-purpose. It represents about 750 vegetable growers in the suburbs of Alexandria. In 1931, its members received advances amounting to 1,317 pounds and received seeds and fertilisers amounting to 2,091 pounds, most of it on credit. An agency was also established, the purpose of which was to save farmers from mistreatment, which they received from local merchants, and the association paid 1,000 pounds in **expenses... selling** a market establishment that appears to be well managed. The agency deducts 8 from the prices of the association's members' crops for administrative expenses, from which the managers take 7/ and they bear the consequences of dead debts, and 1 is paid to the association. In addition, ten other agricultural cooperative societies benefit from the market, and they are members of the Alexandria Association, which is contrary to the law, which does not allow a local cooperative society to be a member of another local cooperative society. These ten societies have a membership of 1,465, of whom 960 benefit from the market. Of the commission on the sales of these associations, the managers keep 6 of it, giving 1 to the Alexandria Association and 1 to the local association to which the member belongs. The following different methods are used in selling: (1) Auction in the agency, (2) Sale on the road between the villages

and the city of Alexandria for merchants who wish to take the necessary quantities for them early in the morning before the agency opens, (3) By special agreement between the associations and the merchants, (4) Selling under special agreements between agency managers and exporters. In the case of (2) and (3), the farmers must notify the agency's administration directly of the amounts they sold and pay the commission. It is said that the members are generally loyal to the agency and are encouraged to do so by receiving advances with moderate interest on their vegetables that they intend to sell through the agency. The Alexandria Association pays interest on the contributed capital amounting to 8%. It intends to pay a return on transactions with it as soon as financial circumstances permit. It appears that the members of the Board of Directors are active and intelligent, adhering to the highest cooperative ideal, and that the agency brings great benefits to the farmers. The results that resulted in the short period that the agency spent working are very encouraging in terms of the possibility of establishing a similar agency in Palestine, where farmers suffer the same difficulties in selling their vegetables that to the merchants in Alexandria do. We must note that it would be better and closer to cooperative principles if the market separated from the Alexandria Agricultural Cooperative Society and became a central marketing association for the eleven associations that benefit from it.

(4) Badr Shaba Agricultural Cooperative Society, next to Damanhour, Al-Buhaira District - it is a multi-purpose association that grants loans and supplies fertilizers and seeds to its members in cash and on credit. It is also concerned with improving the condition of life in the village, repairing roads, lighting the streets, and running a small crafts school in which children learn weaving and making carpets. It is also concerned with education in the village. A rule was established requiring that children studying in village schools wear simple, usual Egyptian clothing in order to avoid discrimination between social classes. In addition, the association finally resorted to "Rockefeller Foundation" to create a toilet pit in every home. The aforementioned association had 87 members in 1930, and it reached 96 members in 1931, who received important benefits. In 1932, its growth was halted due to the general economic crisis. Although the Chairman of the Board of Directors is the working spirit of the association, the members appear to realise the ideals of the most widely recognised cooperatives.

(5) The Agricultural Association in Al-Matanya, Giza District - a multi-purpose association that provides advance payments and supplies fertilizers and seeds in cash. It was first established in the year 1925 and was re-established in the year 1928. It actually began its work in the year 1930. The number of members is 62, the share capital is 16 pounds, and the reserve is 10 pounds. This association does not borrow money from the government or from the Agricultural Credit Bank, and it pays the price of what it buys for its members in terms of fertilizer and seeds in cash. If someone wants a predecessor member was given to him from his money by the president, and he is a wealthy man. At the end of the year 1931, this president built a dairy factory and an office for the association. And also warehouses, and he is willing to accept the nominal rent that the association can pay. The dairy factory began its work on the first of last January and receives 100 gallons of milk every day from 20 to 100 people, members and non-members. It

employed in the aforementioned work a specialist from Damietta and now produces good types of cheese and butter. These goods are sold to merchants from Beni Suef and Cairo. Although there was no knowledge of my visit, I found the cleanliness to be of great value. I also noticed the members' sophistication, activity, and actual participation in the tasks of the association, even though the financial assistance was dependent on the president to a great extent.

(6) Kafr Tohormos, Giza District, established in 1925 - it is a multi-purpose agricultural cooperative association that gives advances to its members and supplies them with seeds, molasses, and fertilisers on credit for a period not exceeding 12 months. It also gives members loans for their crops on the condition that they deposit them in the association's warehouse. The association does not take loans from the credit bank because members fear repayment difficulties. This association was at one time the most important association in the Giza District, but the crisis delayed it. The number of its members is 150, the share capital amounts to 618 pounds, and the reserve is 160 pounds. The association recently built a warehouse. Last year, the members returned the interest on their shares to the association, covering the expenses of establishing the aforementioned warehouse. This association is a democratic association, and none of the members who met wore European clothing. Everyone seemed to have a real interest in and understanding of the management of the association, and the ideal of cooperation.

(7) The Agricultural Cooperative Society in Mahdia, Sharqia District - it began its work in the year 1923. This association carries out many tasks, including lending loans to members, supplying agricultural supplies, and selling members' crops jointly at an auction in the village attended by merchants from Zagazig. It has a shop for household needs that sells to members and non-members and the price of a share. The association has 50 piasters and the liability is limited to seven times the shares and the interest per share. . The share capital amounts to 864 pounds and the reserve is 651 pounds. Establishing the association's warehouse cost 520 pounds, of which 70 were consumed in the past three years. The association took an advance from the Bank of Egypt, paying part of it and dividing the rest over several years. But she did not take an advance from the Agricultural Credit Bank because the members did not want to increase their liabilities. A person in the association, who is its president and the mayor of the town, showed that he was a man who was passionate about the public interest. He helped the association financially, but the members, who numbered 282 and represented all the families of the village, actively participated in the work of the association – they run it on democratic principles.

The Home Cooperative Society in Ismailia - a home cooperative society founded in 1922 and registered in 1927. It now has about 250 members, who are professionals, employees, and workers in the Suez Canal Company. They are all Egyptians, and the society's share capital amounts to 1,700 pounds, divided into eight-eighth shares. Each is 50 piasters, and the reserve is 300 pounds. The association deals with members and non-members, and last year it paid interest of 6%. And gave the members a return of 3%. The association has huge buildings in which it has a beautiful shop containing a lot of goods. Although it has little money due to spending a large portion of the association's money on the buildings, it is well managed and the members appear to be knowledgeable and active.

Chapter 18: Cooperation in Egypt in the eyes of the international cooperative community (continued)

- Report of the Subcommittee of the Supreme Cooperation Council – Led by (?) Mr. Sterklund

Mr. Sterklund's report includes the following four topics:

- 1 – The financial relationship of the associations with the Agricultural Credit Bank
- 2 – Establishing a central cooperative bank
- 3 – Establishing a continuous policy of cooperation that does not change with the change of ministries assuming government
- 4 – Which ministries should cooperation be attached to?

As to the **first** topic, the committee saw that the relationship between the credit bank and the cooperative societies had changed from what it was at the time when Mr. Sterklund wrote his report, if the relationship between the bank and the societies had increased and its dealings with them were regular thanks to the many facilities approved by the bank in the way it deals with associations.

As to the **second** topic regarding establishing a central cooperative bank, it has been mentioned previously that the subcommittee discussed it and issued a decision that was approved by the Supreme Cooperation Council at its session held on the 31st of January 1934.

As to the **third** topic, which is related to developing a continuous policy for cooperation, the committee presented what the cooperative movement had gone through due to the difference of opinions in how to proceed with it, and it saw that cooperation should have a specific existing policy. It approved, after a long discussion, a project drawn up by Dr. Rashad, including the requirements for its implementation in a five-year program for this policy. The best way is, and it is detailed at the end of this report.

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• *Note from the author:*

We see Mr. Starkand's opinion in appreciating the importance of setting a fixed policy for cooperation and a program that works to achieve it despite the change of ministries, but at the same time we see the necessity of three things, two of which can be implemented from now, but the third is difficult and requires reconsidering the method of governance in our country and defining the mission of the ministers. In their ministries, this will not be easy until the country's political affairs are stabilised and the rules for its progress and advancement are established and planned.

Plans leading to her happiness and well-being:

- (1) There is no doubt that a cooperation program, no matter how well established and great its status, becomes worthless unless the necessary tool is found to manage and achieve it. Therefore, we have attached to the five-year program for cooperation the



requirements for its implementation, including the availability of a number of qualified employees, facilitating their movement to associations, and setting rules for working in cooperation that are consistent with its regulations. And its spirit, providing reasons for spreading the call, educating the people about the principles of cooperation, informing them of its goals, keeping those who dominate the cooperative movement up to date on the state of cooperation in the countries where it has taken great strides, from which they can quote what can be applied in our Egyptian associations, paying attention to young people, teaching them the principles of cooperation, and introducing them practically into its affairs. In addition to other things, without which the program becomes broken and useless.

(2) Even if the tool referred to was found to facilitate cooperation, this alone is not considered sufficient to achieve the goal unless those in control of the ministry to which it belongs are sincere in cooperation and do not put obstacles in the way of its progress, because we know how things get obstructed in ministries if they want to obstruct them, and we have almost arrived in Egypt. Like what happened in ancient Turkey when the commander would ask for ammunition for his army while he was in the heat of battle and horses would be sent to him instead, or when he would ask for shoes and they would send him all of them from the right side, making it difficult for the soldiers to wear them, etc. All of these are obstacles from the General Command intended to spoil the work of the commander in the field. There are many examples of this kind of thing happening to us.

(3) The minister in our country has no limit to his authority. He is the political minister only, but rather he is the technical one, he is the administrative one, and he is everything. In fact, many of them interfere in the most intimate work of the lowest employees. This is a complex plan of action, and England has completely eliminated it by making the minister a political man who, with his fellow ministers, manages the country's policy and represents the interests of his ministry after it is studied and attended by the fixed ministries who draw... (?)

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As to the **fourth** topic, which concerns the ministry that is most closely aligned in its work with the movement, the cooperative committee discussed this issue, examining the following opinions:

Should the independent (?) Department of Cooperation be affiliated with the Ministry of Finance, or remains as it is, affiliated with the Ministry of Agriculture?

The committee saw that the cooperative movement had not reached the extent that the matter needed an independent interest, in addition to what was required by the economic policy that the government was adopting in the current crisis. Therefore, the committee chose for cooperation at the present time to be a department affiliated with one of the ministries. It also saw - in view of the absence of a Ministry of National Economy to which all economic activities in the country could be included (that ministry which, when it exists, it is necessary to include cooperation in it) - that cooperation should be affiliated with the Ministry of Finance or the Ministry of Agriculture, and since cooperation is now affiliated with the Ministry of Agriculture in which it originated, it did not see a call for transferring it to the Ministry of Finance. Rather, it made it necessary for him to be independent in his affairs from agricultural inspections.

This is what the Subcommittee saw and the Supreme Cooperation Council approved it with a slight modification. As for the wording of its decision on the issue of which ministries the Cooperation Department should follow. It was, as I expected, the subject of objection from His Excellency the Undersecretary of the Ministry of Finance, who responded to it with a convincing response, to which His Excellency the Minister, Speaker of the Council, could not help but declare that he would present the matter to the Council of Ministers.

Here's the discussion on this issue:

- **Ahmed Abdel Wahab Pasha:** *in fact, there is no Ministry of National Economy, but the work of that ministry is actually present in the Ministry of Finance. The work of the Trade and Industry Authority and the Customs Authority - except for collecting excise duties - and the work of monitoring companies, the financial secretariat, the Mines Authority, and the Statistics Authority, all of these works are carried out by the Ministry of Finance. I do not mean to say follow the Cooperation Department of the Ministry of Finance, but I want to show that the reasoning relied upon by the subcommittee does not match reality.*
- **Mustafa Al-Sadiq Bey:** *there is only cooperation among economic actions... which are not affiliated with the Ministry of Finance (?)*
- **His Excellency the Minister of Agriculture:** *this issue will be considered later by the Council of Ministers.*
- **His Excellency Shukri Pasha:** *we agree to this until the fate of this section is decided. In terms of the ministry to which he is affiliated, he is independent in his work from agricultural inspections.*
- **His Excellency the Minister of Agriculture:** *I promise to look into this matter.*

Five-Year Cooperation Program: 1934-1938

- First – Revitalising existing associations and cleansing the cooperative field:
 - (1) Work to increase the number of members so that the association serves at least half of the district's population. For example, in an area with a population of 2,400 people, the number of members in the association must be at least 200, given that the member supports a family of six people.
 - (2) Although this increase in the number of members is an increase in capital, this increase is not enough, but at the same time one must work to increase the capital another increase in terms of increasing the average member's share of shares so that the association can carry out the services required by members.
 - (3) Working to increase the member services provided by the association each year (?), and perfecting the operations now carried out by each association, which would encourage members to limit their transactions to their associations.
 - (4) Encouraging savings among members and urging them to deposit what they save in a fund wherein the association comes first, and this is a double benefit for the association and the member.

- (5) Alerting associations not to limit their efforts to the material aspect of cooperation and at the same time directing them to taking care of the social services that benefit members. The region is making progress.
- (6) Improving the management of associations and accustoming members of their administrative bodies to rely on themselves when managing their affairs, organising their transactions, and keeping their own books.
- (7) Cleansing the cooperative field of associations that harm the reputation of cooperation, **if a resolution cannot otherwise be found.**

- Second - Establishing new associations:

- (1) The process of cooperation should be gradual, such that the average establishment is between 50 and 60 associations per year, and if the condition of the employees permits, there is no objection to increasing the number of associations that are established.
- (2) The necessity of spreading the cooperative idea in areas where there are no associations through explanation, persuasion and encouragement. Giving industrial cooperation and domestic cooperation their share of care in spreading the cooperative call, and working to popularise the second type so that in every bandar (?), centre, or governorate (?), there will be a cooperative society. The issue of finding that type that does not yet exist in Egypt, which is the type of association with one work, should also be looked into, since they have advantages that multi-business associations may not.

- Third – General cooperation bodies:

It works to establish a limited number of central associations to care for the drainage of crops and the supply of household needs. As for the establishment of regional federations, the time has not yet come to establish them.

- Fourth – Taking care of the management of crops inside and outside the country through cooperation:

The Cooperation Department is currently limiting its efforts to discharging the four following crops: cotton, rice, onions and fruit.

- Fifth - Associations and Credit Banks:

It works to strengthen the relationship between the associations and the Agricultural Credit Bank so that its financial business becomes focused on it as much as possible.

- Sixth – Collaborative culture:

The Cooperation Department works to create a cooperative culture in the country by teaching the correct principles of cooperation, purifying the atmosphere of everything that harms cooperation, keeping cooperatives informed of cooperative conditions inside and outside the country, and strengthening ties between cooperatives through the following means:

(1) Teaching young people the principles of cooperation in preparation for preparing the next generation to form a cooperative group.

(2) Issuing the “Shahr Ya Al-Taawoun” magazine, serving it in the best way and making it the mouthpiece of the Department of Cooperation and Cooperative Societies.

(3) Work to make the Co-operative Society a centre around which families can gather for social benefits. This includes preparing the terrain for the various necessary reforms and supplies for the countryside. This is because the association has a radio to broadcast what needs to be broadcast among the people.

(4) Use of cinema equipment at the Ministry of Public Education and the Department of Health. Various cinematic tapes are shown to cooperative societies for entertainment and benefit, and there is an opportunity to present these tapes to the public to talk to them about cooperation: its origins, works and advantages.

Requirements for implementing the five-year cooperation program:

- First – The independence of the Cooperation Department from agricultural inspections:

Cooperation work in the regions should be independent from agricultural inspections and delegated work. All cooperation goes to the men of the cooperation department... (?)

- Second – Appointment of employees:

(1) The Cooperation Department should have the necessary employees to work on spreading the cooperative movement so that it is possible to guide those who wish to establish cooperative societies on how to work in them and supervise their management and accounts to ensure that they do not deviate from the system, which leads to failure, which is a dangerous matter, as it is one of the reasons for the people’s turnout. Upon founding, the associations trust the government’s supervision and sponsorship of the movement.

The aforementioned supervision and care requires that there be an organiser for every 30 associations. More and more references for every 100 associations at most to determine the needs of each year. Program employees in the budget (?) that is approved before the beginning of this year. For example, employees required for the 1935 program must be included in the 1934-1935 fiscal year budget.

(2) When selecting the employees of the Cooperation Department, it should be taken into account that they have the qualifications to work in this department, and it is recommended that they be tested for a period of one year in the field of work to verify their eligibility to perform this work. It should also be taken into account that the cooperation employee is not transferred except when necessary. The Cooperation Department shall submit a memorandum explaining the reasons for the transfer required by the interest.

- Third – Facilitating transportation:

(1) Every cooperative inspection must have a motorcycle on a Saturday, as long as it is facilitated. If the employee has reasons for moving, he can provide many times more services to the associations.

(2) The department should have a car to be able to supervise adult cooperation societies. There are more than 600 associations distributed throughout the country, and to visit the places where they broadcast advocacy for implementation of the programme.

- Fourth – Publications:

(1) To return to the jurisdiction of the Cooperation Department the issuance of the bulletin “The Cooperation Newspaper,” which it had actually been issuing since the year 1929 and then removed from its jurisdiction. This is because the Cooperation Law stipulated that the Cooperation Department should issue a bulletin, given that it is one of the most important works for which this was established. It provides guidance, a propaganda section and is one of the most important methods used by the department in performing this work.

(2) That the Cooperation Department continue to issue its annual report on cooperation to distribute it to cooperative societies and to the bodies whose jurisdiction and authority are to monitor the progress of cooperation and determine its fate, such as members of the Supreme Cooperation Council and members of the House of Representatives and Senate, and those interested in monitoring the progress of the cooperative movement in the country, provided that it is included The annual book issued by the Ministry contains a summary of the progress of the cooperative movement.

- Fifth – Missions:

Because of the expansion in spreading the cooperative movement, and diversifying its work... major central works require the availability of a number of employees with practical scientific ability, to research new projects, draw plans, put them into practice, and supervise them.

As it (the movement?) progresses, it has become necessary for the Ministry to send study scholarships as follows:

- (1) A scientific mission to major cooperative institutes abroad, provided that there is a permanent member for this type of work. Whenever he (?) completes his studies, he sends another one.
- (2) A practical mission whenever necessary to study topics specific to the projects that need to be implemented.

- Sixth – Cooperative education in schools:

Since the Egyptian cooperative movement cannot be strong unless it is built of real cooperators who have been taught the principles of cooperation since their youth and have experienced it practically, therefore it works.

The Ministry aims to achieve the following:

- (1) To strengthen the study of cooperation in the national education curriculum in primary schools and secondary compulsory schools, and money-changers’ schools. Cooperation should be studied separately in commerce and agricultural schools and in primary, compulsory school teachers’ graduation institutes.

- (2) To work to form cooperative bodies of students in secondary schools, and give them privacy (autonomy?) to do some cooperative work, so students get used and attached to collaborative work from a young age.

This was the stated purpose of Mr. Sterklund's report and the procedures that resulted from it.

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There is another report by him, no less important than this one, that he prepared in 1932, on the occasion of the following:

When the Egyptian government discussed legislation related to industries and trade unions - to put it on a stable basis and improve the condition of workers - the International Labor Office in Geneva sent, at its request, Mr. Butler, the director of that office. Who then spent four weeks examining the situation in Egypt, starting from February the 16th. He submitted his report on March the 21st, 1932.

When this report was published abroad and Mr. Sterklund reviewed it, he saw that legislative and administrative measures must be accompanied by basic reform that deals with the affairs of workers and their individual and collective lives as well, and that cooperative systems are sufficient for this. Given the emergence of some issues specific to this reform, the report did not mention them, except in passing. So he saw this is an opportunity to explain it and talk about the entire topic at length.

#### Stricklund's commentary on the Butler Report:

While I was traveling around some countries in 1924 to study cooperative policy there on behalf of the Government of India, I had the opportunity to see some cooperative societies with the help of the Cooperation Department of the Ministry of Agriculture. I hope that I will be able to have such an opportunity if I travel to Egypt again at the beginning of 1933, and I am assigned to do so by another government. For this reason, and because of the interest I feel in Egyptian affairs in general, I offer some observations regarding that report from the point of view of a cooperative man.

The cooperative movement can provide great services to the middle and poor classes in Egyptian cities, including workers. This movement has so far been almost limited to agricultural authorities and farmers. Even though they constitute the vast majority of the population, they undoubtedly have no right to monopolise an idea or a social tool that has been used to benefit the entire society in other countries. Europe and America were not alone in using cooperation to organise the people of cities in pursuit of social progress, but Japan, India and other Asian countries also did so, and Palestine has also done so since recent times. The addition of the Cooperation Department to the Ministry of Agriculture has led to the movement in Egypt taking a purely agricultural direction, which is an unsatisfactory situation as it has unjustifiably narrowed the scope of the movement. A special department for cooperation cannot achieve the full benefit expected from it unless it is a separate, self-contained department, as is the case in British India, Ceylon and Malaya, and in Great Britain itself, or attached to the Ministry of National Economy - if it exists - or to the Ministry of Finance, and thus it can work with freedom of service. All classes of society alike.

As for the other policy followed in some countries - such as Belgium - which requires distributing jurisdiction into two parts: one for the urban area, and another for the countryside, and for each of them to be affiliated with a special ministry, it deprives cooperation of the strength it can derive from unity, and it also makes it difficult for each individual department to have all the trained cooperative advisors whose presence is necessary. Such artistic social work. Then, the distribution of jurisdiction, on the other hand, opens the way for making cooperation a political tool, which is contrary to the public interest, by creating division between two classes of people. If they adhered to one rope, as is the case in India, Japan, and many European countries, the political tendencies of each of them would disappear, and their efforts be limited (?)

I am not writing with any hostile prejudice against any Ministry of Agriculture, as I have participated with it throughout the years as a cooperation man, but I am writing from the complete conviction that the inclusion of my employees' ... cooperative (?) with a ministry or technical department, such as agriculture, as is the case in Algeria, the Philippines, South Africa, or the British West Indies, does not lead to serving the people of the cities to the fullest extent possible. If an Egyptian employee with experience in cooperation in Europe and India joins the members of the labor affairs research committee proposed to be formed in paragraph 13 of the report, he can explain to the rest of the members the services that cooperative systems can perform for the sake of the goals of social works.

To explain what is on my mind, I will give the following example: The Wheatley Committee\* regarding workers in India decided that the wages of industrial workers must be protected by law from any obligation. I will not go into detail here in discussing this proposal, but rather suffice it to say that I consider adopting this proposal more effective and beneficial to the poor classes of workers than all the legislative rules that establish the protection of their interests with regard to working hours and the assessment of wages and compensation for emergency injuries.

However, the aforementioned proposal would weaken the borrowing power, if not eliminate it completely. Therefore, it is necessary to resort to another means that enables the worker to borrow to meet his need for money, provided that it is surrounded by the necessary supervision and good management that ensures the worker should not be involved in risky debt that would fall into the hands of moneylenders.

The need of the people of the cities for cooperation is no less than that of others, as the worker needs to be frugal in spending more than he needs to borrow. If he must borrow, let it at least be coupled with getting used to the economy. In labor unions in countries like Egypt, the worker is often in an unstable situation and is often unskilled in a job... that makes cities his home (?)

These unions take the form of the Italian defence societies that preceded the fascist era more than they take the form of the British trade unions, and therefore they cannot perform these important services related to meeting his needs (paragraph 47 of the report). In this case, it is better to organise cooperative societies for the economy of living while limiting the unions' jurisdiction to dealing with Issues of employment, wages, working hours, etc. The formation of the aforementioned economic associations must not be limited to workers, as they are also necessary and beneficial for the classes of scribes and masters of crafts, just as they are necessary and beneficial for the workers, but they provide opportunities for the worker to avoid the evils of life in the cities. Those evils that make his life a heavy burden on him, and that prevent him from enjoying what he should if his working conditions improve or decrease his hours.

He also needs to be able to buy his food and other necessities of good quality at a reasonable price. The limited quantities he buys at the present time, due to his low wages, makes him pay the highest prices and take the worst items. It is possible to establish cooperative stores linked to economic associations (or resort to obtaining a loan from the government if the need arises). These stores meet the household needs of the poor and middle classes in a way that saves them from the danger that results from purchasing in advance from the shops.

Then comes another step to organise cooperative societies to build houses. It is not easy to convince workers who work temporarily in industrial factories or in cities to save money to build homes for themselves, whether through cooperative methods or otherwise. Because such workers always return to their villages when they obtain something to pay off their debts for which they migrated to the cities. As for the worker who severed his connection with the village, it does not challenge his desire to build or buy a house unless he masters his profession so that he does not have to move from one country to another, or from one profession to another.

Therefore, the clerks and technical workers, as we previously explained, are the ones who benefit greatly from cooperative societies to build houses, and they derive the necessary funds from their savings and from loans they take from the government or from any commercial bank that has mortgaged these buildings.

The owner of the craft, whether he is a wage-earner or a self-employed person, benefits greatly from the association, which purchases raw materials in bulk and helps him sell his products. These workers are found in cities and villages alike. It is customary to talk about them as if they were people of the countryside, but in reality most of them live in cities where they find markets to sell their products. This type of craftsman has also been affected by the spread of machinery. As stated in paragraph 17 of the report, a condition for these manufacturers to settle down in their work in a satisfactory manner is that their products be of a high quality. If the manufacturer is organised into a cooperative, he has many ways to reach that level of high industrial demand.

In paragraphs 7 and 18 of the report, there is a reference to the need of Egyptians to raise the standard of living in general. There is no doubt that the contact with other nations and the advancement of the Egyptians themselves brings to mind that the time has come to bring about major changes in their social structure, and that if one wants to keep pace with the world in its progress, the means of advancement must be provided not only to the educated classes, but they must also be provided in many aspects to the classes, without delay.

The difficulty in Egypt, as in other countries with similar conditions, is that the men who really desire progress lack the perseverance and the spirit of unity which ensures the continuity of effort to achieve the desired goal. There is an urgent need for a close bond that can be maintained by those who wish to participate in the effort so that their cause does not fail. India has taken its path to resolving these issues by creating cooperative societies of various types to sustain living. Sometimes it was called by this specific name, and in others it was organised in a more specific form under the name of cooperative societies for education and health affairs. The cooperative societies established to combat malaria in Bengal are well-known for their livelihood in Punjab. Some other countries aim to imitate it and weave in its style. Organising urban and rural workers and manufacturers in Egypt in this way will greatly benefit these workers. The ideal way to

begin this work is to entrust a competent Egyptian cooperation man with a study of the moral and social types of cooperation societies that now exist throughout the world. After the testing and experimentation he undertakes - without being discouraged if he suffers a share of failure - he chooses which type of these associations is best for the Egyptian circles. Egypt may invent new types of its own. In any case, it must not be forgotten that it is a waste of time and effort to try to improve the conditions of workers without getting to the bottom of the problem and reviewing the disadvantages of their lives in general and seeking to address these same disadvantages. It may be said that this is the work of charitable societies and organisations imbued with the spirit of the public good, as This is the case in the Social Service Councils and others in Europe. However, the difference in Egypt is that the social element has not yet matured enough to form these bodies and undertake these projects. The country does not have a sufficient number of people of leisure and wealth who devote their efforts and time to non-political public services.

As for the poor classes of people, they are still in the stage in which they need to inform the man who is coming forward to encourage them to work and know him well before listening to his words, and they not only appreciate his advice because of its advantages, but it is necessary for the one who proposes to her, to make her life better, as she had known him before and trusted him in another field.

Since the man of cooperation has become accustomed to frequenting them and moving among them for cooperative purposes of saving, lending, supplying necessities, and selling crops, he is the man they listen to (apart from accepting advice from him regarding improving their social conditions, and he is the one who can bring them together to improve their living conditions by following health measures or by promoting their education, building homes for them, or improving their crafts. However, the basis of his work must be “economics”.

I am confident that the considerations that I have outlined are not far from the purposes aimed at in the report that was prepared on the situation of workers in Egypt. Rather, I believe that they are truly at the core of the topic.

By narrowing the field of application of these systems in which the world has found a suitable tool to be used for the most diverse purposes, Egypt is missing the opportunity to raise the level of the working classes and the middle classes by this simple, powerful, humanitarian means, which is “cooperation,” and any legislation or administrative measure to improve the condition of the workers. It will have little impact unless it addresses the lives of workers through reform from its core, without stopping at its external symptoms.

The above is not all that the leaders of cooperative opinion in Europe said about the Egyptian cooperative movement. Rather, there are other valuable sayings from others who came into contact with our movement.

We mention, among them, the great international cooperative man, “Henry Wolfe,” who, during the days of Lord Cromer, the leaders thought of consulting him about introducing the cooperative system in Egypt. But they abandoned that on the pretext that the people in our country had not yet matured to understand this system, which angered Henry. Wolf said his famous statement: If the Egyptians have not yet matured for cooperation, then they have not matured for anything else. He wants that this is not a reason to be taken into account, and that the delay in the environment does not prevent the introduction of cooperation into it. Rather, the matter is the opposite. This delay calls for attention and



acceleration of reform, as long as This system provides services to society, not by its goal alone, which is to provide prosperity and contentment, but also by its means, which is order, education, and raising the spirit of community, in addition to the ease and simplicity of its rules and methods.

Years passed, and as fate would have it, Henry Wolfe wrote to us several years later, giving his opinion on our cooperative movement. I am citing here a translation of what he wrote with his own hand as proof of a historical period in the life of this movement, and satisfaction with its current progress, while fearing government interference in it. However, we draw the reader to the fact that Henry Wolfe was one of the biggest supporters of the cooperatives' complete independence in their affairs, which was the reason for the widening of the gap of disagreement and the difficulty of understanding between him and the French cooperatives who depended, to a degree, on the government for financial aid.

However, we personally would like to have the opportunity to share this belief with Henry Wolfe, but we in Egypt, as everyone knows, cannot do without, at least in the present circumstances, the help of the government for cooperation, especially since the plan to establish a cooperative financed and organised by the people - in the days of the late Omar Lutfi Bey - ended in failure. Therefore, we chose to take a middle position between the two matters, so we make cooperation popular and governmental, with the government's share decreasing day after day, **while the government's share increases... the people, whether in organising the movement or financing it (?)**

This is a plan that we have full faith in; it is valid in a country like ours, not just because of its educational situation, but because the psychology is similar to the state of the country in which Henry Wolfe lives.

Here is a translation of his letter that he sent to us on September the 5th, 1930, before his death a few months later:

“Dear Dr. Rashad

I thank you for your generous care of me, and for sending me the English bulletin with the correct title, “Cooperation in Egypt, with a copy of the Cooperation Law”, and I did not hide from you a sum of money, nor its importance to me. Lord Ilkeston told me a long time ago that he intended to consult me on the issue of regulating cooperative lending in Egypt, and I later learned from the late Lord Cromer, who was one of the strongest supporters of cooperation, the reason for not consulting me on this issue, as he told me that the peasants weren't mature enough, at this time, to understand cooperation.

How pleased he would have been if he had known about the current state of cooperation in Egypt, which, in my view, gives rise to hope for success, even if it is subject to some danger as a result of the government's significant interference in the implementation of the project. However, this intervention may be a consequence of the inability to do without it, and perhaps the experiences with their multiplicity, and saturation with cooperative principles are sufficient conditions to escape government interference. As is the case in India, where it is hoped independence of cooperation and self-reliance will be achieved. In conclusion, I wish you success in the work of the department you manage, and I continue to be yours sincerely.”

Henry Wolfe



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There is one of the leading co-operatives, Mr. Blair, one of the directors of the English Co-operative Wholesaling Society, which is the largest co-operative society of its kind in the world.

His Excellency visited Egypt in the winter of 1931 as one of the four members of the English committee sent by the British government to discuss everything that would promote English trade in this country.

Despite the shortness of his time and the large number of tasks assigned to him, he - as is the case with every cooperative Samim (?) - found as much time to study our cooperative movement as his circumstances allowed.

His opinion is evident from what he wrote to us on the day he left this country on March the 7th, 1931:

"Dear Dr. Rashad

It is a great pleasure that success has crowned your work so far, though what happened to you was done under difficult circumstances. And I hope that you and your men will achieve it, to amazing success so that your country takes its worthy place among the cooperative nations of the world.

I have appreciated your rational plan upon which you build your associations to be strong. It is doing its job, and your work will be more beneficial by establishing a central body for cooperative purchasing done by your associations, so that they may follow the same economic method in purchasing goods in wholesale markets that members do when treating with their local associations "in the sector." In conclusion, I wish you every success and hope that your associations realise that they are part of the global cooperative movement that now includes more than 50 million members. Saviour."

Mr. Blair

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things can be noted from Mr. Blair's book:

1. His conviction in the success of our cooperative movement in Egypt despite the troubles and obstacles it has encountered and continues to encounter, as well as his approval of the plans we are following to achieve our cooperative goals and his hope for this success to continue until the country takes its rightful place among the cooperative countries of the world.

2. His advice to us is to take care to find a central cooperative association for wholesale trade that feeds the local associations with the various goods they need. It was natural for Mr. Blair to point this out to us, since he came from a country whose success in the domestic cooperative movement owes much of the credit to this type of association, which he points out to us - and his advice was cautious, like all the English, especially those living in the north, as he indicated gradual progress in... Therefore, after finding a sufficient number of local associations, which requires taking the step of finding a central association for them, this is not a breakthrough, but rather gradual by creating a body

whose mission is to inventory the associations' requests and supply them to them in bulk. If this step succeeds, we can establish the Central Wholesale Trade Association on the model of the association of which he is one of the directors and which we wrote about in detail in the first chapter of the first part.

3. Do not forget that we, the cooperatives of Egypt, are part of the world's cooperatives, which number more than fifty million members, all of whom are bound by the same principles. They serve one purpose, which is the happiness of the middle and lower classes of people, and they work to bring closer the time in which the various kingdoms trade on cooperative rules, and thus eliminate Harmful competition between nations, and everyone's efforts are directed in that good direction that leads to the happiness of humanity.

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This is what we are meant to prove from the opinions of the international cooperation men in the Egyptian cooperative movement. If this movement is destined to assume a place commensurate with our national renaissance, despite the violent shocks it has encountered in recent years, then this intellectual contact must continue, and even more of it must occur, not with Europe alone. But with all other countries. America, New Zealand, India, Japan, South Africa, and others, all of these are countries whose cooperative movements have significant value, as we have a lesson in each of them and we can learn from it. Merely exchanging opinions with them in writing and learning about their affairs through publications is not enough. Rather, one must visit them, get to know their people, and establish close ties with them to find out the truth about their circumstances and the details of their cooperative work, as some news seems more wonderful than reality and some require investigation. In this situation, it is necessary for cooperation employees to send trips to various parts of the globe wherever the activity of the people of the cooperative movement exists and benefits the cooperatives. In this context, it provides solid training for those who dominate our cooperative movement, and its value appears in its good direction and precise supervision.

And this is what other nations do that have awakened to the value of what we call for. England, which is the oldest nation in cooperative systems, as well as other kingdoms of no less importance, sends from time to time someone who brings it certain news about the activity of a new cooperative or innovative system in this or that part of the world. As for us in Egypt, this matter is not paid attention to despite the fact that the authorities have alerted us to it repeatedly. The government is stingy in cooperating with such missions, sometimes under the pretext of a crisis, sometimes out of lack of care, and sometimes out of lack of appreciation or indifference. Is it permissible for the Cooperation Department, this modern department that works to spread a modern system that is the subject of great national hopes, to have only one of its men?

The government sent him abroad before, and that was seven years ago!

This is what concerns the organisational aspect of the cooperative movement. As for the transactional aspect, it is not. The debt of our Egyptian associations and their counterparts abroad is commercial contact, given the absence of a central association for wholesale trade in our country, as is the case in every advanced cooperative country. The cooperative situation does not allow local associations in one Qatar to deal with cooperative associations in another Qatar. Rather, these transactions must be between the central associations in the two countries, otherwise the matter will become confused

and the system will become dysfunctional due to the lack of knowledge of the true status of the many local associations in different countries on the one hand and to save a lot of time. Efforts and expenses on the other hand. We tried under the urging of a number of our associations and in circumstances in which we were discussing an issue, to find a central association for the wholesale supply of household needs. To obtain these associations... she temporarily received her household needs from central associations abroad, but she refused to do so unless the transaction was through a central association. We hope that we will succeed in increasing the number of household associations first, and then we will be able to establish a central association for them. We also hope that our establishment of central associations for the management of crops will lead us to communication with cooperators abroad in particular, and in the international market in general.

## Chapter 21: Education and Cooperation

### • Education:

Education and its purpose are to expand a person's perceptions, develop his personality, and correct his character to enable him to display his talents and prepare his competencies to act in his individual and collective affairs in a way that leads him and his people to a sophisticated life, materially and morally. Cooperation and its purpose are to unify the people's sensory and moral powers and organize their efforts on the basis of mutual benefit between the individual and the group in a way that improves their condition. Materialism and raising their social level are two inseparable matters, both complementary and helpful to the other. The first is in its theoretical style and the second is in its practical style. As far as we know, there are no two factors of progress and advancement that must go side by side even in the least civilized nations, such as education and cooperation. It is a weak excuse to say that this or that people are not educated enough to qualify them to absorb cooperation systems. And apply it to his life. This same argument was the one used by Egypt during the days of Cromwell when he wanted to prevent the introduction of cooperation in the country, which prompted one of the sincere and world-famous leaders of cooperation, Henry Wolfe, to say his famous saying: "If the Egyptians are not ready for cooperation, they are not ready for anything else." And since it was the first Something he thinks about to advance a nation is education. In the eyes of that cooperative leader, if Egyptians are not ready for cooperation, then they are not ready for education either. However, education was introduced and cooperation remained outside the country. But what kind of education has been introduced? Education has been introduced according to a doctrine, to say the least, that it is not consistent with what would have been expected if the government had not stopped introducing cooperation into the country. The situation remained like this until Omar Lotfy called for cooperation and succeeded in spreading the call for it, and cooperative societies were established.

Then conditions changed, and the year 1923 brought constitutional life, and with it came the idea of the government's advocacy for cooperation, which became active just as education was active, and they walked side by side, taking each other by the hand. Cooperation societies bring the people back to the system, train them to have good morals, educate them with the correct civic education, and ask them to do their duty while demanding the right, and to be self-reliant with solidarity in work. As for education, it helped to spread cooperation, as the higher and middle schools of agriculture, as well as the higher commerce, college of law, and elementary schools began studying the cooperative system in detail, which paved the way for those responsible for managing and supervising cooperative societies, whether employees or residents. This is in addition to the illumination of minds and the ability of people to view what is published about cooperation, understand it, and participate in its movement with understanding and appreciation. All of this happened in Egypt, but to a limited extent, because progress in education or cooperation was not the progress that the country sought or hoped for, for reasons that cannot be mentioned here.

As for Europe, there was a strong bond between cooperation and education, which was helped to consolidate its bonds by the fact that each of them in and of itself had a great deal of progress, unlike the case here, where the bond weakened due to weakness in each of them. Education in Europe had a great role in strengthening the cooperative movement. Cooperation also had a great role in applying scientific theories, moral

principles, and democratic principles in various political, economic, and social affairs of life. Cooperative societies are nothing but the field of treatment and religion is treatment." The true religion, in reality, is nothing but the summary of earthly and heavenly education. The truth is that public education, if correct, would prepare the individual to cooperate in working with his citizens with knowledge and awareness of what brings goodness and happiness to all of them. While doing everything he has to do and sticking to it.

Due to his rights and his commitment to truth, integrity and fairness in his various dealings. For this reason, we give an example from this general education, in detail, enabling the reader to understand every major or minor issue that we are aiming at in this topic. The expression in Denmark is: "the people's schools."

#### • Public schools in Denmark:

Denmark is located in northern Europe, and its area now does not exceed 17,000 square miles, and its population does not exceed 3,500,000 people. Before the Napoleonic Wars, it had a great role in directing European policy and had a strong voice among its countries. This is due to the importance of its geographical location among the seas and the strength of its armies and fleets. As a result of this, the great countries around it, such as Germany, England, and France, became afraid of its power and favoured it. Then the situation changed in the first half of the nineteenth century, and Denmark became a small kingdom with no power. This was a result of its alliance with Napoleon and its participation with him in his wars. The fall of Napoleon was the fall of Denmark along with it. During that era, what befell nations defeated in wars befell them: the annihilation of their lands, the reduction of their population, the destruction of their trade, the destruction of their military and naval forces, and the burden of debts they could not repay. The misfortunes did not stop there. Rather, its German neighbours coveted the remainder of its fertile lands, took advantage of the bad conditions they faced, and took control in the year 1864, after a short-lived war between the provinces of Schlesing and Helstein, located between the two countries.

Denmark's troubles were not limited to what befell it in its foreign relations. Rather, the country's internal political and economic affairs were in constant turmoil as a result of the bad system of absolute rule and the subsequent tyranny of the upper class over the classes of the people in their matters of livelihood and in their national affairs. Thus, conflict always existed between the king and the ruling class, on the one hand, and between the rural and urban people on the other hand, about which is the source of authority and the most deserving of wealth.

What made the situation worse was that the grain trade in the country became depressed, unlike any Denmark had experienced before, and its main crop, wheat, became unprofitable as a result of its production in North and South America on a large scale that made it impossible for Denmark, a small ancient kingdom, to compete with those sprawling virgin areas. At the same time, Russia greatly expanded its cropped area, and Germany, the best market for Denmark's agricultural exports, doubled taxes on foreign crops.

It is as if nature wanted to participate in the cruelty of fate in inflicting the worst calamity on the country, so it imposed power on it from the East, drowning, and epidemics, which exhausted its strength and multiplied its affliction.

All these calamities piled up on poor Denmark until, in the year 1870, it was in the weakest state the psychological state of the people had ever reached, and the most dangerous political and economic state the country had ever reached.

The Danish people looked around them, astonished by the severity of the calamity that had befallen them in their material and moral affairs, searching for reasons that might lift them out of this decadence into which they had fallen, without finding a helper. The biggest encouragement for him to rely on himself was what he saw of the rise of American civilisation on the shoulders of immigrants from Europe, and they had never been rulers or wealthy. This strengthened them and sharpened their resolve, so they adopted this slogan for themselves: "We lost everything, but we gained ourselves."

This was truly the beginning of the rise and the beginning of work to rebuild the country and hearts. In an agricultural country like Denmark, can the country be reconstructed without promoting agriculture to the maximum extent? Can hearts survive without proper education and refinement? These are the two directions to which the Danish people turned to achieve their hopes of being the master of their country.

One of the effects of the calamities that befell this country, eliminating the great and the small, was that the classes came into contact with each other and paved the way for the popular elements to assume leadership of the nation after the feeling prevailed that this was a path to salvation. The people began to feel the flow of the democratic spirit within them and to feel life and strength, so they began to work to transform the system of government. From absolute regime to Shura. Parliament soon took its place in the nation, and the people were represented in it well. The people's choice took over the country's affairs, the situation was organised, and he knew all his limits, so he went about carrying out his mission in individual and collective life. Thus, everyone was reassured with regards to their livelihoods and their country, and the nation took its path to progress.

At the forefront of what Parliament was concerned with was getting rid of large landowners, as they were a small group of people who exploited the majority and appropriated the country's wealth. The first step in this path was that in 1875 a law was issued to establish credit banks financed by the government, and their purpose was to help farmers buy land for themselves. Moreover, the government granted awards to smallholders who have demonstrated excellence in cultivating their lands, and allocates them benefits that enable them to raise their level of education and visit various good farms. Then the movement of transforming the tenant into an owner began to spread and increase to the point where large farms began to complain about the lack of labor on their lands and the increase in their wages as a result. Then, in the end, the people found no solution to dividing these vast farms into small plots to sell them to small farmers. This law was followed by several laws in different years, according to which the country entered into a large-scale movement to distribute lands to farmers. At the same time, the government allocated millions of pounds for the achievement of this goal.

As for the conditions that must be met by the farmer in order to obtain a loan to be used to buy his farm, the most important of them is that he must have worked in agriculture as a tenant or as a wage labourer for a period of not less than four years, provided that he provides a guarantee of his good character from two reputable people, and that he has enough money to pay one tenth of the price of the land he wants to buy, and more than that, enough to spend on the farm. If the body entrusted with examining these requests is convinced that the stipulated conditions are met, the government will disburse nine-tenths of the price of the land to him.

As for the price of such farms, including the necessary numbers and livestock, the government set its maximum at 640 pounds, and also imposed that their area should not be less than five acres. The interest rate on the above-mentioned funds shall not exceed

4. In the method of payment, the government took into account the farmer's interest to the greatest extent, so he was exempted from paying anything other than interest for the first five years, and after that he began paying the amount over many years. In this way, the average amount loaned by the government per year to small farmers reached 270,000 pounds. Thus, the number of small farms increased greatly and the number of tenants consequently decreased.

The government has greatly increased the means of facilitating obtaining such farms since the Great War, when the value of lands rose. At the same time, the immigrant movement to America stopped after the average number of immigrants each year was about seven thousand, so many were able to buy farms that brought them sufficient livelihood and the country. Fine and abundant. The government has issued laws that make it easier for owners of large farms to divide their lands and sell them to small farms, taking their prices from the state treasury, and the government rents them to small farmers for long-term rents that almost make them available for ownership. The government's facilities have reached such an extent that any man who has the right to vote in elections who wants one of these small farms and submits a certificate from the local council of his good conduct and diligence in work can obtain it, and all he is required to pay to the government is a small relative amount, and thus it is rented. The farm has a long-term lease, which is re-evaluated from time to time. To enable these tenants to repair their farms, the government provides them with loans under certain conditions, and they can obtain amounts up to? Of the value of these reforms, they enjoy most of what the owners enjoy. They have the right to leave their farms to their children after them. They also have the right to sell them during their lives, provided that the government is the first to buy them at the price that was initially estimated for them, along with returning the value of every repair carried out by the farmer. In this way, the government divides large farms owned by the ancient sheikhs, with an area of 200,000 acres, which it distributes to thousands of families who establish small farms on them.

All of this led to Denmark's modern economic life being based on farmers being owners of their farms. Today, more than 90% of Danish farmers own the land they cultivate, and it is expected that the rest of them will become owners before long. Most of the farms are small, with an average area of each of them being 25 acres. They are neither too large nor too small to be difficult to manage economically.

It has been known from ancient times that how nations acquire lands is the mould into which the civilisation of these nations is poured and its character is imprinted. That is why land ownership in Denmark, as we have described, was accompanied by true democracy and what it included of consultation in the government system, freedom of opinion, lofty principles, and high hopes. It is natural in an agricultural country like Denmark that the farmers, who are the majority of the people, are the mainstay of this democracy. They are the ones who eliminated the aristocracy and after a long effort became the influential people in Parliament. They amended the constitutional systems in accordance with the democratic spirit and issued the necessary legislation for the benefit of the country in its various aspects. In short, they organised their ranks, formed a party, took over the reins of government, and then did everything that would raise the country's level because the country is their country, and its interest is their interest.



Just as ownership is accompanied by democracy, so too is it accompanied by cooperation and education, because it is in the owner's interest to cooperate with his neighbours to increase his income and improve his land, and he is confident that it will remain in his possession and that the interest will accrue to him. In contrast to the case of the tenant, he fears instability, and he also fears an increase in the rental price if it increases. Land yield. As for education among them, the owner is the master of his farm, and every progress in his information and the information of his children benefits him financially and morally, unlike the tenant. If his living condition and the condition of his family improves and their social life improves, he fears an increase in the rent of the land he is occupying. This is in addition to the fact that the owner of the property usually works to keep the tenant. In his ignorance, he acts in his affairs in a manner consistent with his personal interest.

This is how the four factors mentioned - monarchy, democracy, cooperation and education - worked for the benefit of farmers from different aspects and were linked to each other through continuous interaction, helping each other achieve one goal, which is to advance the nation to the highest level.

#### • Cooperation:

We mentioned before that the two directions towards which Denmark moved at the beginning of its modern renaissance were the promotion of agriculture and the advancement of education. In the field of agriculture, the farmers worked without hesitation to change their agricultural system, so they replaced it with "dense" \* after it had been "light." This is because the production of wheat is no longer profitable, while the production of dairy and meat brings abundant profits to its owner. Therefore, it did not take long before the people reached their resolve. He sought to extricate their agriculture from what it had fallen into, and to save its trade from what it had fallen into. Their work was based on practicality. In the new branches of agriculture in which they worked, they achieved improvement in their careful attention to the details of matters, and at the same time they organised the management of their crops and products so that they could benefit from them without intermediaries. This dual plan - improving agriculture and organising its trade - had a great role in their success, because improving the type of products helps a lot in winning internal markets.

The ease of management is also a great encouragement not only to continue with that improvement, but also to redouble efforts in it. The export movement to foreign markets, especially in England and Germany, had great success, as there was a great demand for Danish products such as butter, meat, eggs, and the like, which lead, every year, to millions of pounds entering the pockets of farmers in general.

No one thinks that these great material gains are all that the Danes aim for or that they are an end in themselves. Rather, they look at this wealth wisely. They consider it a means to raise their standard of life and spend it in ways that achieve this purpose. Thus, the distribution of wealth in that country was proportionate among the people on the one hand, and it was spent in the areas that would bring them social advancement on the other hand, all the credit for putting it at the forefront of European countries and even countries of the entire world in raising the standard of life.

The great progress in modern Danish agriculture in all its aspects was at the hands of cooperation. It organised all branches of agriculture one after the other, and the country became in a state of prosperity, in which this "cooperative state," as they call it, became

an object of admiration and appreciation for those concerned with the affairs of cooperation. In it, the farmers themselves perform all the work that capitalists usually carry out in other countries: they make their own butter and cheese, buy their agricultural and household needs, and also spend their crops and agricultural products themselves inside and outside the country. They are the ones who handle their own banking and insure their agriculture and livestock. They also carry out matters related to raising livestock and the excellent plants necessary for them, and multiply them to spread them.

The number of cooperative societies of all kinds has reached more than four thousand, with a membership of nearly one and a half million people, and its total transactions with them have been estimated at more than one hundred and fifteen million English pounds, according to the 1930 census.

The greatest credit for spreading cooperation in this way is due to the farmers' good morals and good knowledge, which was instilled in their souls and introduced into their minds by the agricultural education system in the country, and the mainstay of this system is the so-called 'people's schools'.

These groups are popular bodies in the true sense, and the government does not interfere in their system or management, even if they are financially assisted. Its purpose is to teach village boys and girls practical agricultural education after they complete their primary studies and begin working on farms. This education brings them closer to their understanding of modern sciences and modern systems and helps them benefit from them in a practical way. It also imparts their information, refines their souls, and improves their manners whilst endearing them to rural life.

This method of education, which we will talk about in more detail later, paved the way for cooperation and made the peasants fully prepared to adopt its principles and work according to its teachings. If we knew that these are the same ones who will form the cooperative societies in the villages and participate in financing them and managing their affairs, there would be no reason to be surprised at the progress that Denmark has achieved in the field of agricultural cooperation, the progress that has truly made it a leader in it.

While the Danish government was helping farmers from a legislative and financial standpoint, they were themselves working to buy farms for themselves and cooperating with each other.

Their position in production, buying and selling, and borrowing is strengthened. Cooperative societies, whether local or central, have spread greatly, and their types have multiplied in a manner consistent with the needs of farmers. Some of them are specific to lending, and some are specific to selling milk and its products, supplying seeds, fertilisers, fodder, and agricultural machinery, collecting and exporting eggs, slaughtering livestock and preparing their meat for markets, and so on.

It is worth noting that one of these associations is a unique type in its field called "Land Economics Associations, which have the upper hand in raising the level of agriculture and bringing it to its current level of progress. These associations' work deals with all branches of agriculture, and their mission is to respond to the necessary technical consultations for members in exchange for an annual subscription of Half a pound. Each of these associations serves a directorate and has representatives in its various

departments. It is independent in all its affairs, but the government supports it financially by paying half of the advisors' salaries – technicians are their employees (?)

‡ The main services it provides to members are as follows:

- 1 – Providing advice upon request on everything related to land cultivation and husbandry matters, such as livestock and labor management.
- 2 – Conducting technical tests, especially regarding cows and dairy, on the farms themselves.
- 3 – Analysing soil samples to determine their characteristics and means of improving them.
- 4 – Giving lectures in villages on agricultural topics at the request of local members.

These associations had a great role in involving scholars in raising the level of agriculture in the country, which had a great impact on its agricultural and economic life. As it is the people who benefit from the services of these technicians, whether they are specialists in dairy, livestock, chicken, fruit, tools and machinery, bookkeeping, farm management, etc., it has a great impact. Therefore, the government's appreciation for their knowledge and usefulness was the greatest encouragement for them to carry out their work in a way that led the country to what it is now in terms of progress and sophistication.

The article expands if we delve into the field of broad cooperation and detail the types of associations and their systems, so this is not the place for simplification. It suffices here to mention something about the benefits that the country has gained from the spread of this system.

The cooperative movement in Denmark is considered the force of cohesion in this country's democracy. It has brought farmers closer and linked them together in their various fields of activity. Its associations, factories, local and central meetings, and newspapers have all brought the farmers together and guided them to modern agricultural methods and modern trade methods. Thus, I directed them to the right path that leads to construction. This is in addition to making the farmers aware of their strength as the dominant group among the people, which earned them the political position they occupy in the country. Cooperation has also reduced production costs and eliminated "capitalism" and those who adopted it in the country.

In short, cooperation changed the shape of its economic and social system. The advantages that the country has gained from cooperation are summarised as follows:

#### Economic advantages:

First - enabling small farmers who do not own more acres than the number of fingers on their hands to enjoy the privileges enjoyed by large farmers when it comes to buying and selling. Through cooperation.

Second – they carry out their commercial and industrial work jointly in one bloc, and benefit from the profits that this system generates for them, which are usually seized by middlemen and speculators.

Third – farmers are relieved from the worries and managing the money required by the task of managing their crops themselves, and they devote themselves to perfecting their crops in a way that improves the type of their crops, and the yield of their farms.

Fourth – cooperation has had a great role in promoting agriculture through farmers attending the meetings of their associations, participating in the research going on in them, and benefiting from technicians who, had it not been for these associations, they would not have known or contacted them – nor improved their crops and livestock.

#### Congenital advantages:

The member of the cooperation must gradually change his point of view in life. His participation in building the edifice of his association makes him feel the increased importance of his person and the greater value of his efforts. This is in addition to the fact that these principles eliminate many of the morals known to farmers in general, such as jealousy, envy, selfishness, not trusting others, and complaining about the exploitation of merchants and middlemen. Such morals become unnecessary and are replaced over time by the individual's feeling that the group of which he is a member gives him good advice, gives him good guidance, and provides him with assistance that places him in the ranks of major farmers in terms of the ability to borrow and benefit from the modern sciences and modern systems that man has achieved. All of this would reassure the farmer, instil good morals in him, develop the spirit of solidarity in him, and make him a member working for the benefit of the group. And a member who knows his rights and duties towards it, and performs them.

#### Social benefits:

In Denmark, and even in other parts of the world, the cooperative movement was and remains an effective means of instilling self-confidence in the hearts of farmers and workers. It taught them the best methods of agriculture, industry, and trade, and paved the way for them to participate in their country's economic activity, something that would not have happened among this class without cooperation, except by slow progression, given that their free time and resources are limited, in addition to the fact that they view economic issues as if they are beyond the reach of their class. When cooperation came to the country and eliminated the division of the nation into classes, the cooperators saw that among their ranks emerged competencies in various aspects of life. They run cooperative societies whose annual turnover amounts to millions of pounds, organize banks and factories on widespread cooperative foundations, and direct public meetings attended by thousands of people in a correct manner with their wisdom. Their eloquence, abundance of material, and strength of their argument encouraged them, strengthened their resolve, and made them confident in themselves. The reason that Denmark was the European country that benefited the most from this aspect may be due to the fact that it is a small country in which agriculture dominates other facilities, so you see its people now taking pride in themselves and improving their financial and moral status more than any other people.

#### Political advantages:

There is no doubt that cooperation has provided great services to enable farmers to achieve their current political power. It helped bring them into the field of politics, prepared them for solidarity in working there, and united their forces, which led to them taking charge of the affairs of the country. This is because the farmers, when they felt that

their interest required them to protect their cooperative societies from the attacks of the owners of capital, including merchants and financiers, worked together, and were able to organise their ranks and strengthen their influence until they took control of the country, serving the cooperative movement and directing the railway systems, taxes, education, and other affairs of the country to what was most consistent with their agricultural interests. Do Denmark have national interests greater than agricultural interests? Or were not all of these interests based on cooperative foundations?

• Education:

People wonder why this small kingdom advanced ahead of other European countries and solved many problems that these countries still suffer from. Is this due to virtues inherent in the Danish race, or to advantages that nature has endowed this country with, or is it due to an inspiration that came down to a prominent politician among its men who planned a plan for his nation to make it happy, to which no one had ever been able to achieve it before, and he put all his efforts into achieving it, so the plan was a blessing and a blessing... **on his efforts!!!**

The credit for the modern renaissance of Denmark, which we mentioned before, is not due to this or that, but all the credit goes to the people themselves, who until recently were not more superior in their talents nor in their knowledge than other people of European countries, and then they were not able to take control of politics. They took control of their country themselves and took control of its economic movement, both financial and commercial. They also, through their continuous successful efforts, created a culture that suits the nature of their country and their national need. All of this happened in less than half a century – truly one of the most amazing revolutions in history.

If the people of Denmark were asked about the secret in their rise of this blessed nation, they would immediately answer that the secret is in the teachings of a unique man among them named “Severn Gruntvig,” who is well known. Truth be told, no one is known among the men of education and politics who made a complete change in the life of his country as did this humble man who raised his people to an enviable level of culture. It may be said that some politicians, especially in the recent era, caused great revolutions from which their country emerged from power. The first rank among the world's civilised countries. However, not enough time has passed since these coups have passed to judge them, as what matters is the long-term results, not the aspects that affect the psyche of a nation that it wore in a few years under the influence of a strong man. These coups may die with his death, and if his grip relaxes, they return. Things are back to what they were, if not worse. As for the revolution brought about by Gruntvig, it is based on a solid foundation of education and benefit, to the point that every Dane has become saturated with the views of Gruntvig, imbued with his heart by his teachings, and coming to his schools on his own initiative and not voluntarily under the authority of a human being. It is as if every Dane is Gruntvig, and this is the matter that led to the establishment of the country as a single nation. And for every individual to know his rights and duties towards himself and his people, and this situation has continued to this day, and here the entire country is celebrating with great celebration the memory of that great man, at least a century and a half after his birth.

This man's teachings imbued Denmark's political, economic, and social life with a special colour during a generation whose children graduated from the "People's Schools", which became the great phenomenon in the education system in that country. As for his upbringing, he was in an old Danish family known for its religiosity and honourable

character, along with gentleness in appearance and modesty in appearance. He took his share of the prevailing education of his time, despite his anger at him. The reasons we will come to later, he actually revolted against him and attacked him with freedom of opinion and sincerity of intention. This angered many people.

During the three years 1829 - 1831, Gruntvig visited England several times at a time when the country was witnessing a struggle between tyranny and freedom, which led to armed revolts carried out by the people against the government in several cities, ending with the victory of freedom. Many reforms were introduced to the parliamentary system, making it capable of representing the people in parliament. True. This was followed by several laws that were issued, liberating the people from the restrictions they had complained about. All of this was witnessed by Gruntvig. What left a deep impression on him was that the English were striving to gain more freedom, even though they were enjoying a much greater share of it than the Danes were enjoying. They also attached great importance to the complete liberation of the people, if they were destined to work, be active, and progress. Gruntvig thought about all of this, and when he became certain that if the Danish people were not liberated from the political, economic, and social restrictions they were subjected to, they would not be able to survive. Accordingly, he began to reflect on How to achieve this? In the end, he was guided to his famous system for educating young men and women and disciplining them on a national basis, that education that awakens in the soul love of the homeland, respect for work, and appreciation of the profession, which brings the worker or farmer out of his misery, frees him from his lethargy, and elevates him into an honourable, loyal and glorious man.

Gruntvig was the first to raise his voice against the education system that had been in place for many years in Denmark, which was not in line with the situation of the people, neither in the method of teaching nor in its materials. The language of the country was completely neglected, and its history was not taken into account. Education was also under the influence of the German and French cultures to an extent. The majority, especially among the upper class, were neither fluent in reading their language nor writing well. They also did not know much or little about the history of their country, and they did not know about other civilisations except to the extent that they were allowed to take exams to obtain academic certificates. As for education for knowledge, to refine the soul, or to prepare it for struggle in life and work in it for the benefit of the individual and the group, it was not on the mind of those in charge of education, and this is what made Gruntvig angry with them and revolt in their faces. At the same time he called out that salvation from the deterioration and disintegration that had afflicted the country would not come unless this education policy was eliminated and foreign influences in it were excluded, replacing it with a national educational policy based on Danish culture. Which awakens the national spirit and teaches the people how to absorb information for its own sake, not just to obtain certificates.

Gruntvig's views on education were unique in their regard, as he did not want exams and did not tend to teach from books. These two matters had no place in popular writings. He believed that correct education came through the personality of the teacher and his ability to convey his information to his students in an interesting manner that affected their souls. They like to receive this information, such as this teacher. Gruntvig imposed on him that his method of teaching should be reciting, not writing, provided that he lives with his students and participates with them in their thinking and work through speaking and discussion, as well as a strong relationship between him and them and a good example in treatment and living. All of this enables him to educate their minds, refine their souls, and provide them with the information necessary to perform their deeds well.

On the basis of this, the textbooks were established: there were no exams, no brochures, no multiple classes, and no teaching merely for the sake of material benefit from education, but rather to form a person's character so that he would be a learner with virtuous morals. Therefore, the period that the student spends in these books does not exceed six months, during which he learns several things necessary for him in his private and public life that he did not know before. After that, he goes out to the field of life, prepared to work in it, full of hope and activity, and his view of life is sublime. His willingness is great, considering that his interest and the interest of the group are one and not mutually exclusive.

Before Gruntvig entered the field of education, schools used to produce unproductive individuals with a veneer of education and public employees who performed their work as machines. A mockery. If this was the result of education in which the public had no share, it would have been natural for such a great man to revolt and decide that education was not restricted to notables and employees, but rather it was a general right that all classes should enjoy equally and that it should be based on a correct foundation so that the minds of the people in general would be enlightened. They perform their work competently and live happily, rather than the minority of them living as parasites deceiving people that they are doing something or performing public work insufficiently.

There is no sincerity while the majority remains in ignorance and stagnation.

These books aim to fill the void between the classes that make up the nation and to erect bridges over the gap created by the old educational institutes between the people on the one hand and the minority in these institutes on the other hand. From this, the secret of these groups' resistance to the idea that education is limited to an elite class that lives isolated from the people with no contact with them is clear, and they work to universalise education so that the nation becomes a single bloc. Based on this, the democratic modern education system was established in Denmark and has continued to this day.

Gruntvig broadcast his lofty opinions with the enthusiasm of the man of faith and the bearer of the message, and he spread the call for his writings with his pen and tongue in a way that left no room for doubt that a time must come when the Danes would embrace his doctrine of education. He also laid down practical plans for this doctrine and made it easy for them to implement them. On top of this and that, he was not in a hurry, but rather was patient and persevered without getting tired or tired until the time came when his people became satisfied with his views and took in his teachings, so the first book based on the Greenwich doctrine was published in a town called "Rodding." This was in the year 1844, and it is a strange coincidence that the first book was published in the same year. A cooperative society in a town named "Wachdale", in England, and the opening of the "Wachdale Society" was met with a similar response to that given to the opening of "Rodding's Book of Interest and Apathy".

**After only a few years**, the cooperative societies in England and the people's groups in Denmark multiplied and their system became stable, and they have become two important factors in the happiness and advancement of the two peoples.

Gruntvig contented himself with broadcasting his teachings and spreading his doctrine, leaving the implementation to others.

A very active man of great stature named Christine Kold was the first to implement it. This man had felt for a long time what Gruntvig felt about the spirit of education and the methods of education of his time. He believed that this sick spirit and outdated methods would completely destroy nationalism. And not only patriotism, but culture and refinement as well. He revolted against these outdated conditions, and when this jealous man came upon the ideas of Drunna, a passion occurred within him, and he saw in what these interests called for an effective remedy for what afflicted his country and a rescue from what its people had fallen into. He did not hesitate to write a book himself. He applied the teachings of Gruntvig, where there was no studying in books or taking exams, but rather encouraging knowledge in interesting ways and at the hands of professors with a great deal of ability to clarify and interpret, bringing what human thought has reached in terms of science to the simplest minds, and awakening the national spirit in the souls of the students by speaking to them about the history of their country. The biographies of their heroes and the arts and literature produced by their people are all taught to them in their language in the form of an attractive story that develops their awareness, refines their souls, and infuses the national spirit in them.

When this school became known and the demand for it increased, people spoke of its short and long-term thanks, and they became certain that what had been a fantasy in the mind of “Gruntvig” had become a reality at the hands of “Kold.” He was encouraged and created another book, then another, until his writings multiplied and his interest in selecting the best increased.

The teachers are the most capable of teaching and the most experienced in life, so that they can impart knowledge sometimes through interesting descriptions and other times through living examples. It was also taken into account that they should be of virtue and patriotism so that they can have the greatest impact on the students’ souls. This is how this first teacher learned from the great educator, Gruntvig, and this is how he worked and became an example to be followed. Not many years passed until others rose and established similar books throughout the country.

∞∞ There is no doubt that the task of the teacher "Kold" was difficult and required a lot of courage and wisdom, as his success was completely dependent on the level of interest of the students in his first book. If he failed to win them over and attract them to his teachings, all hope of implementing the educational plans that Educator Gruntvig had drawn up was lost. A nationalism that thinkers placed great hopes on achieving. That is why “Kold” paid all the attention, a self-confident man who believed in his message, to establish his first book on a foundation that would guarantee him success. His attractive personality, his enthusiasm for his work, his complete contact with his students, his effort in presenting the flower of his knowledge and experience to them, and his good choice of his assistant professors, were such that They have good expression, clarity of statement, and strong influence. All of these factors must be relied upon in such work, in which it depends only on its own strength and not on any external force derived from the government.

Since these books are for boys and girls between the ages of sixteen and forty, and they all desire to obtain the greatest share of benefit in return for the time they spend and the money they save, they were naturally inclined towards the best-educated schools and the best professors. Moreover, these schools are not affiliated with the government or To another body that would make it free to develop educational programs and choose professors, so they are popular institutes in the true sense of the word, competing, and



each of them strives to obtain the best teachers and develop his program so that it is as comprehensive as possible for its intended purpose. And to the extent that it achieves that, it will be popular.

It may seem to those who are accustomed to the old educational systems, rigid programs, and periodic inspection of its institutes after dividing them into teams that specify in each of them what the student must know before moving on to others. It may seem to them that these books are incomprehensible, that no rule applies to them, and no link to one another. However, the truth is different. The difference in the details of education in these books should not hide from us the unified rule that their creators set for them and the goal they were aiming for. Perhaps the freedom that flutters over these books is what makes them incomprehensible to those who are not familiar with that freedom. Although freeing these books from the restrictions of programs, exams, appointments, multiple groups, prescribed books, printed lectures, etc., this opens the way for the teacher to give education its due rights and for the student to benefit the most, and this is the secret of the success of these books. The Danish government's provision of financial aid to these groups is in recognition of the great services they provide and its keenness to continue doing so.

These writings have maintained their freedom and attachment to the principles of Greenwich to such an extent that they would rather dispense with the government's financial aid than give up any of their principles, believing that these principles are their life. It is worth mentioning here that the national and religious tendencies that permeate the teachings of these books have a great advantage in enabling them to awaken the people and direct their thinking to strengthening their souls before they aspire to any external progress.

“God does not change the condition of a people until they change what is in themselves.”

Since these books were originally popular, even as if they were a part of the people's life in general, education in them became not limited to children and youth, nor to the privileged classes, but rather it was an integral part of the daily life of the people in general. Just as religion means treatment, so it means correct education. For this reason, the secret of the success of these books was to teach the students, not simply to fill their minds with information, but to teach them so that every difference between what a person does and what he knows disappears, and he becomes a person who shows his knowledge and virtue in his actions, not in what he speaks or the titles and certificates he holds. Therefore, the efforts of teachers were directed towards educating students so that they absorb what is thrown at them, so that their souls become saturated with it, so that they do not adopt in their dealings with people or their behavior in matters anything other than what is consistent with the knowledge and virtue they have received. As for claiming knowledge and pretentiousness about testimonies, there is no room for them in these writings. This and others destroyed this misguided spirit from the beginning, and for this reason we see that the students of these writings do not cut off their ties with them, but rather look at them as they look at their churches, cooperative societies, or political parties, for they are in constant contact with all of them. They do not limit their contact with it to a specific period of their lives, and they do not speak, for example, of their affiliation to this book or that. Rather, they actually work with its teachings and frequent it after they leave it to increase its bounty. They often come to listen to the sermons given in it to renew their information and find out what is hidden from them in various matters. Life is agricultural, economic, religious, political, cooperative, and so on. They also participate whenever they have the opportunity in its general meetings, where they meet their

teachers and brothers who, like them, have drunk from this sweet resource of general culture, so their bond with them is strengthened and they become enlightened in many matters that benefit them in their private and public lives.

This is the summary of the history of those textbooks spread throughout the country, which are considered among the innovations that Denmark has brought about in the education systems in the world, as they are the most institutes in the world.

Freedom is the closest thing to people's lives, as it is organised, financed, and managed by the people of the villages, and it is connected to their livelihood, work, and culture. As for her unique method of teaching, it is a subject of astonishment to educators because it is completely devoid of books and writing, and the teacher relies entirely on conversation and instruction. Although the school day is long and extends into the night, the students are approaching education, wanting more of it. Science has complete freedom to teach it within the limits of the curriculum agreed upon with the school principal, which the government has no business monitoring. Although the curricula of these books differ in some of them from others, they work in common, basic work, such as instilling love for the homeland and respect for its conditions, teaching the country's culture and history, speaking about the legends of the ancients, singing indigenous songs, memorising nationalist pieces, training in sports games abroad, and methods of entertainment at home, and appreciation of male heroes in various aspects of life.

The way of living in these schools, in terms of the students and teachers living inside them and eating food together as one family, agreeing to follow a special system without issuing rigid instructions to them, is a great virtue in creating the Danes with that contented disposition that makes it easy for them to support each other in their private work and cooperate in their public work. These groups became considered a nursery for members of cooperative societies and managers of its work, as well as for members of local councils and Parliament itself.

As for the study, which lasts for six months, its expenses are small and the living expenses during it are minimal. The needy students are helped by the government if the local bodies recommend it. Almost half of these schools are for men and the rest are for women. The number of students in one school ranges between ten and four hundred, and the vast majority of them are from the middle class of farmers and small farm owners. They are twenty-five years old. Just as exams are not held for students, neither is this required of professors who are appointed to teach in schools that give exams, and they do not ask about certificates. Rather, they are elected by the school principal according to their general knowledge, their experiences in life, their ability to disseminate information, the extent of their influence on listeners, the strength of their personality, the strength of their character, and their good behaviour in various matters. These groups are concerned with agricultural affairs without usually engaging in technical and practical studies in its various branches, leaving behind the agricultural schools to which most of the large and intermediate farmers go, or the agricultural schools to which most small farmers and farm workers go, after spending their period in the people's groups. However, some of these groups He sees the importance of teaching, at the same time, some branches of agriculture, technically and practically, in maintaining the idea of general culture. Whether this method or that is followed, there is no doubt that these books are the basis of the country's awakening and renaissance, and that the establishments that are established for its members and graduates, such as associations, shelters, lecture halls, parties, and sports and entertainment clubs, strengthen the morale. Inherent in its principles, a generalisation of its teachings, and a unification of the powers of those who adopt it.

The following is the study curriculum in one of the general public books:

| عدد الساعات<br>في الأسبوع | اسم العلم                | عدد الساعات<br>في الأسبوع | اسم العلم                  |
|---------------------------|--------------------------|---------------------------|----------------------------|
| ٢                         | إمساك حسابات المزارع ... | ٦                         | إنشاء دانيماركي ...        |
| ١                         | القانون الدستوري ...     | ٦                         | تاريخ الدانيمارك ...       |
| ١                         | الاقتصاد الزراعي ...     | ٦                         | تاريخ عام ...              |
| ١                         | إمساك الدفاتر ...        | ٤                         | علوم طبيعية ...            |
| حسب الطلب                 | لغات أجنبية ...          | ٣                         | جغرافيا ...                |
| كل يوم                    | ألعاب رياضية ...         | ٢                         | الأدب الدانيمركي وغيره ... |
| كل ليلة                   | غناء ...                 | ٢                         | رسم ومساحة ...             |

From this it becomes clear the extent of the culture transmitted by these writings and the extent of their contact with the authorities in them. Just as every town has a mayor chosen by the people as their president who manages their affairs, so it has its intellectual leader in the person of the supervisor of its popular book, whom they consult in their various private and public affairs. Since this leader usually has a respectable personality, has a great deal of knowledge, experience, and honorable character, and has complete contact with the people and has their trust and love, his good influence in the area is fruitful, especially since the Dane's intellectual life is multi-faceted. While he is concerned with political issues such as freedom of elections and the representation of the various elements in Parliament, then he is concerned with He deals with economic issues, such as the distribution of wealth and imposing taxes, and thinks about social issues, such as working on the welfare of the country and determining the status of women in it, and supports the cooperative movement and studies everything that would strengthen its associations - all of these are matters about which the people talk to the school principal and participate with him in discussing them, looking to him as their elder from whom they draw. He has the correct opinion and is free in his discussions, not restricted in what opinion he expresses.

Thus, these books had a profound impact, not only on the actions and behavior of the people, but also on their character and customs. The extent of the influence of the book and the status of its editor is the extent of its impact. This was actually observed in many villages and countries where alcohol, gambling, and many sins were widespread, as they disappeared thanks to the creation of these books there. . However, it is in no way thought that it eliminates recreation. On the contrary, it welcomes various causes of joy and innocent entertainment and actually works to encourage the arts of dancing, music, singing and acting.

People's battalions (?) and some educational bodies joined together (they are agricultural schools and others for farming, both for men, and 'home economics' schools for women, all of which are attended by more than ten thousand students, the vast majority of whom are rural people) to eliminate illiteracy and ignorance and strengthen the support of

Danish democracy, which eliminated the differences between classes and prepared the rural people to rely on and trust themselves and enabled them to stand in solidarity with each other, so that they themselves would be a strong, educated community that would take control of themselves.

The Danes appreciated the great services that the People's Liberation Army performed and are still performing, and this is evidenced by the people's aspiration to join it and the honour of belonging to it. After spending their time there, they were united with the knowledge and culture they acquired and the lofty principles they gained in life, and the praise of the advantages of this type of education. And the merits of the fact that they consider education in general, and the teaching of these books in particular, to be a gain from both the material and moral aspects. They do not hesitate to spend their money in it, and whoever is not happy with the situation saves his living expenses so that he can join the book of his village (?), and that is what it entails: happiness for the individual and happiness for the masses.

This was the culture of modern Denmark, a culture that combined materialism and spirituality, which we summarise as follows:

First – the stability of true democracy in governing the country. Secondly – a class

of people does not monopolise lands and wealth

Third – the countryside shares with the urban areas in enjoying what modern civilisation has achieved for progress, urbanisation and high life.

Fourth – utilising all lands to the greatest extent until there is no longer barren land, or land that is not sufficiently productive in the country.

Fifth – the people are imbued with the cooperative spirit, become acquainted with the principles of cooperation, and adhere to its systems to the point where all agricultural work, including production and financing, the supply of necessities, the disposal of crops, and so on, is carried out by the cooperative societies.

Sixth – increasing the country's production and doubling its agricultural exports, the most important of which are meat, dairy products, and eggs

Seventh – with an eye of optimism, people open the doors of hope, raise their hopes, and look to the future.

This culture, which included the various political, economic, and social affairs of life, was based on the democratic education system of this year, which was invented by "Grundtvig," that great nationalist man whom Denmark chose, as a single nation, to glorify and praise his memory.

## Chapter 22: Education and Cooperation (continued)

In the previous chapter, we discussed the strong bond between education and cooperation, giving an example of a type of public education, which is “people’s schools in Denmark.” In this chapter, we will explain a type of private education, which is “cooperative education,” in two parts.

### 1 – In cooperation colleges:

The largest college of cooperation in the world is the Manchester College of Cooperation and we thought we would talk about it in detail so that the reader would know the extent of the cooperatives’ interest in education and the extent of their reliance on it to strengthen the movement.

- Its history:

The idea of establishing a college for them emerged from the English cooperatives more than 50 years ago, even though the idea initially was to establish a college for general education, it turned into a special college for cooperative education in the year 1912.

In the year 1915, a meeting was held of representatives of public cooperative bodies in England in which it was decided to call on the Cooperative Union to begin establishing the college. However, the World War prevented this from being implemented. In the year 1918, the Cooperation Conference held in Carlisle issued a decision to establish a College of Cooperation and entrusted the Federation Council with issuing an invitation to cooperative societies to subscribe for an amount of 500 pounds to establish the college. This invitation was issued by the Union to the associations and each association was asked to pay 4 pence for each of its members, or one penny for each member each year for a period of four years.

The college is attended by students from all over Britain, and since its establishment it has been attended by students from Germany, Denmark, France, Switzerland, Sweden, Finland, Iceland, Austria, Egypt and Japan. India and Australia.

The college currently occupies a special wing of Ho Leeteuk House, which is the headquarters of the Cooperative Union until its own building is constructed.

- Purpose of the College:

The Co-operative College in England is the upper stage of cooperative education. Cooperative sciences are taught in the university system to graduate men who specialise in cooperation. This college is, at the same time, the Scientific Academy for Cooperation. It spreads the cooperative doctrine among its students and inspires them to work to spread cooperation. It also works in the cooperative environment by scrutinising all the issues presented to cooperation and working to apply cooperative principles and benefiting from them in public facilities of society and reaching the solution of economic problems.

- Sciences taught in the college:

The sciences taught in the college are divided into nine sections, the most important of which are cooperation sciences, history, economics, national education, education, and commercial and legal sciences. These nine sections contain 60 subjects.

- College vacations:

As for college vacations, the most important of them is the “Diploma of Honour in Cooperation and Social Sciences.” The student obtains this vacation with the Medal of Honour, and the Diploma in Cooperation and Social Sciences if he completes the following (a list of criteria ensues).

A student who wishes to obtain a college degree needs to spend three years in obtaining the degree, provided that he is able to prepare his dissertation within this period. The college's academic year begins in October and ends in June. Fees amount to 15 British pounds and fifteen shillings.

- Student dormitory:

College students have a private residence in a beautiful part of the suburbs of Manchester, in which the conditions for comfort are met, and the students (especially the foreign ones) find in it a wide space to exchange opinions and become familiar with many of the details of the cooperative movement in England, which increases the information they receive at the college. Every month and in different seasons, funny summer nights are held in this house, bringing together the college's professors and students. In general, the student lives in this house in a purely cooperative atmosphere, and this was one of the conditions for joining the college.

Diploma students can live in this house. It was possible to expand this cooperative house in 1932 by adding two neighbouring houses, which can accommodate all the college students.

- Library:

The college library is considered one of the most important cooperative offices, and indeed it is the most important of them all with regard to cooperative references in consumption. Many English and foreigners come to this library, other than college students, to spend a long or short time within its walls in research and exploration.

- Cooperative trips:

During the academic year, the college organises a number of cooperative trips for its students to visit various cooperative facilities and factories near Manchester that belong to the Central Cooperative Wholesale Trade Association. It also provides students with the opportunity to attend the annual cooperative conference that is held annually in one of the countries of England.

- The Dean of the College:

The Dean of the College at the present time is Professor Fred Hall, who is one of the greatest leaders of the cooperative movement and is rightly considered the greatest cooperative educator.

In its management and system, the college is subject to the Education Committee, which is one of the committees of the Cooperative Union affiliated with its General Council.

## 2 – In universities and colleges:

In most European, American and other universities, great attention is paid to teaching cooperation, and some graduates from these universities provide special research in cooperation and obtain a doctorate degree.

Of particular note among these universities is the Sorbonne University in Paris, where, before his death in 1932, the international professor Charles Gide gave extensive lectures on cooperation and had valuable works taught at the same university. It meant a lot of institutes in Europe finally allocated a chair for cooperation, for example the University of Frankfurt and Hala in Germany and the Higher Schools of Agriculture and Higher Commerce in Berlin. This is a great victory for the cooperative movement, as in the universities of London, Oxford and Cambridge in England, cooperation is taught by senior professors, where this science is given the attention it deserves, and their example is followed by other universities.

The workers' colleges in England pay special attention to the subject of cooperation within their programs. We mention this, including Ruskin College affiliated with the University of Oxford, the London Workers' College, Hillcraft College, and Faircraft College. It is worth noting here that the Cooperative Union in England is represented in the administration of the aforementioned Ruskin College.

In order to clarify the direction in which the study of cooperation in universities is heading, we give, for example, what is included in teaching this subject at the University of Cambridge, where it is taught by Professor Fay, author of the book “Cooperation Inside Our Country and Abroad, which is considered one of the largest references in cooperation (again, a big list, not really important?)

## 3 – Cooperative education by correspondence:

England is unique in this type of education in cooperation, and the General Education Committee of the Union is responsible for preparing special lessons in various cooperative sciences for those wishing to study cooperation, especially in areas where there are no cooperative societies that have special committees for education.

In each of the sciences he receives, the student is sent about 21 lessons in more than five months, that is, one lesson per week. These lessons are given by teachers that specialise in these sciences, including many professors from the College of Cooperation, and each lesson contains questions directed to the student and he is asked to answer them and send them to the address of the Education Committee of the Cooperative Union, to be corrected and returned. The end of each lesson names reference books for the student, and also allows the student to correspond with the teacher of each subject to clarify the difficulties he encounters during his studies.

At the end of the academic year, the student may take an examination in the subjects he studied by correspondence with other students who studied these subjects in the classes prepared by the Union. (Again, there follows a list of topics).



The fees charged by the Union for each of these subjects range between 40 piasters and 150 piasters inside England, while outside England the student pays double the prescribed fees.

#### 4 – In summer cooperative schools:

Every summer, the Co-operative Union in England organises co-operative summer schools during July, August and September, each of which usually lasts for one month. The General Education Committee of the Federation Council supervises these schools and the head of each of them is headed by one of the committee members.

Each school is established in one of England's famous resorts, and the cooperative union rents for each of them one of the colleges during its summer vacation, where lecture and meeting halls, play yards, swimming pools, dining halls, and dormitories are available. Thus, the students of each school of both genders are composed of one family, the members of which enjoy the goodness that the soul longs for in terms of food for the soul and comfort for the body, along with the availability of all means of entertainment.

In the midst of all love, meeting and brotherhood, it is permissible for the student to attend lessons for one week or more, and for this reason many members of cooperative societies who are distinguished men of cooperation provide these lessons.

During their summer vacations, they spend a good time in schools and enjoy what they find there: lectures and various competitions and sports games.

The teachers in these schools are professors from the College of Cooperation or senior men from the Cooperation College in England. Lectures are given in a special system, and each week has its own series of lectures on three different topics. Three lectures are given per day, one in the morning and two in the evening, delivered at the same time. The student can attend whichever one he wishes, and the last part of each lecture is devoted to asking questions, commenting on them, and discussing the subject.

In the periods between lectures, students have fun with various sports games they like. They also go in groups on excursion trips to nearby places. In the evening, everyone gathers after dinner and sings various collaborative songs together or listens to one of the speeches, musical or acting pieces that he delivers or signs. Or represented by a group of students or teachers (?)

These schools have added to their advanced advantages another significant advantage, which is that the students who come to them from different parts of England and from various cooperative societies exchange many opinions and local cooperative research among themselves, which brings a lot of benefit to their associations when each of them returns to his country. Spread among their brothers, the members of the association and its administrative bodies provide the information they obtain from others.

The student costs about 220 piasters for a week's stay in one of the summer schools, and this includes food and sleeping expenses. Many members of associations and their children attend these schools for a week or more without compensation as a reward from the board of directors of their association or its education committee for their loyalty to the association or their provision of special services to it or their excellence.



In one of the exams in cooperative sciences, the General Education Committee of the Cooperative Union awards annually to the first student in each of the sciences taught in the cooperative college a prize that gives him the right to spend a week in one of these schools.

The demand for these schools is as great as the benefit they bring to the cooperative movement in nourishing the cooperative spirit and developing ties of acquaintance and brotherhood between the various members of the associations throughout England. We saw this for ourselves, and we admired this type of education that combines benefit and pleasure. The idea has grown and expanded, and some of these schools were made for children of young members of cooperative societies between the ages of 13 and 18 years. Others were made for those between 17 and 24 years of age. Other schools were designated for employees of cooperative societies in which they received special lectures on the arts of sales, transactions, and accounts. Teachers' schools cooperate in local cooperative societies and those entrusted by the education committees in these associations teach in the classes they organise every year.

### 5 – In international cooperative summer schools:

These schools are completely similar to their counterparts in England, except that they are distinguished by their international character, as they are attended by cooperatives from various kingdoms, including many of the senior cooperation leaders. This is what gives these annual schools the character of a cooperative society or scientific conference in which mature opinions in cooperation come into contact with each other, leaving a lasting impact on the souls of those gathered.

The first to think about organising such international schools was the Cooperative Union in England in the year 1921. The first school was held in Basel, Switzerland. Then the second school was held in Brussels, Belgium in 1922, the third was in Paris in 1923, and the fourth was in Ghent, Belgium, with the International Cooperative Conference in 1924. It was followed by Elsinore School (1) in Denmark, Manchester in England, Salzio Baden in Sweden, Hamburg in Germany, and The Hague in the Netherlands. Vienna, Austria and Frieddorf in Switzerland.

In order to show the reader the international character of these schools, we present the number of those gathered at the Frieddorf School in 1931 and the countries from which they attended:

| عدد الطلبة الحاضرين<br>منها في المدرسة | البلد             |
|----------------------------------------|-------------------|
| ٦                                      | النمسا (١)        |
| ٣                                      | البلجيك (٢)       |
| ٦                                      | بلغاريا (٣)       |
| ٦                                      | تشيكوسلوفاكيا (٤) |
| ٣                                      | الداينمارك (٥)    |
| (٣) ١                                  | مصر (٦)           |
| ١٨                                     | أнгلترا (٧)       |
| ٢                                      | فنلندا (٨)        |
| ٥                                      | فرنسا (٩)         |
| ٦                                      | ألمانيا (١٠)      |
| ٤                                      | المجر (١١)        |
| ١                                      | لاتفيا (١٢)       |
| ٥                                      | بولندا (١٣)       |
| ١                                      | رومانيا (١٤)      |
| ١٤                                     | السويد (١٥)       |
| ٥                                      | يوجوسلافيا (١٦)   |
| ٨٦                                     |                   |

Saltsjobaden (٢)      Elsinore (١)

The organisation of lectures in these schools is similar to the lectures in the summer cooperation schools in England, except that they are delivered in three languages. English, German and French. Dou and its lecturers are all of the world's leading cooperative figures. We mention, for example, Professor Hall, Dean of the College of Cooperation in England, Monsieur Fouquet, Director of the Cooperation Department of the Labor Office of the League of Nations, Monsieur Poisson, the famous French co-operative and author of the book The Cooperative Republic, and Mister Henri. May, Secretary of the International Cooperative Union, and Monsieur

Bernardigi, the most famous Swiss cooperative.

The Cooperative Union in England remained in charge of organising these schools in their first years until the International Cooperative Union joined with it after that, and then the latter was the only one to organise and supervise them since 1931.

The lectures given annually in these schools are considered a scientific collection of great value in cooperation, and the International Cooperative Union intends to collect, print, and publish them in all languages.

#### 6 – In local cooperation societies:

Most cooperative societies abroad are concerned with educational affairs. In England, for example, the model of the internal regulations of the societies stipulates the allocation of 20% of the available resources or net profit each year to form capital allocated to education. The internal regulations model for these associations also stipulates the election of an education committee that works alongside the association's administrative bodies.

The education committees carry out their mission either individually or with the assistance of the General Union, and by carrying out their mission they aim for two main purposes: The first is to educate the members of the association in general about the principles of cooperation, its purposes and goals, and to urge them to be loyal to their association.

And for the cooperative movement in general. Secondly - paying attention to raising the level of cooperative and technical education among the association's employees and candidates to work in it, and training them, especially in commercial transactions and accounts, so that cooperative associations can thus always be superior to commercial establishments in good customer service, and they can also carry out their work with precision and insight, with the accurate accounting systems they have. Managed by trained staff, the education committee in each association is responsible for preparing the lectures that are delivered to the members who are invited on the same evening in which the lecture is delivered to a summer night that will make it attractive for them to come to hear the lecture and make them aware of the association's concern for their social and material interests alike.

At the same time, the committee organises trips for members of the association to visit cooperative factories close to the association. It also organises, from time to time, "weekend schools," which are schools similar to summer schools that bring together a number of association members or their children for three days, during which lectures are given on a special cooperative topic of interest. Those gathered to listen to him. The Cooperative Union always urges associations to pay attention to organising such schools throughout the year because of their great social and educational benefits.

To train association employees on commercial and accounting transactions, most association education committees work in conjunction with the general education committee affiliated with the federation. One association organises a semester or evening classes according to its need and the breadth of its finances, and the General Education Committee supervises the selection of teachers necessary to give lectures to students, as the study usually lasts six months and the subjects are taught according to the program decided by the Education Committee. The General Authority is responsible for preparing the final exams.

## 7 – Cooperative publications:

Publications have special importance in educating the cooperative public and spreading the call for the cooperative movement by teaching the general public about cooperative principles and encouraging them to join under the banner of cooperation. This is why we find unions and public cooperative bodies paying great attention to this aspect of cooperative education. They are concerned with writing books and translating what has been written in foreign languages to disseminate them among the public. It issues cooperative bulletins from time to time. It also issues daily, weekly, monthly, and quarterly newspapers, reports, and yearly books. Moreover, it establishes cooperative libraries in order to be a scientific reference that includes everything written in cooperation in the language of the country or in other languages. Below we will mention some of them.

Efforts being made in advanced areas:

First - publishing and translating books - cooperative unions in various countries work to publish cooperative books, whether authored or translated. In England, the cooperative union has been publishing cooperative literature for some time in various countries such as Scotland, Finland, Ireland, Denmark, Germany, Sweden, etc. As well as translating the works of major non-English cooperation men, such as “The Book of Cooperation in Consumption” by Professor Charles Gide and the book “The Cooperative Republic” by Yawason, one of the distinguished cooperation scholars in France.

Second - cooperative bulletins are of great importance because the primary purpose of issuing them is to fill an urgent scientific need, according to the circumstances surrounding the cooperative movement, to enlighten the minds of the cooperative public on one of the cooperative topics. These bulletins are presented by men who are skilled in collaborative experiences in the subject of each bulletin. It becomes a scientific reference that can be referred to in each individual collaborative topic.

Many federations, such as the Cooperation Federation in England and the Cooperation Federation for Home Associations in Switzerland, collect their bulletins every year and make them one volume, which they issue in the form of a book that can be referred to when needed.

Third – cooperative newspapers and magazines. Cooperative federations are concerned with issuing cooperative newspapers and magazines, not only for their scientific importance, but also to spread the message among the public in general and the cooperative public in particular. In Switzerland, for example, a country whose people speak one of three languages: German, French, and Italian, we find that the cooperative federation of home associations issues eight Collaborative newspapers and magazines are presented below.

We counted them to show the extent of interest in publishing cooperative newspapers and magazines:

| عدد النسخ التي<br>توزع من كل عدد | فترات ظهورها      | اللغة   | الصحيفة                                   |
|----------------------------------|-------------------|---------|-------------------------------------------|
| ٤٦٤٠                             | كل أسبوع          | ألمانية | (١) صحيفة الاستهلاك التعاوني السويسري ... |
| ١٣٦٠                             | »                 | فرنسية  | (٢) التعاون السويسري ...                  |
| ٧٩٠                              | ٦ مرات في الأسبوع | »       | (٣) الوقائع التعاونية ...                 |
| ٢١٨٢٨٥                           | كل أسبوع          | ألمانية | (٤) صحيفة التعاون المصورة ...             |
| ٥٣٣٤٨                            | »                 | فرنسية  | (٥) » » ...                               |
| ١٠٦٤٢                            | »                 | إيطالية | (٦) » » ...                               |
| ٣٠٧٠٠٠                           | »                 | ألمانية | (٧) الوقائع التعاونية المصورة ...         |
| ٢٥٠٠                             | كل شهر            | »       | (٨) صحيفة العائلة التعاونية ...           |

If we count from the numbers listed in the above table the number of cooperative newspapers published by the domestic cooperation movement in Switzerland in one year, it would amount to about twenty-three million and a quarter million copies. This number alone is sufficient to indicate the extent of the cooperative movement's great interest in methods of spreading propaganda and scientific education.

Fourth – Annual reports and books. For both unions and cooperative societies, central reports and annual books showing the various efforts made over the year and numerous statistics on the cooperative movement in general. These reports are of great importance to the collaborative public and are also an important reference on which senior researchers rely on cooperation in various countries.

As for yearbooks, in addition to the statistics and data they contain about the cooperative movement inside and outside the country, they contain general information about the economic, political, and social movement in the world. It is truly considered a link between the cooperative public in different countries and a means of educating it, as we cite as an example

Famous cooperative yearbooks include:

- (1) Agricultural Cooperation Yearbook - published by the Horace Plunkett Foundation in London.
- (2) The yearbook for the public, issued by the Wholesale Trade Association in England.
- (3) The annual conference report issued by the Cooperative Union in England.
- (4) The Cooperatives' Yearbook, issued by the Federation of Industrialists' Associations in England.

Fifth – cooperative libraries mean that many unions and various cooperative bodies, as well as some other bodies, pay great attention to preparing libraries.

The cooperative that includes the largest possible number of publications in the cooperation, and the most important of these libraries at present are:

- (1) **The Horace Plunkett Foundation Library**, London

- (2) Manchester Co-operative College Library.
- (3) Cooperation Library at the International Labor Office of the League of Nations in Geneva
- (4) Cooperation Library of the International Agricultural Institute in Rome
- (e) International Co-operative Union Library in London

In each of these libraries, the researcher in the sciences of cooperation and other related sciences, whether economic or social, finds what he seeks from the literature that appeared at various times. He also finds all the books, reports, and research that were written about the cooperative movement in various countries. This is in addition to newspapers, magazines, annual reports, and bulletins that are published by various unions and cooperative bodies.

Due to the importance of the above-mentioned libraries in the cooperative environment, they are frequented by many researchers in cooperation from different nations, and each visitor can obtain the scientific assistance provided to him by the librarian, who is always one of those who are well-versed in cooperative sciences, who direct him to useful references on the subject he wishes to study or explore.

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This is the entirety of what happened and is happening in Europe in this aspect of cooperative education, but in Egypt we have followed suit and we have great hope that we will reach a good degree.

Statement of how far we have come:

8 – Cooperative education in Egypt:

(1) Compulsory teachers' schools and public offices, introduced in 1925: the system of teaching cooperation in compulsory teacher schools is in preparation for cooperation to find in this category men familiar with cooperative principles who are able to spread and promote them in rural environments among peasant children. The Ministry of Education has developed, for this purpose, a cooperation program adequate for the required purpose, which includes (a list follows).

The subject of cooperation was a stand-alone science taught to second-year students in these schools, and one class per week was allocated to it. However, in 1929, the teaching of cooperation was incorporated into the "National Education" subject, so cooperation lost its importance in these schools. The previous program was also amended and became abbreviated as follows:

Chapter Nineteen of the National Education Curriculum: Civil conditions - groups - their types - general formation - cooperative groups - their economic purpose, social purpose - formation - types - agricultural cooperation - domestic cooperation. Industrial and scientific cooperation - the cooperative and rural civil republic.

The subject of cooperation continued to be integrated in an advanced manner into the curriculum of these schools until the year 1931, when its curriculum was modified and made similar to the curriculum of secondary schools.

As for public offices, that is, in compulsory primary schools, there was no mention of cooperation within the curricula that were developed for them in different years. However, reference was made to “savings funds and cooperative societies” within the subject “Social Education” in the part designated for fourth-year students in the curriculum that was decided to be implemented starting from the year 1933-1934.

(2) The cooperation subject was introduced in the Higher Schools of Agriculture and Higher Commerce subjects prescribed for fourth year students at the Higher School of Agriculture according to the curriculum, which was ratified by the Council of Ministers in 1920 as follows (list).

However, after teaching for several years at this institute, it became clear to us that it is necessary to expand the scope of economic education in it so that it studies cooperation in general and agricultural cooperation in particular within a long curriculum of agricultural economics, and there are great efforts to achieve this. As for the Higher School of Commerce, the subject of cooperation was added to the subjects prescribed for fourth-year students within economics according to the curriculum that was decided to be followed starting in the year 1922, which is similar to the curriculum of the Higher School of Agriculture.

The subject of cooperation is also taught to final year students in middle agricultural schools, in a summary of the functions of cooperative societies within the programs of agricultural laws and regulations.

(3) In the Faculty of Law, cooperation is taught within economics, and graduates who are working to obtain a doctorate degree may elect agricultural economics as part of their specialisation subjects, and the curriculum of this science includes the cooperative movement. (Curriculum follows).

(4) Collaborative publications:

First – The cooperative movement in Egypt has not lacked writers interested in it since 1914. The following eight works appeared on cooperation and dealt with its history, developments, origins and goals, described its origins and provided its statistics in Egypt and outside of it (list).

Second – Since its establishment until now, the Cooperation Department has been concerned with issuing the following bulletins, to guide associations in various cooperative topics and spread the call for cooperation (list).

Third – Since the year 1930, the Cooperation Department has been concerned with issuing an annual report on the cooperative movement in Egypt and the activities of associations over the course of the year. It covers more than 100 pages. This report includes all data related to the activities of associations, the extent of the movement’s progress, and complete statistics about cooperative societies. A summary of this report is placed within the annual book that the Ministry of Agriculture decided to issue starting in 1933.

Fourth – The Cooperation Department has been publishing the “Al-Taawoun Newspaper” since 1929. It is the mouthpiece of the Cooperation Department, and is even the mouthpiece of the cooperative movement in Egypt, given that the department is the custodian of the Cooperative Union of Cooperative Societies.

This magazine, with a number of pages of about sixty, was published once every two months, and it was decided to issue it once every month starting in 1935. It contains various cooperative research from a scientific and applied point of view, and biographies of the great men of cooperation appear in it from time to time. It depicts the efforts of cooperative societies and is transmitted to its readers. Its readers are informed about the cooperative movement in various countries and cooperative news abroad. 7,500 copies of this magazine are printed, most of which are distributed free of charge to associations and some individuals and bodies.

A few of them are sold as single copies, for the price of twenty millimetres (10l)

Fifth – Since the formation of the Cooperation Department, it has been serious about forming its cooperative library and expanding it as much as circumstances allow by adding works that appear in cooperation. This library is currently considered the only cooperative library in the country and contains 360 books, including more than 220 books in cooperative sciences and forty books in Social and economic sciences, in addition to various reports from many foreign countries.

Chapter 24: The impact of cooperation abroad on the direction of the cooperation movement in Egypt

In several places in the book, we described the cooperative movement in Egypt, and we can now use what we have gained from the European knowledge that we included in it as a guide to the efforts we are making to reform our movement and take its lead. We have seen that the time has come to turn attention to cooperation and care for it, to search for the benefits that it brings to our country, and to convince people that it is one of the most effective and powerful means for reforming human society. However, it is not magic or an elixir that people take and become instantly comfortable and blissful with. It is a social economic system whose advantages appear after several years during which the peoples make their utmost efforts to achieve its lofty goals. In my view, the people who think that if they are imbued with cooperative principles in a few years, their great advantages will appear sooner, are a delusional people. The people who take these principles and do not work to achieve them, and then wait for impressive results, are more delusional. The Irish experiences have taught us many lessons in this regard, and we have seen that cooperation was not spread in Ireland except after hard efforts and not a few years. However, success did not crown all their efforts. Rather, many cooperative goals remained on hold, but despite that, they did not despair. Rather, They have continued their struggle until now, and their strength does not falter and their hope does not weaken.

Here we will look at the visible faces of the Irish cooperative movement, and then we will look after our situation in Egypt, starting from these aspects.

• Supply cooperation:

We showed in the first part that the agricultural cooperative societies in Ireland were initially limited to supplying agricultural needs alone to the farmers, and then they later progressed until they began doing everything the farmer needed, supplying him with agricultural and household supplies as well, selling him his crops, and lending him what he needed. It receives money and other agricultural life matters, but its most important work is still limited to the supply chain for agricultural needs.

Likewise, in Egypt, our agricultural associations began as their counterparts did in Ireland, and they do not have a commercial shop with open doors that members can come to whenever they want. Many of our associations still remain as they were before. Members meet when necessary in the association's office, during certain seasons of the year, to submit their agricultural requests for seeds, fertilisers, and fodder. When they finish that, they disperse and no longer meet except during the season. It is as if the association has intermittent work, little movement, nothing more and nothing less.

However, we are working in Egypt to achieve what the Irish cooperatives have achieved, and the plan that the Irish followed is the one that we in Egypt are following, and we have found it wise to make our associations multi-functional, each of them doing in its part everything that its agricultural members need, so that its scope expands to a degree that guarantees its success. Provided that she is thoughtful about her affairs and does not undertake something until she has studied it and achieved success in it. However, she is always ready to engage in every new work that the year of progress and the interest of its members requires.

There is no doubt that this plan leads to expanding the scope of the associations' work in a way that will benefit them. It also calls for saving expenses and does not require a large number.

Of men to manage the business, and in addition to that, it unites the moral forces of the farmers and does not divide their material resources, and it serves as a means for them to get to know each other and unify their interests. However, if there are two or more associations in the region, each of which specialises in one work, this result will not be fully achieved. It is no secret that competition may occur between these associations and the difficulties that occur in finding a sufficient number of qualified men to carry out the work of multiple associations in one area, in addition to these associations being forced to stop working for part of the year due to the lack of their work in certain seasons or the absence of their duties. This happens, for example, in the case of livestock insurance societies and fruit tree fumigation societies. The former only meets when a member's livestock is spent to do something to compensate him, and the latter only meets at a time when diseases appear on the trees, and this interruption entails a stagnation of activity, and the looseness of the bond between cooperatives.

• Production cooperation:

The most powerful cooperative facilities in Ireland are butter factories. Their production amounts to half of what all other cooperative establishments produce, whether they be linen factories, meat factories, fishing associations, beekeeping and honey production associations, etc...

This shows us that the Irish have gone a long way in applying cooperative principles to a range of agricultural production activities, and have benefited from this, many benefits that we have mentioned in its place. This is a practical lesson that we learned from our Irish brothers, and we took some of it into our country. We have three agricultural associations that began manufacturing dairy products, and each of them established a factory for making cheese and butter. Some associations also thresh wheat and rice for their members using modern machines. The field is still wide before us for this work, and it is appropriate to point out here some issues that it is appropriate for us to take into account in order to follow the example that Ireland followed, so that the agricultural associations do their due diligence in what is called custom.

(1) Scooping and pressing cotton:

Cotton in Egypt is the mainstay of its wealth. It is the most important thing that agricultural cooperative societies should pay attention to if they mature to carry out productive work. Cotton, as is known, is not shipped to Egyptian ports except after it is locally ginned and water-pressed. These two operations are among the agricultural industries that cooperative societies can undertake, especially after they seriously entered the field of selling cotton cooperatively, as will be discussed later when we discuss the topic of "cooperation in selling." Gin gins currently own organizations or individuals who receive the cotton crop in a specific area from local merchants, customers of exporting merchants, or some individual farmers. In most cases, the owner of the gin is a cotton merchant. Gin gins are presently found in many countries scattered throughout the country. In many of these countries there is more than one gin. All profits that accrue to it are due to the farmers who produce cotton. In fact, this farmer has a class on whose shoulders he lives: that of clients, brokers, local merchants, gin owners and exporters. At present, all of these constitute a cycle that consumes a large portion of the land's yield in

each cotton season. This condition must be treated, and this treatment is in the hands of the farmer himself. His first duty is to participate in membership in one of the local agricultural cooperative societies, and the duty of these societies is to form among themselves, at the appropriate time, regional societies for the management of crops, the most important of which is cotton. If the foundations of these associations are consolidated and cotton selling operations are concentrated in their various roles and they are able to completely replace the beneficiaries of these operations, including merchants and brokers, then they must consider owning a gin in which the cotton of the members of the local cooperative societies that participate in them is ginned, and thus the farmer becomes the one in control. Directly on all the stages that cotton goes through from the time it is harvested until it is exported or shipped, where it is spun and woven. This is the correct situation that farmers must take if they want to have those huge profits that leak from their pockets to this long chain of cotton customers.

(2) Establishing dairy factories:

The modern dairy industry cannot spread and become widespread unless consumers themselves feel the great health benefit of drinking sterilised dairy and consuming dairy products such as butter, cream, and cheese, the manufacture of which takes into account all health conditions. But if the consumer does not give these matters the importance they deserve, then the viewer mostly resorts to buying what is less expensive, even if it is of less quality and cleanliness.

This is something that cannot be overlooked, as it is the basis on which our correct assessment of the extent of the spread of modern dairy factories must be built. There is no country where this has spread...

The laboratories have achieved success, as it is one of the countries whose people pay the greatest attention to the availability of health conditions in their living, especially in milk and its extracts. Indeed, we almost see that the progress of the modern dairy industry in any country is the measure of the degree of progress in health matters in it. In recent years, some individuals, both nationals and foreigners, in Egypt have tried to invest their money in establishing dairy factories, but they have had little success. Also, the cooperative societies that have now started in this industry still have limited scope for success for the same reasons mentioned above.

This situation cannot last. Rather, what is seen is that there is a rapid development in the people's understanding of the importance of providing healthy conditions for food materials, and when the time comes to establish dairy factories, the cooperative societies will find the field in front of them empty and the opportunity is ripe for this industry to become one of the most important village industries that is based on a cooperative basis.

(3) Establishing laboratories for preserving fruit and making jam:

Orchard cultivation began to spread in Egypt after the country, as individuals and government, felt the error of relying for its wealth on one crop, which is cotton. As a result of this, the difficulties that must arise began to appear in how to dispose of the products of these orchards, especially citrus fruits, which are widespread in the Fayoum and Qalyubia districts. The orchard owners in these two districts resorted to forming two fruit associations, each of which was tasked with disposing of its members' fruit crops from the orchards. The Fayoum Association has already begun its work and has exported

quantities of oranges and tangerines in two successive seasons. It also sold the rest of the crops in local markets.

This first step must be followed by a second step in order to achieve the purpose of ensuring that orchard products are disposed of in the best conditions and most profitable for their owners. That second step is establishing cold stores and factories to preserve fruits that do not find a popular market for them at a certain time or for any reason, as well as manufacturing factories. Jam. There is no doubt that such facilities relieve the pressure on the local market by consuming a large portion of the fruits at a time when their prices are low due to the large supply. They also open a new door for the country's exports of the products of these factories, from which the orchard owners will benefit abundantly. Such work must be carried out by cooperative societies to dispose of orchard products, even if we do not require it from them at the present time, as they are still at the beginning of their era and still have great steps to take in organizing their affairs internally, including all orchard owners to their membership, and replacing those in control. The present time is on the means of disposing of these products and eliminating many of the means of manipulation and fascist chaos in the disposal methods. What is said about citrus fruits can also be said about dates, which are abundant in Egypt, especially in the Sharkia, Giza, Marj, Rashid, and Oasis districts. It is evident that preserved dates are among the varieties that are widely promoted in European countries.

(4) Some other agricultural industries:

In addition to the agricultural industries previously explained, there are some other industries that cooperative societies can undertake. In areas where vegetables are grown in abundance, associations can set up laboratories to preserve them or make sauce from them. The products of these factories are consumed locally during times when vegetables and tomatoes are scarce, and are exported abroad, where they bring in the highest profits. Establishing these factories also helped improve the prices of vegetables at times of high harvest, as they are sold at the lowest prices.

Rather, it is often destroyed, and the efforts of its production are wasted on the part of its growers. Also, in areas where rice is grown in abundance, cooperative societies must carry out the bleaching process instead of leaving this process to some individuals who own factories for this purpose, so that the profits resulting from this work go into their pockets. Some cooperative societies have begun to acquire modern machines for threshing rice, and there is no doubt that these steps must precede the establishment of cooperative rice bleaching laboratories.

• Lending cooperation:

We saw previously that the foundation on which Germany built its cooperative structure is cooperative banks, which are the greatest cooperative establishments in that country. In Ireland, the situation is the opposite, as cooperative banks were not the basis, but rather they are still at the back of cooperative establishments there. In the first part, we explain the reality of the two situations, and the reasons that led to this, and the contemplator will find similarities between Ireland and Egypt, because Ireland's circumstances are closer to us in Egypt than those of Germany, and we may benefit from the experiences that Ireland went through, and the reasons that led to the delay in lending facilities.

If we study it, we will mention here the most important of these experiences and reasons:

(1) We saw that one of the reasons that led to the failure of cooperative banks in Ireland to be their expected success was their legal deprivation of the freedom to trade in agricultural supplies, as is the case in Germany. For this reason, and for other reasons that we have already mentioned, we see that if cooperative societies were established with multiple businesses and included lending as part of their business, they would overcome the difficulties that faced the Irish cooperatives, and the country would benefit from that.

Other benefits we mentioned elsewhere.

(2) One of the obstacles facing Ireland is that it did not have a central bank for cooperative lending societies, to create a balance between them, and to be an intermediary in distributing their funds where there is a lot of demand for them. However, we had no need in Egypt at the beginning of the movement to create a central bank, but we began to feel the need for something like this that we could use in this regard, until the time comes when associations can establish a central bank for themselves that will provide the services required by their efforts in the field of cooperative lending.

(3) The Irish cooperative banks relied heavily on the assistance provided by the government as an advance for a certain period, with a small interest that was almost nominal, but this matter was dangerous for them for three reasons: First - the money that the government advances is subject to recovery at any time when its financial conditions are disturbed. The second - that the banks become at the mercy of the government. If they are satisfied with them, they keep their money there, and if they are angry, they withdraw it with or without reason. Third - This government lending severely discourages members from building capital for their banks that will be a reliable and reliable resource for them. If we mention what happened, at the outbreak of the Great War, to the Irish banks that relied on government loans, when the government was forced to withdraw these loans, leaving them on the verge of bankruptcy, and we also mentioned that the primary purpose of cooperative banks is to create centres for the people to save their money and through them to fruition. Each region provides what this region provides, and the lending function carried out by these banks is in fact only a secondary function to saving, and that is why their creator, Raiffeisen, called them savings and loan banks. We alert Egyptian cooperatives that relying on the government's financial resources is a danger to them and to their movement. He should be careful of it, and stay away from it as much as possible.

We mentioned that the success of our cooperative societies in Egypt is achieved when they have multiple activities. In this case, one should not expect the establishment of societies specifically for lending. Therefore, the issue of lending has become of concern to all our cooperative establishments of all types, and if we wanted to discuss this issue in a manner consistent with its importance and the specific circumstances of our country, we would find ourselves face to face with the problem wherein the government provides financial assistance to cooperation.

One of the most important issues over which there is disagreement between active advocates of cooperation and its established scholars is the issue of government aid for cooperation. Both groups presented arguments on this subject that divided people over it. Some of them followed the doctrine that the government has a duty to cooperate that requires it to provide it with all assistance, whether moral or material. This is because cooperation is a national movement that works to elevate the people, so everything that is done in this way is a necessary obligation for every rational government, especially if the

people do not possess the scientific and moral competencies sufficient to conduct the work in the desired manner, or are unable to finance the movement with the money necessary to run the wheel of business. . Some of them took the correct principles of cooperation and said that cooperation was a popular movement created by the efforts of peoples, and that governments had no involvement in it. On this basis, it flourished and flourished, and had a material and moral impact, improving people's living conditions, raising their social standard, and instilling in them strong morals. Make them rely on themselves in their work, and motivate themselves to work to serve their interests, following the sound teachings dictated to them by cooperative principles. These popular efforts took place in many countries differing in knowledge, morals, and wealth. However, some people looked to their governments entreating them to support cooperatives. When it seemed to them that they were ready for this, they aspired to more than they had ever aspired to before, and this situation continued until these governments entered the field of cooperation with more than they had ever imagined.

Mind those who are jealous of spreading this system. The way people began to rely on the government in matters of cooperation was a dependence that introduced into their souls laziness, lack of resolve, weakness of will, and apathy that cannot be characterised by people affiliated with a regime.

Its foundation is self-reliance.

It began to help governments cooperate from a legislative standpoint. They enacted laws that guaranteed its interests and granted it legal privileges that facilitated its dissemination and encouraged people to adopt its teachings and find its facilities. The active peoples were satisfied with this task carried out by the government, but others aspired to more than that, and they continued their efforts to have the government provide them with financial assistance, and they worked to influence it to reach this goal. Other weak and weak peoples aspire to more than that, to the point that the government itself takes over the organisation of the entire cooperative movement.

This is not the place to mention the different countries and the role played by their governments on the stage of cooperation in them. It is sufficient here to summarise the statement and say that the peoples who relied on their governments to organise and finance cooperation, the spread of cooperation among them was false and far from cooperative principles. And then it became a concept that the cooperative countries shouted about the truth in its name, and it is not expected that a real list of cooperation will be established.

We will now leave cooperation abroad and return to it in our country, to see what we should do regarding this issue, always keeping in mind that we do not want to blindly imitate anyone, or do this or that thing, just because this or that country did it. Rather, we address the issue of cooperation as a nation that has not lacked men who are fully committed to the system of cooperation and its purpose, knowing how much the country needs it and how much its people are ready to adopt its teachings.

In this situation, we are prepared to apply cooperative teachings to the situation of our country, in a manner that ensures that we do not deviate from the basic principles of cooperation and at the same time ensure that it is managed in a way that leads us to the cooperative goal. It is to improve the economic condition of the people and raise their level of social life.

We are examining this issue, and our centre combines the two categories mentioned at the beginning. Just as we hope from the bottom of our hearts to spread cooperation throughout the length and breadth of the country, due to what we know of the material and moral benefits that it accrues to the people, we also hope that this publication will be on a correct basis. The scientific and practical aspects so as not to be mixed up with weakness or failure.

Our government was active and enacted cooperation legislation in 1923. It replaced it with another in 1927, and it became one of the best cooperative laws. When the government issued the 1923 law, we should not have advised it to do more than that. However, due to the absence of a general organising body for cooperation that would disseminate its principles, teach its systems, publish its associations, and sponsor it, we were forced to accept the government's entry as an organisation of the cooperative movement.

This work is not only considered literary aid from the government, but also material aid. Because if the government had not carried out this task, this work would have cost the cooperatives a lot of money. I wish the country had stopped at this point and been satisfied with the assistance provided by the government, and the efforts of the people were devoted to serious work in this atmosphere.

Many people thought that there would not be an establishment of cooperation in the country unless the government opened its coffers to the cooperatives so that they could withdraw from them whatever they wanted as a loan to them for an indefinite period.

And to no avail. This is a statement that we should not consider at all, because it contradicts every cooperative principle, regardless of the circumstances in which cooperation exists.

Yes, our peasants had little confidence in cooperation and its facilities, and were new to its principles and advantages. Therefore, he did not expect them to take his teachings and finance his facilities with the money necessary to run his business in the way we pleased. But that would not have made us agree to buy the people's confidence in cooperation with the government's money, or for the government to extend its hand to the cooperatives for considerations that might be far from cooperation, even if they were hidden under the guise of serving it, because if we had accepted that, we would have ceased to be cooperatives, and we would have eliminated the greatest hope that cooperation aims at, which is the economic independence of people in their work and the rise of themselves in order to raise their social level.

Cooperative establishments are not charitable societies that derive their strength from the benevolence of the government, nor are they bodies that take a ladder that those who are disposed to advance towards their goals. Rather, they are associations whose dealings are commercial and financial based on solid economic principles.

Her literary outlook does not allow her affairs to be tampered with (?)

If we had a choice between the two paths, we would be satisfied to walk the path of proper cooperation at a leisurely pace. We would organise our associations and finance them to the extent that our organisational and financing circumstances allow, and our farmers are more in need of organisation than financing - and we would have preferred that to spreading cooperation and carrying it throughout the length and breadth of the

country, relying in this on the desire and fear of the government. And for organising it and financing it.

But there was a middle path, and we thought it would be good for us to follow it. We were satisfied with the government organising the cooperative movement in the country, but we did not neglect the education of the people and their involvement in the work, and we left them, under the supervision of the government, to manage the associations. We could also involve the government with the people in financing the cooperative movement. It is correct to summarise what we saw as the best guarantor to reach our goal as follows:

(1) The government places a sum of money with a certain interest in a private bank, at the disposal of cooperative societies registered in accordance with the Cooperation Law. This amount is decided and the conditions for dealing with it are set by a committee composed of members of the Ministries of Agriculture and Finance, and its amount is proportional to the plan that will be followed in spreading the movement in the country, as well as with the policy that the government will follow in helping them.

We preferred that cooperative societies deal with a bank, rather than dealing with a government department, because we believe that capitalist banks are, in the absence of a central cooperative bank, better than the government in managing the financial affairs of cooperatives. Because the banking system and the speed in completing work are accustomed to Mastering financial methods and scrutinizing transactions is more appropriate to the spirit of work related to the interests of the people, and there is no need to remind yourself of what is in the government system, which leads to disruption and delay, and which may cause a tendency to become dependent on the government in the hearts of the people who go to the government as if they were really asking for it, not like they enter the banks asking for a deal.

We have stipulated that the bank be of a private nature, because the funds of such a bank are not subject to withdrawal in the event of external crises, and this provides security for the lives of our cooperative societies. Let the small farmers feel comfortable with dealing with a private bank and come to an understanding with it, feeling at least that the cooperative, to which necessity led them to resort, is not a foreign resource.

(2) That the bank lends to associations without interest - not collecting interest encourages complete dependence on these free loans, thus reducing jealousy of independence.

Associations suffer from their finances, and the incentive to save and deposit is weakened, thereby losing one of the greatest advantages of cooperation, which is the development of the economy and financial independence, and even with an interest that takes into account the reduction of its price, and with conditions that facilitate payment methods.

(3) The maximum value of the loan must be a certain percentage of the association's total assets. The money accumulated from the capital paid up from the price of the shares, as well as from the reserve money, and from the money deposited with the association for a period not shorter than the term of the requested loan, such as if this loan is the same as this money, or double it, or three times it, depending on the rule that is established and adhered to.

(4) The bank should not deal with associations except after the Ministry of Agriculture approves the transaction, as well as the amount of the loan requested for it, because this ministry's oversight of the associations' income ensures knowledge of the association's financial position, the amount of its need for the loan and its ability to pay.

(5) The guarantee provided by associations for the fulfilment of their pledges is the liability associated with its members, according to conditions set forth in its articles of association and bylaws.

This cooperative solidarity is the major pillar upon which trust is based in dealing with cooperative societies, and it is the cornerstone on which they rely to borrow what is necessary for them. Of money to run her business (?)

This is a plan and these are conditions that would enable the government to extend a hand of financial assistance to cooperative societies, and at the same time encourage the involvement of cooperatives in financing their associations by increasing their capital as well as their reserves. It would also encourage them to save, and increase their confidence in depositing their money with their associations. Thus, the good desire for lending is achieved. This is the plan that we saw being followed when the government issued the cooperation law in 1923. This plan was achieved in 1925 when the associations began to borrow from the government's credit allocated for industrial advances and deposited in the Bank of Egypt.

The government then allocated a fund for lending to cooperative societies, or called it the Bank of Egypt. Associations benefited from it in the period between 1928 and 1930, when a bank was established for agricultural credit and took over the process of lending to agricultural cooperative societies.

We discussed in detail the roles played by methods of financing cooperative societies in Chapter Fifteen. We also spoke at length about what should be followed to finance associations in a manner consistent with cooperative systems.

• Cooperation in the sale of crops:

We saw that the cooperative movement in Ireland succeeded resoundingly in the field of supplying the agricultural and household needs required by the members of the associations, and that it did not stop at the level of retail trade, but rather extended it to wholesale trade, so it established the associations that we talked about in Chapter Twelve of the first part. . As for cooperative selling, the reality is that the movement was not very successful in it, because it was unable to concentrate the work of this mission in the aforementioned association, and when a central association was formed specifically to sell butter made in all cooperative factories, it did not encounter in the field of sales the success it encountered in the field of cooperative supply.

We saw in the first part that "egg societies," "flax societies," "meat societies," "fish societies," and "butter societies," all of which are production societies before they are sales societies, sell what they produce. This mission was a complete success. But these associations sell what they have individually, and there is no secret that there is crowding and competition between the associations, increased effort, and large expenses, and this reduces the price of things in the markets and reduces profits. Cooperationists have worked a lot to concentrate cooperative selling in one association or in a few associations, each of which specialises in a particular business, but they have only had

some success. This is because cooperative selling, as we explained in Chapter Six, is the most difficult form of cooperative effort, because it requires everything It is facilitated by the organised force among cooperatives. This is the reason why cooperative selling remained at the back of cooperative efforts, despite the spread of cooperation throughout Ireland, and its foundations were consolidated over a period of forty years.

This is what we say in this topic about the ancient Ireland that had a history of cooperative systems.

So what can we say about Egypt when it is so new?

We know that the first step on the ladder of cooperation is cooperative supply, and that this is the easiest effort undertaken by cooperative societies. However, we in Egypt are still in the process of establishing cooperative supply bodies, and these bodies have not achieved what we hope for them. To complete its strength, consolidate its system, and form its central bodies.

It is surprising that when the cotton crisis occurred in Egypt, and the price of our only crop, on which the country's wealth depended, fell, and we were controlled by the merchants of Alexandria and Liverpool, and the manufacturers of Lancashire in general and Manchester in particular, thoughts turned to "cooperative societies, and people, large and small, believed that they were the only saviour of cotton from the decline in prices." This is confidence that exceeds all reasonable limits. Experience has shown that this goal is impossible to achieve. Ireland, for example, has been thinking for forty years.

With great minds and tireless determination in the field of cooperation, it was unable to achieve a complete cooperative sale of its largest agricultural crop, which is butter. Yes, it has achieved that every entity that sells its butter through its cooperative factory, but this is not enough. Rather, it is halfway there, as cooperative sales are not complete until a central association takes over the sale of the products of individual associations.

We are not among those who fantasise and deceive, but rather we look at the available reality, and therefore we say to the cooperatives among us that their total reliance on cooperation, especially in the sale of crops, on the assumption that it will bring immediate results, meaning that it will bear fruit immediately, is invalid, despite its good nature. Yes, cooperation guarantees all good, but it is one of the systems that must fulfill its due due time so that if people believe in its high principles and these principles are settled in their souls, it will produce the desired results. The more people believe in the principles and work on them in such a high spirit, the results will be, and this undoubtedly requires a significant amount of time. If the matter had been otherwise, cooperation would have succeeded and brought its goodness. When Lord Kitchener wanted cooperation to spread in Egypt, he issued a military order to do so. Cooperative societies quickly rose and quickly disappeared. Only a year or less had passed until they no longer existed. There are no cooperative societies except those established by Omar Lotfy and his students. These are the societies that believed in the validity of the cooperative principles and worked on them after the spirit of cooperation began to touch them little by little over a long period of time.

However, cooperative principles were not established to raise the prices of agricultural crops, but rather to give each person his right from the wealth extracted from the nation's efforts. The producer - whether a farmer or a manufacturer - and the consumer, both take their share of this wealth with justice and equity. This is the economic aspect of

cooperation. However, it is not in principle; the end is only an introduction to the other side, the social. Improving the economic condition of the people is only the first stage of reform to raise the level of social life in all its aspects, and the advancement of the people is the ultimate goal of the cooperative movement, and this cannot be achieved for it.

Except by improving his livelihood. Because that is one of the necessities of a high-end life.

Therefore, we return to saying that there is no cure for the deterioration of the cotton market at the hands of cooperation as a principle and a plan, but spreading the cooperative spirit among farmers, and the reasons for their culture, skill, unity in work, and awareness of national duties, would help to succeed whatever means may be planned. Enough to raise the price when it deteriorates. Some of them may consider government intervention a help in this, or they see reducing the cultivation of cotton and paying attention to other crops as enough to increase the price due to the lack of supply, or for this crop to fill the void of that one. This or that opinion may have something to achieve in the social spirit of the cooperatives, or in their knowledge and experience, which cooperation seeks to establish in them, which helps to scrutinise it. However, cooperation is a system whose primary purpose is not to raise the prices of agricultural crops. Indeed, to my life, if it were like that, it would be a heavy burden on the social body. When it is permissible for social economists to support him. But in Egypt, we do not fully realise the truth of this statement because our country is purely agricultural, and there is no source for our wealth other than agriculture. Therefore, we consider every theory that raises the prices of our agricultural crops to be the greatest theory and the most worthy of acceptance and belief, and we work with all our strength of desire to achieve it, even at the expense of all good. last ; If we had great industries in Egypt, that is, if we were an industrial nation as well as an agricultural nation, we would see with our own eyes that it is neither fair nor in the public interest to raise the price of agricultural crops in an unrestricted manner.

We have previously expressed our opinion on the issue of cooperative selling of agricultural crops, and we advised our farmers not to think now about entering our cooperative societies into this field. Rather, if they want cooperation to be successful, they must direct all their energy to cooperative supply in order to master it. If the principle of cooperation is established, and people are passionate about its advantages until it becomes our life and religion, its scope will naturally expand and include other aspects of cooperation, such as production, sale, and so on.

Time has passed. The issue of selling is truly one of the most difficult cooperative issues. We cannot enter into it before we practice what is easier than it, and then graduate from that to it. Therefore, we return and say: First, master the simplest aspect of cooperation, which is cooperative supply, and at the same time do not forget the social aspect, which contains something for every scholar and sincere person. If we work in this manner, we will find ourselves, after a few years, having improved our social life while doing so, and accustoming ourselves to what is. Harder work, and more difficult to achieve cooperative goals.

However, the modernity of the cooperative movement in Egypt and the incomplete maturity of cooperative supply associations did not prevent many of these associations from entering the field of cooperative sales in recent years in its simplest roles. Some of these associations practiced selling the cotton of their members in bulk each season over several years, and obtained better prices from cotton merchants than the prices that

individual members obtained. Some of them joined forces with each other to sell their members' cotton in special auction sessions attended by some major cotton merchants. Also, some associations in Upper Egypt have begun selling their members' onion crops in bulk after sorting and preparing them. All of this is considered among the preliminary work that associations must carry out for several years before their members mature the idea of cooperative selling, feel its benefits, and learn about the methods of organising and managing it, and before the formation of central associations specialised in such work.

The Agricultural Cooperative Society in Alexandria sells its members' vegetables on a special cooperative system for which we have devoted a chapter in this part. Two fruit disposal societies were also established in Fayoum and Qalyubia.

• Cooperation in consumption (domestic cooperation):

Some may wonder about the importance of this type of cooperation in an agricultural country like Egypt. In fact, the importance of domestic cooperation does not depend at all on whether the country is industrial or agricultural. Therefore, he had nothing to do with the resources from which wealth resulted in any country, because every person in existence must be a consumer, whether a farmer or a manufacturer. If we say, for example, that industrial cooperation is important in countries like France, where small industries abound, or we say that agricultural cooperation is important in Egypt and all agricultural countries, or we say that cooperation in crop management is important in countries like the United States and others where large agricultural production is available, then we cannot fail to note that we say that domestic cooperation is important in all of these countries alike.

As a producer, one person cooperates with others who practice his craft in agriculture or industry in order to save on the costs of his production, but as a consumer, he cooperates with every human being like him to save on his living expenses. Therefore, they said that cooperation in production is cooperation between the classes of producers, while cooperation in consumption It is inclusive of all. Many of the leading cooperative figures and researchers in cooperative theories say that home cooperation in any country is more important than all other branches of cooperation, and they aspire to the ideal of cooperation by organising the forces of consumers in the entire world.

A single individual gathers with other consumers to form local cooperative societies for consumption (i.e., home cooperative societies that supply and provide all the materials and services they need. From these local societies, general cooperative societies are formed, leading them to be a reliable force in the economic world, starting to supply what is needed. For local associations, then they graduate to the production of these supplies and end. From these general cooperative societies for consumption in each country, the international cooperative society is formed as an instrument for external exchange. Thus, cooperation reaches its highest ideal, as it intervenes in all cycles of production and exchange of goods, and organised production replaces current production. This is the system of cooperation. In consumption, it is a moral force that elevates us to the "cooperative state" and guides us to the true sense of lasting human brotherhood.

As for what home cooperative societies have achieved in Egypt, this is despite the modernity of the cooperative movement in our country and despite the care that was directed in the past to agricultural cooperative societies alone. To date, 18 home associations have been established. The results we have obtained in all of these

associations so far herald success. The idea has now turned to working on establishing more cooperative societies until every city or centre becomes a household cooperative.

When home cooperative societies spread in various cities and their transactions increased and the number of their members increased, it became necessary to establish a central cooperative society for wholesale trade in which these societies would participate. Once this association is established, it begins supplying household goods that local associations currently import from wholesalers. In principle, its mission is that of an intermediary in importing these goods as a whole.

Its production sources are at home or abroad or from major wholesalers. Once this association is strengthened and the purchases of local associations are concentrated, it will be possible for it to begin establishing factories for the materials for which it deems that the demand is large enough to allow the establishment of factories to manufacture them and regular enough to ensure the immediate dissemination of the products of these factories. Then it gradually produces what the local cooperative societies need until it reaches what the largest cooperative societies for wholesale trade have achieved in England, Scotland, Germany, and others. It owns dozens of factories and laboratories for various food, clothing and furniture materials. For example, the cooperative society for wholesale trade in Egypt can purchase cotton sold by agricultural cooperative societies through the central cooperative society for distribution - which is what we explained in the topic "Cooperation in production and establishing factories for spinning and weaving items whose manufacture is permitted under the country's economic conditions in accordance with the law." Relative costs * This association can also participate in the membership of the International Cooperative Association for Wholesale Trade and thus it can exchange goods with other associations, for wholesale trade in different countries.

• Agricultural cooperative wholesale trade:

When the scope of commercial activity in cooperative societies expands, it becomes necessary to have a general commercial body, as happened in Ireland, and we detailed this in chapter thirteenth.

As for us in Egypt, we have not yet reached this stage, but the associations that exist now, as well as the associations that will be established in the future, will find a need to form an association.

General commercial specific to it. At the beginning of the movement, we had only two paths, despite their shortcomings, to meet this need: the first was the path of the Royal Agricultural Society, the second was the "Ministry of Agriculture", and each of them had advantages. As for those who prefer the first path, they say in recommending it that the Agricultural Society is the first body concerned with raising our livestock and By improving our crops and opening the doors of agricultural exhibitions to our farmers, their desire to promote their agriculture, and encouraged them to innovate in their work. It was also a mediator in bringing the advantages of chemical fertilisers closer to the minds of the farmers, and even went beyond that to bring them and sell them to them at moderate prices, so it did good to them and to agriculture on the one hand and prevented the market from being tampered with by them. On their farms on the other hand.

If the cooperatives rely on it in such a way and encourage it by trading with it in fertilisers and in all the necessary seeds, agricultural machinery, gas, coal, and other things, the association will be able to advance its original artistic works and expand through this,

with the profits it receives from this transaction, and the farmers will gain from this the advantages of dealing with them. An honest merchant sells the best goods at the cheapest prices, and his primary goal is to benefit the farmer and advance agriculture. They may agree with her that she will give them a portion of the profit at the end of the year in proportion to their purchases. If the work proceeds in this manner, it is as if the farmer supports himself by supporting the agricultural association, as it is a great agricultural body that works for agriculture and ensures the interests of those working in it.

As for those who prefer the Ministry of Agriculture path, they believe that the Agricultural Society is an association that was created to work on promoting agriculture from a technical point of view. Helping it to trade with it deviates from its intention and from the limits adhered to by its counterparts in Europe and America. The Royal Agricultural Society in England, for example, has not once intervened in commercial matters since its inception in the year 1838. Rather, it limited all its work to artistic works, like other scientific societies, such as geographical, economic, historical, and other societies. Yes, the Agricultural Society did not interfere in commercial work that was far from her intended purpose except out of a desire to help the farmer obtain the safest and most useful fertilisers in difficult times, but she expanded this work after that and exceeded its limits.

Then, in the face of fluctuations in commercial conditions, she was unable to maintain the original purpose, which is to serve the farmer without compensation, but rather she surpassed it. To avoid the amount of loss resulting from commercial misconduct she had fallen into, then something of the lust for gain and profit crept into her soul until she now became as if she were a large-scale commercial house with clients and intermediaries whose intention was to benefit from selling fertilisers and seeds to the farmer. Yes, the government that provided the association with funds and real estate to establish it and assist it in its artistic work should not have allowed it to engage in commercial business, but it did so because there was no agricultural government body working in the interest of the farmer at that time. When the Ministry of Agriculture was established and it became clear that the association had delved into trade, it became active in supplying fertilisers and seeds to the small farmer, and it would have been preferable if the association had returned to its scientific fold to carry out its previous course in which no one would forget the good it brought to the country. There is no doubt that the government does not seek an absolute profit from this, because it sells these needs for its costs only, and these costs will not be large, because it does not employ a large number of employees specifically for this task, but rather adds a large part of it to the work of its current employees, and this, of course, saves expenses. And reduces the price. There is a point of great importance, which is that the Agricultural Society obligates the farmer to pay the price of the fertiliser he takes immediately upon delivery. It is no secret that this method is the best and safest method, but the small farmer is unable to follow it at all times, so his land remains without fertiliser or he has to resort to... He had to borrow at high interest rates. And both things are harmful to the interests of this type of farmer.

To these reasons, the government paid attention and opened a financial allocation in the year 1923 amounting to 200,000 pounds to buy fertilisers and seeds that small farmers need, sell them, and send them to the nearest railway stations to the village of each student. As for the methods of payment in times of hardship, they are to postpone payment until the farmer reaps the fruits of his labor and the interest on what he bought, and the money exchangers collect the price. If the cooperative societies had dealt with the Ministry of Agriculture, they would undoubtedly have benefited greatly, and the

advantages were... materialism, which brought back more than what came back from the Agricultural Society.

In our opinion, the second method was closer to the truth than the first method of the cooperatives and the agricultural association itself. As for its preference for cooperatives, it is clear from the previous explanation, and as for its preference for the agricultural association, it is because it makes it direct its attention to what it found for it, which is the promotion of agriculture from its scientific and practical points of view, in accordance with the law of other agricultural associations in the regulated countries. The European Agricultural Associations are sufficient for the subscriptions of major farmers and what they receive from holding various exhibitions. As for the issue of supplying agricultural needs, this is not one of its affairs, and as long as the Ministry of Agriculture has risen to it with the advantages we have shown, let us leave it in its hands, thankfully, until the cooperative societies establish their central commercial associations, and these will handle it independently of the government's financial and non-financial assistance, thus adhering to the principles of cooperation. In conclusion, it is financed, managed, and controlled by the associations themselves.

This is the position we took at the beginning of our cooperative movement. We still have it regarding the Royal Agricultural Society even after the abolition of the commercial department in the Ministry of Agriculture. The Agricultural Credit Bank supplies agricultural supplies.

In Chapter Fifteen, we detailed the Agricultural Credit Bank's mission of supplying agricultural supplies to cooperative societies. There is no doubt that the credit bank undertaking this task at the present time delays the maturity of the idea of establishing a central cooperative society for wholesale trade, which is why we objected to the bank engaging in trade.

• Government aid and self-help:

Cooperation is an economic and social movement based on the joint voluntary effort of the people. It forces individuals to do their own thing, thereby placing their consequences on them and thus training them to rely on their work and resources to improve their economic and social conditions. The unit of this movement is the person, and his strength is in the role he plays in partnership with his fellow members. This only appears in the social efforts they all make. The movement is purely popular and must remain so if it maintains its principles and is organised, supplied and managed by the people themselves. This has happened in some countries where the people themselves have done more beneficially than the best governments can by uniting reason and intelligence.

The government in many countries was able to extend a helping hand to the movement and actually provided it with various forms of assistance, realising that through this work it was helping to reveal the latent powers of human creation and the country's material resources and work to develop them. This is a fundamental duty of the government, which issued cooperation laws in some countries, as happened in Italy, and its purpose is to pave the way for spreading cooperation and protecting cooperative interests. The government went further than this in other countries, as happened in Ireland.

It supported the education carried out by the General Authority of Associations in order to enable it to expand its influence and develop its competence. In other countries, the government has already provided financial assistance in the form of interest-free or low-

interest loans to associations through their financial and commercial unions, as is the case in France. In India, it went even further and she organised cooperative societies throughout the country.

From this it is clear that if the government in every country wants to improve the condition of the people from both the economic and social aspects, it does not work according to a specific principle, but rather according to the circumstances. It does not fail to inform the people that its assistance to cooperation is only temporary, but rather it realizes that the principle of self-help is part of the movement as it is the cornerstone, and it would be easy for the government, when it sees cooperation stable on a solid basis, to withdraw and let the movement go on its own.

We cannot be certain that any government is right or wrong in supporting a movement based on the principle of self-help in its early stages. Experiences in many countries have shown us that there are cases in which the government has the right to help the cooperative movement in various aspects and to a certain degree. It was almost impossible for the backward peoples to carry out the movement without the help of the government, and these peoples would not have trusted the movement if the government had not demonstrated it, and only the government was pushing it to move. However, what theorists say still rings in our ears: describing a government-backed movement as a self-help movement is a farce. They believe that true sovereignty belongs to the one who pays the money, and that if we allow the government to enter the movement in a sovereign capacity, obstructing it with restrictions, procrastination, and governmental hesitation, we have exposed the spirit of the movement to great danger. We discouraged the movement's supporters.

What should we have followed in Egypt regarding these two opinions? Were we adhering to the movement's teachings and following the theorists, or were we allowing ourselves some deviation and taking into account the circumstances and studying government aid, its advantages and disadvantages, not ignoring that government aid is only temporary aid until the movement is able to get back on its feet? However, one can see that no movement existed except that its followers sometimes felt forced to deviate a little from the teachings of the original movement in order to adapt it to the circumstances of the time and place.

From this we conclude that if we are convinced that cooperation in Egypt cannot make real progress at the present time unless it receives assistance from the government, then we are right to accept government aid on conditions that guarantee the movement's progress as freely as possible and make its progress consistent with the teachings of cooperation as much as possible. Otherwise, it would be a shame to refuse government aid just to maintain cooperative principles, knowing that this plan is leading the movement to dissolution, and that the government, with its firm advice and guidance, will **respond... and redirect cooperatives** to the straight path?

Someone may ask us why we seek help from the government in particular. Isn't there a similarity in Egypt to those known in Europe as social reformers, who are prepared to work actively and sincerely, far from appearing, sacrificing themselves for the good of the people? This, according to Omar Al-Haqq, is an issue that is impossible to answer, but we would not be right if we completely denied the existence of these types of men in Egypt. However, only those who know Egypt and its people well understand the difficulty that these men encounter in their work, since the government is all in all here and will remain so until a new creation is formed. The people again, and this requires many years spent

and continuous effort spent on educating the sons and daughters of Egypt in a correct and effective education in this era.

The modern democrat (?)

As for the talk about the masses of Egypt organising themselves now, it is, in the words of the English proverb, "Putting the cart before the horse, as first there must be education and the promotion of morals. We firmly believe that cooperation is of great benefit in achieving this goal, so you must be convinced at the present time to accept the government's aid and its establishment." By organising this movement until the people are ready to take over its leadership.

Government aid takes two forms, one of which is material and the other is moral, and our opinion on this has been extended when speaking in this chapter to cooperation in lending, as well as to "cooperative wholesale trade." Here we add something else to what we have explained, which was inspired by what the Irish government did in establishing the "National Land Bank," which we explained in part one of Chapter Twelve.

When a native government was established in Ireland, the first thing it did was to establish a native land bank to solve an agricultural economic dilemma that we explained in the aforementioned chapter, which was the transfer of ownership of Irish lands from the hands of foreign elements to the hands of national elements, and an allocation of 200,000 pounds was allocated for this great work.

This bank is a cooperative bank that works with cooperative societies to achieve a national issue in Ireland in its new era. Can we in Egypt have our government do something of this in its new era, since there are many similarities between us and Ireland?

Yes, most of our lands are in our possession, thank God, but there are prairies and waste lands that are owned by neither an Egyptian nor a foreigner, but rather by another person who is not of the human kind, who is the beast of the desert. These lands can be reclaimed in order to exploit them, increase the country's wealth, and create vast mercenaries for the unemployed and similar among our brothers. Will our government actively seek to establish a bank like the Irish Bank whose mission is to help restore the lands?

Space and people taking "waste" lands to reclaim and colonise them? However, the best way for this is for the government to agree with cooperative societies and give them these lands at no or little price and agree with the aforementioned bank on the formula for lending and repayment. In this case, the government must provide the maximum assistance it can, such as facilitating transportation for extremist parties and those far from the urbanisation, such as organising irrigation methods by digging canals and drains and granting special privileges to these lands so that cooperative societies can develop them, such as supplying them with fertilisers, seeds, trees, and good livestock in a system that makes it easier for the members of these societies to achieve their goals. We have the idea that if the work continues on this basis for ten or twenty years, many of the waste lands that no one currently benefits from will live. We have before us from the work of the Abu Qir Company and the work of the Kom Ombo Company, proof of the possibility of realising this idea.

As for the workforce, they are abundant with us, and here we see a large number of rural people coming to the cities and they have no work there except a small number of menial

professions, and many of them are even forced to become homeless because there is no work for them. I believe that if these “unemployed” people are led by groups of educated young men who graduated from agricultural schools, they can benefit themselves and the country together. Rather, they can create free and honourable work for this group of educated people who, due to the lack of projects, are forced to seek the doors of the government, and they can hardly find them in as many places as they can.

As for the government’s direct benefit from this, it is not hidden, as by increasing the areas of agricultural land, it increases at least its annual income from land taxes, in addition to the other urban benefits that result from the absence of unemployed people in its country.

If the government cooperated with the people to achieve this wish, the country’s wealth would increase and the scope for individuals would expand. This cooperative agricultural society would be a means to increase the country’s wealth and spread education and civilisation in the wilderness and wastelands on a solid social and economic basis. Due to the importance of this topic, we wrote about it from an applied perspective under the title “Cooperation in Agriculture.

As for the government’s moral assistance, its greatest manifestation is the organisation of the cooperative movement in this country, and by that I do not mean that the government should conduct the movement completely as if it were a governmental interest, but rather that the people and the government be assigned a special share of the work for each of them to carry out, with the share of the people being increased over the days as The government's share becomes smaller little by little until the time comes when the movement becomes a purely popular movement in which the government has no involvement at all. In my opinion, this plan deserves to be followed in Egypt and in the emerging countries that are at the back of the procession of nations that are unable to organise their economic affairs on their own. However, this temporary official control must be conducted in a way that encourages the independent character of the movement.

This is done by gradually transferring power and innovation to the cooperatives themselves.

• Cooperation in agriculture:

Cooperation is an urban system based on managing living life to a high standard, both materially and morally. Many countries have adopted this system and applied it to various aspects of life, including agricultural, industrial, financial, and domestic life. The extent of the determination of the people of this country, the strength of their innovation, the extent of their interest in the various aspects of life, their saturation with the cooperative spirit, their understanding of the systems of cooperation, and their adherence to its teachings, was the success of the movement in it and the benefit of the various classes from its associations.

The cooperative system has succeeded in the agricultural aspect of Egyptian life to an encouraging degree, after which we hope that over time it will receive a greater share of support and a wider circle of application so that it will be able to serve Egyptian society with its various sects and classes in a complete and comprehensive service.

One of the aspects that cooperation has served in Europe is where farmers acquire agricultural land through ownership or rent and cultivate it in cooperative ways. We wrote

about this sufficiently in Chapter Twelve of this book when we talked about cooperative mortgage banks because the two topics are related to each other.

When the agricultural association established specifically for this purpose obtained the land necessary for it and under conditions appropriate to its circumstances, the agricultural process in it was organised in one of two ways, both of which were successfully followed in Italy and Romania. The first is based on the distribution of work and is called the collective method, and the second is based on the distribution of land and is called the individual method.

The collective method requires that the association's board of directors manages the work and distributes to the members in general - and their number is usually not many - various tasks according to their willingness and ability, assisted in this by workers as needed. The profits generated after paying all expenses and obligations, such as taxes, price instalments, or rent, are distributed among the members according to their efforts. The association imports all needs and disposes of the crops.

The individual method requires that the lands be distributed among the members according to their ability after the association has cleared them and prepared them for agriculture. After each member receives his share of the land, he begins to cultivate it himself, using whatever workers are required by the need. According to his activity and efficiency, his profit will be. As for importing necessities and distributing crops, it will either take place... with the association itself or a cooperative association can be established specifically for it.

This is what happens in some European kingdoms. From him, he believes that there is room in our country, and even a need, to adopt what suits us from these cooperative systems, with modifications that are consistent with our local circumstances. However, I must mention that these systems exist abroad to help small farmers become owners of small farms. As for Egypt, what calls for adopting it is that we have at present a number of agricultural school graduates who are either unemployed or working in what they are not specialised in. In both cases, there is a loss of competencies and a danger to society that increases with time. The government is working to open doors far from its role, which has become narrow for educated job seekers, out of its desire to prepare them for self-employment and the pursuit of livelihood. It has large areas of land in various directorates that it rents to the people in general, and these educated people are able to cultivate this land and manage its affairs according to modern methods, in an increase in its yields and life are properly organised, thereby increasing public wealth on the one hand, and good examples of Egyptian agriculture and modern administration are established in the various directorates on the other hand. New irrigation projects and the associated reconstruction of lands located in the north of the Delta will also be hampered by the lack of manpower. The way to overcome this difficulty is to cultivate these lands with light agriculture - which is the opposite of intensive agriculture, such as garden cultivation, for example, where money and workers are used abundantly, so small areas produce large crops - but on a scientific basis and using agricultural machinery, which is consistent with the project of finding work for this group of learners, who aspire to useful and glorious work.

In all of this, what makes us believe that the project that we explain below provides the best ways to raise the level of agriculture in its scientific and practical aspects, as well as rural life in its economic and social aspects. This is in addition to the fact that the reconstruction of these regions will increase the movement of labor in them, as well as

stimulate the movement of transportation between them and raise the value of the land there. It is as if the country's wealth and government income have increased and the educated have been given an opportunity to benefit and benefit.

As for financing the project, we believe that it should be done by the government because these learners, on whose shoulders this work will be carried out, have no capital other than their education and activity. When we know that this financing is not focused on the price of the land only, but also deals with the preparation of buildings, the purchase of livestock, agricultural machinery, and other things necessary to run the wheel of work, and that these educated people do not have money or sufficient guarantee in the eyes of the banks. When we know all of the above, we realise the necessity of the government establishing a number of this type of cooperative societies, providing it with money and supporting it with aid, so that if it succeeds and achieves its purpose as a new social economic work, it becomes a powerful factor for upgrading the countryside and its people into those who are in reality the educated classes most deserving of performing this national service. Which is necessary if our country is to succeed in exaltation.

As for choosing how to cultivate the lands, how much we wish we had been able to adopt the collective method, so we established large associations, each of which covers several thousand acres, on which a colonial community is based that imports, produces, manufactures, disposes of, and owns all of this in the name of everyone. Thus, you live a comfortable and prosperous life as one happy family. But this is a delicious dream and I'm afraid our life circumstances can't handle it.

For this reason, we tend to follow the other method of exploitation, which is the method of individuality (?)

• Here are the rules we suggest working by:

First – The government selects for at least ten graduates of higher agriculture a plot of land of no less than five hundred acres. It is required that this plot be easy to transport, that it have irrigation and drainage means, and that the soil be of good quality to the extent that those working on it feel that there is good in serving it, so that despair does not seep into their souls. It must be one of the lands that is in need of reclamation so that its price is not excessive and so that they can benefit from the increase in its value as a result of their effort and effort. They display knowledge, intelligence and experience.

We estimated the minimum area per person to be fifty acres, considering that an acre would yield a net revenue of two pounds after paying all expenses and paying the price premium, so each person would get one hundred pounds per year, which is the minimum that is sufficient for a graduate of a high school. The acquisition of fifty acres tempts the young man to persevere and continue, makes life on the farm easier for him, and encourages him to increase his revenue.

Second – A cooperative association shall be established for these graduates with absolute responsibility and a share capital that is, by its nature, capable of continuous increase. The value of the share is two pounds. This association acquires the land and distributes it to the members, sets a program for everyone to exploit the land, supervises the implementation of this program, imports all needs, prepares and disposes of the crop, fulfils obligations, and distributes the revenues, provided that each one remains responsible for mastering agriculture on his land, preserving its fertility, and keeping his accounts independent.

It is good that all or most of the members are from the same district. Care must be taken in selecting them from those with integrity and morals that facilitate joint work, and that they must be known for their diligence, sincerity, and activity, because they are the nucleus for this great project.

Third – The government sells the land to the association and pays the price in fifteen annual instalments. This is at a reduced price and with easy conditions. The instalments do not begin to be paid until after three or five years, depending on the condition of the land. The association allocates a piece for each of its members, and the instalments are collected from him, provided that ownership remains with her until he pays the full price, then her assignment is transferred to him and it becomes his pure property.

Fourth – The association, in agreement with the government, sets the construction project for this land for the first three or five years of its life. An interest-free credit is opened for him, from which loans are disbursed, some of which are long-term to construct buildings and carry out permanent repairs, and others are medium-term to purchase livestock and agricultural machinery. As for short-term seasonal agriculture loans for importing seeds, fertilisers, and fodder, and for planting and harvesting expenses, they receive them like all members of other cooperative societies.

Always be careful not to spend too much or skimp on spending, because this farm will be a model farm that has the character of public benefits. Useful facilities will be built on it and feasible projects will be implemented, ensuring that the money and efforts will yield the best results for its members and those around it.

Fifth – The government appoints from among its employees a manager for this farm with extensive experience in farm management. He will sponsor the association in its early inception, guide the board of directors, ensure the establishment of order and the success of the work, and be a link between the association and the government. This employee stays with them for the first years of the association's life and receives his salary from the government. When the conditions of the association improve and its affairs proceed regularly, his assignment will be cancelled, and he will carry out his duties and be replaced by a member of the Board of Directors, provided that his appointment and dismissal are with the approval of the government. It is permissible to the General Assembly to grant him an annual bonus.

The various government departments provide this farm with all other assistance and guidance, including accounting, economic, engineering, veterinary, etc., so that it becomes a model farm like we presented. The association allocates a piece of land as an experimental field in which it works under the direct supervision of the Ministry of Agriculture.

Sixth – If a member pays more than the instalment, he has the right to compound interest on the excess at a rate of 3. It is allocated with its interest to pay the final instalments, so that this gives a strong incentive for saving and increases interest in paying the instalments and extracting the land.

Seventh – Whoever does not fulfil his obligations or becomes unfit for membership in the association, the General Assembly and the government together decide to dismiss him, liquidate his account, and consider who will replace him, so that the number of members is not less than ten, which is the legal minimum for membership in cooperative societies.

• Cooperation and Egyptian capitalism:

Before concluding this chapter, we cannot fail to point out to the reader that the transfer of capital from the hands of foreigners to the hands of a small group of Egyptian capital owners is not all that the Egyptian hopes for in his current economic renaissance. Because the capitalists, who work for themselves and hardly care about anything else by the nature of their principles, are one group, whether they are Egyptians or foreigners, and therefore it is not right for the Egyptians to be proud that Damanhour, Damietta, or other cities in which the foreigner has no apparent share in their wealth, because this wealth is confined to the hands of a small number of capitalists, not to its people themselves. It is our duty, as we are at the gates of an economic life that will be opened by the new Egyptian renaissance, to be very careful to put wealth in the hands of the people themselves, and to work to distribute it among the people, in accordance with the spirit of democracy that every Egyptian soul was filled with. Cooperation can do this.

We see the peoples in Europe groaning at the injustices of the capitalists, even though they are of their own kind. In England, for example, a small number of nobles own large areas of land, and in the mineral regions, their elders own coal and iron mines, and in industrial areas a small number of their men own factories and factories, and in large cities, the wealthy own financial banks. These nobles and elders are all English, like the rest of the people, yet they have no interest or desire except to accumulate wealth, not caring about what the condition of the people will become, as long as they add wealth upon wealth. If this was the case in Europe, where science spread and civilisation spread, then what about if the doctrine of capitalism spread among us in Egypt, where the people are ignorant of their rights and unable to reform their condition? We seek refuge in God from the evil of that day in which the Egyptian enslaves his Egyptian brother and deprives him of his livelihood.

For this reason, we say that if we begin from now on to spread every economic doctrine that works to distribute wealth among the people, we will have made the road difficult for the owners of capital, and have prevented the stability of the situation that we now see prevailing in Europe, a rule that the new doctrines are working to alleviate or change. Or reverse it in different ways, sometimes by spreading socialist ideas among the people, and sometimes by organising their forces in the manner of unions, they form parties such as the Workers' Party and so on.

It is our luck that we in Egypt have not yet entered into the field of capitalist life in a serious way. There are only a few large capitalist houses among us, whether commercial, industrial, or financial. It is our duty, with the opportunity ripe, to begin working on the cooperative system to establish large cooperative houses in the place of these capitalist houses so that our banks, our commercial shops, and our industrial plants belong to the people. We believe that if we succeed in this, we will be able, thanks to the cooperative system, to strengthen the foundations of the people.

Rather, we make him channel these advantages into reforming his social situation, a reform that will raise the people's standard of living to a level that is unimaginable now. This is a renaissance of the nation, its life and its greatness.

Yes, many thinkers differ from our opinion, and say that the European peoples did not invent the social ideas that led to the creation of "cooperation," "labor unions," "socialism," and others until they had tasted both matters at the hands of capitalists.

Likewise, the republican doctrine that came from France did not arise until after the tyranny of the monarchy, until the people became fed up and revolted and overthrew the regime. It is not enough for us in Egypt, according to their opinion, to take the lessons of others. Rather, we must taste the fire that Europe tasted, so that the people suffer and rise up to defend themselves from the rule. The capitalists use the methods that they find more optimal and more correct than others. Then they say that we must now strengthen the current of the movement working to transfer capitalism in Egypt from foreign hands to national hands, after what happened to us in Europe happens, and after the people wake up as the peoples did. In Europe, after awakening, the people spontaneously rush into action and manage to free themselves, and reap the full fruits of their labours.

This is a doctrine that many say, and it is apparently correct on the surface, but it is an illogical statement. Rather, it is mostly the doctrine of materialists, who do not believe in fixed theories and correct results of thinking. To me, if we follow him, we will go astray in all our actions, and the spirit of general nationalism will be killed in us, and it will be proof that we do not care about the history of the movements, and we do not learn lessons, but rather we do not benefit from the experiences that Europe went through, whether they were scientific, economic, or social. Rather, for my life, if we took it, we would be like someone who abandons the upbringing and education of his child due to the circumstances of this world and the circumstances of life, so that he does not benefit from what he has gained from experience. Or experiment until the heel gets worse and the problem gets worse.

Yes, the experiences of this world are the best experiences, but a person must take the sermons given by these experiences through the tongue of others as a tool that protects him from the difficulties of life and gives him insight into the path to salvation and the right intention. If the Egyptian public learns about what others have suffered, it will spare the effort that it had to use to resist those difficulties and calamities, and spend it on the path of goodness without delay or disturbance.

Materialists do not believe in logical theories, and trying to convince them of the correctness of our opinion through argument is a waste of time. Let us bring to them what they believe in, concrete proof, and let us draw their attention to Ireland's current position in the butter industry, for example. This industry was organised from its beginning - forty years ago - directly on cooperative principles, so the situation did not require it to enter into the role of capitalism before, as the opponents see. Rather, the people, led by their cooperative men, decided to organize this industry and its trade on the cooperative principle, and they achieved great success, which we described in Chapter Five.

• The social destination of the movement:

If we return here to this topic without mentioning anything about the economic aspect of the movement, then we are not belittling this aspect of the cooperative movement, but rather it forces us to return to the social aspect, because the cooperatives neglected it in a way that varies in extent depending on the country, and they divert from it to the economic aspect, and put it in the first place. Because of a weakness in the soul or an ancient acquisitive instinct that has taken root in the human species through his long care for matter and his appreciation of it with a value beyond which there is no more. And if we mention Egypt, we find that the people there have exaggerated in this to the point that they have neglected the economic aspect of cooperation.

It is the first and the last.

We have shown in the previous chapter the great importance of the social aspect of cooperation, and that it is sufficient to promote the member, refine himself, enlighten him to the truths of virtuous nationalism, his rights and duties, and empower him with the strength necessary for him in civil life and education. There is no need to delve into that here, but I want to draw attention to the fact that if Cooperative societies did not make reforming souls, refining morals, and creating a classy type among their members the main goal and highest goal of their efforts. If they did not do that and limited their concern to achieving wealth and increasing material resources, then you should know that they have failed in their first mission: which is to promote the people and advance them in the procession of nations. The nation has no ability to advance and progress unless its members are aware and aware enough to devote all their thinking to the nation's interest and happiness. That day, the individual is happy, and there is no happiness otherwise.

I once again say that the fulfilment of this lofty wish depends on the cooperatives alone. Let them be confident that their movement is capable of achieving what it promises, provided that it implements its teachings in the true spirit, the spirit of noble nationalism and science rebelling against chaos, desiring to organise worldly life based on truth, brotherhood and peace.

Egypt is the people most in need of reforming its social life. If our cooperative men continue to neglect the social aspect of our cooperative movement and leave things in chaos as is the case now, let them know that economic life, no matter how perfect it is, cannot compensate our country for some of its social affairs.

The deteriorating condition of the Egyptian village and its residents in terms of social, educational and health standards makes our village cooperative societies more demanding than European village societies to take care of this aspect of their mission. Some associations set up night classes to teach members how to read and write, or created sanitary latrines and bathrooms in homes and villages, or by forming committees for reconciliation or arbitration. Or other services, but this care on the part of some associations is still far from being achieved.

• Women's place in the movement:

A great writer said, "Woman is the last creature that man can worship." He wrote this about the West, where women are "liberated." What can be said about the East, when women have not yet come to light, and generations have remained deprived of even the simplest teachings of freedom. We will address the issue of Egyptian women, their recent renaissance, and the role they should represent in national life in general, and then we will focus on their place in the cooperative movement in particular. But we must say here that there is no nation that longed for greatness and achieved it but had in its heart a lot of confidence and belief in what both its genders, men and women together, could achieve beyond what they have achieved. Do you not know that before one of the magnificent and majestic temples was built, this temple was represented by... The imagination of the creator of the most beautiful and wonderful? - What do you say if half of this confidence is lost due to its lack in women?

Until recently, it was the prevailing custom among us that talking about women publicly was not considered appropriate. This custom wanted women to remain far from the public's mind, and it did not appear that women had any national demands, except in recent years after the voice of the social reformer Qasim Amin rang out. Calling for the

liberation of Egyptian women, their education and their preparation to do their share of community service and to benefit from the activity and perseverance God has given them to work toward the man's side in providing goodness and prosperity to the entire nation.

This cry was heard, and the few responded to it, and the majority turned away from it, and those who made it ridiculous rose up against its owner, sometimes in the name of tradition and at other times in the name of religion. The topic of unveiling and the hijab was the whole point of these debates, so the objectors did not listen to what was rightly said to them, that the hijab is not one of the teachings of religion or its rules in the matter. Something, and that there is ease in religion that is incompatible with stagnation and makes its people fit to keep pace with the ages and keep pace with modern civilisation.

Qasim Amin went on calling for his opinion as a persistent fighter, and even though he did not achieve a degree of success in his life, his efforts left a good impact that led to what we see today of a women's renaissance that inspires the most sincere hope in the souls and heralds Egypt's bright and happy future under gender cooperation.

The immortal leader, Saad Zaghloul, praised Qasim Amin for the advancement of women. Saad was one of the strongest supporters of women's freedom. He believed that the true renaissance of Egypt and the East could only occur through the efforts of both sexes, and that women should not limit their mission to household affairs, but should contribute to the rest of the burdens. Which agrees with their readiness, otherwise half of society will remain... Al-Bushra is unable to play his role in public life.

Qasim Amin's opinions remained brewing in people's minds for ten years until they had the opportunity to appear after the Great War, when the burden of men had doubled, the need for women's aid had intensified, and social theories began to develop with the new circumstances. As soon as the war ended and the dawn of the national movement dawned in Egypt, one of its first manifestations was the emergence of Egyptian women in its fields as orators, writers, and consolers. Thus, the fairer sex emerged from the chambers, neither neglecting their duty nor faltering in their sacrifice. This had an impact on the refinement of Egyptian women, developing awareness and increasing interest in public affairs.

This interest did not stop at the political aspect, but rather went beyond it to the economic and social aspects. Just as political committees were formed for women, they also had workshops and factories, women's charity markets were established, the movement to demand women's rights was revived, and there were those in Egypt who assumed the leadership of the feminist renaissance in its various branches. At the head of the political movement is the honourable lady Safia Zaghloul, who joined forces with her great counterpart... the costs of his effort then went on to work with those who succeeded him (?)

At the head of the social feminist movement is Mrs. Al-Fadhli Hoda Shaarawy, and she was an eloquent voice for Egyptian women in various European feminist conferences.

There is ongoing activity in Egypt for the women's renaissance. These laudable efforts have produced many good fruits. The Women's Union was established, which sponsors women's rights and continues to ask for more. Women's workshops were found in which the hands of Egyptian women worked and produced various crafts of great elegance and workmanship. Education received its share, allowing girls to enter secondary and higher schools and university colleges, and their female talents began to occupy a good place in

the field of public life. The schools produced female doctors, educators, and specialists in literature, science, and the arts and, little by little, unveiling is becoming more common among different classes.

This is the extent to which the feminist renaissance has reached today, and there is no doubt that this extent is limited and not sufficient to provide all hope, because this development did not extend beyond the women of the elite families in the cities, and in fact many of the female residents of the cities have not yet followed these new traditions, and it is necessary to Some time will pass before these traditions become widespread in other circles and before they make their way to the countryside, where the villages are still covered in their old character and civilisation has not penetrated to the extent that would lead to a rapid feminist renaissance.

What will delay the date of this Renaissance is the abandonment of high-end families to the countryside, and most of them reside in the capitals, while few of them are found (?) She is satisfied with staying in the isolation and tranquility of the village, away from the methods and comforts of civilisation.

There is another factor in why women's advancement remains limited, which is the general social level still requiring of elevation and nobility, especially in the countryside. There is no doubt that both goals are completely linked to the other. The higher the social level, the more progress there will be with women and their advancement.

We do not need to remind the reader of the position taken by the government when issuing the constitution in denying women the right to vote despite the valuable services they performed in the national struggle for political freedom. We believe that this is a legislative prohibition that is completely unnecessary, and we have no fear of women now dominating public life when they are weak and unable to control their homes. Our Egyptian legislators must have missed that it is dangerous to make a large part of the people believe that they are not naturally fit to play a role in their national life. They should really have learned the lesson that no human being would agree to work for his nation without the hope that his species would reach the utmost that humanity has ever achieved and beyond this. Likewise, no one can work for his country unless he is inspired by the hope that he himself will reach the utmost that his fellow citizens have reached and beyond. From him, this hope eradicates doubt in themselves from the souls of the people and instills in them confidence in their powers. Self-confidence is the harbinger of success and the forerunner of victory.

I think it would be better for the leaders of the people not to lose sight of the fact that Egypt is now going through a stage of transition and that they should see what is right for Egyptian women to have an opportunity to prove their value and guide themselves to the work they must do in public life. There is no point in denying the reality that reform in Egypt is based on a European basis.

Our political systems, educational methods, local government, international policy, and even our highest principles no longer have an Eastern character. Khedive Ismail said this many years ago, and the facts supported his statements. That is why we must not close our eyes or deaf our ears whenever the issue of women and their liberation comes up for discussion. One day we must face this problem, so why not face it from now and strive to solve it on our own with a broad mind and open heart? Wouldn't it be better for us to study this issue now and draw up a national plan that gradually liberates our women,

educates them, raises their level, and prepares them for the work they should do with the men in the construction of Greater Egypt?

Women in Oraba are not isolated from men's actions, ideals, and aspirations. Both groups have a companion for the other, working with them in harmony and sharing the burden of the home and country. Both of them are naturally prepared to carry out certain duties in their private and public lives, and for every intellectual point of view, and for every talent that their work has developed. If all of this is not utilised in the construction of Greater Egypt, our nation will be lost between this and that. Let us turn our face towards the West and look at the work that women are doing there, especially in England and America. If educated, cultured women are excluded from the field of social reform, the work movement in it will be paralysed. There is no doubt that their work in public bodies, local councils, economic systems, and social works is a great asset to their country.

But here in Egypt, the situation is like the English proverb that says: "Raise the disease from a dog and it will kill him." It is enough to say about a man that a woman raised him in order to destroy his reputation. However, a senior British official in this country once told me about his children who knew in their family circle "in Dardanoutat" due to their bravery. He said to me, "The credit for raising my children goes to their mother alone," leaving for the reader the significance of these two nationalist positions.

Those of us who know Europe well - and I do not mean those who enjoyed a few holidays there and became acquainted with its major streets, its many streets, its luxurious hotels, and its great amusement parks - nor do I mean those who spent part of their youth studying this or that special science for five years, and if you wish, say ten. I do not mean these or these ; Rather, I mean those who lived in Europe in the true sense and studied European culture in a real, long-term study and experienced its causes and causes - those are the only ones who can judge the vital role that women in the West play in their private and public lives.

I would like Egypt to realise that the future of any country does not depend on its public systems. In the homes of the people, where women dominate, they are the ones who prepare the next generation for either good or evil, and in her hands the fate of the nation rests. The home is the cradle of the nation. A woman's work should not be limited to her domestic affairs, but should also have a national focus. In this last field, she must be able to play her role; older or younger, depending on her circumstances, education, resources, and personality.

I do not think that I went too far in my attempt to explain the fundamental importance of giving Egyptian women at the present time an opportunity to enter public life on an equal basis with men. This benefits her character as a woman and as a member of the people with equal rights and duties that also benefit the entire country.

Our politicians have succeeded in excluding women from politics. Perhaps our economists will be more resourceful and facilitate their entry into the economic field, especially the one in which the movement prevails.

Cooperative. We were and still aspire for the Egyptian woman to take a large share in the cooperative movement, just as the man did, especially since she is naturally prepared to cooperate, as this word indicates. In the village, she cooperates with her husband and relatives in agriculture and manual work, and in the city she may participate with men. Her family is involved in many of their jobs and means of livelihood. Cooperation serves

women for the sake of servants and improves their thinking and life system, and the woman's contribution to cooperation benefits him for the sake of benefit, as both are beneficial to the other. There is no doubt that domestic cooperation must be achieved through the efforts of women, as they are the managers of the affairs of the home and are expert in its needs, and they bear the burden of organising these affairs and being wise in their management needs.

If cooperation has not yet come to the door of business and social services in a clear manner, for reasons we mentioned in Chapter Sixteen, and the efforts being made to improve the condition of rural women are still incomplete, then this does not despair us of involving women in cooperation, especially since they have the support of legislation, as the law has permitted Women's membership in cooperative societies gives them the rights that men give them. They elect and elect and vote. After all that, all that remains is to prepare minds for this good idea and the continuous call for its implementation after paving the roads and overcoming the obstacles we mentioned. This is the greatest preparation for women, especially in the villages, to have their share. In the service of social life, the burden was placed on it by rural urban philosophers who say that rural life is based on three pillars: the first is the promotion of agriculture as it is a science and an art, and this is what the government undertakes, the second is organising agricultural transactions commercially and financially, and this is the task of cooperation, and the third is improving life and raising the social level among rural people is the duty of women and women's associations.

Cooperative and non-cooperative associations in Ireland, England, Belgium, Canada and others provide the best examples in this regard. We have discussed the English and Irish associations in sufficient detail in Chapters One and Fourteen of the first part.

However, we believe that the cooperative movement is the best way to promote and improve rural women, because cooperation is an easy-to-use and guaranteed economic and social movement. The consequences are gradual and regular. To this end, he directed efforts and let the workers work.

It is impossible to find in Europe any nation in which cooperation is advanced unless it has a cooperative system for women in which they govern themselves and through which they work for the good of the people and seek, on the basis of equality of membership between men and women, to establish the social organisation on a more just and more equal basis than what is happening now. This is the spirit that they radiate in their work, whether in the countryside or in the city. I recommend that supporters of cooperation contact the work of feminist systems in various countries, and according to these examples are the various feminist cooperative systems in Europe and America: "Women's cooperative societies" in England and Scotland, "United Irish Women" in Ireland, and "women's groups" in Canada and Belgium. And the East Prussian Federation of Farm Women's Groups in Germany and elsewhere.

There is great work being done in Egypt by preparing the hands of women in the countryside who are present in this cooperative movement. Although women from all classes will come together as equals, this work, for obvious reasons, will be undertaken in Egypt by educated, well-off women who have free time. They should start it and pave the way. I think that these associations will be a good start in Egypt in the regions. The Egyptian peasant woman shares her life with her husband in the Western sense more than her urban sister does. She works with him, accompanies him to the market, has a say in her household affairs, and is active and capable, like a healthy worm. She is more suitable as raw material for the work we are discussing here than an urban woman.

Naturally, this aspect of our work will be delayed until the cooperative societies settle on a sound basis. This will take a few years, during which a movement must begin to spread the message among women so that they become familiar with the idea and prepare their minds for it, so that when the time comes, we will have prepared fertile ground for the cooperative seed.

The general centres of these feminist systems, when they come, will be in the cities of the regions, and they will have branches here and there in the villages and countries similar to the Irish branches that we have detailed, and these branches will serve as centres for organising the women of each region according to their specific needs and enabling them to improve their economic position and their social life. These branches will cooperatively educate their members in economics and the rules of hygiene and strive to awaken souls to social progress, thus helping to lay the foundation of rural civilisation in the countryside. Meanwhile, the public centres of the regional cities will have paved the way for the formation of a large, central association in the capital, in which they will be represented. This association will be like a cooperative parliament for them, and their association will be like a “union” of cooperative societies in general. By this means, our women can play an actual role in improving their economic and social position, and at the same time help to reveal the latent strengths of their individuals, and revitalise the enthusiasm of their lives. That stagnation that is not compatible with nature, then if this time comes, they will become real personalities in their homes and use their powers to raise and refine the life of the Egyptian home instead of being like pieces of furniture or decorations devoid of power, will, personality and culture. On that day, freed women would be able to carry out a basic part of civil duties instead of being a plaything in the hands of men. They are women who count as men, not women who consider, through their shame and ignorance, weak sons who lead the Egyptian race to decadence.

The people of Egypt will not be the real stakeholders in their country, and their country will not be on the path to progress until they learn how to fully utilise the cooperative spirit through these male and female systems together, as we mentioned above. And I am not exaggerating if I say that the people of Egypt at the present time are almost innumerable. Except only a mixture of the population, because in organised groups the interests of the people come directly to the attention of the individual, and the people, for their part, are concerned with the well-being of the individual. This system in the nation helps to create a certain public opinion that shapes the life of the people. As for the unorganised population, as is the case in Egypt, where individuals are not concerned with the interests of the masses, and the unorganised individuals do not have a significant influence on the formation of the social body, this is not the case as we mentioned.

The organisation of the nation begins from the home, as the home is the unit that must be organised first. In this situation, it is obligatory for the individual to be raised to be an honourable member of his family, and who can raise him but his mother? If mothers are unable to fulfil their role to the fullest, then the school - no matter how good its methods - will only fail. In my opinion, the work of schools must be complemented by the establishment of bodies of men and women alongside them whose mission is to carry out in practice what the schools teach theoretically. I believe that if the cooperative movement followed the rules that we have listed in this book, it would have helped, through the efforts of its men’s and women’s organisations, to achieve the formation of the Egyptian people in a civilised image. Compulsory education will be the effort made by the government, and optional cooperation will be the effort the people make to achieve a superior social system in Egypt.

Chapter 25: Some social problems of rural life and their solutions

“Perhaps in this neglected soil lies a heart that, yesterday, was filled with heavenly fire, and was still. She can shake the king's sceptre, or awaken the lyre of poetry to the world of ecstasy.”

(Epigraph of some sort, clearly)

Rural life - as every aspect of life - has its social problems that must be addressed if this life is to be improved. We decided not to conclude this book without presenting the most important of these problems, believing that it is easy to address them by instilling a spirit of community. The best way to spread this spirit is to establish a cooperative system that is completely consistent with the nature and composition of man. Just as a human being has a body and a soul - and both of them must be taken into account if we want to improve the human species and bring it to the status of perfection - so too cooperation has its material and moral aspects, both of which are undoubtedly subject to consideration. Therefore, there is agreement between cooperation and man in the means, which is improving the material condition, and in the goal, which is to raise the moral level. What strengthens the bond between them is that it is a system that man has accepted, as he is reassured by his understanding of the methods, and the certainty that it will benefit him and improve his affairs.

The world has become aware of these rural problems in the last quarter century, and international conferences were held in Europe and America in which civilised nations were represented, to consider what would lead to improving the countryside, solving its problems, and conveying to it the effects of modern civilisation, so that it can contribute to the cities... and enjoy the sophistication and refinement that human thought has achieved.

The spirit of true solidarity and the sincere desire to serve suffering humanity prevailed in these conferences, and cooperation had a high place in the research of these conferences.

The following are the most important of these rural problems:

1) Rural people

The countryside is the nursery of the nation. The village is nothing but a spring that supplies the city's vast sea to brim with life. According to the strength of the people of the countryside, the wisdom of their minds, their ability to create and produce, and their ambition for lofty ideals, the progress of the cities stops, and the horizons of struggle and victory expand or narrow before them, and they triumph or are defeated in the battlefield of life. The advancement of the countryside is followed by the advancement of the city and then the nation, and its decline is followed by the decline of the city and the nation. If the mental and physical condition of the rural people deteriorates, we will find nothing to prevent the civilisation of the cities from collapsing and falling. Science itself will not be able to fill this void in it, and culture will not be able to heal its ailing and mortal structure, so that the crawl of death can (not)? stop after the rural people have lost ambition and ability. Production and innovation are the elements of life and immortality.

The closest example to this is generous horses: according to their generosity, the goodness of their production flows in the veins of their offspring, and if their root (??) is

lost, their outcome will be bad and will not succeed. The horses' trainer, no matter how skilled and experienced, is keen to create an excellent, generous element out of them.

Now let us ask ourselves what we mean by what we call the ability to produce and innovate? What we mean is the amount of intellectual and practical energy that works together to bring about and create, and this ability is the goal of what is called instinctive readiness, which is the tendency to conceal secrets... and solve their puzzles (?)

All of this is due to the nature of the man's formation and the impact of the environment in which he was found. Negroes, for example, hardly understand the meaning of civilisation other than false showiness, deceptive elegance, and other than appearances in food and drink. They think that they can be civilised in a short period of time. One of them spent a large part of his life among civilised people, then he returned in his old age, regretting that he had spent his life in an environment that was neither harmful nor beneficial, and that he had struggled for many years for the sake of civilisation, but he finally realised that it was not worth all this fatigue and trouble.

From this you see that the life of the savage barbarian is one life and one tone that does not change, a life of stagnation and stagnation, that knows no ambition and does not aspire to glory and was not pleased by the genius inspiration that gives the high soul the ability to taste and digest things.

2) How do you create the good type?

In order to create a good type of men and women, we must choose a good "gardener" who maintains the "garden." A trained, strong, intelligent gardener with knowledge and experience of life, who is not tempted by the charms or deceptions of the world. He devotes his time to serving and caring for his nursery, and he is fascinated in propagating new species and generating good, authentic varieties of plants. Yes, you should choose a gardener with these characteristics.

What we mean by the term "arboretum gardener" is the woman (?) who is capable of creating a good, generous generation (crop?) with an authentic element that carries within itself the number of life. And he has powerful weapons of struggle in his arsenal. (?)

A strong, complete man in all his vital aspects must choose a strong, complete wife like him. He must choose an educated, cultured wife who will cooperate with him in carrying the burdens of life and strive alongside him to form a family with a stable foundation and strong foundations, and then work with him afterward in an effort and effort to reach the family's hopes and ideals. Women are the second half of humanity. Women are the first school in which a person receives his first life lessons. The English poet Alexander Pope was right when he said: "*The first poetry, I heard it from my mother's mouth while she was singing.*"

A woman who is like this will have a great impact in shaping the child's vitality and creating his mental and physical energy, which are the two essential elements necessary for preparing good offspring. She will be able to transfer her mental strength to her children by all wise and successful means, because her care for her child and her good treatment of him will have an effect in making him understand the secret of what surrounds him.

The cleanliness of her home, the regularity of its conditions, and the consistency of its foundation also have an impact on the balance and organisation of his thinking and the consistency of his actions.

Thanks to this type of woman, upright family monuments are erected and the nation is enriched with capable and distinguished men. A nation that cherishes this righteous person is a nation worthy of excellence and success in everything. And when crowds of civilised men arrive, finally, from the countryside, it is very reasonable that these ideals prevail in the entire nation. Let the reader return to what we previously wrote about the role played by rural women in the cooperative movement.

3) The impact of the migration of rural people to cities

There is a major danger threatening the countryside, which is the massive exodus of rural people to cities. If we assume that the good group of strong, intelligent young men migrate to the cities, this will cause the family to weaken and shake its foundations, and the less fit type will continue to breed in the village, and thus the corrupt, helpless, and helpless element will prevail, who will lose his rights and feel sorry for him, and his pride will be wounded and he will not feel. This is like the example of a neutral breeder who sells his best and noblest horses and keeps the weak, lowly ones to carry out the process of reproduction and offspring.

And since cities are a field for mental and physical struggle, a heated battle between man and his hopes, and a scene in which the innovations and innovations of civilisation compete. And since the whole atmosphere was filled with noise and bustle, caution and alertness of mind, all these things affected the physiognomy of the man, weakened his nerves, weakened his senses, and left him unable to struggle for a long time in the field of life. His descendants will inherit this weakness and weakness from him, and then this descendant will do their meagre share in jihad. Thus, weakness will remain inherited between predecessors and successors, and barely a few generations will pass until that generation becomes extinct. The field requires a strong new generation in order for the wheel of life to continue its cycle.

From this you see that cities exhaust men's strength and vitality, and villages with nothing but **farms... see production** increase in these cities, as they become barren and their poverty increases.

If the migration of these young men to the cities continues in such large numbers, the day will come when we will not find excellent men in the countryside to send them to the cities so that they can maintain their survival and be able to travel in the caravan of life that is constantly progressing and rising.

In order to ensure that a sufficient number of this good element remains in the villages, we must decorate rural life for them, surround it with all the means of comfort and tranquility, provide them with a comfortable living and good earnings, prepare for them a satisfied social life, and complete for them the best types of sports and listening, and thus make them desirable to stay in the countryside.

4) Providing the means for a comfortable living

We must guarantee the rural person an income that will guarantee him a satisfied life in his village so that he does not have to migrate to the cities in search of a livelihood, where

the need for workers increases and where many doors of earning open, so that he finds what he dreamed of in terms of ease of livelihood and ease of living, and the bad situation has led to in the countryside. Upper Egypt in particular led to the abandonment of its people from their villages and their exodus to the cities to seek livelihood and gain. We have written in various sections of this book how the doors of livelihood in the countryside are opened to its people through cooperative societies of various types, from cooperative farms with abundant production from which small farmers benefit more than they benefit from their migration to the cities and their work in jobs that are foreign to them, to agricultural factories, some of which produce dairy products. Some of them are for ginning cotton, some for producing silk and linen, some for making jams, and some for extracting oils, honey, and other numerous agricultural industries that, if spread in the countryside, would be fresh sources of livelihood from which the people of the countryside would benefit and would increase national wealth.

This is in addition to what the farmer earns from agricultural cooperative societies that reduce production costs for him, increase the value of his crops, and lend him the money he needs in a way that is convenient for him and **allows him to profit (?)**

5) Providing the means for a satisfied social life

Social life must be complete in the countryside in order to attract its relatives and make it desirable for them to reside there. The rural person is indispensable for contact with everything that surrounds him. There is a big difference between neighbours in cities and those in the countryside. If an urban person is dissatisfied with those around him and what surrounds him, he can seek another neighbour without losing anything. As for the rural one, it is quite the opposite. If he becomes dissatisfied with his neighbour and wants to move away from it, he will lose his land and lose all the efforts he poured into it, as he moves to a strange land and a strange environment.

Some people claim that the countryside will remain as it is forever, hidden behind the greatness of the cities, lagging behind them in the stages of civilisation and methods of urbanisation. But the time has come when this idea towards the countryside must be changed and the misconception that attributes the filth of peasant homes to their presence in the countryside, and the turbidity of water, poor lighting, and lack of paved roads to their presence in the villages, and the imbalance in the life systems of these rural people, the lack of care in raising their children, and the shabbiness of their clothes, must disappear. Their poor health condition is due to their distance from cities. It is as if cities alone should be the only ones to enjoy all of these blessings, and as if the countryside was created to be a den of filth, a plague of chaos and ignorance, and a home of coarseness and corruption of taste. This situation is not limited to Egypt only, but rather it exists in all the kingdoms of the world, and the analogy is with the difference, as the catastrophe in Egypt is more severe.

We do not see a justification for all of this, nor do we see a reason preventing us from raising the level of the countryside from all that it should be. The village should be a miniature city with the goods and faces to what we see in the cities.

The goodness that is in the cities, it is not permissible for the rural people to drink dirty, stagnant water, just as it is not permissible for the lighting among them to remain in its old, worn-out style, and it is not permissible for them to live in houses in which the spectre of misery and want is embodied. All the improvement and innovation achieved by civilization must be within the reach of the villager as it is within the reach of the urban

person. The rural person must get his share of life. You must bring him out of the cold shadow of death into the sun of life full of warmth and heat. The great human mercy, whose message is carried by modern thought, is directed entirely towards the necessity of giving the rural person a share of civilisation no less than that of the urban person, until the scales of justice are levelled and the scales are equal.

6) Al-Qarawi House

The English say in their proverbs, "A man's home is his castle, and since the mission of the castle was temporary, to defend and prevail in the "lesser jihad." And the homes of the villagers were the fortresses of the nation, standing for all time and its stronghold in the greater jihad." Efforts must be redoubled in fortifying and strengthening it until it returns the tide of time and repulses others.

Many reformers thought about improving the villager's house. They were fascinated by the various means that might lead them to their goal, and Muhammad Ali Pasha the Great was the first person in modern Egypt to be interested in this reform. He saw that the best way to repair village houses was to burn them all down and build others that met the health and social requirements. But scholars and senior clerics rejected this, saying that although they believe that the situation in the countryside is so bad that it is difficult to repair, they believe that humanity requires avoiding mutation and methods.

Violence, and that wisdom requires gradual reform, and that external appearances and improvements go hand in hand with education, upbringing, and self-discipline. The idea remained stagnant until a group of contemporary reformers proposed building ideal homes for rural people to follow suit and make their homes after their example. But all those efforts were in vain. The homes of the villagers are in their original state since ancient times, without change or alteration, as if they were cut off from time, and time is nothing but change and reversal.

These rural people live in dirty houses with no access to light or air. In these places, the child grows up influenced by the conditions of this environment, and the girl child grows up carrying the legacy of this bad social custom, and this boy and that girl are the foundations for the families of the near future.

Therefore, the "roundabout" must be built on an elegant sanitary system that ensures complete comfort for its residents and guarantees them a happy life. His furniture should be arranged in a simple, beautiful manner that appeals to the farmer in residence there.

7) Village mosque

The village mosque is one of the powerful influences that help create a strong social life in the countryside. Caring for the mosque has a great impact in improving this rural social life and solving many of the rural problems and troubles that are a stumbling block to its progress. Isn't the mission of the mosque to worship and encourage obedience to God and do what He commanded us to do? Didn't God urge us in His teachings to be honest, to love our neighbours, and to be kind to our neighbours - and this, as we have shown, is one of the social problems of the countryside? Didn't God urge us to work hard and seek sustenance from the burdens of this earth, with God Almighty saying, "My righteous servants will inherit it," and the righteous here are those who live long? Isn't this a sign that rural civilisation requires strong, struggling young men who strive to realise their hopes and reach their goals? Didn't God urge us to save and be frugal when He said, "Do

not let your hand be shackled to your neck, and do not spread it out completely, lest you sit blaming and distressed?" Did not God Almighty urge us to cooperate by saying, "And cooperate in righteousness and piety, but do not cooperate in sin and aggression?" Aren't these all the laws of rural civilisation? Isn't this one of its strongest foundations and conditions?

If the mosque is able to spread spiritual joy, contentment and contentment in the hearts, then the rural person will dispense with many of the missing distractions in his village and will be able to create in his home happiness created by his imagination and belief, and that in doing what God has **imposed... is not happiness** equal to happiness, and spiritual pleasure not equal to happiness (?)

Can we take care of the village mosque? Can we choose for him an educated preacher who is expert in religious and worldly affairs, balanced in his thinking, logical in his expression, so that he can influence people and instil in them a spirit of chivalry, chivalry, honesty, love of the neighbour, and avoidance of alcohol, gambling, adultery, and killing the soul whose killing God has forbidden? There is no doubt that such preaching has an edifying effect on villagers, in reforming their souls, and making their religion and world happy.

8) Village school

This school is a complex of culture in the countryside, and we must direct its attention to the types of education that we believe are the first foundations of rural culture and the useful elements that prepare the rural person to enter the midst of life. If improving the condition of schools in urban areas is obligatory, it is even more obligatory in the countryside, as the urban person has the freedom to choose which school to enrol his children in. As for the rural person, he faces hardship and trouble if he does not go to the only village school, so he has no choice but to enrol his children in one of the city schools far from his village. It is no secret that this entails huge expenses and great trouble, which can be remediated if you improve the condition of the village school.

Since this topic is multi-faceted and requires long research, which we cannot delve into here, we have contented ourselves with referring to it, drawing attention to the necessity of examining it extensively, in which governmental and popular bodies participate together in the hope of finding a situation that suits our rural life. I will put it under Thereader will consider what I previously wrote in this part of the book about the education systems in Denmark, a country that has benefited from education for its own sake thanks to the precision and suitability of its methods.

9) Village hospital

The village hospital is no less important than its school. Rather, they must be on the same level if we accept that a healthy mind resides in a healthy body and that the health of the mind and its well-being are interconnected with the health and strength of the body.

Almost no village in the European kingdoms is devoid of a village hospital, despite the fact that they are not in extreme need of this, as is the case in Egypt, since rural Europeans are strong and their bodies are based on systems of wisdom and insight (?), and they gain vigour thanks to their knowledge of the rights of their bodies and their understanding of how to avoid medications.

If the hospital in Oroba is necessary for the village, then there is no doubt that it is necessary in Egypt and in any case, the health of our rural people is something that does not need an explanation. We all know how the poor farmer suffers from the pain of diseases and how he suffers without knowing the reason for this torment.

10) Harmony and brotherhood

These two qualities are the results of meeting and mutual benefit, and in order to create this good spirit in the hearts of rural people, we must pave the way for their gathering on strong occasions with which they are bound by permanent ties, such as gathering them in cooperative societies, in regular forums, on national holidays, in sports teams, in social clubs, or in homes. Books or halls where lectures are given and parties are held, which everyone attends in their free time or on some days of the week.

These meetings have their great advantages, as it is rare for a group of people to come together and exchange greetings and discuss their affairs in consultation until the causes of brotherhood are established among them and the bonds of familiarity, love and union are strengthened among them. Hatred, envy, suspicion, and loneliness are nothing but the result of people's distance and lack of communication between them.

11) Sports and entertainment

In addition to the exhausting, hard work, there must be mental, physical, and psychological exercise, and the rural woman must find ample time and money to spend on diversion and amusement, on the condition that this time and money does not exceed or fall short of what is reasonable, so that the rural woman does not exhaust herself working day and night or leave her alone to languish in fun and shamelessness

And it is not bad for men who have a standing in our national life, when speaking about the subject of the villager participating in enjoying innocent entertainment and providing him with means of joy in his villages, such as finding cinema, radio, music, singing, acting, etc., to say that this is the first step towards corrupting the peasants for us (?), as the peasant was created to work and toil. He will have a share of fun and enjoyment. It is as if he is like an animal that works all day long (?)

This is a harsh view and thinking that will not last long in this rapidly developing time. The time will come when the farmer will demand his right to life and his place under the sun -as the Franks put it - and he will obtain it without a doubt, knowing that he is the greatest producer of our national wealth.

Wouldn't it be wise to have a little insight? Wasn't it necessary not to deprive him of the legitimate pleasures of life, so that he would not feel that he was defeated and deprived of his rights, so he would revolt when the first opportunity arose?

12) Absent notables

Many notables leave their villages and move to cities, claiming that these villages are not suitable for residence and that their horizons are too narrow for their great hopes to fly in or for their souls to seek the pleasures and delights they are indispensable for. These notables only care about collecting money from these villages and spending it in the cities. They rarely care about reforming their lands or improving the condition of their farmers. Rather, they care about false showiness and deceptive pretence. They do not

consider this rural world as anything but a resource that provides them with money, and they do not care about any local reform or rural improvement unless they know that this is the case. The reform and improvement will increase the value of their properties to generate profit for them. Therefore, these villages appear in poor condition, and the level of reform will increase only to the extent required by absolute necessity.

The worst thing is the relationship of these notables with the tenants of their lands, as they live far from understanding them and sharing responsibility with them, and they meet only rarely, and as a result, the discord and hostility between them often intensifies to an extent that worries thinkers.

A situation like this will inevitably lead to the tenants evading the notable group, and these notables, in turn, will push them to take revenge on them. Thus, the village gets lost in their battle. This is followed by the decline of the farmer's activity, the decline of his strength, the collapse of his hopes, and the destruction of all things that, in his view, drove him to live in the countryside.

The notables - most of whom are cultural and educated, and are leaders of the rural bodies made up of small farmers - depend on the progress of these bodies. This is because the presence of these notables in their lands makes them models of relative perfection in the eyes of rural people, and also gives them ample time to expand improvement projects due to the privileges they obtain from government bodies thanks to their connections with their men. Indeed, the residence of these notables in their villages brings life and development, just as their abandonment brings annihilation and destruction. If these notables continue to migrate to the cities, the result will be that, with the passage of days, the sanctity of the ancient atmosphere in which the souls of the ancient ancestors throb in the village will disappear, and the village will be ruled by other masters who have new hopes for which they will erase the traces of the extinct era, and thus a new life will arise without foundations, a desolate life that does not connect it. There is no connection to the golden ring of the past, and it is like a mushroom that grows in the swamps and rises without roots, or is ruled by small farmers who will have absolute control over the future of the village, which has become ambiguous, either to success or to disappointment.

These gentlemen fleeing the field should return to their villages and respond to the nation's needs before any other whims and desires of the soul, so that they can once again connect with their past and be a link to the present on which Egypt's great future is based.

These are in themselves the laws of rural civilization and its conditions that preoccupy the modern world just as the "virtuous city" preoccupied the ancient world when philosophers thought about establishing the "virtuous city" and Plato, Al-Farabi, and others spoke about its doctrines and teachings. But neither this nor that was clear. It was also not mature in practice, so it stuck at the point of idea and it was not possible to bring it to the implementation stage.

Life has developed since that time in all its sensory and moral aspects thanks to the progress of arts, sciences and literature over the ages. The path to reaching the "virtuous city" became clear, paving the way for thinking about it and for working to achieve the desired goal. This was not limited to urban areas, as was the case before, but rather dealt with the countryside as well, so we called for rural civilization after the ancients believed that civilization was the right of urban areas only and that the countryside was only a servant of these urban areas.

Whether the city is rural or urban, its destination in all is the perfect human being, as Henrik Ibsen and Bernard Shaw and other pioneers of modern thought who called for it with great ability and great determination called it.

Just as the year of progress among the ancients was solidarity in work and cooperation in it, so it is among the moderns, but the latter is distinguished by the fact that it works in accordance with regular conditions and strict laws created by the light of knowledge and refined by the experience of time.

Almost a century ago, these cooperative conditions began to carry out their mission in a calm and orderly manner to form that “complete human being,” which - with regard to the countryside - is considered the unity of the “virtuous village,” which is the basis of the rural civilization that we call for and that we work to achieve

Appendix 3: Transcript of the speech “*Our cooperative duty after the treaty*”

Delivered by His Eminence, Dr. Ibrahim Rashad Bey, Director of Collaborations, at the Yurt Memorial Hall on the evening of last February 16.

Sadati, Sadati

People used to define their dates on the basis of famous facts that served as landmarks on the path of life. They would say, for example, before or after immigration, and before or after the French Revolution. Since our national life was interrupted by a major historical incident, which was the Egyptian-English treaty, we found ourselves unintentionally saying: Before the treaty And after the treaty

Before I speak about our national duty regarding cooperation after the treaty, I must present before you the cooperative movement from its inception to the present, just as the film shows. It has taken from the past and the present a beacon for the future, and connects in our minds with yesterday, today, and tomorrow.

The emergence and development of cooperation in Egypt:
Cooperation arose in Egypt in a popular era of a comprehensive renaissance that included politics, society, culture, and economics. The first part of this renaissance was led by Mustafa Kamel and the second by Qasim Amin. The third is Saad Zaghloul. The fourth pledge was made by two men who paved two paths for us in our national life - the path of Omar Lotfy, the cooperative, and the path of Talaat Harb, the capitalist. And collect Each of them had around him among the best people, people whom he used to support his movement. He arrived and thanks to his leadership and the support of his supporters led to a commendable degree of success. However, Omar Lotfy did not have time to die, leaving behind a huge void in a field filled with difficulties that the cooperatives were unable to overcome. There was weakness in the cooperative movement After the death of its pioneer, it almost disappeared.

In the year 1923, that is, 15 years after Omar Lotfy called for cooperation, the government began to enter his field to strengthen his support. It was made into a “Diwaniya” movement, with the meaning of this word. If it was able to awaken cooperation from its slumber or revive it after its death, its progress was, however, at unstable steps, and its progress was slow.

Five years passed in this situation until the late Fathallah Barakat Pasha came and gave cooperation all his attention, with the help of members of Parliament... and carefully examined the cooperative movement in light of the special circumstances of Egypt, and in the guidance of the experiences of the past, while being guided by the systems followed abroad. He was guided to the sound opinion, which is that cooperation in our country cannot have a reliable basis unless the nation and the government take it into its own hands. On this governmental, charitable basis, the cooperative movement was established again. This was the best foundation upon which to build, after research and events demonstrated the necessity The government's assistance to the nation in this way.

Thus, conditions were created, and the nation and the government came together. The desire was true, coupled with enthusiasm, so the movement began and everyone was happy about it and hoping for its success.

But the situation soon changed, with the death of the immortal leader, the late Saad Pasha Zaghoul. The cooperative movement lost its greatest supporter. The system of government changed from democracy to dictatorship. It is no secret to you that dictatorship is incompatible with cooperation as a goal. It is a means under which he withers and becomes nothing. But it was through the grace of God upon the cooperative movement that the dictatorship ended after a while and the era of democracy returned again. Then things settled into place with the conclusion of the treaty Confirming the country's independence.

From this you can see that the cooperative system in Egypt has not, in fact, had ample opportunity to grow, flourish, and fulfill its mission fully. From a short popular era, to a covenant

Bureaucratic, to dictatorial era. Each of these covenants does not help progress

Cooperation in our country and in other countries.

However, in the midst of this turbulent atmosphere, cooperation continued on its path, fulfilling its mission, as much as circumstances and obstacles allowed. This is the greatest evidence of its vitality and the nation's readiness to adopt it in the form of cooperative societies that serve the people with material services in many aspects of their economic life and also provide them with various social services. Yes, these material and social services have not yet reached the level of cooperation we had hoped for. But the fault for this is the fault of the circumstances that the country has gone through, and it alone is responsible for conditions that must be changed if good is to come from this great reform movement.

The current state of the cooperative movement:

There are now about 800 cooperative societies in Egypt distributed throughout the country from Alexandria to Aswan. All of them are agricultural associations, except for thirty home associations, in different cities and towns. The number of members of these associations is about 100,000, representing the interests of approximately one million people, considering that a member supports a family with an average of ten members and whose capital amounts to about two hundred thousand pounds, all paid up. Its reserve money is about fifty thousand pounds, and the value of its transactions with its members amounts to one million pounds per year. And its net profits

Annually twenty thousand pounds

The most important material services that associations provide to their members are the supply of various types of good seeds and seeds, such as cotton, wheat, rice, onions, and potatoes, as well as types of sound fertilizers, whether chemical or organic, at moderate prices, as well as household needs, such as groceries, meat, textiles, and junk. They also use agricultural machinery for harvesting. Or threshing or irrigation for the benefit of its members, and livestock of all kinds are imported to them. Some of them form committees to smoke citrus trees to protect them from pests.

The associations work to dispose of their members' crops of cotton, onions, potatoes, greens, and citrus fruits, whether that disposal is inside or outside the country.

In all of this, the associations seek help from agricultural credit, which provides its members with various loans, the total of which in the last year amounted to approximately one million pounds, or 17. Of the bank's total loans. The bank charges an interest of 4% on these cooperative loans

At the same time, cooperative societies did not neglect the social aspect. So, a certain percentage of its net profits was allocated to it, which it spends in various ways aimed at

promoting the region and achieving rural civilization with the greatest possible effort.

Among the work of the associations in this regard is that some of them have established a cinema for the Ismailia Association, and some of them have also established public libraries and deposited various books, volumes and newspapers, such as the “Al-Balaise” and “Bahnai” Associations. Some of them have established schools to educate boys, such as the “Dur Shaba” Association, and some have worked to pave the roads and waste them at night. Such as the “Sakr Sons” Association.

Some associations set up clubs for having fun and giving useful lectures. They also worked to facilitate means of transportation by purchasing a car or a ferryboat.

Some associations formed committees to reconcile disputes between quarreling families, some of which filled in ponds and other things intended to promote the district and raise the standard of the people. All of this is in addition to the effect of cooperation itself on people, and being the surest means of refining them, instilling in them a spirit of concern for the public interest, training people in methods of upscale treatment, and accustoming them to democracy.

This is a summary of the material and social services that cooperative societies provide to their members and to all residents at the present time. Even if the cooperation met with the desired support from the nation and the government and did not stand in its way Those circumstances that I mentioned caused the number of cooperative societies to multiply what it is Now, the blessing of material and social cooperation would include every country and sect, and they would be associations Cooperation is stronger and more productive than at present.

Our duty regarding cooperation:

Now that the appropriate conditions have been created for the cooperative movement, including a stable democratic system, close solidarity between the nation and the government, and solid stability after the treaty and independence.

What are we doing about cooperation, strengthening it and spreading it?

The present covenant would hold us responsible for our actions and leave no way for us to escape from their responsibilities. If cooperation is weakened from now on or stagnated in its place and does not advance, then the blame will be directed at the nation and the government together, in other words - the blame falls on Al-Masry alone. This clear fact deserves to be emphasized. It is the concern of the entire country, the people and the government, and to urge it to make the utmost efforts to enable the cooperative system to produce its reform effects in the countryside and in the urban areas alike. And once we are confident of this, we will be reassured that the people will create a new creation based on the individual taking care of the interest of the group and the group taking care of the interest of the individual, and that the two interests will thus merge. They become one, and thus the villages develop and improve

The standard of living for the farmer and the worker

Darwin spent days and weeks perplexed in his research, restless and without a settled decision until he was guided to a practical theory. Even if he succeeds in it, he feels as if he has found a valuable treasure, because of his confidence that “practical theory” is the best guarantee for

the medical result. And here we are, like Darwin, who have been guided to a “practical theory” to raise the level of our nation economically and socially, which is cooperation. All that remains for us is to proceed with the blessing of God, the government and the people, and soon we will reach that highest goal.

I do not know of a system as full of goodness in its methods and goals as suitable for our circumstances and conditions as this system of cooperation, which is the best system of development of all. It now remains for me to define our duty towards him, the government and the people. I will try to do so briefly and as much as time and space allow, because elaborating on this topic requires a cooperative conference to hold sessions Long.

Our governmental duty:

Cooperation is a popular system by nature, and this is the case in all the high-end kingdoms that were cut off Taking it a long way. However, in Egypt, as I said, he needs the government’s support so that he can walk on his feet safe from missteps As long as the government guarantees cooperation, it has duties that I can summarize in three points

The following:

First - organizing the cooperative movement,

Second - its financing.

Third - what various government bodies and employees in general must do regarding cooperation.

(First) Organizing the cooperative movement

The success of any public movement - whether political, economic or social - depends on it On two matters: (the first) is the accuracy of the system established for the body that is in charge of that movement, and the second is the competence of the men who are entrusted with implementing that system and their loyalty to the idea that

This movement is based on it

These are two matters of great importance, and any negligence or deficiency in them jeopardizes the movement

To failure inevitably.

Since the basis of cooperation is buying and selling, lending and borrowing, it was...

“Bureaucracy” is one of the requirements of government offices, so something must happen The dissonance between these governmental systems and the cooperation movement, which is, as we presented, a movement Inevitably popular and did not accept government supervision except by necessity and circumstances, while The cooperation movement requires speed in decision-making and firmness in implementation. We find “bureaucracy” Diwaniyah: Things are moving slowly and slowly.

However, there is no escape from combining the two, so it is necessary to reduce the burden of bureaucracy as much as possible in the governmental body supervising cooperation, by making a “department” transfer the freedom of action in a department agreed upon with the responsible ministry, and all this ministry has to do is set general policy. For cooperation and the program that is working to achieve it, leaving the details and implementation to this interest However, if bureaucracy and bureaucracy are allowed to play their role in the cooperative movement and the owners of large and small positions are left to each have their say in it, taking into account their position and function and not any other consideration...then

the cooperative movement will get lost in the maze of bureaucracy and become a victim of it. This is not a defect in the movement itself, but rather a defect in The system of the supreme body supervising it This is the governmental popular situation that cooperation should be like in our country, which guarantees us the government's aid to it without its control over it. In this situation, the interest of cooperation becomes "like a cooperative union" of associations, and the spirit that permeates this system is the same spirit that permeates cooperative legislation in In our country, whoever browses the cooperation law will find in it a separate chapter on the Supreme Cooperation Council, whose composition and powers guarantee the participation of the people's representatives with the government in directing the cooperative movement. The law also has a special chapter on cooperative unions and central cooperative bodies.

All of them are higher levels of cooperation systems that gradually increase their popular character.

From this, it becomes clear to you that the policy upon which the cooperative movement in Egypt has been based since the year 1927 is the government's support for this movement without its authority overwhelming it. Care must be taken to adhere to this policy, otherwise the intention will be reversed and the goal will be lost.

This is in terms of the work plan, but in terms of the executive management - by which I mean the cooperation employees - I hope you can imagine with me educational institutes spread throughout the country and students are coming to them, except that the government did not arrange for these institutes and their students in sufficient numbers.

From the teachers!

This is the position of cooperative societies towards cooperation employees. They need guidance, direction, supervision, review and inspection. If they lack all of this, they will not be safe from making mistakes. Rather, they may suffer weakness and stagnation, and their movement may stop in the end.

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We are not concerned about the number of cooperation employees alone, but rather they must have special qualities that qualify them to perform their duties perfectly, which are tasks that differ in nature from the tasks of other employees, and make them advocates, guides, and pioneers of a great idea. The cooperation employee cannot perform his duties properly unless he is, above all, imbued with the cooperative spirit, believing in the message of cooperation, loyal to its principle and purpose, in addition to efficiency. Politeness and activity

If we know that for every forty cooperative societies there is one employee responsible for all of them, and that there may be among the cooperative employees - although they are few - someone who performs his work by virtue of his job and not by virtue of his cooperative principle, then he is ready to formally disclaim his responsibility and the flood will follow. If we know this, we can imagine what this will lead to. Ordering forty cooperative societies to represent the interests of its members, who number four thousand people - at a rate of one hundred members in one society, and these represent the interests of forty thousand people, given that the member is dependent

A family with an average of ten members I am not saying this as a theoretical hypothesis, but it is actually the reality. Whenever an association in a certain area weakens or ends in failure, this often means that it lacks an employee who guides it and organizes its work, or that the employee supervising it is not imbued with the spirit of cooperation. On the contrary, how many cooperative societies have achieved great success and achieved the purpose of their existence not only thanks to their members, but also thanks to The loyalty of the cooperative employee assigned to care for it and his enthusiasm in performing his duties.

From this it becomes clear to you that any reduction in the necessary number of core cooperative employees is in fact a serious harm to the interests of thousands of cooperatives and a disrepair of the reputation of the cooperative system. And that if cooperative societies obtain their right of prudent guidance and guidance Exactly, this would benefit the nation and the government in multiples of what it spends on cooperative employees from money Since the government has sponsored the cooperative movement, there is no room for encumbering it with the necessary employees in terms of numbers and equipment. Yes, cooperative societies in Europe do not need a large number of employees. But the situation here is different in Europe, as you know

(Second) Financing the cooperative movement

The cooperative movement initially aims at material economic goals, and money is obviously its first pillar. The cooperative interest must be used in the ways and rules established by cooperative scholars after they saw that it was sufficient to realize that interest. However, if the cooperatives are forced to abandon these methods and rules and to deal in a field that differs from their own in terms of purpose and means, then there is no doubt that this will weaken their movement if there is no justice in it. When the country decided in 1927 that the nation and the government should join forces to make cooperation one of our established conditions in order to improve the financial condition of the people and raise their social standard, legislative, regulatory and financial plans were drawn up so that the cooperative movement would follow the guidance of that solidarity. In fact, the government provided an amount of 350,000 pounds as a cooperative loan for an indefinite period, and the Bank of Egypt deposited it on loan to agricultural cooperative societies. There is not enough time for me to explain to you the conditions that the government agreed upon with that bank - after

consulting the Supreme Cooperation Council - for the bank to lend to cooperative societies. Suffice it here to say that it was good overall and it is the best that can be done until the government and associations are able to establish a cooperative bank.

By its nature and system, it is consistent with the interest of cooperatives

This continued for a few years until the Agricultural Credit Bank was established in 1931 and its mandate was made to finance cooperative societies instead of the Bank of Egypt. From the beginning, the Credit Bank took control of developing a system for its dealings with associations and did not want the cooperation between them to have a say in that. This - despite its strangeness - was not surprising during the era of dictatorship, which imposed its will on the entire nation, not on the cooperatives alone. The cooperative system is nothing but a social economic system derived from political democracy

The biggest flaw in financing associations as it is now is that the Credit Bank treats cooperatives as individuals rather than treating the associations themselves as the Bank of Egypt used to do.

They say that the violation of the normal and reasonable situation, which is to provide cooperative societies with money to take care of their commercial affairs on their own, resulted from the fear that the societies would misbehave. Although the evidence is based on the fact that there is no reason to be afraid, the cooperative societies demonstrated, in their dealings with the Bank of Egypt before the establishment of the Credit Bank, good preparation and commendable efficiency in conducting their financial and commercial affairs. The reports of the Bank of Egypt attest to this. In fact, this illusion contains within it the germ of weakening cooperation. It is a misconception that associations are deprived of the right to conduct commercial and financial affairs and that they are prohibited - under the pretext of fear - from entering the field of practical life if they make a mistake in it once or twice. In any case, she will learn from the mistake and benefit from the experience. As long as the body supervising cooperation is precise in directing the associations and sincere in its guidance, it will not be deviated from Associations are on the right path to an extent that affects their entity.

Now that all conditions have been prepared to resume the jihad for cooperation on a national basis, the constitutional movement would do well to make the foundation of cooperative financing the establishment of a central cooperative bank in partnership with cooperative societies on the following rules:

(1) The government subscribes to the bank's capital four times the reserve money of the associations, which now amounts to 50,000 pounds, meaning its subscription should be 200,000 pounds.

(2) Cooperative societies subscribe with their reserve, which is, as I said, 50,000 pounds.

(3) The associations gradually purchase the bank's shares in the hands of the government and allocate for this purpose what is taken every year due to their reserve of 10,000 pounds, and accordingly

All shares are transferred to associations in twenty years or less.

(4) The government lends the Cooperative Bank an amount of 750,000 pounds for a long term

And with a reduced interest, similar to what it did with the Agricultural Credit Bank, especially since the Cooperation Bank will save the Agricultural Credit Bank its transactions with associations, and it was obligated to do so.

According to his system.

(e) The management of the Cooperation Bank is entrusted to a board of directors consisting

of representatives of the associations

And government representatives in an agreed upon percentage, with the percentage of association representatives increasing as it increases

Its share in the capital.

(6) The "Cooperation Department" must agree on the amount of credit required to be opened for each association, given that interest's knowledge of the income of each association and its assessment of its position.

Financial, the amount of its need for loans and the extent of its ability to meet them.

Guaranteeing loans is the responsibility of associations. If her requests exceed

The limits of this liability are equivalent to providing an additional warranty.

(7) The bank is given the right of administrative collection to collect the associations' funds before

Its members are indebted to it.

(8) The bank does not deal with anything other than financial business of various types. All financial transactions of the associations are concentrated there. Its business focus leaves centralized associations established

"Specially for wholesale trade."

These are general rules that I consider worthy of serving the cooperative movement financially

And to be a reason for its advancement and progress.

(iii) Duty of various government bodies and employees

In general about cooperation

Since the government in our country is forced by circumstances to pay justice

It is more feasible to work to advance the nation financially and morally, so governmental bodies must... Each does its share in helping a national legacy such as the cooperative movement that seeks to improve The financial condition of the people and raising their social standard. This movement is not unknown in Egypt Now, it is not a small-scale movement with little impact, as it has a special law according to which it operates There are about 800 associations spread throughout the country, each of which provides a public service.

This movement has written books and has a valuable monthly magazine, of which more than seven thousand copies are distributed every month. It issues quarterly and annual summary reports that are published in newspapers and dealt with in criticism and report. The cooperative movement also has a respectable place in galleries and museums that brings its teachings to mind and demonstrates the progress it has achieved. It has other means of disseminating and introducing it, which should make every ministry, office, and every employee in Egypt know the nature of this movement, its goals, and the public benefit it seeks.

Since many governmental bodies can support this movement, let us examine the services that these different bodies can provide to the cooperation. Yes, the Ministry of Education serves cooperation by teaching its subject in some of its institutes. It also helped publish a large book about him. But there is still room for cooperative education to spread

In institutes and schools.

The Ministry of Agriculture also has ample scope to benefit from cooperation or to benefit farmers through it. It can use cooperative societies as excellent centers for disseminating the results of its technical research and the summary of its experiences in various aspects of agriculture, and broadcasting its instructions and advice that lead to production, reducing

expenses, and preserving agricultural wealth.

The Ministry of Health can broadcast health propaganda in association centers and participate with them in establishing village hospitals and health facilities in general

As for all employees, who are the educated group of the nation, they have no excuse if they are ignorant of cooperation or do not appreciate its benefit to the country. Rather, they should be advocates of cooperation among the majority of the people and encourage people to establish associations and participate with them in their membership.

It saddens me to see many senior officials and those who hold positions in the state who do not know cooperation and do not know anything about it. Even if someone addresses them about one of its affairs or its benefits and advantages, it is as if he is talking to them about something in another world other than this world.

The cooperation movement is nothing but a social reform movement. It is the duty of the educated man to know it and contribute his share to it, especially since the employee in the Egyptian countryside is the link between the city and the people. How many villages have supported cooperation and embraced it for no other reason than that God made available to them a doctor, a judge, or an employee who has principles, seeks out the public interest, and desires the progress of the country. However, there are other villages and countries that I visited, and the employees in them do not know much or little about the cooperative movement, and they do not care. They do not know anything about it. Rather, they do not care about the progress or backwardness of the people. Rather, they live in a narrow circle, their thoughts confined to their own people, dividing their efforts between performing their duties and promoting themselves. They have isolated themselves from the people, or almost as if they were of a different kind than theirs, and they imposed among themselves and among themselves that they have the right to rule and that The people must obey them and they are theirs

Salaries and the nation must pay them to them.

This situation should not remain after today. A government employee must always feel, whether his position is large or small, that he is obligated to make every effort to promote the people among whom he works and to pass on the principles of sound civilization to their citizens, as long as he has a higher level of culture than theirs. Since the cooperative system is one of the systems relied upon to civilize the Egyptian people, the employee in general must know it and help spread and strengthen it. Yes, this requires some efforts, but the joy of life and the core of happiness is in serving society. By this alone, man proves his existence and leaves an impact on his life. And he has fulfilled his mission in existence. Here we are, witnessing foreign communities holding parties and “markets” for charitable purposes or public service. How many times in Urba and in Egypt I attended fun parties held by cooperative societies and gained material and moral benefits from them, and the people who served them the most and sacrificed for them were the happiest.

And the most joyful of them.

The nation's duty:

We repeat again that cooperation is popular in nature, as the people are its origin and reference. The circumstances that were presented to you, however, dictated that the

government should take charge of it and take care of it, but until and unless the people are able to develop it themselves, its governmental character must disappear. And that the "Cooperative Union" should replace the "Cooperation Department," and thus cooperation in Egypt will return to popularity as it should be and as it is in Western countries that have reached a praiseworthy status.

Our task now is to prepare the cooperatives to take care of their affairs themselves and pave the way

The transitional step that you must take, whether soon or far away.

The nation must now cooperate with us in this by realizing cooperation and determining its message and its impact on renaissance and progress. As long as the movement is from and for itself, the government's supervision of it will not free the nation from

Duties towards her in the present and future.

I will try here to explain these duties, dividing them into three main points:

The duty of reform advocates:

In every emerging nation there are advocates of social reform who stand out from among its ranks, individuals or groups, and work for reform with tireless effort. They do not seek reward or thanks from this. Rather, in order to carry out their mission, they bear material and moral costs, which they exert with contented souls, with all their hope that their country will truly benefit from their efforts and that Their nation will rise with the renaissance they see as worthy of it, just as other nations rose before, leaving the government to do its share in this field, or standing in solidarity with it if possible. But they depend on themselves and their efforts. And so it is in every way. A movement aimed at reforming society. A popular doctrine, such as the cooperative doctrine, for example, cannot be established by the government alone

In Egypt, there are thinkers who know cooperation and have written and studied its movement at home and abroad. First, for fear of embarrassment, I would have mentioned certain names whose owners preferred a quiet life rather than striving to make the people happy through the cooperation system, in which they know full well the enormous potential for reform. Other than these, more than a hundred members of the Senate and Representatives are at the same time heads of cooperative societies or members of their boards of directors or monitoring committees. What efforts have been made and are being made by these and those to spread and establish cooperation in the country after they believed in it and relied on it?

The one who works in the field of cooperation in Egypt is the government alone, represented by the cooperation department. If this was acceptable in the past, it is not acceptable now when the government is burdened with national burdens. In this new era, the people, especially its thinkers, are required to do their share of work to raise the country's standing and raise its social level.

These people, then, must enter the field and take their place in it, working hard, and there is no excuse today for anyone who is left behind, after the road has become paved, the goal is clear, and according to the people of determination, resolve will come.

There are various bodies that seek to reform the condition of the farmer and the village, or the condition of the worker and the manufacturer. They would do well if they took cooperative societies as their pillar and through them implement the reform program they seek. Cooperative societies are, in reality, nothing but doors through which people enter the field of upscale dealings, a polite life, and correct living, and their members accept all advice and guidance that comes through them after they have been reassured by them and have surrounded them with trust and support. The reform bodies that I referred to are indispensable for cooperation, its movement, and its associations. The former, no matter how hard they are, can do anything other than advise and preach, while cooperative societies are existing "bodies" imbued with a great idea and are not convinced by advice and sermons, but rather work and work diligently and produce tangible material and social effects

In addition to individuals and organizations seeking reform, there are newspapers ranging from daily, weekly, and monthly. They have had and continue to have a significant impact on the national movement and on the progress of the country in all aspects. However, they will not fully fulfill the trust that is in their hands if they do not support a movement like the cooperative movement that they know is good. It is all for the people, and its path is the shortest and safest path

I guarantee it for correct reform and comprehensive renaissance.

Duty of cooperative societies:

The government now alone bears all the expenses of supervising the cooperative movement. Since this movement is expanding steadily on the one hand, and the government on the other hand is about to implement large-scale reforms required by the new era, and will spend money on them

It is enormous. The least that cooperatives should bear is that they should bear even part of the expenses of supervising their movement. If this supervision was divided into two levels - local popular supervision in each district carried out by a cooperative union in its capital, formed by its associations, funded and managed by its body; Government supervision is undertaken by the Cooperation Department in the capital. If this had been done, this division would have reduced the burden on the government and at the same time prepared the movement for independence on its own.

In the future .

However, I believe that the involvement of cooperative societies in this local supervision should be gradual and to a degree that increases as the government's share decreases, until the time comes when all local supervision is entrusted to the unions of directorates.

I explain below the premium that I believe should belong to the unions of directorates at the time

the present :

Cooperative societies are now inspected by a number of government cooperative inspections. Its headquarters are in the district capitals. This inspection mission includes guiding and training cooperatives. To perform their duties, review the associations' accounts, and monitor their proper functioning. What I see is that the associations of each directorate, which number, for example, one hundred, create their own union in which they participate. Each is five pounds annually. This is in addition to donations from members of these associations. Among the notables of the directorate as well.

The associations in this union are represented by five members from each association. And thus it is formed.

The Federation's General Assembly consists of 500 members who elect from among them a Board of Directors consisting of 15 members, for example. The Union rents from its funds a suitable place that it prepares with the necessary furniture so that it becomes an office. A year for the cooperatives of the directorate to secure it to fulfill their interests, and union sessions are held and held there.

Also collaborative parties. This office shall allocate a wing for inspection staff. Government cooperation.

The members of the union participate with these employees in spreading the call for the establishment of new associations and working to strengthen existing associations and collecting debts owed to the associations and their members. All of this is in accordance with a system established by agreement of the union and the inspection, provided that they use the influence of the members of the union in their directorate and their knowledge of its details in order to bring the cooperative movement in the directorate to the level Higher in terms of ordinary business and in terms of public policy.

This is a practical plan that saves the government a lot of money that it would have had to spend on renting the floors and preparing them to be a respectable headquarters for the cooperatives and cooperative employees everywhere. This plan would also reduce the amount of increase necessary in the number of employees in keeping with the expansion of the movement and the necessity of precision in its organization and supervision. The Federation's Board of Directors will carry out many of the tasks that are usually assigned to cooperation employees in terms of:

Advocacy, guidance and direction.

These are two chapters on the economy in the amount that the government spends on the cooperative movement, in addition to what the involvement of the people of each district in the responsibility of the movement brings about in terms of sharpening them and getting them used to it.

Relying on themselves instead of relying on the government for all matters.

The further the people go in carrying out their cooperative responsibilities, the more responsibility we give them until one day they find themselves responsible alone, rather than the government, for the conduct of the work.

Cooperative movement in the country.

Gradually placing responsibilities on the shoulders of cooperatives, whether in organizing by establishing regional federations or in financing by establishing a cooperative bank, is the

rational plan that the government must follow and follow, as it has a double benefit. On the one hand, it reduces what it spends on cooperative supervision, and on the other hand, the people are formed to The basis for gradual advancement until he becomes able to manage his affairs on his own, and this is the essence of cooperation This is his goal

The duty of cooperatives themselves towards their associations:

Before we seek to spread the cooperative movement and expand its scope, we must strengthen the existing cooperative societies, like a wise leader who does not attack a fortress before he is confident of the strength of the fortresses in his possession and increases their immunity. Otherwise, every conquest will gain him. Targeted for loss, leading to weakening of strength. Cooperative societies and their members work on the principle that says: "The individual is for the group and the group is for the individual." Their strength is derived from this venerable principle and from adhering to it. It stipulates that the member seeks the interest of his cooperative society by restricting his transactions there, financing it, and fulfilling his obligations towards it. He is interested in its affairs and its smooth running, so he attends its meetings and elects the best members to take charge of its affairs. If he is a member of the Board of Directors or a committee

Monitoring, for he fulfills the trust that is due on his neck.

In this way, the association becomes stronger, and with the loyalty of its members, it succeeds and advances. At the same time, the association must take care of the interest of the member and strive to serve him by all means, and not miss an opportunity in which it can benefit him, so that he feels that it is watching over his interests and is certain that it is fulfilling its duties towards him, thus increasing his loyalty to it and his eagerness to serve it.

This giving and taking between the association and the member, this mutual loyalty between them, and this common benefit between the individual and the group, is the essence, reality, and purpose of cooperation. If cooperation between the association and members is shaken, the association and all the good it produces for them is lost.

Let us now look at our cooperative societies to see the extent of this loyalty that should be exchanged between them and the members. Perhaps mentioning some real incidents will provide sufficient clarification:

One of the obvious duties of a member of an agricultural association is to submit his requests for his seasonal agricultural needs before a sufficient period of time so that the association can inventory the requests of its members and obtain them for them. The association often alerts its members to this, but the habit of being negligent and postponing due work until the last minute or until after the time has run out causes members to lose the opportunity to benefit from their association's efforts. This is on the one hand

Others disrupt the association's work.

The member must also repay the loans and other loans he owes to the association. But the unfortunate reality is that many association members try their best to escape from performing. They use all the cunning and cunning methods they can to delay payment or to get rid of it, and I leave it to you to assess the consequent delay in the work of the association and the loss of trust between it and the members.

The member must also appreciate the value of the voice he has in the elections for the Board of Directors and the Supervision Committee. Only the most fit people for them and the most loyal to the masses will be elected for these two bodies. However, the reality is that many members are affected by special factors that would make it impossible for the best of its men to handle the affairs of the association.

These are three examples out of many, and they indicate the negligence of some association members

And the evasiveness of others and their lack of sincerity.

I will also give you examples of the failure of some associations to carry out their duties towards members: The influential and prominent members of the Board of Directors and the Control Committee may monopolize the association's financial or commercial services, neglecting the small members who are in reality more needy than others. To these services due to their weakness and lack of what they have in their hands Those responsible for the affairs of the association may fall short in their duties toward it, do not care about it, do not work for it, do not attend its sessions regularly, and do not provide doors for it that members can benefit from.

The association gradually weakens until it leads to dissolution

The movement of associations often stops at all and does not perform any work, and disagreement arises between those who are in charge of their affairs. Most of the time, this disagreement is personal, and it would be better for it to be confined to a narrow circle that does not extend beyond the circle of the association and that the interests of the vast majority of its members are not affected by it.

Members who are most in need of the association's work and services

The love of monopolizing the benefits derived from associations and the negligence of those in charge of their affairs In performing their duties and introducing personalities into their field, all of this is not easy These associations are on the road to success.

These are diseases that are eating away at the bones of our associations, or at least in a number of them. If these defects have a parallel in the cooperative movements in Europe, they are much less than what we find here, although it is appropriate for us - in keeping with our national morals - to adhere to correct cooperative morals and value the public interest properly. We do not say this to be discouraged or discouraged, but rather we are like the doctor who must diagnose the disease in order to know the cure. The disease of our associations, or at least some of them, is congenital, as you have seen. His cure, which we do not give half of to her or her to him, is for the co-operatives to address whatever selfishness or negligence they may have in their souls. This is what their vital interest requires, because their associations should be able to provide useful services for them as long as they have those defects that weaken them and slow down their progress. There is no point in members criticizing the associations or placing blame on them, as associations are bodies composed of their members and move through them and move or stop with their activity or stagnation. There is also no point in blaming the cooperative system if the cooperatives

They themselves are to blame.

Siddati - Sadati

I have previously tried to limit what is correct to say about our duty regarding cooperation in this covenant that began with the conclusion of the treaty and which must be attributed to it. If the cooperative movement in the past thirty years - since the establishment of Omar Lotfy - has met with this success, which was appreciated by international cooperation bodies despite its modesty, do not forget the circumstances of these thirty years and do not forget its disadvantages of economic crises, world wars and revolutions. Civil and national struggles

However, our cooperative movement went through all of these harsh circumstances and came

out of them safely, oh God, except for blemishes that are not difficult to treat, and it is still working hard and providing great services to a large audience of people without ever tarnishing its reputation or harming its name. As for the situation, then we are right. Our hope is in this new era in which we have gained independence in our affairs and in which the nation has realized its responsibilities and combined its efforts with those of...

The government is to be an era of progress and renaissance for cooperation and peace.

Princess Matariya 1887-1937-3000