

AUK OCCASIONAL PAPERS

LIBERAL ARTS & BUSINESS SERIES



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ABOUT AUK OCCASIONAL PAPERS:

The AUK Occasional Papers publish articles and contributions concerning the liberal arts education and business in the Gulf or Middle Eastern contexts. Articles on the value of humanistic education in the application to business in the Arabian Gulf region will be considered as well as contributions on communities or regions of the world that have strong ties with the Arabian Gulf. Because of its interdisciplinary nature, AUK Occasional Papers does not accept technical or highly specialized material, nor does it publish in the areas of administration or training.

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PUBLISHED BY:

American University of Kuwait

DESIGNED BY:

Public Relations & Marketing Department
American University of Kuwait

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ISSN: 1994-6295

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INTRODUCTION

Liberal Arts Education in the United States and the Gulf: Trends & Tensions

Marina Tolmacheva

The series of American University of Kuwait conferences on Liberal Arts education initiated in Spring 2006 has stimulated a constructive dialogue among newer American-model universities and branches of U.S. universities in Kuwait and the Gulf region. In extending the American experience of higher education to the Gulf or in choosing to follow the American college model, Gulf universities and authorities are making important decisions whose impact will continue to be felt for many years from now. In the following volume, readers will find the papers presented at the Third Annual AUK Liberal Arts Conference held in May 2008. In preparation for the conference, supported in part by a small grant from the Hollings Center for International Dialogue (headquartered in Washington, DC), a small group of academic leaders from several universities located in the Arabian peninsula met at AUK in November 2007 to discuss the issues, concerns, and strategies for developing new American-model universities in a social, educational, and regulatory environment far removed from the United States. The following remarks were intended to help focus discussion on the dynamic imperatives of the adoption and adaptation of the American model in GCC countries and on the dynamics of higher education in the United States relevant to the region.

1) The education sector in the countries of the Gulf Cooperation Council (GCC) appears to be eager to emulate the American model of higher education. Although Australian, European, and Indian universities are extending their branches or programs to the Gulf as well, partnerships with American universities and promotion of the American-style curriculum are the dominant trend. The main impetus is provided by the obvious success of American institutions of higher education in producing (a) employable graduates, (b) successful businessmen and entrepreneurs, (c) competent professionals, teachers, and researchers, and – perhaps most importantly – (d) massive production of highly sophisticated research, publications, and creative works.

For successful implementation of the American model in non-American environment, we need to be clear about (a) what are the salient features of existing local systems of education and (b) where they have fallen short of local expectations, creating the opening for other models and systems to be explored for the benefit of host countries.

2) The Gulf public and educational authorities admire the American product without fully appreciating what enables American higher education to succeed. Wholesale importing of American curricula is not enough to recreate the “American model.” Two major aspects of American higher education that are not being replicated in the Gulf are (a) the wonderful diversity of American colleges and universities and of the academic and pedagogical approaches they follow and (b) the academic freedom and faculty governance in curricular, academic, and policy decision-making.

Diversity and flexibility of the American college curriculum must be preserved in the non-American environment to assure the responsiveness of new universities to the local needs, international standards, and dynamics of knowledge production.

3) Historically, the “American” model of Arts & Science education originated in Europe. However, the post-industrialization explosion of higher education and 20th century demand for highly trained specialized technical professionals led to two major European developments not replicated in the United States: (a) proliferation of specialized institutes for the industry that left “traditional” Arts & Sciences to few prestigious universities and (b) separation of research from teaching. The former was undertaken at Academies of Sciences and research institutes and centers, while university faculty were primarily expected to carry heavy teaching loads, with few funded slots for graduate study and limited opportunities for producing doctorate-worthy research.

American colleges are free to choose their mission and goals, and to change them in accordance with their own priorities. Carnegie classification of institutions of higher learning assesses variations in the degree of institutional commitment to such priorities and teaching, research, internationalization, or service to society – and in the achievement of the appropriate goals. Commitment to Liberal Arts education presumes a scholar-teacher in the student-centered classroom; this systemic aspect of liberal education has not been readily understood abroad.

4) Liberal Arts education is not synonymous with General Education, which is often equated with “distribution requirements.” While the tenets of American General Education are now being explored and sometimes emulated from Europe to Hong Kong, professional and pre-professional curricula in the United States tend to reduce general education requirements in the Liberal Arts disciplines (especially the Humanities).

In the United States, graduates of Liberal Arts colleges represent a disproportionately high share of graduate students and advanced-degree holders in non-Liberal Arts fields. In the Gulf, the “defense” of Liberal Arts is more likely to achieve some success when highlighting skill development (communication, critical thinking, etc.). Learning outcomes are most likely to be positively affected through review and revision of program curricula in favor of synthetic and interdisciplinary solutions rather than expansion of disciplinary coursework.

5) The current reform of European higher education under the Bologna protocol aims to produce a uniform pattern of degree programs and transferable coursework. The trend is progressing on the Continent and in the post-Soviet space, but the question remains whether the British model of undergraduate degree (much replicated in the Gulf and the Middle East) is going to be fully compatible with the Bologna-sponsored template of the Bachelor and Master’s degrees. US educators have been left out of this conversation, and no changes are likely to result in the US Bachelor degree template.

However, American-model colleges abroad need to be more aware of these developments because of the likely impact of quality assurance standards and methods emanating from the UK and being developed for the Bologna protocol signatories. These standards are being embraced by educational authorities in the Gulf, Asia and Africa in expectation of providing universal measures of quality assurance.

6) Since WWII and especially since the Sputnik era, federal involvement in US higher education grew very significantly through a variety of processes and instruments. Public institutions of higher education proliferated, but financing and regulation have remained largely a matter of state concern. In the 1970s, the US Department of Education was created, which took on the role of guiding and supervising public schools, education standards, and teacher preparation. The former Secretary of Education Margaret Spellings has proposed that the Department of Education take charge of the accreditation process and standards of higher education. The proposal, based on the 2006 report of the Commission on the Future of Higher Education, generated a storm of objections from various academic associations. Nevertheless, it did not appear that the storm deterred the federal government from intending to impose centralized standards and mechanisms that will be developed by government employees and may be imposed on all the diverse institutions across the board.

Imposition of federal accreditation standards is likely to limit or complicate access to international accreditation by foreign institutions and to standardize accountability and assessment measures. Short-term, this is likely to create more elaborate and bureaucratic processes and benchmarks for accreditation and institutional accountability. Long-term, it is likely to undermine the diversity and flexibility of American colleges.

7) The centralized standards and accountability measures are bound to induce institutions to develop more uniform programs and curricula because they are more easily measured and compared. Moreover, the synergetic qualities of Liberal Arts education that are among its most valuable career-making attributes but often demonstrated in success stories of life-time achievement are not easily measured in tabulated documents.

Thus the American model is in danger of being undermined at home, in the United States. There is a growing trend of state educational accountability demands resulting in greater centralization of university governance and increased top-down administration to the detriment of faculty participation in decision-making. In the meantime, Accountability and Assessment requirements have been adopted from the West by ministries of higher education and state accrediting authorities in the MENA region wholesale.

8) Another trend emanating from the recent educational initiatives of the Department of Education has resulted from the “No Child Left Behind” campaign of the Bush administration. Some particular aspects of the **No Child Left Behind Act** of 2001 (Public Law 107-110) have led to formalization of the teaching process and the refocusing of school curricula on testing priorities. The program, however, has overlooked the main person in the classroom, the teacher. Almost completely overlooked system-side is the role of Liberal Education and the colleges of Arts & Sciences (and especially their Liberal Arts

departments) in producing the bulk of American teachers working in high- and junior-high or middle schools.

As one college educator recently put it, the campaign should be renamed “No Teacher Left Behind” in order to direct its focus to where the education of educators takes place.

9) The cost of higher education has become a concern of parents and legislators alike. Private institutions now have to compete with public US colleges for development and scholarship funds. Reduced state support of higher education in the United States has resulted in pressures to accelerate the 4-year graduation rate.

In the Gulf, the cost of education in new universities is not yet a public issue, but in Kuwait student choices and curriculum enrichment are being affected (sometimes limited) by the government-scholarship programs first introduced in Fall 2007. The programs award scholarships to qualified students who may enroll in private institutions that are allocated predetermined numbers of scholarship seats per year or semester, further distributed among approved academic fields.

10) In Europe, higher education has been historically a state enterprise, with the resulting centralized supervision and financing. During the 20th century, this system became dominant in the rest of the world as well. By contrast, in the United States higher education was originally a private enterprise and there is no federal control of universities or centralized supervision of academic research or creative activity (currently, private U.S. higher education serves about 20% of the total student population). Most colleges and universities, public and private alike, are accredited by six regional accrediting bodies formed as voluntary associations of educational institutions, staffed by professional educators, and purposely dependent on cooperation of participating institutions and volunteer reviewers. Private institutions compete with public universities for government research and financial aid funds; receipt of any state or federal funding is conditional on compliance with certain specific standards and imposes greater transparency and accountability requirements.

Private American-style institutions in the Gulf are expected to produce educational results similar to those in the US, but they are being assessed against the existing state-education structures and controlled by state authorities more tightly than private universities in the United States, while receiving no direct government support. Other economically significant factors that are being routinely overlooked in the pursuit of excellence in science and technology education include the increasingly apparent phenomenon that colleges of Arts and Sciences and Colleges of Liberal Arts in large universities in effect subsidize other “professional” colleges because Liberal Arts faculty are often paid lower salaries than their colleagues in Business and industry-related professional fields, while they teach the majority of students (in classes for their own majors as well as for General Education requirements).

The proliferation of new universities in GCC countries, combined with the emphasis on business and technical fields, will assure competition for Business and Engineering faculty recruitment and retention for years to come. For institutions pursuing the American model, faculty shortages in those fields in the United States will complicate the search for qualified faculty willing to relocate to the Gulf and balance the demands of teaching and advising with uneven access to research funding. Increasing and still emerging local accountability requirements mixed with international standards make it imperative that the administrators, faculty and Student Affairs personnel of the new universities are well rooted in the academic and student-development values appropriate for their model, that they are well informed about and prepared to implement the “best practices” of their respective fields, and possess sensitivity, willingness, and imagination to adapt the academic ideals to the local needs, regulations, and expectations.

Democracy, Citizenship, Industrial Development and Liberal Education

Indira Nair

ABSTRACT

This paper articulates the questions and tensions inherent in educating people in environments dominated by rapid industrialization with economic goals and developing people for participatory citizenship in a democratic and increasingly technological society. What is the role of liberal education in this context? What are the tensions? How may we define and configure liberal education so as to be most effective in these contexts? In sum, what is the “liberal education” for today’s world?

ORIGINS AND INTENT OF LIBERAL EDUCATION

Let us remind ourselves that liberal education started at a time when the “trades” were considered servile. Why talk of this history? Because it is deeply embedded in our psyches when thinking of higher education. So liberal education –*artes liberales* were to be “crafts/ skills” worthy of the “free man”, i.e., the ruling elite as opposed to *artes serviles*. The “seven” liberal arts in the Middle Ages consisted of two sets: grammar, dialectic or logic, and rhetoric; and arithmetic, music, geometry, and astronomy. These liberal arts were about theory, expression, aesthetics, calculation (but perhaps not measurement); they also included the ability to question. But on the whole, the liberal arts were designed for and accessible to the privileged of society, and the original professions of cleric and perhaps scholar/ philosopher. It was assumed that liberal arts education was for the men and women who had the luxury and privilege of thinking –not for the working men and women who made a living through physical labor. Today the “free man” refers to a different kind of person – a citizen educated to make decisions and be a participant in a democracy. In the words of Martha Nussbaumⁱ, the “free man and woman” today are world citizens. So liberal education is ‘liberal’ in that it “liberates the mind from the bondage of habit and custom, producing people who can function with sensitivity and alertness as citizens of the whole world” This includes all of us in a democracy.

The other branch of the system of preparation of young people –what some originally called training – dealt with the practical, with the doing and making- and wasn’t on the same level as the formal educational system. It wasn’t in the academy. This training was in the form of apprenticeship. Professional fields which are considered academic today such as business administration, engineering and even planning entered the academy late, originally let in reluctantly. And when they did enter, their placements were allied with other areas seen as kindred. Thus engineering became allied with science and this actually changed the nature of engineering. I will come back to this later.

Harking back to Aristotle and his categorization of three basic activities and types of knowledge, we have:

- **Theoria** (theoretical, end goal: truth)
- **Poiesis** (poetical, (creating) end goal: production)
- **Praxis** (practical, end goal: action)

Aristotle held that there were three basic activities of man: *theoria*, *poiesis* and *praxis*. There corresponded to these kinds of activity three types of knowledge: theoretical, to which the end goal was truth; poetical, to which the end goal was production; and practical, to which the end goal was action. **Theoria** is Greek for 'contemplation' or 'speculative thought'. Theory or theoretical knowledge was the result of the search for truth. **Poiesis** is etymologically derived from the ancient Greek term, which means "to make". This word, the root of our modern "poetry", was first a verb, an action that transforms and continues the world. Neither technical production nor creation in the romantic sense, *poietic* work reconciles thought with matter and time, and man with the world. It is a making that unfolds in time best demonstrated by the use in biology in terms such as hematopoiesis, the making of blood cells. In Ancient Greek the word *praxis* referred to activity engaged in by free men. **Praxis** is also a Greek word which means 'action' or 'doing', or process. Note that even *praxis* here meant an activity, thoughtful action by “free men”.

Further neat classifications of these types gave us disciplines, theoretical and applied, particular ways of studying some things deeply, often in isolation from other factors, even salient ones. Disciplinary divisions, while great for economy of thought,

and perhaps also for the economy as we think of it now, often made artificial divisions from the actualities of the world. In particular, science which began as natural philosophy, wondering about the world, became one special kind of knowledge -- external, verifiable, often quantitative type of knowledge. And this Baconian definition of science was narrowed more as it became often the servant of production and of the technological realm and hence of the economic realm. Definitions and demarcations of fields of knowledge had consequences for the nature of thought in the disciplines. Recall, I said that when engineering was allowed into the academy, it was seen through the lens of a more legitimate academic discipline, and that was science. So engineering changed from solely the creative endeavor of ingenious people, to the definition it has today. The American Engineers Council for Professional Development, defines Engineering as: *“The creative application of scientific principles to design or develop structures, machines, apparatus, or manufacturing processes, or works utilizing them singly or in combination; or to construct or operate the same with full cognizance of their design; or to forecast their behavior under specific operating conditions; all as respects an intended function, economics of operation and safety to life and property.”*

So Engineering moved from poiesis and praxis to applied theoria. This has advantages for education, even for production and prediction, but at the loss of some of the development of creativity in young people that apprenticeship almost always called forth -- a facet we are now trying to re-introduce into early engineering education. The academy prepared the minds. The preparation of the hands -- and perhaps the heart -- was left for the workplace and for life.

It is also salient to remind ourselves of the different university systems that sprang up. The traditional liberal arts education and indeed academic research in a university in the Western world began with the University of Bologna in 1088 with grammar, rhetoric and logic, preparing people for the study of law. 150 years later, the University was legally declared a place where research could develop independently from any other power, ushering in the idea of academic freedom. In the 14th century, so-called "artists", scholars of practical arts -- medicine, philosophy, arithmetic, astronomy - began to collaborate with the school of jurists. This began the tradition of liberal arts, then continued in Oxford and Cambridge and that made its way to America as the framework for Harvard and Princeton.

With the advent of the Industrial Revolution in the 18th century, the University of Bologna and other universities, especially in France and Germany, promoted scientific and technological development. Research universities with a tradition of teaching science and technology flourished in Europe, and indeed the German system was adopted into the U.S. in the founding of the first research university, Johns Hopkins University, followed by the numerous Institutes of Technology starting with Rensselaer Polytechnic and MIT. The technological emphasis on education influenced developing countries strongly as they sought to industrialize. While there was a return to a balanced education combining technical knowledge and liberal arts in the universities especially in the U.S., there remained a divide among “liberal arts schools” and what became known as “professional (or technical) schools”. Technical/engineering universities and institutes and the original A&M (Agriculture and Mining) state universities all fueled by the industrial /technological revolution. Although a little later, Business degrees also came to be in the late 1800’s as mechanization required coordination and management of large scale industrial systems. The first business school in the U.S. was the Wharton School of Finance and Commerce at the University of Pennsylvania in 1881 offering an undergraduate degree with Dartmouth’s Tuck College offering a Master’s degree in 1891. Initially, college business courses focused on political science, law, economics, and the observations and advice of successful businesspeople. These courses strove to teach practical methods of accounting, finance, and production.

WHAT NOW?

So much for history. We live in different, rapidly changing times. The academy lives in tension between the old revered divisions and practices. In the old tradition, the academy would often give students knowledge mostly of the theoretical kind, and then expect --hope that the student would integrate. But now the academy and our education has also to meet some global objectives. We are at the point where by definition, if not in reality, we are all “free global citizens”—and we look for a way of classifying our desiderata for the best type of education. David Kolb, Professor emeritus of philosophy at Bates College has explored "what it means to live with historical connections and traditions at a time when we can no longer be totally defined by that history." That is where we are. We need to retain from history and tradition what is apt for today’s more complex, connected, even complicated world for the education of our young citizens, and even for our scholarship and research. But we need to adapt it for context -- the rapidly increasing complexity of the natural and social world we live in.

Today, at least in the U.S., curricula of technical majors in universities and colleges-- engineering, business, architecture --all have a general education component which, in principle, is meant to broaden the vision and range of knowledge of the

technically educated student. While the nature of solving problems in all these fields do promote critical thinking within the fields, it has become customary to think of liberal arts education promoting critical thinking and technical schools as promoting practical thinking or “problem solving”. This has led to a schism, characterized by stereotyping, because the general education components are seen as an added rather than an inherently necessary part of the technical curriculum, and true integration does not often happen in the curriculum. While there is an emerging rhetoric of *interdisciplinarity* as a necessary part of education, education remains primarily *multidisciplinary*, with little authentic integration. Of course, there are exceptions to this.

Education in industrializing countries suffers from this schism in a deep way. India has degrees in “commerce” (now shifting their focus to management) or engineering where the students have little serious exposure to the other disciplines. In our haste to specialize for the sake of immediate, productive knowledge, we have short-changed long-term thinking. As the U.S. education is increasingly welcomed by newly industrializing economies and states, it is important to understand the history and diversity of the American education and its desirable features so that we may design the education of and for tomorrow and for the contexts in which our students will live.

At these cross-roads, there are two aspects often in apparent tension in many of the developing countries—rapid industrialization and capacity of people to participate in a full or partial democracy or other organizational decision making. On the one hand, the educational system and the decision makers are looking to qualify people for the burgeoning activities and the high rates of industrialization to fulfill the larger workforce needs. Short-sighted thinking on the type of education for this objective would lead to solid technical training with little eye to broader questions. On the other, the need to bring to the culture and its organizations the capability of self-reliance in decision making calls for the classic liberal education – characterized by critical thinking and the development of understanding of cultures, socio-political systems and languages; development of the capacities for informed choice and decision making.

Often, these two mandates –of professional education for industrial and economic production and of liberal education for citizenship -- are portrayed as though they are in conflict. That is a short-sighted and ill-informed view. Growth in the economy due to trained people without a broad education can be short-lived. Conversely, educated citizens being free thinking –the original intent of liberal arts –is essential if a country is to ultimately progress economically and become self-reliant for its human leadership in all spheres. This point is vital if an economy is to develop and be maintained robustly. And this is the overarching reason for the need for embedding liberal arts thinking and skills in all higher education, regardless of the area of specialization. Scholars and educators have written time and again the importance of free thinking and knowing individuals for any type of organization to progress. Herbert Simon, Nobel-prize winner in economics, a father of what is now known as management science and of organizational learning, a man who in his tenure at Carnegie Mellon, was in the Psychology Department in addition to co-founding our Business School and our Computer Science School, and the areas of artificial intelligence and human computer interaction, wrote on organizational learning, “All learning takes place inside human heads; an organization learns in two ways: (a) by the learning of its members (b) by ingesting new members who have knowledge the organization didn’t previously have.”ⁱⁱ Talking of the inherent value of freedom and civil rights, Amartya Sen, Nobel-prize winning economist has written, “Democracy cannot be evaluated in primarily instrumental terms. Political freedom and civil rights have importance on their own. Their value to the society does not have to be indirectly established in terms of their contribution to economic growth or other such economic or social achievements.”ⁱⁱⁱ Paulo Freire, the great Brazilian educator and reformer, and John Dewey, the great American educator both looked to reconcile practice and thinking. Freire called this “praxis”-- a synthesis of theory and practice in which each informs the other. Freire called for action and reflection upon the work in order to change it.

The concept of liberal-professional education is a way to represent what we are looking for today. This term was actually compounded by a past president and educator at Carnegie Mellon, Robert Doherty, as an organizing principle for our education, and I have had the privilege of seeing it work time and again. A practicing engineer when he came to this job in 1936, he recognized the importance of liberal education for all, especially engineers. For the rest of this talk, I would like to explore the essentials and the results of a liberal-professional education, implicitly arguing that this is a necessary type of learning in today’s complex global world dominated by technology and economy, hand in hand as the producer and maintainer of the engine of social wealth and well being of peoples. The professional part of the education – often more as skilling than true education is often taken care of in the various technical education programs. The appropriate liberal education is the crux and it is the challenge for the liberal – professional education. In *Cultivating Humanity* (1997), Martha C. Nussbaum speaks of today’s liberal education: “an education that is ‘liberal’ in that it liberates the mind from the bondage of habit and custom, producing people who can function with sensitivity and alertness as citizens of the whole world.”

Nussbaum argues that the central task of liberal education is to activate each student's mind, so that choices and actions may emerge from independent thought rather than from acceptance of conventional assumptions or dictates. Drawing on Socrates and the Stoic philosophers, Nussbaum sees liberally educated individuals as continually examining themselves and their own traditions. She also urges liberal arts students to gain valuable knowledge by studying alternative perspectives and cultures different from their own—all essentials I now discuss briefly.

Education has three important components each of which focuses on the learning of the student: the educational scheme including curricula and pedagogy; the teacher as pedagogue and the organizational milieu. I will touch on each of these briefly and conclude with an argument for why this is essential today.

WHAT ARE THE ESSENTIAL KNOWLEDGE(S) AND PEDAGOGIES FOR TODAY?

(1) First, while being competent in the skills of the professions that we are preparing students for, they have to be most of all, *life-long learners*. Knowledge and environments are changing rapidly. Skills learned today become obsolete by the time students become practitioners. Life long learning consists of competencies in multiple directions -- reading, observing, integrating, knowing how to ask the right questions, analyze, synthesize and evaluate—all objectives of a true liberal education. An important word here is competency—which means having the principles and skills to exercise and apply them judiciously. Without that faculty, new learning cannot be integrated and compared. Students need to be explicitly told how the learning of competencies ties to lifelong learning. Here learning sciences, a burgeoning interdisciplinary field, has a lot to tell us. So teachers have to exercise their own lifelong learning skills to learn what the learning sciences have to tell us about learning and use it as we teach.

(2) Second, our education has to teach students to *integrate disciplines as appropriate*. While interdisciplinarity has become a buzzword, it is in actually providing and working through models of looking at issues through traditionally diverse disciplines that students learn to use collaboration to address problems of importance. Collaborative teaching is perhaps one of the best ways to model this.

(3) Third, they have to know how to make informed decisions. Perhaps part of the first category, students have to have a basic grasp of how to go about learning quickly the essential information in certain complex domains that are important issues in the world today in order to *make informed decisions in multiple contexts*. I feel the basis for this is to give them some basic literacies: what I have come to think of as the “new literacies” - generally, these are information and media literacy, scientific and technological literacy, and the more complex and integrative environmental literacy and global literacy. This seems to be the bases of the liberal arts today. In fact, there was a short-lived movement called the New Liberal Arts in the U.S. in the 1980's that focused on providing scientific and technological literacy to students of traditional liberal arts through issue-based teaching. But more than knowing how to integrate science and technology is needed today. This is where traditional liberal arts would want to examine itself truly—critical thinking and all the layers that go with it are essential, more than “primary texts or great books” although these types of texts and books are central in giving students contexts for issues they will face. But an integrative and truly CRITICAL faculty—finding and synthesizing information, of balanced and informed judgment—needs to be cultivated. Perhaps in this sphere, traditional liberal arts needs to examine and expand its scope.

(4) Fourth, a more elusive part has to do with the pedagogy—for free thinking and learning, a student needs to have self efficacy. This is not brash confidence or self-worth, or empowerment all of which have become hackneyed terms especially in the U.S. education. Articulated best by Stanford educational psychologist Albert Bandura, “Perceived self-efficacy is defined as people's beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives. Self-efficacy beliefs determine how people feel, think, motivate themselves and behave. Such beliefs produce these diverse effects through four major processes. They include cognitive, motivational, affective and selection processes.”^{iv} This is particularly important as students from diverse walks of life, not all socialized the same way, enter our classroom. In recognizing and welcoming a diverse group of people in our classrooms and in our universities, we have to give room for their authenticity as we help develop their professional identities^v. Ideally, the liberal arts are poised to do this. But it takes an enormous amount of intentional work by a sensitive and aware teacher.

(5) Fifth, our students have to learn to *communicate* with multiple audiences in multiple contexts. With more communication devices and means than ever, or perhaps because of them, we have become poor communicators. Maybe we have left meaning of communication essentially a human faculty, too much to the machines.

Now for a brief look at pedagogy. Paolo Freire's work on the five pillars of learning for producing thinking and acting people provides a good articulation of the pedagogy for liberal professional education. The five pillars of Freire's work are: dialog, praxis, conscientization, lived experience and a transformed role for the teacher. (1) *Dialog*: Freire maintained that most true learning takes place in a dialectic rather than a rhetoric situation; it is in true dialog that one learns to negotiate in the diverse worlds we live in. (2) *Praxis*: Freire said that true praxis is a dialectical process essential for enhancing community and building social capital and to leading us to act in ways that make for justice and human flourishing. (3) *Conscientization*: the building of social conscience and respect – he called this “developing consciousness, but consciousness that is understood to have the power to transform reality”^{vi} (4) *Lived experience*: giving students the possibility of living and acting in the world as is done in experiential and service learning of various kinds. Note this is not just experience in the field as in internships where there may be limits on the freedom to act; (5) a transformation of the teacher as a guide rather than a fountain of knowledge or wisdom – in the U.S., we say, “a guide on the side rather than a sage on the stage”.

These principles provide a nice framework for the pedagogy for the integration of liberal education with professional education. I will just mention one of the teaching methods that provide opportunities. Project-based courses that use real community problems *with very close guidance* provide immense opportunities for integrating all of the above. The very close guidance is key if students are to achieve the objectives mentioned above. Providing room for dialog, informed decision making, communication, integrating disciplines, and collaborative learning, such courses makes them grapple multiple facets and dimensions of “real world” problems. But close guidance is necessary to develop the self efficacy, and to make them real problem solvers and not just people daunted at the complexities of the problems. This means faculty development too is central.

CONCLUSION

This paper articulates the questions and tensions inherent in educating people in environments dominated by rapid industrialization with economic goals and developing people for participatory citizenship in a democratic and increasingly technological society. A liberal arts education properly understood is essential for self-reliance of developing economies, for interacting as equals in an interdependent world, to build citizenship and leadership towards mutual global understanding and respect, to do business and make decisions with intelligence and forward thinking. To really meet the needs of today, the liberal arts have to come a long way from some of its traditional moorings, although this perhaps takes it closer to the original intent – to have free-thinking citizens who act with conscience and work towards a sustainable future.

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Branding Liberal Arts

Shereef Abu Al-Maati

“He who finds a new path is a pathfinder even if the trail has to be found again by others”

Ibn Khaldoun

ABSTRACT

Within the last 100 years, the US has evolved as a super power, one that has produced an array of technologies that shaped the 20th century. It is no wonder that the US has been the envy of many nations and especially its educational model that enabled the creation of such technologies. Naturally, the Middle East is eager to import the American higher education model to the large segment of its population under 25 years of age. Unfortunately, importing such a system implies importing the century old debate and split between liberal education and professional education. In the Middle East this debate might tip towards professional education and the burden might fall on the liberal arts to prove itself. This paper sheds the light on contemporary issues associated with the liberal arts label. First, is the branding issue of liberal arts that has caused such confusion in its meaning between academicians and students, let alone the general public. Second, liberal arts need to be more inclusive of professional programs rather than exclusive. Finally, exporting the label liberal arts to the Middle East and North Africa carries a negative meaning when translated to Arabic. In addressing these issues, it might be the ideal time and place in the world to start shaping the new vessel that will encapsulate the spirit and goals of the 21st century liberal arts.

LIBERAL ARTS & LIBERAL EDUCATION

What is liberal arts or is it liberal education? Are they both the same thing or is there a real difference between them? And what about general education that is just about in every US based higher institution? Is general education another name for liberal arts and if so are all US based institutions by de-facto liberal arts institutions? It seems that liberal education is the most used and abused phrase in the rhetoric of higher education¹. If one would like to export liberal education to the Middle East and North Africa (MENA) region do we have to export these questions with it? Does the MENA region need liberal arts or does it really need more professional programs in higher education such as engineering, science & technology? Let us next try to address some of these questions.

According to AACU², liberal education is a philosophy and is defined as “A philosophy of education that empowers individuals, liberates the mind from ignorance, and cultivates social responsibility. Characterized by challenging encounters with important issues, and more a way of studying than a specific course or field of study, liberal education can be achieved at all types of colleges and universities,” while liberal arts is more concrete “specific disciplines (the humanities, social sciences, and sciences).” So, at least now we can have a bit of an appreciation of why liberal education seems to be a mirage when it comes to having two people define it in their own words. As to liberal arts, it is found in all higher education in the US and elsewhere. Many universities have a humanities, social science and science disciplines in their respective universities. Therefore, can we label any university that offers humanities, social sciences and sciences as a liberal arts college? I’m not really sure, but according to the definition, I would tend to say yes. If that is the case then we can argue the case that liberal arts is abundant in the MENA region. It seems that liberal arts is abundant but not liberal education and not science, engineering and technology.

LIBERAL ARTS IN MENA

A recent World Bank report³ states that the proportion of university student enrollment in humanities and social sciences versus science, engineering and technology could be viewed as an index of the “quality” of human capital. The underlying assumption here is that scientist and engineers are likely to contribute more to the economic growth than are social scientists and students of humanity because of the increasing importance of technological innovation and adaptation in the development process. In the MENA university student population there is about two-thirds of the students registered in

¹ Stanly Katz, Liberal Education on the Ropes, Chronicle of Higher Education, 2005

² Association of American Colleges & Universities, http://www.aacu.org/press_room/media_kit/what_is_liberal_education.cfm

³ World Bank MENA Development Report, The Road Not Traveled, Education Reform in MENA, 2007

humanities and social sciences. This pattern of enrollment is higher than the averages observed in East Asia and to a lesser extent in Latin America. But this pattern of enrollment seems to be historically consistent with a policy of absorbing most university graduates into civil service jobs but is ill suited to a development strategy that draws on private industry.

Does that mean the MENA region does not need more liberal art students but rather it needs more science and engineering students? My answer is no to the former and yes to the latter. I think the MENA region does need liberal arts students but with a “liberal education”. As to the latter question asked earlier on, the answer is yes, the region does need more engineering, science and technology students. But why in the first place is there a shortage in these fields? To answer one aspect of this question, we will first take a look at the demography of the region then take Kuwait as case in point.

The MENA region has experienced a unique population growth pattern over the past 50 years. The total population increased 3.7 times during this period, from 100 million in 1950 to approximately 380 million in 2000. No other region in the world has grown as rapidly and some estimates suggest the total population in MENA will reach 600 million by 2025⁴. Kuwait is no exception; it has a growth rate of 3.5% annually (Kuwait Ministry of Planning). This is the “baby boomers” era in the region, whereby we have 21.5% of the population, 70 million, are in the 15-24 years of age while another 45% is less than 15 years of age⁵. The regions population indicates that the youth population represents an overwhelmingly large share of the total population. Over 55% of Kuwait’s population are under the age of 20. This enormous amount of human capital will add pressure on the education system since the demand for education will increase. Do the MENA countries have enough institutions to absorb these large waves of students? Let’s look at the data for one of the countries in the MENA region, Kuwait.

Table 1⁶ (see appendix) shows the net enrollment rates in K-12 for the State of Kuwait. For year 2000 only 61.5% of the student population enrolls into high school (ages 15-17). From that population, 71.4% of Kuwaiti students enroll into high school while only 48.4% of expatriate students enroll into high school.

Table 2 (see appendix) shows the number of enrolled students at different grade levels. For year 1999, we have 73,763 high school students enrolled in the public schools and 27,041 high school students in private schools.

Table 3 (see appendix) shows the success rate of students in K-12. For 1999 we have 67.8% of the high schools students graduating from public schools while 71.2% successfully complete high school in the private schools. An alarming percentage of the student population not completing high school.

If we take the data from tables 2 & 3 we can derive the total number of students graduating for a given year. For 1999, we had approximately 70,000 high school students graduating from both public and private schools. Kuwait University can only admit approximately 5000 students a year and the Public Authority for Applied Education and Training, a two year technical government college approximately 5-10,000 a year and government scholarships abroad 5000 to be generous. This still leaves 50,000 students for a given year with no choice for higher education.

To answer our question posed earlier: Do the MENA countries have enough institutions to absorb these large waves of students? We can see for the case of Kuwait, the answer would be an overwhelming no. With this piece of knowledge derived, we can now attempt to answer our original question, why in the first place is there a shortage in engineering, science & technology? One aspect to this answer is not enough universities & colleges exist to serve that segment of the student population and that is why precisely we have seen private universities opening up in Kuwait.

CONVERGENCE

What type of universities does the MENA region need? Universities that offer professional programs or ones that offer a liberal arts program or one that offers both? What type of curricula should these universities in the MENA region be based upon, American based universities, British, Australian, Canadian, Indian or Arabic based universities? The answer is all the above. Diversification and competition is healthy for societies especially in education. The American model would probably top the list for several reasons. The majority of the top rated universities in the world in each of its fields are in the US. The

⁴ Yousef Tarik, “Demographic Transitions and Economic Performance in MENA” Cairo Economic Research Forum, 1999

⁵ U.S. State Department. Database, 2005

⁶ Kuwait / World Bank Education EDocument Report, 2003

fruits of the American educational model from K-12 through higher education has enabled the US for the past century to evolve as a super power, one that has produced an array of technologies that shaped the 20th century and one that will continue shaping the 21st century. It is no wonder that the US has been the envy of many nations especially its educational model that enabled the creation of such technologies.

To open an American based curricula in the MENA region or for that matter any region in the world, one is forced to deal with the century old debate between a liberal arts or more correctly a liberal education and a professional education. Each proponent had their pros and cons but it finally seems in the 21st century that the consensus is coming up that they do not need to be mutually exclusive and that each one can complement the other, one's weakness will build upon the others' strength.

From a recent report⁷ titled, *College Learning for the New Global Century*, it states "in a deliberate break with the academic categories developed in the twentieth century, LEAP National Leadership Council disputes the idea that liberal education is achieved only through studies in arts and sciences disciplines. It also challenges the conventional view that liberal education is, by definition, non vocational."

The AAC&U released a second report from the Greater Expectations initiative, entitled *Taking Responsibility for the Quality of the Baccalaureate Degree*⁸ whereby they demonstrate that there is a convergence across both the professional and liberal education proponents around a commonly valued set of liberal education capacities or outcomes. The list of commonly endorsed outcomes includes communication, inquiry/analysis, integrative learning, community/citizenship, ethics/values, global/multicultural learning, breadth of knowledge, lifelong learning, and the personal capacities to work successfully in contexts of collaboration and change.

From the professional programs, we can see similar initiatives; from the Michigan Millennium Report⁹ some of the conclusions are, "American engineers must be able to add significantly more value than their counterparts abroad through greater intellectual span, their capacity to innovate, their entrepreneurial zeal," and another conclusion reached "The key to producing such world-class engineers is to take advantage of the fact that the comprehensive nature of American universities provide the opportunity for significantly broadening the educational experience of engineer students requiring a broad liberal arts baccalaureate education as a prerequisite for professional education at the graduate level."

In a recent newspaper article *Re-engineering Engineering*¹⁰ it talks about Olin College of Engineering and how they are trying to change the current landscape of the engineering curricula to produce better rounded engineers by curricula that encompasses engineering, liberal arts and entrepreneurship.

General education needs to be more inclusive of other disciplines such as business, engineering and computing. The Business school is making the case that Business should be in the pool of general education courses¹¹. They argue the case that among the list of knowledge and competencies valuable for a student's life as an effective and productive citizen of modern society are knowledge of financial markets, savings, and investment, knowledge that is traditionally excluded from general education. They continue to argue that in any person's life, budgeting and financial health is an indispensable aspect of an individual's wellbeing. Personal debts and bankruptcy not only ruin families, but also affect national economic health through its impact on savings and consumption. This is very evident in today's economy all over the world. The US economy has recently been hit hard with the housing industry crisis and the credit crunch. People are trying to live the American dream but on borrowed credit with no savings to bail them out for rainy days. Engineering is trying to make engineering science a discipline and be part of the general education disciplines that student take while elevating the actual engineering program to a higher level similar to law & medicine.

⁷ Association of American Colleges & Universities, *College Learning for the New Global Century*, 2007

⁸ AAC&U Greater Expectations Project on Accreditation and Assessment, "Taking Responsibility for the Quality of the Baccalaureate Degree", 2004

⁹ The Millennium Project, *Engineering for a Changing World*, University of Michigan, 2008

¹⁰ *Re-engineering Engineering*, The New York Times, 9/30/2007

¹¹ AACU, *Integration of Liberal and Professional Education*, Milton Clark, & Otto Chang, 2005

LOST IN TRANSLATION

Finally, we have the subject of labeling liberal arts or liberal education. We mentioned earlier that humanities and the social sciences in the MENA region is healthy and plentiful in the number of students enrolled in those disciplines. But this does not mean there is quality education or a liberal education component in it. Never the less if one attempts to translate the term liberal arts into Arabic, using Google's translate functionality, it becomes الفنون الحرة and when translated back to English it translates to Free Art. On the other hand liberal education in Arabic translates to الليبرالية والتعليم which when translated back to English is Liberalism and Education. As we can see for a conservative society the translation from English to Arabic is quite off the mark. This reminds me of the brand name blunder that the Chevrolet car manufacturer had when it first introduced its new Chevy Nova model to South America. It did not sell well for it turns out that No va in Spanish means does not work. This might be a myth but the point is clear.

I would tend to question why translate the term liberal art or liberal education in the MENA region. If we look at the history of this region we will see that they had and practiced liberal arts and liberal education well over a thousand years ago. If we look at liberal education and take one main theme from it today, it would be producing well rounded students. The MENA region was abundant in that, and could possibly be one of the reasons for the strength of the Muslim scholar from the 12th century onwards. For example, Ibn Khaldoun, he was a famous historian, theologian, sociologist, economist and mathematician. Many of the Muslim scholars where well rounded in numerous disciplines and this could very well be one of the reasons why the Muslims where the beacon of intellectual growth in the world. The oldest existing university in the world and still operational is in the MENA region, University of Al-Karouine opened in 859, in Fes, Morocco, and the second oldest is in Cairo Egypt, Al-Azhar University opened in 975.

It seems liberal arts and liberal education have been in our backyard for a long time. But as Ibn Khaldoun states: "He who finds a new path is a pathfinder even if the trail has to be found again by others". We hope that we at the American University of Kuwait are on the trail of finding the lost path.

year	Level	National			Kuwaiti			Expatriate		
		Male	Female	Total	Male	Female	Total	Male	Female	Total
1991	Kindergarten									
	Primary									
	Intermediate									
	Secondary									
1992	Kindergarten									
	Primary									
	Intermediate									
	Secondary									
1993	Kindergarten									
	Primary									
	Intermediate									
	Secondary									
1994	Kindergarten	56.5	55.9	56.2	69.0	68.7	68.8	36.8	34.9	35.9
	Primary	86.1	86.5	86.3	88.4	89.6	89.0	82.6	81.9	82.3
	Intermediate	80.3	78.3	79.3	82.3	80.0	81.2	77.3	75.6	76.5
	Secondary	63.4	66.0	64.7	64.9	72.0	68.4	61.0	56.2	58.7
1995	Kindergarten	57.9	58.3	58.1	67.8	68.6	68.2	41.7	41.5	41.6
	Primary	86.5	86.2	86.3	89.6	89.7	89.6	82.2	81.1	81.6
	Intermediate	81.0	78.9	80.0	85.2	82.7	83.9	75.3	73.6	74.4
	Secondary	60.7	67.9	64.2	65.1	77.4	71.1	54.2	53.4	53.8
1996	Kindergarten	55.2	55.2	55.2	68.9	69.2	69.1	34.6	34.0	34.3
	Primary	78.5	79.3	78.9	88.4	88.7	88.5	65.3	66.6	65.9
	Intermediate	76.1	73.5	74.8	84.4	82.2	83.3	65.4	61.5	63.5
	Secondary	57.7	62.1	59.8	67.3	72.6	69.9	45.4	46.9	46.1
1997	Kindergarten	57.6	57.5	57.5	75.2	75.8	75.5	31.2	29.6	30.4
	Primary	82.8	82.2	82.5	87.9	87.6	87.8	76.0	74.8	75.4
	Intermediate	79.4	79.5	79.4	87.2	88.4	87.8	69.4	67.5	68.5
	Secondary	56.6	67.2	61.5	71.5	77.4	74.4	41.1	52.9	46.1
1998	Kindergarten	57.8	58.4	58.1	72.9	73.9	73.4	33.2	32.7	33.0
	Primary	80.6	80.0	80.3	89.6	88.1	88.8	68.6	69.0	68.8
	Intermediate	76.6	76.6	76.6	85.9	85.8	85.8	65.0	64.2	64.6
	Secondary	60.4	65.6	62.9	72.0	75.6	73.8	46.3	51.9	48.9
1999	Kindergarten	58.4	57.8	58.1	73.9	73.8	73.9	33.5	32.0	32.7
	Primary	74.3	82.0	78.0	80.8	91.2	85.9	64.8	68.5	66.6
	Intermediate	53.6	73.5	61.5	87.0	81.5	84.3	32.5	62.5	41.9
	Secondary	53.7	67.3	59.9	70.4	78.8	74.6	37.6	51.5	43.2
2000	Kindergarten	60.7	60.5	60.6	76.1	76.4	76.2	35.4	34.2	34.8
	Primary	82.0	82.3	82.2	90.0	91.4	90.7	69.6	68.0	68.8
	Intermediate	75.7	76.1	75.9	85.1	86.0	85.6	62.9	62.2	62.6
	Secondary	60.0	63.1	61.5	70.7	72.2	71.4	46.6	50.4	48.4

Table 1. Net Enrollment Rates in Kuwait

Year	National (Public Schools+Private Schools)														
	Kindergarten			Primary			Intermediate			Secondary			Grand Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
1991	19834	19412	39246	58356	56003	114359	51327	47366	99693	32608	34996	67604	102125	118099	220224
	(50.5)	(49.5)		(51.1)	(48.9)		(52.0)	(48.0)		(48.2)	(51.8)		(50.7)	(49.3)	
1992	24172	23505	47677	65243	60667	125910	33469	49971	103440	33713	36813	72546	176587	171016	347603
	(50.7)	(49.3)		(50.6)	(49.4)		(51.7)	(48.3)		(49.2)	(50.8)		(50.7)	(49.3)	
1993	21824	22648	44472	61833	64123	129956	56606	53745	110351	38003	38393	76396	184548	178309	362857
	(51.3)	(48.7)		(50.7)	(49.3)		(51.3)	(48.7)		(49.7)	(50.3)		(50.4)	(49.6)	
1994	23094	23020	46114	67328	63904	131232	80429	57906	138335	39378	40022	79399	192424	187142	379566
	(51.2)	(48.8)		(50.5)	(49.5)		(51.2)	(48.7)		(49.7)	(50.3)		(50.7)	(49.3)	
1995	25117	24276	49393	71793	69139	140932	63029	58398	121427	41647	43746	85393	200541	194059	394600
	(50.9)	(49.1)		(50.9)	(49.1)		(51.3)	(48.7)		(49.9)	(50.1)		(50.4)	(49.6)	
1996	23779	24314	48093	72637	69628	142265	84476	61263	145739	43420	44007	87427	205912	199212	405124
	(51.1)	(48.9)		(51.1)	(48.9)		(51.3)	(48.7)		(49.7)	(50.3)		(50.4)	(49.6)	
1997	28004	26544	54548	72198	69112	141310	85666	62652	148318	49552	46938	96490	211838	205270	417108
	(51.3)	(48.7)		(51.1)	(48.9)		(51.2)	(48.8)		(49.5)	(50.5)		(50.4)	(49.6)	
1998	29217	28052	57269	71540	68130	139670	84871	64242	149113	48580	50151	98731	216224	210355	426579
	(51.3)	(48.7)		(51.2)	(48.8)		(51.6)	(48.4)		(49.2)	(50.8)		(50.7)	(49.3)	
1999	30399	29067	59466	71567	68624	140191	87638	64232	151870	49267	51377	100644	219071	213480	432551
	(51.3)	(48.7)		(51.0)	(49.0)		(51.3)	(48.7)		(48.9)	(51.1)		(50.4)	(49.6)	
2000	31530	30134	61664	72319	69008	141327	88392	65350	153742	49558	53651	103209	221799	218443	440242
	(51.3)	(48.7)		(51.1)	(48.9)		(51.3)	(48.7)		(48.0)	(52.0)		(50.4)	(49.6)	
Average	(51.0)	(49.0)		(50.9)	(49.1)		(51.3)	(48.7)		(49.2)	(50.8)		(50.7)	(49.3)	

Year	Public Schools														
	Kindergarten			Primary			Intermediate			Secondary			Grand Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
1991	17199	17173	34372	41249	41210	82459	38640	36899	75539	24787	26447	51234	121872	123327	245199
	(50.8)	(50.2)		(50.0)	(50.0)		(51.2)	(48.8)		(46.4)	(53.6)		(49.6)	(50.4)	
1992	19888	19817	39705	42639	43345	86024	39911	38160	78071	27231	29668	56900	129689	133336	263025
	(50.1)	(49.9)		(49.6)	(50.4)		(51.1)	(48.9)		(47.4)	(52.6)		(49.7)	(50.3)	
1993	18708	18242	36950	43550	44266	87816	41312	40151	81463	28434	30567	59001	131944	133226	265170
	(50.8)	(49.4)		(49.6)	(50.4)		(50.7)	(49.3)		(48.2)	(51.8)		(49.4)	(50.6)	
1994	19289	18799	38088	44848	45572	90420	42268	42146	84414	29467	31643	61110	136445	133160	269605
	(50.6)	(49.4)		(49.6)	(50.4)		(50.4)	(49.6)		(48.2)	(51.8)		(49.7)	(50.3)	
1995	18488	18332	36820	44808	43035	87843	43504	42006	85510	30726	32706	63432	139730	140979	280709
	(50.5)	(49.5)		(49.9)	(50.1)		(50.3)	(49.7)		(48.4)	(51.6)		(49.4)	(50.6)	
1996	18667	18554	37221	43772	43779	87551	45022	44463	89485	32022	34473	66495	143584	145069	288653
	(50.6)	(49.4)		(50.0)	(50.0)		(50.3)	(49.7)		(48.2)	(51.8)		(49.7)	(50.3)	
1997	21272	20800	42072	47213	46975	94188	45472	44006	89478	33322	36566	69888	147279	148247	295526
	(50.8)	(49.4)		(50.1)	(49.9)		(50.3)	(49.7)		(47.7)	(52.3)		(49.7)	(50.3)	
1998	21843	21553	43396	47575	47072	94647	46396	46071	92467	34502	38788	73290	150132	151488	301620
	(50.3)	(49.7)		(50.3)	(49.7)		(50.1)	(49.9)		(47.1)	(52.9)		(49.4)	(50.6)	
1999	22154	21978	44132	48270	48317	96587	47456	46602	94058	34071	36692	70763	151971	154188	306159
	(50.2)	(49.8)		(50.0)	(50.0)		(50.5)	(49.5)		(46.2)	(53.8)		(49.3)	(50.7)	
2000	22142	22128	44270	48324	49078	97402	47828	47447	95275	34264	41848	76112	153006	160001	313007
	(50.0)	(50.0)		(49.8)	(50.2)		(50.2)	(49.8)		(45.4)	(54.6)		(48.9)	(51.1)	
Average	(50.4)	(49.6)		(49.9)	(50.1)		(50.3)	(49.7)		(47.3)	(52.7)		(49.5)	(50.5)	

Year	Private Schools														
	Kindergarten			Primary			Intermediate			Secondary			Grand Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
1991	2632	2239	4871	17167	14873	32040	12887	10667	23554	7823	6551	14374	40652	34132	74784
	(54.1)	(45.9)		(53.8)	(46.2)		(54.7)	(45.3)		(51.2)	(48.8)		(51.4)	(48.6)	
1992	4284	3688	7972	19604	17302	36906	13338	11811	25149	8482	8885	17367	43928	39686	83614
	(53.7)	(46.3)		(53.1)	(46.9)		(53.4)	(46.6)		(51.2)	(48.8)		(51.0)	(49.0)	
1993	3124	4666	7790	22709	19857	42566	15344	13594	28938	9571	7826	17397	52144	45463	97607
	(52.8)	(47.2)		(52.9)	(47.1)		(53.3)	(46.7)		(55.0)	(45.0)		(53.4)	(46.6)	
1994	3807	5127	8934	23477	20312	43789	17561	15160	32721	10114	8369	18483	50958	48982	99940
	(52.1)	(47.9)		(52.5)	(47.5)		(53.7)	(46.3)		(54.7)	(45.3)		(51.3)	(48.7)	
1995	4429	5944	10373	24984	22104	47088	18325	15992	34317	10913	9040	19953	60851	53080	113931
	(52.0)	(48.0)		(53.1)	(46.9)		(53.7)	(46.3)		(54.7)	(45.3)		(53.4)	(46.6)	
1996	4412	5769	10181	25042	22049	47091	19414	16800	36214	11398	9534	20932	62326	54143	116469
	(52.7)	(47.3)		(53.2)	(46.8)		(53.7)	(46.3)		(54.3)	(45.7)		(53.3)	(46.7)	
1997	6712	5768	12480	24983	22137	47120	20214	17744	37958	12430	10372	22802	64539	56023	120562
	(53.9)	(46.1)		(53.0)	(47.0)		(53.3)	(46.7)		(54.9)	(45.1)		(53.3)	(46.7)	
1998	7470	6499	13969	29989	21058	51047	20675	18171	38846	14078	11343	25421	68212	57071	125283
	(53.3)	(46.7)		(53.3)	(46.7)		(53.2)	(46.8)		(55.4)	(44.6)		(53.7)	(46.3)	
1999	8425	7989	16414	32297	30397	62694	20182	17650	37832	13196	11845	25041	67100	58893	125993
	(54.3)	(45.7)		(53.4)	(46.6)		(53.3)	(46.7)		(56.2)	(43.8)		(54.3)	(45.7)	
2000	9188	8006	17194	33495	19350	52845	20564	18103	38667	15292	12503	27795	68739	58442	127181
	(54.0)	(46.0)		(54.2)	(45.8)		(53.2)	(46.8)		(53.0)	(47.0)		(54.0)	(46.0)	
Average	(53.5)	(46.5)		(53.2)	(46.8)		(53.5)	(46.5)		(53.1)	(46.9)		(53.7)	(46.3)	

Note: Figures within parentheses are percentage distribution.

Table 2. Distribution of Students by Gender in Different Levels of Schools in Kuwait

year	Public Schools														
	Kindergarten			Primary			Intermediate			Secondary			Grand Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
1991	36.4	37.5	37.0	93.6	92.3	93.0	86.2	88.0	87.1	69.6	76.3	73.3	78.8	79.9	79.4
1992	41.4	41.7	41.6	93.4	92.6	93.0	85.8	88.0	86.9	64.6	68.6	66.8	77.9	78.7	78.3
1993	45.3	45.0	45.2	92.8	94.0	93.4	84.4	90.5	87.4	66.4	79.8	73.5	78.7	83.2	81.0
1994	47.1	47.6	47.3	93.4	93.8	93.6	82.8	90.5	86.6	64.0	80.6	72.9	78.4	83.7	81.1
1995	42.0	42.2	42.1	94.7	94.5	94.6	85.3	91.8	88.5	63.0	80.6	72.5	79.4	84.0	81.7
1996	51.3	50.7	51.0	94.6	95.3	95.0	86.0	92.6	89.3	57.6	79.1	69.4	80.4	85.6	83.0
1997	46.9	47.9	47.4	93.9	94.7	94.3	85.3	90.7	88.0	53.4	74.9	65.4	78.3	83.1	80.7
1998	43.9	44.0	44.0	93.7	93.5	93.6	84.6	89.5	87.0	53.4	72.8	64.4	77.6	81.2	79.4
1999	42.2	43.1	42.6	93.6	93.5	93.5	82.8	88.6	85.7	59.4	74.1	67.8	77.5	81.0	79.3
2000	41.4	42.9	42.1												
Average	43.8	44.3	44.0	93.7	93.8	93.8	84.8	90.0	87.4	61.3	76.3	69.5	78.6	82.3	80.4

year	Private Schools														
	Kindergarten			Primary			Intermediate			Secondary			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
1991	16.2	12.2	14.4	76.6	81.7	79.0	71.6	74.5	72.9	70.9	71.0	70.9	70.0	72.9	71.3
1992	26.2	30.2	28.1	89.9	91.6	90.7	83.8	87.2	85.4	73.5	79.3	76.1	79.1	82.4	80.7
1993	31.4	31.5	31.5	84.7	82.8	83.8	80.6	80.2	80.4	70.5	76.2	73.1	75.7	76.0	75.8
1994	37.9	39.2	38.5	88.7	88.6	88.7	84.0	83.7	83.9	74.3	80.8	77.2	79.4	80.6	79.9
1995	31.4	30.0	30.8	83.7	86.7	85.1	81.9	83.4	82.6	71.2	76.3	73.5	75.4	77.6	76.4
1996	31.1	29.5	30.3	92.5	95.0	93.7	85.4	87.1	86.2	71.6	77.6	74.4	80.1	82.5	81.3
1997	30.2	33.2	31.6	91.4	91.6	91.5	79.1	84.8	81.8	72.1	77.0	74.3	77.4	80.7	78.9
1998	34.0	34.9	34.4	90.6	93.5	92.0	82.7	83.3	83.0	74.5	79.2	76.6	78.3	80.7	79.5
1999	35.7	36.0	35.8	87.0	87.3	87.1	83.5	88.8	85.9	65.5	78.5	71.2	74.6	79.5	76.9
2000															
Average	30.5	30.7	30.6	87.2	88.8	88.0	81.4	83.7	82.4	71.6	77.3	74.1	76.7	79.2	77.9

Table 3. Success Rates for Public & Private Schools in Kuwait

Advancing the Argument for Liberal Arts Education in Kuwait

Hesham Al-Awadi

ABSTRACT

The basic argument of this paper is that unless liberal education is seen as a form of education that will help Kuwaiti graduates in their careers, professional or otherwise, liberal education institutes will not flourish in Kuwait. The growth of the private sector, and Kuwait's aspiration to revise its economy, and become a world financial center, will ultimately compensate for the state's retraction, and will bolster job opportunities for graduates, especially those with a liberal education. While the public sector employed Kuwaitis in the past as part of its welfarist services, and based on professional credentials acquired from Kuwait University, the private sector will be recruiting on the bases of efficiency and productivity. Skills such as analytical thinking, written and oral communication, willingness to continue to learn and intercultural sensitivity arguably will constitute the essential components of the new working culture in Kuwait.

While teaching Modern History to undergraduate students at the American University of Kuwait, I came to realize the importance of commencing my lectures with the central question as to why the study of history is of educational consequence.¹ To a Professor of Modern History, this might sound a less challenging task when teaching students of history, but not when teaching students of mixed educational backgrounds and capabilities, and, in most cases, students who view history as yet another general education requirement necessary for graduation. The majority (more than 60%) of our entire student population (of which 70% are Kuwaitis) choose to major in professional disciplines such as business and advertising, compared to a minority of 5% who chose to major in the humanities, in subjects like anthropology, journalism and history; a remarkable irony in a liberal arts college. Not only does my task in the first lecture therefore become challenging, but the entire discussion then needs to be pitched in a persuasive and convincing tone. As someone who had taught Modern World History every semester at AUK, and encountered confused perceptions of and assumptions about history, one has become deeply aware of the need for Kuwaiti students, and Kuwaiti society at large, to appreciate the significance of liberal arts, and its intellectual, economic, and political consequences to Kuwait.

The aim of the paper is not to create an oppositional relationship between professional and humanities subjects, and argue that one is *more* important than the other; as both have their undeniable value (Cornwell 2001, p.3).² Rather, the aim is to change common beliefs that the study of the humanities in Kuwait is a luxury introduced recently by American educational institutions in the region. With increased forces of globalization, coupled with the gradual shrinking role of the welfarist state and its public sector, and the expansion of the private sector, the new emerging market in Kuwait expects more from professional and vocational graduates. Companies in the private sector, in the various fields of media and communications, finance, marketing and advertising will aim to recruit graduates, who in addition to their professional and vocational majors are expected to have breadth of knowledge, critical thinking, communication skills, and intercultural sensitivity. More importantly, profit-driven companies will aim to recruit graduates who are willing to adapt to new working conditions, and have acquired the necessary skills to do so. It is skills like these that a liberal arts education is expected to develop. It is a liberal arts education that will assist in assuring Kuwait's continued economic prosperity.

COORDINATED LIBERAL ARTS SPIRIT

In its mission statement, AUK states that it is “a liberal arts institution, based on the American model of higher education”.³ Yet, a significant number of Kuwaiti students I taught were not aware of the essence of liberal arts, its purpose and value. Instead, subjects like history, mathematics, English and sciences are core courses that students must take before focusing on their majors. Rather than viewing these courses as foundational to a liberal education that will empower them with skills and values for personal enrichment, lifelong learning, civic awareness and societal responsibility, students are more concerned with questions like who teaches the programs, and how strict is s/he in marking and grading. In many cases, I had students express worry that history classes are “difficult” because they stress analysis over description (based on the memorization of dates, names and events), and this was contrary to what they expected. Students' relationship with the core educational programs is much reduced to an obligation that must be accomplished, instead of a valuable and rich opportunity for lifelong learning and success.

Student disconnect with the meaning and purpose of liberal arts is not unique to AUK, but exists elsewhere, including in the United States. Based on a student survey at the University of Wisconsin-Eau Claire, for example, Wick and Phillips (2008) came to a similar conclusion. First-year students were provided with five descriptions and asked to identify the one that best described the purpose of a liberal education. Only 24 percent identified the correct definition: “a philosophy of education that empowers individuals with broad knowledge and transferable skills, a strong sense of values, ethics and civic engagement” (Wick & Phillips 2008, p.24). The majority of students, 62 percent, selected “an integrated collection of courses that includes philosophy, history, literature, music, art and science”.

But while there is a strong foundation of liberal education in the US, there is not its equivalent in Kuwait. Kuwait University, the first and only university in Kuwait until 2004, was founded in 1966, with prime focus on professional programs. During the sixties and seventies, Kuwait, like most Arab countries that had just gained their independence, needed graduates in practical fields like engineering and medicine. Concepts associated with liberal education, including critical thinking, public speaking, and lifelong learning skills, were not yet familiar, and were supposedly not perceived as essential. A survey similar to the one done at Wisconsin-Eau Claire would presumably reveal serious findings if done with Kuwaiti students receiving liberal education today. If students in Kuwait are expected to value liberal education, AUK faculty must first be prepared to *communicate* their disciplines in coordination and in accordance to a liberal arts education.

Faculty members often spend their student advising time discussing the major requirements, while marginalizing the general education core programmes. They recommend, for example, that a student “take this course to get both X and Y requirements out of the way”. The result is a student body that views the discipline-specific major as the core, or the main purpose of the educational experience and views general education and liberal education as the “stuff to get out of the way” via the path of least resistance (Wick & Phillips 2008, p.24). Instead, faculty should indorse in the minds of students that a liberal art courses, including English, literature, history, philosophy, mathematics, will coherently contribute to developing intelligence and all-rounded personality. This means that faculty members are essentially humanists, even if teaching science and mathematics, and that their lectures, readings, and exercises are not designed to make professionals in each subjects. Rather, courses must be presented for their substance, but also for what they tell us about challenges faced by the human mind, and possibilities of dealing with them (Barzun 1994, pp.75-6).

Faculty members teaching different core course programs also need to coordinate efforts to ensure that students develop the liberal arts skills. Faculty teaching humanities, sciences and mathematics are not necessarily expected to be familiar with other faculties’ different subjects and course programs, but need to coordinate their teaching in harmony with their expectation of a student trained in the liberal arts (Sullivan & Rosin 2008, p.45). Instead of science, for example, being reduced to experiments that need be done and understood, students need to learn how to analyze data, critique their conclusions, and more importantly, see the relevance of what they learned to their lives and society (Bramble 2005, p.45). While in humanities different methods of inquiry are employed, students dealing with primary sources, would be also expected to learn how to analyze data, examine evidence, and make connections with the past and present. Getting students to develop critical thinking, communication skills, and helping them find patterns for broader meaning and contexts are skills that faculty of humanities, sciences and mathematics must closely coordinate and collaborate to develop (Schneider 2004, p.6). Developing these skills in students is the first step to changing Kuwaiti society’s perceptions towards liberal arts education.

MARKETING LIBERAL ARTS IN KUWAIT

The next challenge is to be able to promote a culture of societal respect for liberal arts as a worthwhile and market-valued type of education. This has always been a challenge, even in the United States, but would be more so in the case of Kuwait. With the fall of Saddam and the demise of the Iraqi threat, Kuwait aspires to open its boundaries to the forces of economic globalization, and become a financial center in the Gulf. This new trend of thinking is strongly supported by the current Amir Shaikh Sabah Al-Jabir Al-Sabah, and is one reason why the study of business and business-related subjects is thriving. New generation of Kuwaitis are seeing their future in careers related to finance, investment, banking and marketing. To many students, including parents, education is becoming more a vehicle to social and financial status, and a bridge to money making jobs. AUK is faced with the challenge of being responsive and relevant to the new trend, yet without compromising its original mission of promoting liberal arts education.⁴ Rather than aiming to persuade Kuwaitis that they should have a long-term vision and expectation of what education is about i.e. developing life-long learning skills rather than securing a job, an argument rooted in market based logic need to be formulated.

This is not to imply that there should be compromises on what liberal arts stand for, because indeed not all outcomes of liberal arts could be explained, translated or appreciated in market economy terms. In the words of Cornwell:

“Given the triumph of market values and economic globalization, it is all the more important that the academy retain a space for alternative viewpoints. Advocates have to steal every moment to educate parents and legislators and employers about the deeper values and more profound outcomes of liberal education. Students, staff, faculty, all have to be advocates and spokespersons for the complexity of its values. Not everything of value can be traded on the market; not every outcome can be measured. And the challenge of commodification has to be joined in every venue” (Cornwell 2001, p.6).

But while there is a strong tradition of liberal arts in the United States, and hundreds of liberal arts institutions, in Kuwait AUK is the only one. One needs then to be realistic at what one institution, with less than 3,000 students, and a limited budget based on student tuition, could do to change social and cultural perspectives. Rather than emphasizing the non-market value of liberal arts, which is a must perhaps in the West, the real challenge in Kuwait is to appeal to the Kuwaiti mindset by explaining the significance of liberal education in realizing its future ambitions, even if market-oriented.

The remaining part of the paper will attempt therefore to advance reasons supporting the relevance of liberal arts education in a country that aims to be a financial center, and a society that values money making careers.

GROWTH OF THE PRIVATE SECTOR

The first incentive for liberal arts education has to do with the new shift in the logic and tradition of employment in Kuwait. After finding of oil, Kuwait became a welfarist state, catering for its citizens' basic needs, including free education and employment in the public sector. However, like most developing countries, the public sector in Kuwait has become over-employed and cannot continue to accommodate the thousands of students who graduate annually. The result has been an increase in unemployment among both men and women. (The number of Kuwaitis on the waiting list of the Civil Services, the government organization responsible for employing Kuwaitis in the public sector is estimated to be 17000 men and women).

In response to market economy forces, and increasing calls for structural economic reforms by world financial institutions, such as the International Monetary Fund (IMF), Kuwait has encouraged the growth and expansion of the private sector.⁵ Among its several advantages, the private sector has provided the government with a solution to its unemployment problem. In 2005 the Kuwaiti government passed a law in which it specified an obligatory percentage of Kuwaitis to be employed in a company, where the percentage varied according to the job position. It even established an institute, the Manpower and Government Restructuring Program that prepares and trains young Kuwaitis for careers in the private sectors (*Kuwait Times*, 01 November, 2007).

The expansion of the private sector would, for the first time, introduce a new culture of recruitment and employment, one that would focus more on wide skills and abilities, in addition to knowledge and credentials.⁶ Analytical thinking, communication skills, written and oral, interpreting, collating and organizing ideas and concepts, working in teams or independently are the common skills that most private sectors in Kuwait would look for. According to Herman, a strategic business futurist, the general employee qualities sought by recruiters will change, where:

“Employers will be looking for broad-based candidates rather than one-field specialist. In the years ahead, there will be a need for more and more workers, who can think, collaborate, create, problem-solve, communicate and lead. Demand will be high for individuals who have learned how to learn, have a strong, multidisciplinary education, and are able to adapt easily to whatever comes their way” (Herman 2000, p.34).

While the public sector focuses on qualification when recruiting for jobs, the private sector, in addition to credentials, looks at the curriculum vitae and calls for interviews as an essential part of its recruitment and selection process in the private sector (Personal interview with Al-Ibrahim, 20 April, 2008). Furthermore, according to one of the founders of AUK, Kuwait private sectors are in need of graduates who are well-rounded. In other words, they have acquired a diverse knowledge of history, politics, and international affairs, as well as analytical skills and independence of mind.⁷

It is true that Kuwaiti graduates prefer public over private employment as it promises more stability, better pay and a less demanding work environment (UNDP 2008, p.2). However, it is also true that Kuwait is embarking on a vigorous process of privatization, which will end up restricting the role of the public sector in absorbing fresh recruits.⁸ Eventually, this will

foster trust in and respect for the private sector, not just as an alternative but a more favorable choice.⁹ Furthermore, there are already official steps that have been taken to encourage Kuwaitis to work in the private sector. They include extending to the Kuwaitis in the private sector the social allowance available to government employees, and establishing the Restructuring Work Program to help match jobs with jobseekers. In the new emerging market context, in which the private sector would be looking for more than professional and vocational training, graduates with liberal education will have better chances of employment.

LIFE LONG LEARNING

In its mission statement, AUK “seeks to create leaders and life long learners”.¹⁰ Not only does liberal education provide learning, but the continued desire and ability to learn after graduation. In addition, liberal education is not about preparing students for careers only, but as citizens who are morally responsible for the well being of society (Freedman 2003, pp.68-9). However, from the standpoint of promoting liberal arts in Kuwaiti market oriented culture, life long learning is still a valuable skill even when it comes to jobs and careers. Unlike in the private sector, employment in the state sector is permanent in tenure. Government employers did not need the life-long skills because the nature of job stability and permanency did not encourage its development. The student-career cycle was rather linear in nature: it started with the student focus on a specific profession and ended with working in that profession for life.

The new culture which would be promoted through the growth of the private sector, however, will be remarkably different. Unlike the public sector, which employs graduates as part of the state’s welfarist services to its citizens, and hence a method of self-legitimization, the private sector employs for productivity and profit. Working contracts are not necessarily permanent in tenure, which poses the challenge of continuously needing to improve and develop. Work ethics like hard work, efficiency and productivity become essential in the private sector, and impossible to realize without the life-long learning skills. Liberal education does not train students to be well-rounded only, but flexible and open to new opportunities of learning outside classrooms. A graduate of vocational training might find it difficult to change careers, in contrast to a liberal arts graduate whose skills enable him a variety of job opportunities.

Furthermore, some studies showed that a significant number of people working in the private sector change careers five to seven times in a lifetime.¹¹ This change would be difficult for those who have developed specialized skills or specific profession. In contrast, liberal arts graduates who majored in business for example have developed the learning skills, including writing, analyzing and thinking critically to change careers and work, with training, as journalists or analysts in think-tanks. The growth of the private sector in Kuwait will promote a life learning culture, where graduates of liberal education will prosper.

INTERCULTURAL SENSITIVITY

Rather than becoming irrelevant, liberal arts for people living in a global society has become an essential form of education. In such a society, according to Carol Barker, “multicultural skills—understanding one’s own culture and other cultures and being able to communicate across differences of language, culture, race and religion— will be critically important” (Barker 2000, p.8). Kuwait, particularly after its liberation by the American forces, has visibility and increasingly become integrated in this global society. One would expect, therefore, that the same logic for the need for multi-cultural skills will apply to Kuwaiti graduates—skills that a liberal arts education is expected to develop.

If Kuwait is to truly develop into a world financial center, and is willing to allow the private sector to lead the process, then one expects that Kuwait will ultimately attract a significant number of foreign investors, managers, consultants, and administrators from The United States, Europe and South East Asia. A large part of Kuwait’s success depends on its nationals’ sensitivity to the diverse cultures at work. Of course Kuwait had always attracted skilled foreign workers, especially in the oil sector, but the growth of the private sector and in other fields of investment will arguably make their presence even more visible. Not only will skills like critical thinking be valuable to graduates in the private sector, but familiarity with liberal arts subjects like history, politics and cultural studies will prove useful.

In an attempt to “market” the relevance of history to students, a majority of who intend to major in a business-related subject, and are taking history only because it is a core course, I speak to them about *Working with Americans: A Practical Guide for Asians on how to succeed with U.S. Managers* (Wallach & Metcalf 1995). In this book, which is aimed at Asian managers, clients, colleagues, superiors, and subordinates working with American counterparts, the authors argue that an essential component

for having successful business ventures across cultures, is increase cross-cultural effectiveness and understanding. Business behaviors, and business norms, even if in the age of globalization, are a reflection of cultural values, and often are related to specific historical and geographical experiences (Ibid, p. 53). For example, while in Asia it is the family, or the community, in America it is the individual that constitutes the basic social unit; and while in Asia, life is perceived to be somewhat dangerous and difficult, in America it is perceived as full with opportunities for exploitation (Ibid, p.61). Certainly, one should caution against cultural and historical determinism, but, at the same time, that should not imply ignoring the significance of culture and history altogether. Much of these cultural values are products of historical and economic experiences, which makes the study of American and European history, international relations, sociology and anthropology valuable assets to Kuwaiti students, even if majoring in business.

In the age of globalization, I remind students, literature and centers offering practical guides and training workshops on how to establish successful cross-cultural business ventures will grow in Kuwait as a result of the growth of the private sector, and local private sectors will certainly value graduates with backgrounds in social sciences, taught within the liberal arts experience.¹² In addition to the local, foreign private sectors doing business in Kuwait will also value Kuwaitis who could facilitate their understanding of Kuwaiti business culture, which would be a product of Kuwaiti culture, geography and history. Certainly, a well informed Kuwaiti graduate of Kuwaiti culture and history will be a valuable asset to foreign private sectors working in or with Kuwait. Such Kuwaitis, like the authors of *Working with Americans*, could write books, offer consultations, give workshops and seminars, to companies, individuals, or whoever wants a guide for “working with Kuwaitis”.¹³ These kinds of ideas and prospects become my implicit way to “allure” business major students to consider taking my other course on History of Kuwait and the Gulf. In this course, for example, we discuss the traditional role of merchants as an economic and political force in pre- and post-oil Kuwait, which could help students understand the roots of local business culture.

CONCLUSION

Rather than advancing the classical aims of liberal education in the West, e.g. create a well-rounded person in a fully democratic society, this paper has pursued a more pragmatic approach. Its main premise is that unless liberal education is seen as a form of education that will help graduates in their careers, professional or otherwise, liberal education and liberal education institutes will not flourish in Kuwait. The bad news is that unemployment is on the rise in Kuwait (in some estimates reaching 20,000 unemployed), where the state is unable to accommodate into its sector graduates as it used to do twenty years ago. Fortunately, the growth of the private sector, and Kuwait’s aspiration to revive its economy, and become a world financial center, will ultimately compensate for the state’s retraction, and will bolster job opportunities for graduates, especially those with liberal education. While the public sector employed Kuwaitis as part of its welfarist services, and based on professional credentials acquired from Kuwait University, the private sector will be recruiting on the bases of efficiency and productivity. Skills like analytical thinking, written and oral communication, willingness to continue to learn and intercultural sensitivity arguably will constitute the essential components of the new working culture in Kuwait.

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- 1 I am grateful to Rawda Awwad, Assistant Professor of English and Comparative Literature at AUK, for her valuable feedback and useful comments. The responsibility of errors, however, is mine alone.
 - 2 According to Cornwell, “the rhetorical opposition between “practical” and “liberal” educations is a false one based on exaggerated images of liberal arts as detached from the real world and on practical education as strictly technical”.
 - 3 See AUK Mission at: www.auk.edu.kw.
 - 4 Many liberal arts institutions have added degrees in business and technology to attract more students and AUK is no exception. Its education programs are expanding in professional courses, including in business and engineering. For an insightful study on this form of adaptation in the new global world, with prime focus on liberal art colleges in the US see: Delucchi, Michael. “Liberal Arts Colleges and the Myth of Uniqueness”, *The Journal of Higher Education*, Vol. 68, No. (4, Jul-Aug, 1997), pp. 414-426, and Ditmore, D. “An Examination of the Issues Facing Career-Based Curriculum Policies in Liberal Arts Colleges and Universities”, 2000
 - 5 For further information on the IMF’s suggestions to Kuwait’s challenges, including the challenge of unemployment, see: “IMF Concludes 2002 Article IV Consultation with Kuwait”, <http://www.imf.org/external/np/sec/pn/2003/pn0302.htm> (accessed 26 April, 2008).
 - 6 According to Mathew, knowledge, skills and abilities are a standard measurement tool in human resources, consulting and job analysis. Stevenson, Mathew. “Political Science Methodology in the Private Sector: Teaching Job Skills”, Unpublished conference paper, www.allacademic.com (accessed 26 April, 2008)
 - 7 Personal interview with Meshal Ali, Co-Founder and Vice Chair, Board of Trustees, American University of Kuwait, Kuwait, 6 May 2008. Also see: Berkowitz, Peter. *Inside the American University of Kuwait—and the Middle East’s newest liberal-arts curriculum*, Weekly Standard, 28 January 2004.
 - 8 In 2004, the government approved a privatisation programme which would include telecommunications, energy, postal, shipping interests, ports and utilities sectors. See: *Kuwait Edging Towards Privatization* www.arabianbusiness.com (accessed on 28 April, 2008).
 - 9 Many of my AUK students, especially women, and those who studied in English and American schools express preference in working in the private sector. They argue that private financial institutions and banks are more prestigious to work for than many public sector organizations and ministries.
 - 10 See AUK Mission at: www.auk.edu.kw.
 - 11 Hansen, Catharine. *Ten Ways to Market Your Liberal Arts Degree* in www.quintcareers.com (accessed on 29 April, 2008).
 - 12 At AUK, the mission of the Social Science Division is “creating a learning environment that offers students an opportunity to experience inter-related pathways of intercultural understanding”
 - 13 Its interesting to note that while there is literature on cultural business in India, Japan, the United States, European countries (e.g. Spain, France, Britain, Italy, Greece, Netherlands etc.) there is no much literature when it comes to the Middle East (except in the case of Israel, for instance see: Shahar, L. *Borders Crossings: American Interactions with Israelis*, Intercultural Press, Yarmouth, 1995), and certainly when it comes to the Gulf region.

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The Impact of Networking and Wasta on Management in Kuwait

Athmar Al-Salem

ABSTRACT

The foundation of any company or organization relies on its management team. A manager's role in a company or organization is to make sure everything goes by as efficiently and effectively as possible. The problems Kuwait faces are bureaucracy and wasta both of which are intertwined in a foolish way and are being neglected simply because it's a delicate issue. It is time for people to be more aware of problems that the Kuwaiti market faces, because bureaucracy and wasta are not only affecting businesses, but also the daily lives of citizens and expatriates in Kuwait.

Companies all over the world are infested with the loop-holes used in order to bend the ethics within the work environment, and this is especially true in Kuwait. According to the 2002 Arab Human Development Report [AHDR], Kuwait stands second only to the United Arab Emirates in levels of corruption in the Arab region.¹ The form of corruption we are specifically studying in this report is networking, also commonly known as 'Wasta'.

Management plays a crucial role in any company, whether it is public or private. An exceptionally key factor of control is the maintenance of moral values at the workplace. All companies have a 'Code of Ethics', by which employees are responsible to follow the minute they sign the agreement papers when accepting a job. These codes of ethics are established in order for the company to run efficiently and effectively.

Wasta is derived from the Modern Standard Arabic word "Waseet" (وسيط) which commonly means medium but also often means something akin to intermediary, intercessor, or middle-man. The base noun for wasta is wasat (وسط) which simply means middle or center, hence the Arabic term for the Middle East: Asharq (east) Al-Awsat (middle).² With enough wasta, anything can be done: any lawful punishment can be escaped, any employment can be attained, and any problem can be brushed aside. For those who have no wasta, even simple daily tasks, such as opening a bank account or getting a driver's license, can become obstacle courses that require considerable time and effort to achieve.

INTRODUCTION

Ethics is the inner guiding moral principles, values and beliefs that people use to analyze or interpret a situation, and then decide what is the right and appropriate way to behave.³ However, when ethical rules are bent to please certain people and favouritism takes place, corruption is eminent. Both ethics and corruption have become a crucial concern for the majority of any company's stakeholders, and are all affected by it. When there are no laws governing how companies should interact within its work environment, yet alone the outside environment, that is when rules can be bent and it all goes sour.

It is essential that top managers implement fair and ethical behaviour in the work place, without affecting the stakeholder. Regardless whether many local companies here in Kuwait hold strong Code of Ethics regarding Wasta, the forms of corruption varies exponentially to please specific people and achieve specific personal goals.⁴ The forms of corruption could be affiliated networking, bribery, embezzlement, extortion, fraud and of course, favouritism. Wasta in the private sector is less present than the government sector, because the private sector is owned by individuals or a group of people who aim to make profit by hiring the right person for their jobs. The government sector on the other hand, is owned by the government, and many decisions to hire are done by many influences, one of them is wasta. Many mistakes, fraud or unethical behavior in the government sector, will impact the government performance that will lead to financial loss in the long range. All the financial loss in the government, will lead to declining services. Therefore when wasta affects the countries financial portfolio, it will eventually harm society.

Tribal and religious affiliations are strong in our culture, which, with time, changed the government employment strategy. Actually, the tribes meet in the government sector, so the wasta will be used in the government sector more than the private sector. Tribes and religious views are important in our culture but we can't keep it going because it is effecting negatively on the organization. So we have to decrease the ownership and the role of the government and increase the private sector's role. That will surely cause more competition and less monopoly.

Wasta has a negative effect on the society and economy; it is harmful in a way that it discourages qualified and competent employees to apply for strategic jobs. With enough wasta, anything can be done: any lawful punishment can be escaped, any employment can be attained, and any problem can be brushed aside. Perhaps the worst situation a Kuwaiti citizen could find him/herself in would be to be “wasta-less”. For those who have no wasta, even simple daily tasks, such as getting a driver’s license, can require considerable time and effort to achieve. Wasta can promote less qualified and incompetent employees to sensitive top management jobs.

There are advantages and disadvantages associated with wasta that will conflict or support the Kuwaiti constitution.⁵ According to the Kuwaiti constitution, Article 41 [Right and Duty to Work]:

- 1) Every Kuwaiti has the right to work and to choose the type of his work.
- 2) Work is a duty of every citizen necessitated by personal dignity and public good. The State shall endeavour to make it available to citizens and to make its terms equitable.⁶

The research was based on findings from intensive survey program in English and Arabic, and interviews with top-managers. The private sector is a variety of profit-oriented organizations such as limited companies, partnerships, corporations.⁷

In the private sector, plenty of factors of production are owned and managed by individuals seeking profit, stability, growth and recognition. To avoid corruption, a manager must clearly delegate ethical boundaries in all working aspects, and must find ways to satisfy and motivate their employees in a very relaxed and friendly working atmosphere in order to produce maximum productivity. Nevertheless, this leads to our next finding. The results of whether employees are happy with their salaries or not. In our research, it showed that 82% of the employees in the private sector expressed contentment with their salaries. On the other hand, the remaining 18% did not. What reasons would the remaining 18% have to be unhappy with their salaries? Could it be somehow related to favouritism, lack of motivation by their managers or they just don’t have the qualifications? There exists the possibility that these remaining 18% would lead to a form of corruption such as fraud, embezzlement or others. It should be mentioned, when companies assign and delegate the wrong person to the wrong job description, weak management will evolve. Weak management is due to affiliated networking, which is commonly known as ‘Wasta’ in the Kuwait, and the gulf countries.

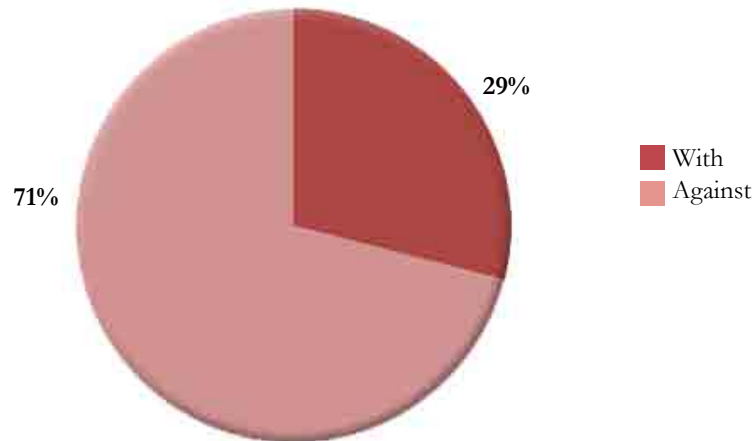
As for the public sector, a variety of organizations and institutions, those are solely owned by the state. According to our survey, Kuwaitis topped the chart with a staggering 75% of Kuwaiti employees used networking (Wasta) in the public sector. The trend is then followed by other Arab nationals. It was concluded that 20% of employees in the public sector have been promoted through favors done for their supervisors. The rest of the employees were promoted based on their performance. Another finding, 87% of the employees in the public sector are not happy with their salaries, while 82% of the employees in the private sector are happy with it.

Wasta may also have effects on the functions of the organizations and management regarding both the manager and the employees. Managers, who were chosen because of wasta, may feel unconfident especially when dealing with specialized and competent employees in the organization, therefore affecting management style. The decisions taken by incompetent managers may be characterized as hasty, and unsuitable because of the manager situation. Managers appointed according to wasta may risk the future of the company, if the manager appoints others according to the same principle. The organization might incur devastating effects on its management. Junior managers might not respect the new appointed top manager by wasta, because they feel the manager is not qualified for the job. Absence of creativity in the organization as all the employees will not reveal any creative ideas for fear that the manager will refer them to himself in an attempt to cover for his incompetence. Sense of reliability and self-confidence, within the organization will decline as employees believe that their promotions won’t be based on competences or abilities but their wasta. Hypocrisy will prevail in the organization; it is the first step towards the deterioration of any business or society. All employees might spend time entertaining their manager than working, to guarantee their future promotion.

SURVEY

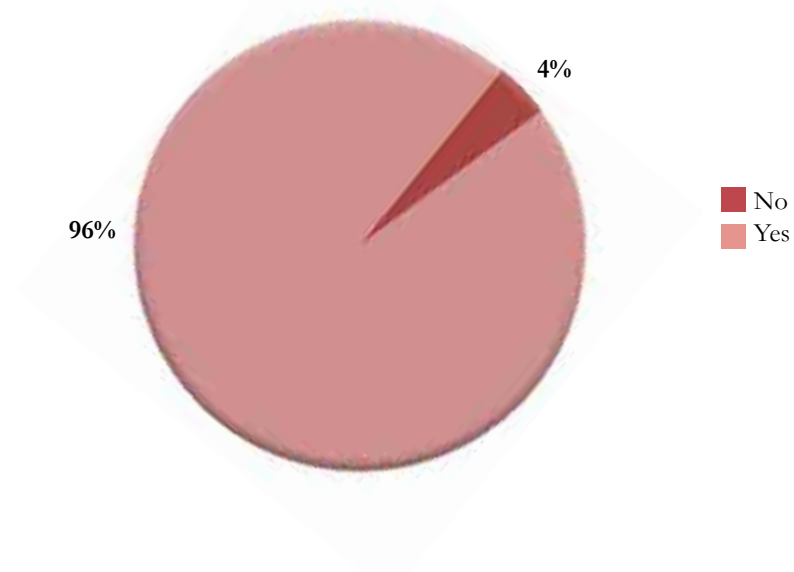
A survey was conducted in English and Arabic, and data was collected randomly. Data was gathered and classified into age groups, gender, and occupation. Questions were asked relating direct relationship to “Wasta” and networking. The analysis was concluded into the following charts:

Figure 1
Affinity to Wasta



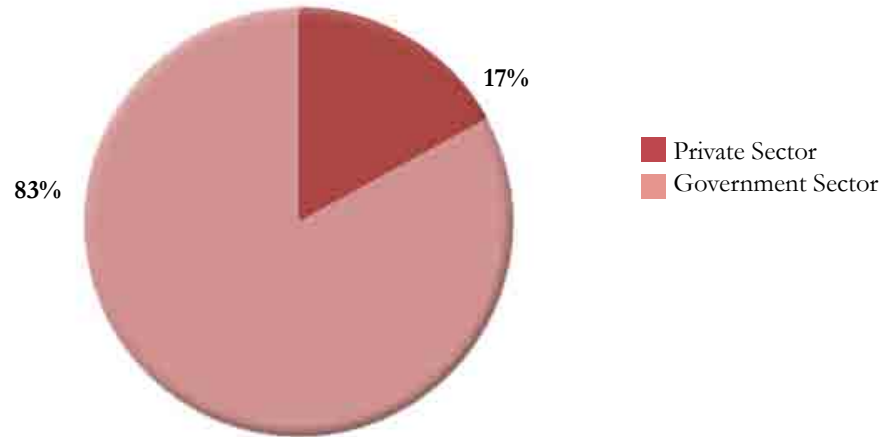
In Figure 1, affinity to Wasta, twenty nine percent of the samples agreed with the use of Wasta, and seventy one percent were against the use of Wasta in their work, and daily lives.

Figure 2
The Role of Wasta in Getting Work Accomplished



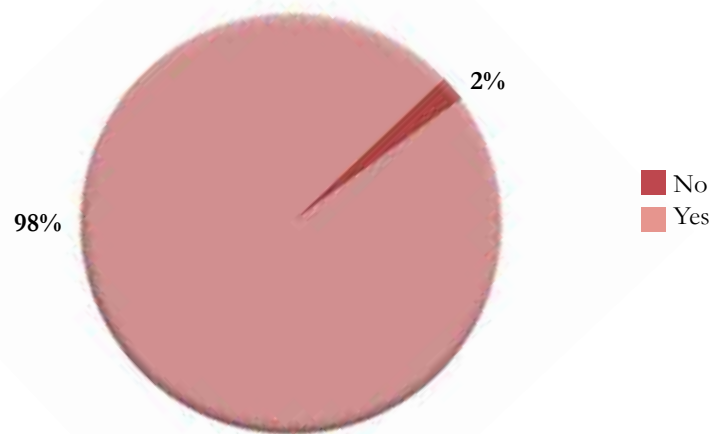
In Figure 2, the role of Wasta in getting work accomplished, 96 percent of all work is done by the use of Wasta, and only 4 percent of work is not done with use of Wasta.

Figure 3
Prevalence of Wasta



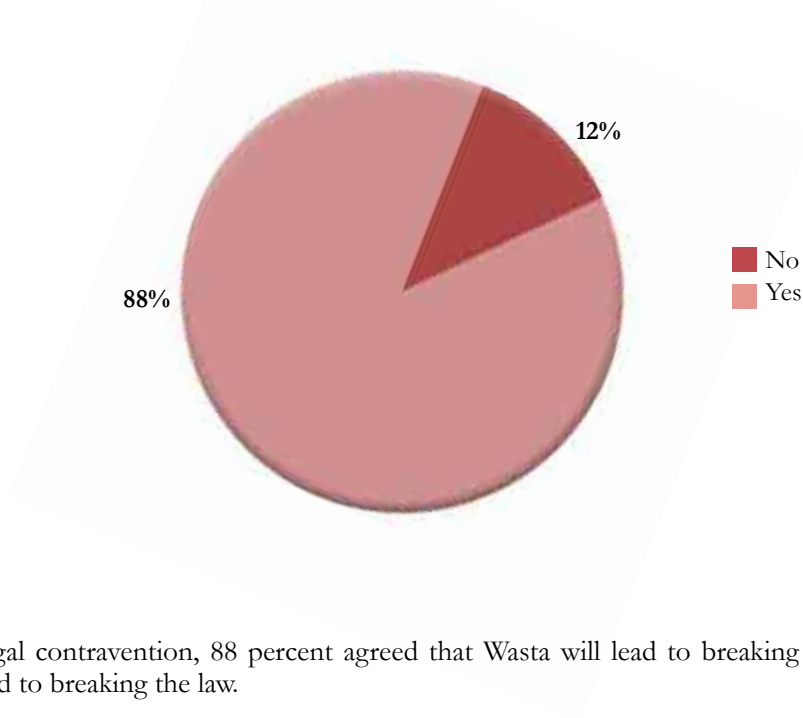
In Figure 3, prevalence of Wasta, Wasta is more popular in the Government sector by 83 percent, than the Private sector 17 percent.

Figure 4
Perception of Wasta as a Cause of Corruption



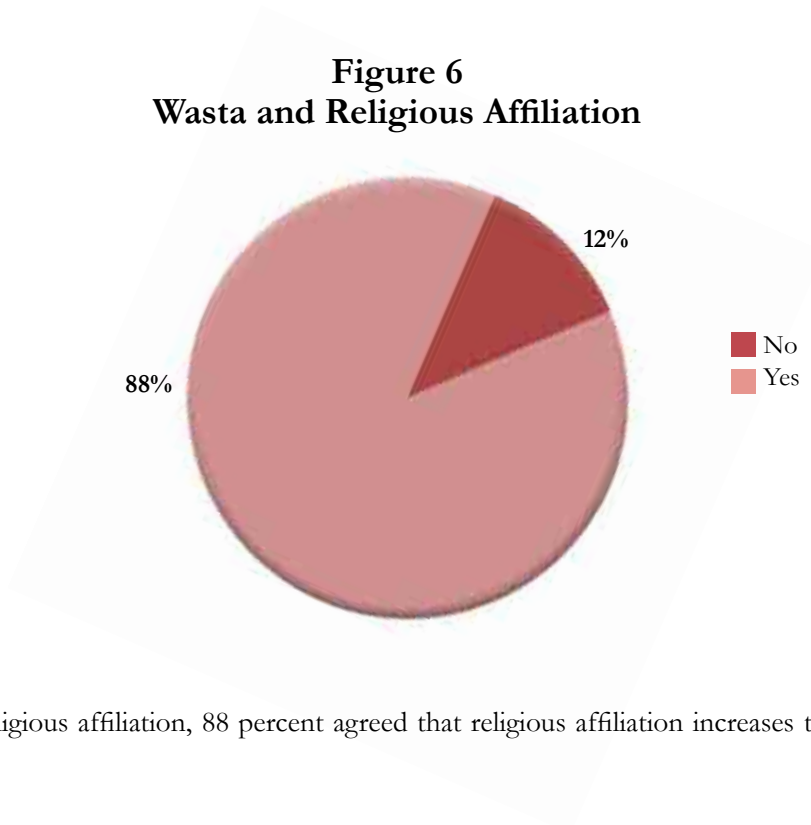
In Figure 4, perception of Wasta as a cause of corruption, 98 percent confirmed that Wasta will increase corruption, and only 2 percent disagreed.

Figure 5
Wasta and Legal Contravention



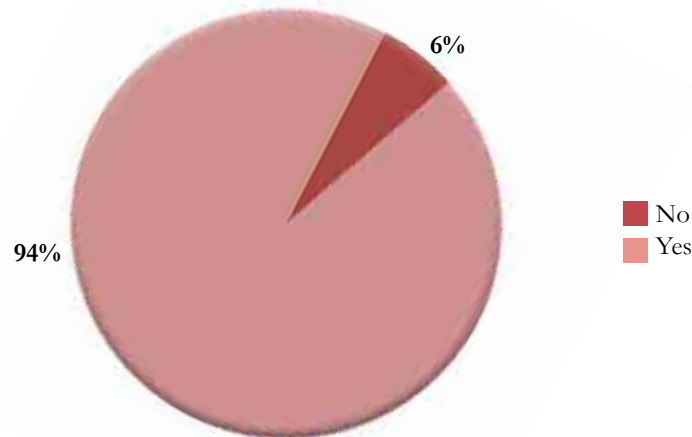
In Figure 5, Wasta and legal contravention, 88 percent agreed that Wasta will lead to breaking the law, only 12 percent disagree that Wasta will lead to breaking the law.

Figure 6
Wasta and Religious Affiliation



In Figure 6, Wasta and religious affiliation, 88 percent agreed that religious affiliation increases the use of Wasta, and 12 percent disagreed.

Figure 7
Wasta and Tribal Affiliation



In Figure 7, Wasta and tribal affiliation, 94 percent agreed that Wasta increased with tribal affiliation, and 6 percent believed there is no relationship between Wasta and tribal affiliation.

ANALYSIS OF FINDINGS

Based on interviews and surveys, the big problem appears to be corruption caused by negative Wasta. It was found that this kind of Wasta will have a negative impact on the economy. By breaking and binding market rules, and teaching the younger generation to be dependant rather than independent individuals always depend on Wasta for their life. Wasta is harming Kuwait's reputation among other countries, because of delayed government transactions in all aspects without proper Wasta.

There are many ways to fight the spread of Wasta in Kuwait. The government can discourage the involvement of tribal and religious forces in the employment sector. The Ministry of Education can educate young students on the impact of Wasta on our future society and economy. It has to be made more public that Wasta is against our Islamic beliefs, that we are all equal and we should be treated accordingly.

The private organizations are more competitive, and have better controls over corruption within their organization, and they are run more effectively and efficiency than public organizations. This sector has better ethical performance and standards compared to the government sector. Unfortunately, in the State of Kuwait, there are no laws against using Wasta indirectly; therefore it is used very often and is accepted as a way of life. The majority of Kuwaitis will take advantage of Wasta, whenever it's available. Even though it should be treated as being an illegal action, people still tend to apply it for their own personal advantage.

Kuwaitis wonder why Kuwait has a declining reputation in management and administration work in all the government sectors. Wasta is one of the main reasons for that decline, and its impact is becoming more visible with time. The Kuwaiti mentality has changed over time; the Kuwaiti society is completely different nowadays than in the past and that mentality has effected management in Kuwait. If you are an employee of a government organization you have many options in terms of planning your career. You can chose to be a very productive, creative and hard working employee to meet your targets and ambitions. On the other hand, you can be a lazy non-productive employee who waits for one of his relatives, or one of his influential friends within that government organization to promote him in a managerial position. But what are the consequences of those actions? What might happen to that department and its management activities if this is done frequently?

Since employees usually look up to their top managers as role models, the majority are keen to develop similar skills, knowledge, and experience. If a manager promotes a less qualified employee in the organization due to Wasta, many employees will lose

motivation, creativity and hard work. They will start asking why work hard? Why do a job in a perfect way? They lose respect for their work and develop low self-esteem. The work performance will decline, and that's why the government sector started to lose productivity, efficiency, and effectiveness.

On the other hand, Wasta is used less in management level in the private sector. In the private sector, companies seek financial profit; therefore top managers will only hire the best candidates in human resources to develop the best competitive management team in their companies. Therefore, there is no place for Wasta in the private sector.

One hundred percent of Kuwaiti citizens that were interviewed said that they will choose the private sector over the government sector to start their career. The private sector gives employees equal opportunities based on experience and productivity. On the other hand, the government sector doesn't treat employees fairly; therefore it lacks productivity and growth. Based on that, the government sectors in Kuwait lack planning, organizing and can't achieve simple goals of their organization. Future study should include:

- 1) What is the perception of success in a society where Wasta is so prevalent?
- 2) Is the Wasta prevalent society preoccupied with the doubts related to achievement?
- 3) Wasta's prevalence in society and a decline of moral and ethical conduct.

CONCLUSION

Wasta will lead to organizational dissatisfaction and lack of productivity. Wasta could terminate the ambition of future employees; it could make or destroy employees' future. The government should fight Wasta, and enforce equality among employees in the future. All employees should be treated fairly, based on their creativity, experience and hard work, and not based on Wasta.

From a management perspective however, Wasta has evolved with time, it has become a tool for employees to progress to the upper levels of management, ultimately gaining undeserved promotions. It is also the vessel for a raise, a bonus, or any other form of privilege or gain within the organization. Those with Wasta can achieve virtually anything they want in the work place, as long as the right connection is available within the workplace, the sky is the limit. If Wasta continues to be viewed as a norm by Kuwaiti society, then the society will not progress, and problems will continue to pile up as they are now, with the eventual absolute decline of the Kuwaiti infrastructure as a whole.

Wasta is like cancer its spreads every where and it delays all people's work; it has negative impacts on the organizations and the society. Kuwaitis don't need Wasta all the time, but many people depend on it. Wasta is against the Muslim religion, because it doesn't treat people equally. The majority of the Wasta is in the government sector, that's one of the reasons the government is failing in all its administrative and management levels. In the government sector they will manipulate the laws and regulation to fit people in a certain positions. In general, work in the government sector is not effective as before, because of Wasta employment. As for the private sector, employment depends on proper training and experience. The business sector has a major impact on the economic development of the country. People need to be educated on the repercussions of Wasta and its long range impact on the country. People have to think of the progress of the country, than personal interest. There is a need for the new generation to fight Wasta, and with time Kuwait can conquer that disease.

END NOTES

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2 http://everything2.com/index.pl?node_id=1740626.

3 Jones, Gareth, and Jennifer M. George. *Essentials of Contemporary Management*. 2nd ed. McGraw Hill, 2006.

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5. Adopted on: 11 Nov 1962 by direct orders from His Highness Sheikh/Abdullah al-Salem al-Sabah, Amir of the State of Kuwait.

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- 10) Kuwaiti constitution: Adopted on: 11 Nov 1962 by direct orders from His Highness Sheikh/Abdullah al-Salem al-Sabah, Amir of the State of Kuwait.
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APPENDIXES

ARABIC QUESTIONNAIRE

الجنس: ذكر أنثى

الفئة او المجموعة العمرية:-

 أقل من عشرين أكثر من عشرين فوق الثلاثين فوق الأربعين فوق الخمسين

(1) هل تعمل بالقطاع الخاص او بالقطاع الحكومي؟

 خاص حكومي

(2) منذ متى وانت تعمل بشركتك؟

 أقل من سنة
 بين سنة وخمس سنوات
 بين خمس سنوات وعشر سنوات
 بين عشر سنوات وعشرين سنة
 أكثر من عشرين سنة

(3) معدل أكثر الجنسيات التي تتعامل بالواسطة بشركتك؟ (1 الاكثر – 5 الأقل)

الجنسية الكويتية _____ الهندية _____ العربية _____ الآسيوية _____ غيرهم: _____

(4) هل مدراك بالعمل يطلبون منك عادة القيام بأعمال غير قانونية بسبب الواسطة؟

 حقيقي غير حقيقي

(5) لقد فمت فعليا بعمل ببعض الاعمال التي شعرت بالسوء تجاهها لأنها غير اخلاقية؟

 حقيقي غير حقيقي

(6) هل تعتقد بأن المدراء عادلين مع الشخص العادي الذي لا يملك أي واسطة؟

 نعم لا

(7) هل لديك مدراء يعتبرون مثالا يحتذى به في مكان عملك؟

 نعم لا

(8) كيف حصلت على عملك او منصبك؟

 عن طريق القيام بعمل مقابلة مع الإدارة
 عن طريق بعض الاصدقاء او/و الاقارب
 الانتخابات
 اسباب أخرى (وضح)

(9) كيف يمكن ان يتم ترقية الموظف بمكان عملك ؟

 بناءا على أداءه الوظيفي
 مدى أفضليته لدى رؤسائه
 مدة عمله لدى الشركة
 عن طريق اعطاء الهدايا أو الانجازات
 علاقات اخرى / سياسية
 أخرى (وضح)

(10) هل انت سعيد بالراتب (الأجر) الذي تتقاضاه؟

 نعم لا

(11) اذا لم تكن سعيدا براتبك فبأي درجة قد يتأثر راتبك بمدى قبولك الواسطة؟

 كثيرا قليلا لا يأترا اطلاقا

(12) اذا كان المدير يقبل او يطلب هدايا مقابل خدماته ، فهل تعتبرها:- (أرجوا اختيار اجابة واحده)

 اعتبرها اهانة كبيرة
 اعتبرها اهانة صغيرة
 اعتبرها اهانه
 اقبلها كأسلوب حياة داخل الكويت
 أخرى (وضح من فضلك)

ENGLISH QUESTIONNAIRE

GENDER:

- Male Female

AGE GROUP:

- Under 20 Over 20 Over 30 Over 40 Over 50

1) Do you work in the private sector or the government sector?

- Private
 Government

2) How long have you worked at your company?

- Less than 1 year
 Between 1 and 5 years
 Between 5 and 10 years
 Between 10 and 20 years
 More than 20 years

3) Rate which nationalities use 'Wasta' the most in your company? (1=the most, 5=the least)

- ___Kuwaiti ___Indian ___Other Arabs ___Other Asians
___Other: _____

4) Your managers make you do illegal things sometimes because of 'Wasta'?

- True False

5) I have done things at work that I feel bad about morally.

- True False

6) Do you think managers are being fair to the average man who does not have 'Wasta'?

- Yes No

7) Do you have managers who are positive role-models at your work-place?

- Yes No

8) How were you given your job and your position? (Check all that apply)

- Interview with management
 Through friends and/or relative's
 Elected
 Other (specify please) _____

9) How does an employee get promoted at your work-place? (Check all that apply)

- Based on your performance
 Favors by your supervisors
 Tenure with company
 Giving gifts or other fulfillment
 Political/ other connections
 Other (please specify) _____

10) Are you happy with your current salary?

- Yes No

11) If a manager accepts or asks for gifts or offerings in order to provide services would you regard it as: (Please check one)

- A serious offense
 A minor offense
 No offense
 Accepted way of life in Kuwait
 Other (please specify) _____

Management and Liberal Arts

Robert E. Ankli

Management is often taught as a bundle of techniques, such as the technique of budgeting or of marketing. But the essence of management is not techniques and procedures. The essence of management is to make people working together productive, and techniques, alone, will not make people productive. We must manage ourselves—our own integrity, character, wisdom, knowledge, time, temperament, words, and acts. Studying management will not necessarily teach a person these skills. Managerial leadership must be practical and situational, and yet it has to be understood in terms of timeless themes of power and friendship and choice and responsibility and community, what has otherwise been termed as liberal arts.

Of course there have been many successful managers who never went to school to study management. But can it be taught? Would studying management have made these managers better managers? It is difficult to answer such a question. Management is often taught as a bundle of techniques, such as the technique of budgeting or of marketing. But just as the essence of teaching is not the blackboard or the overhead, important as they may be, the essence of management is not techniques and procedures. The essence of management is to make people working together productive, and techniques, alone, will not make people productive. Studying management will not necessarily teach a person these skills. Even if it does teach the skills, there is still *The Knowing-Doing Gap* as Jeffrey Pfeffer and Robert I. Sutton make clear in their book of the same title.¹ They see more books and articles, more and more training programs and seminars, and more and more knowledge that is relevant and useful, but which has very little, if any, impact on what actually gets done.² Pfeffer, with Charles A. O'Reilly III, expands on this point, "Simply listening to an expert describe what you should do or how you should manage is unlikely to provide much of lasting benefit". As Daniel Pink put it, "If I had a dollar for every time an independent worker told me something like, 'I learned more from that first job than I did in all my years in school,'" I could have financed my entire trip through Free Agent Nation,³ or as Mark Twain, a great social scientist, observed that a man who chooses to carry a cat home by the tail learns at least ten times as much as someone who only watches."⁴

Management also involves a social function.⁵ Management books tend to focus on the function of management inside its organizations, and ignore its social function. But it is precisely because management has become so pervasive as a social function that it faces its most serious challenge. The term "stakeholder" was coined in the 1960s to capture the idea that many people and organizations have a stake in an organization.⁶ Who owns a company? To whom is management accountable? Is it just the stockholders? What responsibility does a company have to the community, to the environment, to equal opportunities? On what does management base its power? What gives it legitimacy? What many commentaries and managers find so frustrating and difficult about answering these questions is that the stakeholders themselves define their own stake in an organization and not everyone will be satisfied.⁷

Preparation for leadership does not come from books or the classroom. Numerous researchers have found that "little of what is taught in college or even business schools really prepares would-be managers for the realities of managing." One study found that 73 percent of the surveyed MBA program graduates said that "their MBA skills were used 'only marginally or not at all in their first managerial assignments.'" ⁸ Another study reported by Daniel Goleman et al found the half-life of knowledge learned in an MBA course was about six weeks.⁹ Books sometimes give you an insight or an outline, but real preparation consists of hard work and making decisions (taking action) without adequate information much feedback, much forgiveness, and of the yeast of failure. Walter Wriston reminds us, "Good judgment is the result of experience, and experience is the result of bad judgment."¹⁰ Nor will you learn drive, persistence, or patience in a book or classroom. Being a good manager is a journey, not a destination. And, as Max DePree, the former CEO of Herman Miller says, "It's a lot like learning to hit a curveball—a fragile and fleeting business."¹¹

David Hurst makes the same point in his important book *Crisis and Renewal*. He writes that experience is usually something that one gets a few minutes after it is really needed. Managers don't know what they are doing when they are doing it, but can reflect upon it later. He continues, "this is not the way that I was taught to manage: in fact, it's the opposite of what I was taught. The instrumental, rational decision-making model, which...still dominates the North American business schools, implies that calculated thought should *always precede* effective action and that the action should be taken with a clear business objective in mind....My experience has convinced me that often this *should* not be the case—even in theory."¹²

Business schools teach students how to analyze information and how to make decisions, but this alone is inadequate for leadership. The analysis of information and decision making are part of the maintenance aspect of management. The emphasis must now shift to conceptual thinking, not to replace information analysis and decision making, but in addition to them. What concepts are going to be derived from information analysis? The analysis of information can never yield the concepts that are hidden in the information. What alternatives are available for decision making? Analysis can only yield some of the alternatives; the rest must be produced by creative design.¹³

Why are you reading this paper? At one time it may have been possible to think that there was a science of management which, once it was known and taught, would teach prospective managers how to solve all management problems. We no longer believe this. You can know everything there is to know about business and still be an ineffective manager. Courses can help people to think more clearly, but they cannot change their behavior, their personalities, or values. Management cannot be taught, but perhaps it can be learned. It can be learned by testing ideas as a manager, by practicing, and using what you believe is important. Peter B. Vaill quotes J. Chittister on the Rules of St. Benedict:¹⁴

Benedict teaches life is a learning process. Western culture and its emphasis on academic degrees, however, has almost smothered this truth. We have made the words “graduation” and “education” almost synonymous. We measure achievement in academic credits. We discount experience, depth, and failure. We believe in action and results and products and profits and youth, so we come to regard the elderly as essentially useless.

But in the end, all of that kind of achievement is nothing but a spiritual wasteland if along the way we have not attached ourselves to the discovery of truth, the cultivation of beauty, and the recognition of the meaning of life.

A different approach to the question of whether management can be taught is to ask people who know a lot about U.S. business to name a few of the really good U.S. chief executives, the leaders who really made, or are making, a major *sustained* difference. Who would you expect to find on this list?¹⁵

Would they have earned an M.B.A.? Ken Iverson of Nucor relates his company’s experience, “We once recruited an outstanding talent from outside the company to manage one of our divisions. This individual had an advanced degree in metallurgy *and* an M.B.A. He was brilliant. We were thrilled to have him. But he was a complete dud as a manager...He surrounded himself with lieutenants whose primary function was to act as a buffer between him and the people who worked for him.”¹⁶ Henry Mintzberg argues that no one ever seems to mention Bill Agee or measurement guru Robert McNamera, two of Harvard’s best-known graduates, as positive examples of what an M.B.A. can do for a person or an organization. Many do name Jack Welch, Andy Grove, Bob Galvin, Michael Dell, and Bill Gates. This is interesting because they all have graduate non-business degrees (Welch and Grove both have doctorates in chemical engineering) or have little higher education (Galvin, Dell, and Gates never finished bachelor’s degrees). What they all have in common is that, in Robert Samuelson’s phrase, “they are semi-fanatics.” John Seely Brown, Director of Xerox’s Parc once said, “I raise eyebrows when I tell people that we don’t go out of our way to hire the brightest people--in all the years here, I’ve never looked at anyone’s university transcript. The two competencies we look for the most are grounded intuitions and a passion for making an impact. We want people who are bold but grounded.”¹⁷ In an earlier period Alfred Sloan of GM had a bachelor’s degree in electrical engineering but Henry Ford never finished high school and could not read blueprints. As Daniel Goleman makes clear, it is not even brainpower that is the key to successful management. He points to EQ or emotional quotient as more important. The box, taken from his book *Working With Emotional Intelligence*, makes this clear.¹⁸

A manager for business research at a global technology company is in charge of two hundred researchers worldwide. Among their critical tasks: to meet with technical experts who have developed new product ideas and decide if the concept should be brought to market; to prod managers of products whose market share is dropping; to guide researchers who are floundering and need direction.

“Feelings” run high in these meetings,” the manager tells me. “You’ve got to be reasonable, quell any tense situation, keep your cool. People can be highly excitable when they want to bring a product they’ve been developing to market, or when they’re having problems. But you’ve got to keep your perspective and present yourself in such a way that you will be trusted and respected.

“Most of our people are MBAs; they’ve learned the analytic tools,” he observes. “But when people come at them with all their fears and problems they have to be able to take it in stride and take a global perspective. They have the technical tools, but they have to be able to seize the creative idea or offer an actionable, practical path that will turn an idea into a useful product.”

Handling an emotional situation demands troubleshooting skills: being able to establish trust and rapport quickly, to listen well, and to persuade and sell a recommendation. As he puts it, “You need capacities like self-awareness, perspective taking, a sense of presence, so you’re the person at the table everyone is going to rely on.”

Finally, Henry Mintzberg and Joseph Lampel ask, “Do MBAs Make Better CEOs?”¹⁹ Their answer is not necessarily. They reported that David Ewing’s 1990 book *Inside the Harvard Business School* listed 19 of their top MBA graduates. Of that number ten experienced major problems as CEOs.

Is it useful to take people who have never been managers--many of whom have not even worked full-time for more than a few years--and pretend to be turning them into managers by having them just sit in a classroom? The whole exercise is too detached from context. It strains credulity to think that we can train students without much business experience. We need to stop dumping management theories and cases on people who have no basis even to judge their relevance. In fact, if you ask people to recall the most important learning experiences in their lives, they will never tell you of courses taken or degrees obtained, but of brushes with death, of crises encountered, of new and unexpected challenges or confrontations. They will tell you, in other words, of times when continuity ran out on them, when they had no past experience to fall back on, no rules or handbook. Mort Meyerson, for example, explained that he was to meet Ross Perot one morning at 8 AM to prepare for a 9 AM meeting with a customer. Meyerson had never made a presentation, but Perot said he would help. Perot never showed up, so Meyerson had to go ahead without him.²⁰ He and the others survived, however, and came to count such experience as learning, as a growth experience. Discontinuous change, therefore, when properly handled, is the way we grow.²¹

The fact is that today’s M.B.A. is really technical training for specialized jobs, such as marketing research and financial analysis (while these may be white collar jobs, they are *not* management.) Harold J. Leavitt admits as much: “Among the right things that we already teach quite well, and probably over teach, is analytic methods....But there are many things we don’t teach adequately. We don’t, for example, teach our rather chauvinistic American students to think globally, to view themselves as world citizens; nor do we teach them habits of lifelong learning; and though we occasionally try, we don’t teach them much about the most vital characteristic of the semi-profession of management, action...we don’t teach...the critical visionary entrepreneurial *path finding* part of the managing process, and less on the *problem-solving* and *implementing* parts.”²² The fact that many complaints about M.B.A. programs dwell on the lack of leadership training illustrates this point. Thus maybe we can recognize good management for what it is: not some technical profession, certainly not a science (although sometimes it is the application of science) but a practice, a craft. We have some good things to teach in management schools; let’s teach them to people who know what’s going on. Management science is not able to train top management. As Mintzberg explains, “The manager is the nerve center of his organization, with unique access to a wide variety of internal and external contacts that provide privileged information. But most of this information is not documented, and much of it is unsubstantiated and nonquantitative.”²³

It used to be that the M.B.A. was a license to parachute into the middle of an organization. Once there it was possible to climb the proverbial ladder without ever having developed an intimate understanding of what lies below--in order to boss around the people who have. Why should we think this can work? Robert J. Samuelson points out that we don’t expect a winning football coach to switch to basketball, or a concert pianist to become a symphony violinist.²⁴

It was bad enough to think an M.B.A. could manage anything, but now there is a new track to the executive suite. After the M.B.A., you work as a consultant with some prestigious firm for a time, skipping from one client organization to another. Then you leap straight into the chief executive chair of some company, making judicious moves to others in the hope that you may one day end up running a company like IBM as Lou Gerstner did. That system might work on occasion, but it is no way to build a strong corporate sector in society.

Mintzberg calls this the cookie model of management because it was born in what might be called generic consumer-products companies--the ones that sell consumer goods that come out identically, like cookies, one after another. Certain critical skills in these businesses reside in marketing and can be carried from one company to another, but only within this narrow consumer-goods sphere. Cookie management just doesn’t work for running nuclear reactors or conducting liver transplants. So there has to be a better way to select and develop managers. Ken Iverson reiterates this point, “I’ve read books by management experts who say, ‘A good manager is a good manager in any kind of business. He can go anywhere

and succeed.' Don't believe it. Good management is situational. There's no guarantee that a great manager in a retail environment, for example, will be a great manager in construction. Experience in the business is a huge advantage. In fact, it is often essential."²⁵

If we took a more realistic and broader view of education, we might not need business degrees at all. That is not because business education is unnecessary but because it is hard to see how anyone can do without it. These courses provide the grounding in economics, statistics, and applied psychology that any working person needs, together with the more vocational introduction to finance, marketing and interpersonal skills. Tom Peters tells us that "Johnsonville Sausage, in conjunction with a local community college, and Worthington Industries, courtesy of the Finance Department teach basic, but complex and not sugarcoated, economics to everyone."²⁶ These students, at best, have a high school education.

We all need the basic tools of knowledge and skills, but beyond that we have to work out our own solutions to our own predicaments. In particular, we must decide why we want to learn. Teaching then can focus on helping people to learn for themselves.²⁷ The skills involved in learning are conceptualizing, coordinating, and consolidating--the three c's [of education]. They are the "verbs" of education as opposed to the "nouns," the "doing" words not the facts. We do not learn to use these verbs by sitting in rows in a classroom, but by practice....These three c's should be the core of any educational donut. Unfortunately, they seldom are; instead they are regarded as add-ons, optional skills for what space is left in the donut. That is why Japanese businesses have to re-educate their clever new recruits as soon as they arrive. That is why some may be right to leave school early; they will learn the three c's more quickly on the streets,²⁸ although we don't give them much credit for it.

More broadly we can expect that we will be forced to redefine what it means to be an "educated person." Traditionally, and especially during the last two hundred or three hundred years, at least in the West (and since about that time in Japan as well), an educated person was someone who shared a common stock of formal knowledge--someone who had what the English (and following them, the nineteenth-century Americans) called a "*liberal education*." Increasingly, an "educated person" will be somebody who has learned how to learn and who throughout his or her life-time continues learning, and especially learning in and through formal education.

There are obvious pitfalls in this scenario. Such a society can easily degenerate into one in which the emphasis is on formal degrees rather than on performance capacity. It can easily degenerate into one of totally sterile, Confucian-type mandarins--a danger to which the university is singularly susceptible. It can, on the other hand, also fall prey to overvaluing immediately usable, "practical" knowledge, and underrate the importance of the fundamentals, and of wisdom altogether.

If students were properly educated at the start, they ought to take more responsibility for more of their own learning at the university level, something which they are unfairly expected to do at the primary stage. When it is argued that there is no evidence to show that class size at the primary level affects learning, it is necessary to point out that what is being measured in that research is the retention of information or the acquisition of repetitive skills, the "nouns" of education. The "verbs," as we know from trying to develop them in adult life in organizations, need mentoring, small-group experience, and real-life problem solving. You have to live them to learn them.²⁹

Thirty years ago, the English scientist and novelist C.P. Snow talked of the "two cultures" of contemporary society. Management, however, fits neither Snow's "humanist" nor his "scientist." It deals with action and application; and its tests are results. This makes it a technology. Management also deals with people, their values, their growth and development--and this makes it a "humanity." So does its concern with, and impact on, social structure and community? Indeed, as everyone has learned who has been working with managers of all kinds of institutions for long years, management is deeply involved in spiritual concerns--the nature of man, good, and evil.³⁰

For example, two of the giants in motivation and management are Douglas McGregor with his Theory X and Theory Y and Abraham Maslow with his ideas about self-actualization. They met in 1960. On that day their great debates began. Both men died imploring managers to question their mental models. Their questions are more than half a century old, but they are still the key to what kind of a manager a person will be.³¹

- 1) Do you believe that people are trustworthy?
- 2) Do you believe that people seek responsibility and accountability?

- 3) Do you believe that people seek meaning in their work?
- 4) Do you believe that people naturally want to learn?
- 5) Do you believe that people don't resist change but they resist being changed?
- 6) Do you believe that people prefer work to being idle?

To answer these questions, you must know who you are. The key to this may be to read more novels as the management guru Tom Peters suggests. Management thus becomes what tradition used to call a liberal art--"liberal" because it deals with fundamentals of knowledge, self-knowledge, wisdom, and leadership; "art" because it is practice and application. Managers draw on all the knowledge and insight of the humanities and the social sciences--on psychology and philosophy, on economics and history, on the physical sciences and ethics. Peter Vail amplifies on this point, "Managerial leadership is very down to earth and situational, and yet it has to be understood in terms of timeless themes of power and friendship and choice and responsibility and community. It is a new kind of liberal art and needs to be understood as such."³² But leadership has to focus this knowledge on effectiveness and results--on healing a sick patient, teaching a student, building a bridge, designing and selling a "user-friendly" software program.

For these reasons, management will increasingly be the discipline and the practice through which the humanities will again acquire recognition, impact, and relevance. Not many management practices would be included in this view today, but writers such as David Hurst are trying to restore management to life--to reintegrate it with the humanities, by reconnecting it with literature, philosophy, history, and art.³³ We cannot seriously talk about the governance and guidance of organizations without talking about what it means to be human.³⁴

Education fuels the economy. It shapes society. But it does so through its "product," the educated person.³⁵

An educated person is equipped both to lead a life and to make a living. Socrates put all his emphasis on the "life," and dismissed "making a living" as irrelevant if not contemptible. But very few people in any society have as few wants as Socrates, or are endowed with the rich parents who will fit them into the business. Today, many governments put their emphasis on "making a living" and dismiss "leading a life" as beyond their mandate. But older (and retired) people, the participants in continuing education, usually cannot get enough of ethics, of history, of great novels, of anything that helps them put their own life in context. The recent *Repacking Your Bags* looks at the four elements critical to a successfully integrated life--work, love, place, and purpose.³⁶ It is an attempt to balance the two. So must education in the knowledge society. It can afford neither the schooled primitive who makes a good living but has no life worth living, nor the cultured amateur who lacks commitment and effectiveness. In the knowledge society, education will have to transmit "virtue" while teaching the skills of effectiveness. At present our educational systems do neither--precisely because we have not asked: What is an educated person in the knowledge society?

But we have to make all this meaningful and to project it on the realities in which people live. The key to doing this may be the needs we face in equipping students to make a living. For almost nothing in our educational systems prepares these students for the reality in which they will live, work, and become effective. Our schools have yet to accept the fact that in the knowledge society the majority of people make their living as employees. They work in an organization. They have to be effective in it. This is the exact opposite of what educational systems still assume. The nineteenth century British educator Thomas Arnold's public school was based on the assumption that its graduates would be leaders in society; it did not expect them to be "employees." The product of the American university or the German university, the professionals, were equipped to earn a living as an independent, or, at most, while working in a small partnership. No educational institution--not even the graduate school of management--tries to equip students with the elementary skills of effectiveness as members of an organization (Handy's three "C's"): ability to present ideas orally and in writing (briefly, simply, clearly); ability to work with people; ability to shape and direct one's own work, contribution, career; and generally skills in making organization a tool for one's own aspirations and achievements and for the realization of values. These are very much the concerns that Socrates in Plato's Dialogues talked about 2,500 years ago as the keys to a life worth living.³⁷

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Business Ethics and Literature

Robert E. Ankli and Gary D. Gold

A problem that all university instructors face is how to engage students in the course material being covered. This is troublesome when a “western” professor is teaching students with different backgrounds, but it is a general problem wherever and by whomever it is taught. This problem is especially serious in teaching business ethics, especially if a goal is to persuade students to make ethical considerations part of their toolkit. This is because the “agency” model reigns as the dominant paradigm in business schools. As such, business ethics is something added on and is not to be taken seriously.

The basis of principal-agent theory (See Prendergast, Roberts) is that an individual (the agent) acts on behalf of another individual (the principal). The actions of the agent are not observable or at least are not completely observable, and it is hypothesized that the agent may provide less effort on the principal’s behalf than what the principal desires. The premise is that “effort” refers to some activity that the individual would rather avoid. This is the key to the theory. It rejects Aristotle’s view of human nature. It takes a behaviorist, negative view that we are not capable of working without the promise of a reward or the threat of punishment. If the effort of the agent were observable then the two parties could simply contract on the action to be taken. Weiring (7) list several reasons why a contract may not happen: the future is unknown and it would be difficult to foresee all possibilities; it may be hard to negotiate successfully a satisfactory outcome, especially when there is a lack of prior experience; and it may be difficult to write a contract that can be clearly interpreted by an outside party such as a court or an arbitrator. The basis of the theory is that people respond to incentives. The objective is then to find the proper incentives so that agent will perform as the principal desires.

These models see man as a machine. Managers are attracted to these economic theories because they control money and believe they can design systems, using money, to motivate workers. They see the worker as a machine, a passive agent who must be turned on by management. There are shortages or scarcities that push us to act. Money is the fuel that drives the machine. Yet, it is clear that money, by itself, does not motivate the \$1 million executive to strive for \$2 million, nor does it motivate the production worker who is given a 50 cents per hour raise to work harder or smarter.

This theory can also be used to argue that there is need to teach business ethics because students at least implicitly accept the agency model. Work and life itself are only about money. But others argue that such teaching attempts will end in failure because students do not bring an “ethical” background to such a class and it is unlikely that what is taught in class will carry over to the workplace. One student perhaps baited Coles when he told him (175):

We are graded, you know, on our ‘moral reasoning.’ I’ve taken two courses with that as the title. Each time I got an A. Not bad! I guess I’m certified as a pretty moral person—or am I? I mean, am I a smarter moral thinker? Am I moral in the way I act during the day and at night? Are the two the same? We never even got into all that.

So what are we to do? Is there some way to teach business ethics in a way that will grab the students’ attention? The answer may be “yes.” Tom Peters, the renowned consultant and author once said that we should read more novels. His advice is probably truer than he imagined. This paper is divided into two parts. The first is to consider to the negative consequences of being unethical and the second is to provide a positive alternative in the form of using literature to teach ethics. It must be emphasized that this is a work in progress. Neither of us has actually taught a course like this, although others have, and we will be doing so in the near future.

A. THE CONSEQUENCES OF ACTING UNETHICALLY

In a classroom students can never really learn that acting unethically causes any harm for the person acting in such a way. In part this is because they believe the agency model—everyone is trying to make as much money as they can and, besides, there is really a difference between personal ethics and business ethics. Yes, an action might be wrong if a person acted in a particular unethical way in his or her own personal action, but it is acceptable when doing business because “you have to do what you have to do.” Marianne Jennings provides strong evidence that this is not so in her recent book *The Seven Signs of Ethical Collapse*. Her book explains what leads people to engage in unethical actions. As she points out, none of us decides that we are going to get rich by engaging in unethical, if not illegal behavior (4):

“No one wakes up one day and decides, ‘You know what would be good? A gigantic fraud! I think I’ll perpetuate a myth through accounting fraud and make money that way.’ Nor does anyone suddenly wake up and exclaim, ‘Forgery! Forging bank documents to show lots of assets. There’s the key to business success.’”

Such action creeps up on us little by little. Betty Vinson was an accountant who worked at WorldCom (Pulliam). Following orders, she “adjusted” the numbers just one time to help employees retain their jobs in depressed Mississippi. But, of course, it became easier to continue adjusting because she had already done it once. Jennings explains why people might engage in unethical actions. These include having to make the numbers which is what Vinson was asked to do, fear and silence (intimidation), Young ‘Uns and a Bigger-than-Life CEOs (Bernie Ebbers, Charles Keating), weak boards, conflicts of interest, innovation like no other (charisma), and goodness in some areas atones for evil in other areas. We have talked about these episodes in class, but students don’t have a very clear understanding of how these things take place and they are unfamiliar with many (all?) of the cases. Who are these people? Who is Ken Lay, who is Jeff Skilling? Why should we study them? The students are outsiders to the actions these people take and they never have enough information to understand what caused such behavior. What we are left with is to emphasize two things. First, a person should assume that whatever he or she does will become known. This is referred to as the newspaper test or the TV test. Would you go on TV and explain exactly what you did? Perhaps, sometime in the future when an individual faces an ethical dilemma, they will remember and act accordingly. The second point is that you have to know who you are before such a dilemma emerges. As explained above, situations creep up on us unaware and seemingly of no consequence, but they can be the beginning of a slippery slope.

The theory that underlies this (character analysis or knowing who we are) is found in Virtue Ethics. The central issue presented from the perspective of virtue ethics is to determine the basic character traits that make a person a good human being. The most influential theory of virtue ethics was posited by the Greek philosopher Aristotle, who argued essentially that virtue seeks to find the reasonable middle ground and avoids unreasonable extreme positions and that prudence is the virtue that enables one to know what is reasonable in a given situation (Velasquez, 110) “Virtue ethics contends that morally correct actions are those undertaken by actors with virtuous characters. Therefore, the formation of a virtuous character is the first step toward morally correct behavior” (Crane 110).

In many of the high profile cases in the past several decades involving the likes of Ivan Boesky, Michael Milken, Bernie Ebbers, Charles Keating and others, it is clear that we should evaluate the character of these infamous individuals and not merely focus entirely on their actions. One of the more widely covered scandals of the past is the Enron debacle and, by extension, the role played by the auditors at the former international CPA firm of Arthur Andersen & Co. Clearly it is just as important to evaluate the character of the specific Andersen partners and audit staff involved as it is to dissect the actions they undertook that led to the improper accounting practices Enron was permitted to violate. One central question is whether it is appropriate to apply moral reasoning and character analysis to an organization rather than the individuals within the company responsible for the alleged irregularities. It should be noted that the U.S. Justice Department charged Arthur Andersen & Co with obstruction of justice for its act of shredding documents to cover up its involvement in the accounting improprieties conducted by Enron executives. Some critics claim that the company should have been absolved and that the individual Andersen professionals involved in the scandal should have been charged because “Companies don’t commit crimes, people do” (Anderson, 2D).

Another notoriously similar industry-wide scandal of the 1980s involved the highly questionable practices undertaken by the players who were complicit in the U.S. Savings & Loan (S & Ls) institutions failures, including, inter alia, executive officers, directors, and outside professionals (CPAs and attorneys). Over 1,000 of these institutions failed in what has been called by economist John Kenneth Galbraith “the largest and costliest venture in public misfeasance, malfeasance and larceny of all time.” He wrote this before Enron and WorldCom.

CPAs and attorneys are particularly vulnerable when they try to assist a client in concealing violations of accounting practices or legal irregularities. Firstly, such professionals are held to a higher standard with respect to their duty to exercise reasonable care in performing their responsibilities. Secondly, they are licensed professionals bound by their unique codes of professional ethics. Finally, each knows that other third party stakeholders may potentially rely on their representations resulting in detrimental financial consequences. The potential liability for malpractice alone should be suitable deterrence from even fleeting considerations of conspiring with their clients in engaging in wrongdoing. So, why would a member of these two professions find him/herself in such a predicament? Well, clearly the vast majority of CPAs and attorneys are beyond reproach in their professional conduct. As to the others, it just may have something to do with their character. One’s

value system or moral compass is formed on the basis of one's character traits and a combination of past experiences and the influence of mentors and contemporaries alike. Some of the examples raised herein represent the ever present conflict between principles and pragmatism. Badaracco suggests that combining principles and pragmatism is among the most difficult challenges leaders face. He writes (140):

...we want leaders to be both principled and pragmatic. Principles alone qualify men and women to be preachers or saints. They can inspire and guide us, but usually don't make the trains run on time. Pure pragmatists can open their toolkits and go to work, but their amorality makes them dangerous.

So, as students develop into the leaders of tomorrow, it is extremely important that they develop the character traits that will hold them steady when faced with the myriad of ethical dilemmas they are bound to confront. After all, these same issues of character arise in other aspects of ethical decision making that may be more prevalent in certain regions or cultures. For example, is it morally permissible to violate fair labor standards and notions of decency by paying guest workers an inhumanly unconscionable low wage or is it appropriate and morally acceptable to use Wasta to gain an unfair advantage over other more qualified candidates for employment or promotion? Should one engage in insider trading in a country where the practice is pervasive even if it is illegal in one's own country? Each of these situations is raised to demonstrate that evaluating the practices alone is insufficient, but that some focus must be paid to the underlying character of the people involved and the factors that motivate and influence the moral choices they make.

Does the lure of success and professional achievement, or simply greed, blind a person from making decisions that are likely to guarantee preserving one's integrity, personal dignity and moral values? Why else would an otherwise promising and principled professional, even one whose moral principles have been shaped and hammered on the anvil of trials and long-weathered tribulations, consider paying or accepting a bribe or engaging in other improprieties that could clearly be career limiting moves? This is a question of the type of character traits and value system that helped shape an individual's perspective. Accordingly, many of today's educators have an interest in reshaping the way ethics is taught in connection with a liberal arts education. In fact, there is a relatively recent trend to use literature in teaching business ethics rather the business case studies (Coles, McAdams and Kippensteiner, Kennedy and Lawton.)

Finally, and equally important, is how one judges character. The examples raised in this paper causes one to be more introspective in making an honest, more insightful self-assessment of one's own character. Badaracco introduces several principles by which one can evaluate *questions of character*. Ultimately he raises the question of how does looking inward help individuals turn outward and lead more effectively. He states (189):

The self-knowledge that comes from asking and answering questions of character can help leaders and aspiring leaders in two ways. First, it enables them to make better judgments about their own character and leadership. In particular, they can see if they are staying on a sound path and if they have the confidence, determination, and intensity leaders need. Second, self-knowledge helps in a paradoxical way; leaders who know themselves can make better judgments about the people they are leading.

B. BUSINESS ETHICS AND LITERATURE

What is needed for learning to take place in business ethics is to help students to think about who they are and also for them to understand the context in which situations occur. Reading short-stories and novels help in both these areas. Actually, this can be generalized to use story-telling in general. Prusak (Brown, 3) writes that the standard model fails to:

account how organizations really work in practice. What's taught in business schools, and what's taught in training and development classes and in most corporations, has very little to do with how organizations really work. It's worse than Plato's cave—there are not even shadows. It's a question of using an incorrect metaphor—the metaphor of the machine. Among the many ways this metaphor fails is its failure to explain how people learn how to act in organizations.

- Where is the knowledge in organizations?
- How do you know what people know?
- How do you know how to behave?
- How do you know how to act when you enter an organization?

Many of the answers to these questions can be understood through stories.

A novel, a play, a movie, or short story presents a variety of characters with radically different beliefs, desires, and behaviors. The interaction of these characters, of course, increases the complexity of an ethical dilemma. Students cannot easily jump to a hasty solution to an ethical problem because the situations of several characters must be considered, characters that we know much more about than in business case studies (Shepard). The use of literature helps to overcome the standard student complaint regarding cases: there isn't sufficient information to make a sound decision. As explained above, we find this to be the case even in the very good book by Jennings.

"Novels and stories are renderings of life; they can not only keep us company, but admonish us, point us in new directions, or give the courage to stay a given course. They can offer us kinsmen, kinswomen, comrades, advisors—offer us other eyes, through which we might see, other ears with which we might make soundings," (Coles 158). Badaracco continues (5), "My aim in designing the course was very specific. I wanted to find stories and questions about the stories that cast a strong light on the recurring tests of character faced by men and women in positions of responsibility. I particularly wanted stories that would let students examine and test their own characters—by looking at themselves in the mirror of compelling fictional characters."

How does serious fiction help us understand leadership? The answer is simple but extraordinarily powerful: serious fiction gives us a unique, insider view of leadership. In real life, most people see the leaders of their organizations only occasionally and get only fleeting glimpses of what these leaders are thinking and feeling. Even interviews with executives have their limits. Executives say only so much, even when they want to be candid: sensitivities have to be observed, memory fades and sometimes distorts, and successes crowd out failures (Badaracco 3).

The use of literature tempers the typical bottom-line mentality students bring to analyzing a case study. It is no longer just the interests of the organization or perhaps more realistically the person that is at stake. The characters in a literary work come closer to being real people who are making decisions and being affected by their own decisions and the decisions of others. Thus, despite being fictional, the interests of fully developed literary characters cannot be as easily dismissed as the more cardboard characters in case studies (Shepard). Robert Coles, renowned Harvard professor and psychiatrist, writes of the capacity of a play, novel, or short story to work its way well into one's thinking life, yes, but also one's reveries or idle thoughts, even one's moods and dreams.

Finally, the use of literature provides a rich backdrop from which to view the place of morality in business, social, and personal life. Organizational decisions have ramifications beyond the organization, and events outside the organization affect organizational decisions. Standard case studies cannot adequately portray this complex (and real) interaction. Novels, plays, and short stories provide information on characters as employees, managers, community members, spouses, parents, children, and other fallible human beings with conflicting desires, drives, and ambitions (Shepard).

Robert Coles began teaching such a course at the Harvard Medical School. He went on to teach it at the business school, the education school, and other departments. Joseph Badaracco then became the principal teacher of the business school course for ten years. His efforts resulted in the book *Questions of Character: Illuminating the Heart of Leadership Through Literature*. Badaracco explains (5):

This is not a course in literary criticism, and students aren't looking for the "right" interpretation of these works. My aim in designing the course was very specific. I wanted to find stories and questions about the stories that cast a strong light on the recurring tests character faced by men and women in positions of responsibility. I particularly wanted stories that would let students examine and test their own characters—by looking at themselves in the mirror of compelling fictional characters.

Unfortunately, much fiction about business executives is poorly suited for this task because it presents them as one-dimensional people, dominated or ruined by the pursuit of wealth and power. I ultimately settled on a set of novels, short stories, and plays that provide rounded, complex pictures of business leaders, leaders in other walks of life, or individuals whose challenges, particularly in psychological and emotional terms, parallel those of leaders.

Sandra Sucher followed him and produced a text book *The Moral Leader: Challenges, Tools, and Insights* and an instructor's manual *Teaching the Moral Leader: A Literature-Based Leadership Course*. Sucher explains that "instead of focusing students on what they

might do themselves, they are led on a deep dive into the world of others, forced to understand how it is that someone other than themselves has apprehended a situation they found themselves in and has decided to act” (Sucher 2007, vii).

Badaracco discusses eight writings with a question for each. He begins with the question, “Do I have a good dream?” and relates it to Arthur Miller’s *Death of a Salesman*. This is followed by “How flexible is my moral code (Chinua Achebe *Things Fall Apart*), “Are my role models unsettling?” (Allen Gurganus *Blessed Assurance*), “Do I really care?” (F. Scott Fitzgerald *The Love of the Last Tycoon*), “Am I ready to take responsibility? (Joseph Conrad *The Secret Sharer*), “Can I resist the flow of success?” (Louis Auchincloss *I Come as a Thief*), “How well do I combine principles and pragmatism?” (Robert Bolt *A Man for All Seasons*), and “What is sound reflection?” (Sophocles *Antigone*).

Sucher divides the course into three modules. The first is moral challenge, the second is moral reasoning, and the third is moral leadership. The first module uses *Antigone*, *Blessed Assurance*, and *Things Fall Apart*. Badaracco also used these, but Sucher adds *Endurance: Shackleton’s Incredible Voyage to the South Pole*. The second module includes *Trifles*, *The Sweet Hereafter*, *Remains of the Day*, and *A Man For All Seasons*. Moral leadership includes Maciavelli’s *The Prince*, *The Secret Sharer*, *Truman and the Bomb*, Katharine Graham’s *Personal History (Watergate and the Pentagon Papers)*, and *American Ground: Unbuilding the World Trade Center*.

C. CONCLUSION

If one is to teach such a course in the Middle East, what should be expected? While Badaracco and Sucher include some novels, they are teaching MBA students for whom English is their everyday language and who would be able (and willing) to read the assignments. This might not be the case here. Could an instructor expect 50 pages of reading a week? Would the students have enough familiarity with English to recognize the nuances that might be part of any “moral” discussion? Could a term paper be assigned? Would students buy a paper? (We know, we know—it is business ethics). The Sucher textbook can serve as the focus of the reading, but much will be missed if the students do not also read the originals. One person suggested we find texts that have cliff notes, but, again, the problem is that this does not allow us to get inside the character(s).

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Consumers in Kuwait - How Do They Think: A Public Opinion Survey

Mohsen A. Bagnied

OBJECTIVES:

The major objectives of this study are to examine:

- 1) Consumers' attitude toward products and services available in the Kuwaiti market.
- 2) Whether product and service offerings in the Kuwaiti market meet consumers' needs and expectations.
- 3) The major motives for shopping.
- 4) Where do people shop?
- 5) Do they shop most for price, quality, value or brand name?
- 6) What are the major influences on buying decisions?
- 7) Do buying decisions differ based on gender, income, education, age, or national origin?

METHODOLOGY:

The marketing research method used for this study is the public opinion survey. The survey as well as the research procedure was designed and managed by the author. Data was collected by Marketing and Business students at the American University of Kuwait. Data was collected from over 1,500 individuals. However, only 1,323 were used in the analysis. The author was assisted primarily by the students Mr. Ahmed Maghari, Ms. Doua El-Taki, and Ms. Yara Darwich in data entry, screening and analysis. SPSS computer program was used for data analysis. Information regarding major influences on consumer behavior was collected from the literature, research reports as well as press reports available on the internet.

INTRODUCTION:

Kuwait is one of the most affluent markets in the Arab world, second only to Qatar in per capita income. Meanwhile, Kuwait is the third richest country in the Muslim world. In the 2007/2008 UNDP's Human Development Index, Kuwait was ranked 33 out of 177 countries, which is the highest ranking country in the Arab world. Qatar was ranked 35, while UAE was 39.

According to Oxford Business Group, Kuwait GDP increased by 176% between 2000 and 2006, with growth averaging 26%. Then, the steady rise in oil prices since 2006 has boosted government revenues further and resulted in high rates of growth and development. In 2005, the World Bank Group estimated growth rate in Kuwait at 8.5% compared to a global average of 3.5% and an average of 4.4% for the Middle East and North Africa. In 2008, the rate of economic growth in Kuwait is expected to continue to rise. Based on some statistics, GDP has probably tripled during the past 5 years. In addition to rising oil prices, the economic growth is strengthened further by Kuwait's rapidly rising population and income. According to Wikipedia, per capita GDP (PPP) in Kuwait is estimated at \$55,300 in 2007. The Kuwaiti economy has also benefited from the current conflict in neighboring Iraq in terms of the large demand for products and services from the Kuwaiti market by coalition troops.

The Kuwaiti market despite its relatively small size has attracted products and services from all over the world. Most products in the market are imported due to limited agriculture and industrial production in the country. Also, Kuwaitis have a high appetite for imported goods and services. These products vary greatly in terms of quality, price, and authenticity. Despite the low level of import tariffs into the country, prices for major brand imports are higher than expected due to limited competition among distributors.

Recently, inflation rates have been on the rise, while unemployment rates remained stable at around 2.2%. In 2007, inflation jumped to about 5% in July, a 12-year high, according to Reuter's News Agency. This was led by a significant rise in housing, transport and communication costs. In 2008, a significant rise in food and housing prices are likely to fuel inflation to new

record levels of around 8% or higher. Rapid population growth together with a rise in purchasing power, particularly among nationals, has resulted in a steady growth in consumer spending. This was helped by a boom in personal lending, and in equity markets. The cost of land in Kuwait rose by 4-5 times since 2003. The cost of building materials rose by about 50% in recent years. According to Business 24 report, inflation in Kuwait reached a record 7.54% in December 2007 following a November 6.68%. This was attributed to a surge in housing cost by 16.1% and in education and medical care by 11.6% and in food cost by 6.3%. In recent years, the demand for goods and services has been boosted by both rising domestic income as well as logistics supply for the large foreign military presence in Iraq. In general, expatriates are more likely to be affected by rising inflation rates than Kuwaitis, who are subsidized heavily by the Government. Meanwhile, Government subsidies on electricity, water and some key consumer goods have helped to keep a lid on prices (inflation). With the current public concern over inflation, price controls are currently being considered by the Government.

The rising value of the Kuwaiti Dinar against some major currencies such as the US dollar and the Japanese Yen is likely to favor US and Japanese imports against European imports in the foreseeable future. Indications are that consumers' confidence regarding the economy and the future has climbed to high levels in 2007 and continued strong in 2008. Any future change in consumer confidence will depend on political stability in the region, especially in neighboring Iraq and Iran.

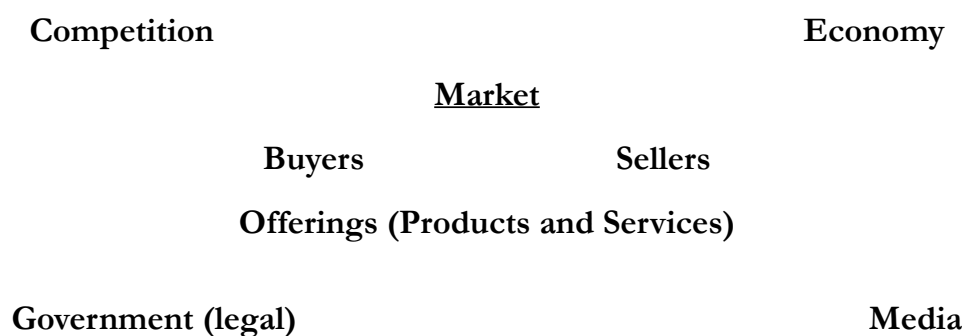
Little public information is available about consumers in Kuwait. That is in terms of the socio-cultural together with the economic determinants of consumer behavior. Kuwait is a diverse society with several sub-cultures as well as many minorities of foreign expatriates. There is a need to study consumers' attitude toward products and services available in the Kuwaiti market, and whether they meet consumers' needs and expectations. Other questions have to do with whether shopping is done mostly to meet needs or for fun. Where do people shop? Do they shop most for price or quality or brand name? What are the major influences on buying decisions? Do buying decisions differ based on gender, income, education, age, or national origin?

The major objective of this study is to address such questions through marketing research. The major research method used for this study was a market survey. Data were collected from a sample of over 1,300 individuals from various segments of consumers in Kuwait. Data were collected mostly by marketing students at the American University of Kuwait. Students also participated in data entry and analysis. Analysis was done using SPSS programs.

CONSUMER BEHAVIOR MODEL:

Consumer/buyer behavior is the decision process and act of people involved in buying or using products/services. Marketers need to know why and how consumers make the decision to buy or not to buy. That includes all internal and external factors that influence such decisions. For individual consumers, the internal factors include personal characteristics such as personality and attitude. External factors include influences by family, social, cultural, commercial, and market conditions. In the market, there are the buyers, sellers, and offerings. The market is affected by competitive conditions, economic conditions, government regulations, and the media.

The following is a model of consumer behavior and major market influences:



Buyers:

In Kuwait, most buyers are affluent, young, and educated. They demand quality and value, and are currently confident about the prospects for economic growth, stability and prosperity in their country. Consumers in Kuwait are by no means homogeneous. Kuwaiti nationals, which represent about a third of the population, and less than 20% of the labor force, have a much higher standard of living than the majority of expatriate professionals and workers.

Sellers:

In Kuwait sellers are diverse. Most retailers are small in size and inefficient. They lack services and have no return policy. Some of them cheat consumers with bad, outdated, or counterfeit qualities, and use old marketing strategies. However, a number of new large retailers are emerging. They are using the latest marketing strategies and offer quality and good service, as well as the latest fashion and technology. However, the latter aim at the up-market with high prices. With respect to wholesalers and distributors, they tend to be few in number for most products, with monopoly power. For example, most franchise products and services are given each to only one company in the country. Thus prices for such products and services are high due to monopoly pricing. New super size, one stop shopping malls are being introduced to Kuwait such as the Avenues. Again, these new fashionable malls target higher income segments of society.

Offerings:

Despite the small size of the Kuwaiti market, there are adequate varieties of consumer goods and services. That is local, regional, and international. However, most are imported since local agriculture and industrial production is negligible. The offerings vary greatly in quality, price and authenticity. In general, prices are on the high side due to lack of scale distribution and due to the existence of monopoly and oligopoly in the market for most products. Most agriculture and clothing imports lack quality control when sold in traditional markets. On the other hand, larger fashionable markets offer quality global brands of products/services at substantially higher prices. Counterfeit products and gray goods are common in traditional markets. Consumer protection and services are weak. Future prospect for improvements in product variety, quality, and market conditions appear to be good.

The Economy:

The Kuwaiti economy is affluent, heavily dependent on oil revenues, and strongly subsidized by the Government. The economy is currently experiencing fast expansion and stability, and aims at industrial diversification in the future. The major problem facing the economy in 2008 is inflation. Other economic indicators are in the healthy range, such as the level of GDP, GDP growth rate, GDP per capita, employment rate, interest rate, and currency exchange rate.

Competition:

In general the level of competition in Kuwait is weak due to monopoly power at the wholesale level. This could be because of the small geographic size of the Kuwaiti market. Dealership, franchise, and distributorship are given only to one person, or to very few companies. This is the case for cars, telephone services, fast food/hotel franchises, electronics, etc. On the other hand, traditional markets tend to be very competitive with flexible and negotiable pricing. These markets are popular among expatriates, as well as middle and low income Kuwaitis. Younger consumers tend to favor modern and fashionable markets.

Government:

The Government in Kuwait has comprehensive regulations and laws for marketing and sanitary standards. However, in some cases enforcement of such laws and regulations tend to be irregular or weak. Also, Wasta (connections) is a major problem.

The Media:

The media in Kuwait is powerful, and to a large degree, free. Press, TV and radio coverage of consumer issues has a great impact on consumer behavior and choices. Furthermore, advertising and public service announcements are very effective in influencing consumer awareness and behavior. Recently, the internet has emerged as a major media tool to influence consumer buying behavior. Also, satellite TV has exposed Kuwaiti consumers to global products and global marketing practices. Outdoor advertising is popular and effective in Kuwait. Finally, word-of-mouth is a major method of marketing communications in Kuwait.

SURVEY RESULTS:

The data was collected from 1,323 individuals living in Kuwait. Demographic data included gender, income, education, age, and nationality. In terms of gender, 53.8% were male, while 46.2% were female. In terms of income, 48.4% made less than 500KD per month, 32% made 1001-2000KD, while 13.5% made over 2000 KD. With regard to education, the majority 65.2% were college educated. 15% were high school educated, 10.9% were less than high school, and only 8.9% had advanced degrees. Age wise, the majority, 51% were 21-30 years, followed by 31-40 years, 17.5%, and less than 20, 15.9%. Regarding nationality, the majority of respondents were Kuwaitis, 58.8%, followed by Lebanese, 8.8%, Egyptians, 7.9%, Syrians, 5.9%, then Indians and Palestinians, about 4% each.

When asked about the major reason for shopping, the majority of respondents, 62.2% indicated that the reason is to buy what they need, followed by shopping for pleasure/fun, 26.5%. Regarding which shopping center they prefer, the majority selected fashionable, 63.5%, over traditional, 20.1%. When respondents were asked what they shopped for? 33.7% said best value, 24.7% said high quality, while 20.7% shop for low prices. The following question was “Who influences you the most when selecting among products and services?” The respondents were split about evenly among family, 21.2%, advertising, 19.6%, and friends, 19.3%. The fourth influence was prices, 13.2%, followed by promotions, 12.8%. About 13.9% indicated that nothing influenced them. Surprisingly, a majority of 51.8% of respondents used the internet to buy products and services.

When asked “Does it make a difference where the products is made?” Two-thirds said yes. When asked which country makes the best cars, the majority, 51.4%, said Germany, followed by Japan, 26.4%. American cars came third with 9.8%. Regarding which region makes the best clothes, 58.4% selected Europe, followed evenly by Asia and North America, 12.7% each. The Middle East got only 6.7%. The majority of respondents felt that among Arab countries, the Gulf States have the greatest potential for industrial development, 62.9%, followed by Egypt, 21.2%.

Responding to the question “What is your favorite place to spend weekends and evenings in Kuwait?” The respondents were split between restaurants, 27%, shopping centers, 23.7%, and at home 21.8%. Only 12.8% selected movie theaters. Others, mostly Diwana (a men’s gathering place, usually attached to the host’s homes), and Chalet (vacation home), got 14.9%. When asked “Do you prefer buying Kuwaiti made food and clothes products over imports?” A small majority 56.2% said no. Meanwhile, a majority of 61.1% of respondents were happy with choice of products and services in the Kuwaiti market. However, 59.2% did not approve of the shopping habits of people in Kuwait. They recommended, less spending on luxuries, 36.2%, more investment, 26.7%, and more savings 22.8%. About 8.3% recommended buying more domestic products and services.

When comparing male to female responses, there were significant differences in behavior. For example, one-third of women go shopping for pleasure/fun compared to less than 20% for men. Also, 73.9% of women prefer fashionable shopping centers, compared to 51.7% for men. Also, more men shop for low prices than women. Family influence on buying was greater for female than male respondents. Also, males were more sensitive to prices than females. The use of the internet was about equal between males and females. More females favored clothes made in Europe than males, 63.1% compared to 52.9%. More males than females liked clothes made in Asia and North America. In cars, although both males and females agreed on their preference for German cars followed by Japanese, more males than females ranked the US as #3. In terms of where to spend evenings and weekends, females ranked restaurants as number 1, 31%, followed by shopping centers, 28.5%. In the contrary, men put staying at home first, followed by others (dewanea and Chalets), 24.4% and 22.7%. Restaurants came third at 22.3%. Men appear to be more loyal to buying Kuwaiti products and services than women, 49.4% compared to 39%. Again, women were less satisfied than men with the choices of products and services in the Kuwaiti market, and with the shopping habits of people in Kuwait.

In all income categories, respondents shop for best value. However, the most sensitive category for prices was the one earning KD501-1000. On the other hand, people with income over KD500 prefer to spend their evenings and weekends at home, while, surprisingly, those of lower income preferred restaurants.

By age, people over 30 were more price sensitive than younger ones that look for higher quality. All ages look for best values. Although people of all ages favored European clothes, younger people, less than 20, put North America second, while those in their 30’s and 40’s put Asia second. Younger people, more than older ones, felt that among Arab countries, Gulf States have the greatest potential for industrial development, 71.9% for less than 20 years, compared to 50.98% for over 50 years.

People over 30 put staying at home in the evening and weekends as first preference, while those 30 or less preferred going to restaurants followed by shopping centers. In terms of Kuwaiti made food and clothes versus imports, people over 30 preferred local products, over 50%, while people 30 years or younger preferred imports. There was a correlation between age and satisfaction of products and services available in Kuwait. It started with 57.1% for people less than 20 and rose to 84.9% for people over 50.

In terms of education levels, people with less than high school preferred to spend evenings and weekends at home, high school and college educated favored restaurants, while people with advanced degrees favored shopping centers. Only people with less than high school favored local products than imports, by 71.5%, the rest favored imports, by over 55%. Likewise, only those with less than high school education liked the shopping habits of people of Kuwait.

By nationality, Kuwaitis and Egyptians were influenced most by family when selecting among products and services. Meanwhile, Lebanese, Americans and UK were influenced most by advertising and promotions. Syrians, on the other hand were influenced by advertising and friends. Palestinians and Filipinos were influenced most by family and friends. Finally, Indians were influenced by prices and advertising. In terms of preferences for cars, most nationals preferred German cars followed by Japanese. The exceptions were USA, Philippines, and Indians who put Japanese cars first. In terms of clothes, all nationals except Asians put European clothes first. Kuwaitis are the only nationals preferring Kuwaiti products and services over imports. In terms of satisfaction with the choices of products and services in the Kuwaiti market, all nationals were positively satisfied, except American and Filipino residents. In terms of internet use among nationals, Kuwaitis, Syrians, US, and UK are those with majority users. Less than 50% of others use the internet for purchasing products and services.

SUMMARY AND CONCLUSIONS:

- The quality of life in Kuwait is ranked among the top in the Arab world based on a recent UN report (top Arab country in the UNDP 2007/08 Human Development Index).
- During the past 5 years, the Kuwaiti economy experienced sharp rises in growth rates, per capita income, and inflation, in part due to the escalating global oil prices.
- Despite the low level of import tariffs into the country, prices in Kuwait are high for major brand imports due to the lack of economies of scale in distribution, together with monopoly power.
- In 2008, inflation is reaching record levels due to sharp increases in the cost of land, housing, communications, transport, education, medical care and food.
- Inflation affects expatriates the most since Kuwaiti nationals tend to have higher average incomes, and are subsidized by the Government.
- Most Kuwaiti consumers are affluent, young, and educated. They demand quality and value, and currently confident about future economic prospects.
- Retailers in Kuwait are classified into traditional and fashionable (modern) retailers. The first category is small, inefficient and offers questionable products and services at relatively low prices. The second one is more consumer-oriented using modern products and marketing strategies together with good services, but caters to the up-market.
- The level of competition in Kuwait tends to be weak due to monopoly power at the wholesale level.
- The government needs to be stricter in enforcing marketing laws and regulations to all market participants on equal basis, and fights corruption and Wasta.
- The media in Kuwait is powerful and, to a large degree, free.
- There are adequate varieties of consumer goods and services in the market. However, these offerings vary greatly in quality, price and authenticity.

- The consumer behavior model developed by the author includes the market of buyers, sellers, and offerings of goods and services. The market is influenced by the economy, competition, government regulations, and the media.
- A public opinion survey was conducted by surveying over 1,300 consumers living in Kuwait regarding their market attitudes and behavior.
- The survey was developed by the author. Marketing/Business students at AUK collected the data, and assisted in data entry and analysis. SPSS statistical program was used in conducting the analysis.
- The majority of survey respondents were Kuwaitis, 58.8%, about half earned less than 500KD, the majority, 74.1%, were at least college educated, and the majority, 51%, were in their 20's. There was slightly more males than females, 54%.
- Most respondents shop to buy what they need, 62.2%, while 26.5%, that is 1 out of 4, shop for pleasure/fun.
- Most respondents, 63.5%, preferred fashionable over traditional shopping centers.
- Most respondents shop for value and quality. Only 21% shop for low price.
- In terms of external influences on individuals for purchases, the respondents were about split among family, advertising and friends.
- The majority of respondents, 51.8% used the internet to make purchases.
- Country of origin was a factor in purchasing for two-thirds of respondents.
- The majority felt that Germany makes the best cars while Europe makes the best clothes.
- The majority, 62.9%, felt that among Arab countries, the Gulf States have the greatest potential for industrial development followed by Egypt, 21.2%.
- Respondents were split among restaurants, shopping centers and home for their favorite place to spend evenings and weekends.
- Most respondents, 56.2%, favored imports over local products.
- Most respondents, 61.1%, were happy with the current choices in the Kuwaiti market. However, 59.2% did not approve of the shopping habits of consumers in Kuwait. They recommended less spending on luxuries, and more on investment and saving.
- There were significant differences between males and females in attitudes and behavior.
- More women shop for pleasure/fun than men who shop mostly to meet their needs. More men shop for low prices than women. More women prefer fashionable shopping centers over traditional ones than men. Family influences are greater for females than males. At the same time, internet use was about equal between males and females.
- Females showed a stronger preference for clothes made in Europe than males.
- In terms of where to spend evenings and weekends, females selected restaurants first followed by shopping centers, while males selected staying at home first followed by others (mostly Diwanea and Chalets) as second.
- Men appear to be more loyal to buying Kuwaiti products and services than women. Also, women were less satisfied than men with the product and service variety available in Kuwait, and with shopping habits of people in Kuwait.
- The most sensitive income category to prices was that of KD 501-1000.

- People with income over KD500 preferred to spend their evenings and weekends at home, while those of lower income preferred restaurants.
- By age, it was obvious that people over 30 were more price sensitive than younger ones that look more for high quality.
- Although people of all ages favored European clothes, younger people, less than 20, put North America second, while those in their 30's and 40's put Asia second.
- People over 30 put staying at home in the evening and weekends as first preference, while those 30 or less preferred going to restaurants followed by shopping centers.
- In terms of Kuwaiti made food and clothes vs. imports, people over 30 preferred local products, over 50%, while people 30 years or younger preferred imports.
- There was a correlation between age and satisfaction of products and services available in Kuwait. It started with 57.1% for people less than 20 and rose to 84.9% for people over 50.
- In terms of education levels, people with less than high school prefer to spend evenings and weekends at home, high school and college educated favored restaurants, while people with advanced degrees favored shopping centered.
- Only people with less than high school favored local products than imports, by 71.5%, the rest favored imports, by over 55%. Likewise, only those with less than high school education liked the shopping habits of people in Kuwait.
- By nationality, Kuwaitis and Egyptians were influenced most by family when selecting among products and services, Lebanese, Americans and UK were influenced most by advertising and promotions, Syrians by advertising and friends, Palestinians and Filipinos by family and friends, and Indians by prices and advertising.
- Kuwaitis are the only nationals preferring Kuwaiti products and services over imports.
- In terms of internet use among nationals, Kuwaitis, Syrians, USA, and UK were those with majority users. Less than 50% of others used the internet for purchasing.

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APPENDIX 1: SURVEY SUMMARY TABLES**FREQUENCIES:****1) Gender**

	<u>Frequency</u>
Male	46.2
Female	53.8
Total	100

2) Monthly Income:

	<u>Frequency</u>
Less than 500 KD	48.4
501-1000 KD	32.0
1001-2000 KD	13.5
Over 2000 KD	6.2
Total	100

3) Education:

	<u>Frequency</u>
Less than high school	10.9
High school	15.0
College education	65.2
Advanced degree	8.9
Total	100

4) Nationality:

	<u>Frequency</u>
Kuwaiti	58.8
Egyptian	7.9
Syrian	5.9
Lebanese	8.8
USA	1.3
UK	0.5
Palestinian	4.1
Philippines	3.1
Indian	4.2
Other	5.4
Total	100

5) Age:

	<u>Frequency</u>
Less than 20 yrs	15.9
21-30 yrs	51.0
31-40 yrs	17.5
41-50 yrs	11.6
Over 50 yrs	4.0
Total	100

6) What is the Major reason for your shopping?

	<u>Frequency</u>
To buy what I need	62.2
For pleasure/fun	26.5
To go out	7.7
Not sure	3.6
Total	100

7) Which Shopping Centers do you prefer the most?

	<u>Frequency</u>
Traditional (Down town)	20.1
Fashionable (Marina Mall)	63.5
Not sure	16.4
Total	100

8) Do you shop for?

	<u>Frequency</u>
Low prices	20.7
High quality	24.7
Brand names	14.4
Best value (price/quality)	33.7
Not sure	6.5
Total	100

9) Who Influences you the most when selecting among products and services?

	<u>Frequency</u>
Advertising	19.6
Family	21.2
Friends	19.3
Prices	13.2
Promotions	12.8
None	13.9
Total	100

10) Did you ever buy products or services through the internet?

	<u>Frequency</u>
Yes	51.8
No	48.2
Total	100

11) Does it make a difference in buying where the product is made?

	<u>Frequency</u>
Yes	65.6
No	34.4
Total	100

12) In your opinion, which country makes the best cars?

	<u>Frequency</u>
USA	9.8
Germany	51.4
Japan	26.4
Italy	7.6
England	4.1
Other	0.7
Total	100

13) In your opinion, which region makes the best clothes?

	<u>Frequency</u>
North America	12.7
Europe	58.4
Asia	12.7
Middle East	6.7
Not sure	9.5
Total	100

14) Among Arab Countries, which of the following has the greatest potential for industrial development?

	<u>Frequency</u>
Gulf States	62.9
Egypt	21.2
Maghreb Countries	4.9
Al Sham Countries	10.9
Total	100

15) What is your favorite place to spend weekends and evenings in Kuwait?

	<u>Frequency</u>
Shopping centers	23.7
Restaurants	27.0
Movie theaters	12.6
At home	21.8
Others	14.9
Total	100

16) Do you prefer buying Kuwaiti made food and clothes products over imports?

	<u>Frequency</u>
Yes	43.8
No	56.2
Total	100

17) Are you happy with choices of products and services in the Kuwaiti Market?

	<u>Frequency</u>
Yes	61.1
No	38.9
Total	100

18) Do you approve of the shopping habits of people in Kuwait?

	<u>Frequency</u>
Yes	40.8
No	59.2
Total	100

19) How to improve consumer spending habits in Kuwait?

	<u>Frequency</u>
Less spending on luxuries	36.2
More savings	22.8
More investment	26.7
Buy more domestic products/services	8.3
Others	6.1
Total	100

CROSTABS:

1) What is the Major reason for your shopping?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
To buy what I need	68.1	57.2	62.2
For pleasure/fun	19.6	32.3	26.5
To go out	7.5	7.9	7.7
Not sure	4.7	2.7	3.6
TOTAL	100	100	100

2) Which Shopping Centers do you prefer the most?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Traditional (Downtown)	29.0	12.5	20.1
Fashionable (Marina Mall)	51.7	73.6	63.5
Not Sure	19.3	13.9	16.4
TOTAL	100	100	100

3.1) What do you shop for?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Low prices	24.9	17.2	20.7
High quality	23.9	25.3	24.7
Brand names	16.2	12.9	14.4
Best value (price/quality)	29.3	37.4	33.7
Not Sure	5.7	7.2	6.5
TOTAL	100	100	100

3.2) What do you shop for?

By: Monthly Income

Base: All respondents

	Less than 500 KD	501-1000 KD	1001-2000 KD	Over 2000 KD	TOTAL
Low prices	19.2	24.1	18.0	20.7	20.7
High quality	24.9	22.5	28.1	26.8	24.7
Brand names	12.2	17.5	15.2	14.6	14.4
Best value (price/quality)	37.4	29.6	30.3	32.9	33.7
Not Sure	6.3	6.4	8.4	4.9	6.5
TOTAL	100	100	100	100	100

3.3) What do you shop for?

By: Age group

Base: All respondents

	Less than 20	21-30	31-40	41-50	Over 50	TOTAL
Low prices	15.7	18.4	26.5	28.6	22.6	20.7
High quality	28.6	25.0	23.9	20.1	20.8	24.7
Brand names	15.7	15.4	13.0	8.4	20.8	14.4
Best value (price/quality)	31.0	34.7	30.9	38.3	30.2	33.7
Not Sure	9.0	6.5	5.7	4.5	5.7	6.5
TOTAL	100	100	100	100	100	100

4.1) Who Influence you the most when selecting among products and services?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Advertising	19.6	19.5	19.6
Family	18.2	23.7	21.2
Friends	19.6	19.1	19.3
Prices	16.4	10.5	13.2
Promotions	11.9	13.5	12.8
None	14.2	13.6	13.9
TOTAL	100	100	100

4.2) Who Influence you the most when selecting among products and services?

By: Nationality?

Base: All respondents

	Kuwaiti	Egyptian	Syrian	Lebanese	USA	UK	Palestinian	Philippines	Indian	Other..	TOTAL
Advertising	19.8	15.2	25.6	17.1	17.6	28.6	16.7	26.8	21.8	16.9	19.6
Family	22.4	26.7	10.3	17.9	11.8	0.0	25.9	24.4	18.2	18.3	21.2
Friends	18.8	18.1	25.6	15.4	29.4	14.3	27.8	26.8	18.2	15.5	19.3
Prices	11.3	17.1	15.4	10.3	11.8	14.3	14.8	12.2	25.5	21.1	13.2
Promotions	12.6	12.4	7.7	17.1	17.6	28.6	5.6	7.3	14.5	18.3	12.8
None	15.2	10.5	15.4	22.2	11.8	14.3	9.3	2.4	1.8	9.9	13.9
TOTAL	100	100	100	100	100	100	100	100	100	100	100

5.1) Did you ever buy products or services through the internet?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Yes	52.5	51.1	51.8
No	47.5	48.9	48.2
TOTAL	100	100	100

5.2) Did you ever buy products or services through the internet?

By: Nationality?

Base: All respondents

	Kuwaiti	Egyptian	Syrian	Lebanese	USA	UK	Palestinian	Philippines	Indian	Other..	TOTAL
Yes	56.4	39.0	52.6	44.4	76.5	85.7	48.1	39.0	38.2	42.3	51.8
No	43.6	61.0	47.4	55.6	23.5	14.3	51.9	61.0	61.8	57.7	48.2
TOTAL	100	100	100	100	100	100	100	100	100	100	100

6.1) Does it make a difference in buying where the product is made?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Yes	69.4	62.4	65.6
No	30.6	37.6	34.4
TOTAL	100	100	100

6.2) Does it make a difference in buying where the product is made?

By: Education level?

Base: All respondents

	Less than high school	High school	College education	Advanced degree	TOTAL
Yes	65.3	62.3	65.8	70.3	65.6
No	34.7	37.7	34.2	29.7	34.4
TOTAL	100	100	100	100	100

7.1) In your opinion, which country makes the best cars?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
USA	11.9	7.9	9.8
Germany	49.1	53.4	51.4
Japan	26.5	26.3	26.4
Italy	7.7	7.6	7.6
England	4.4	3.8	4.1
Other	0.3	1.0	0.7
TOTAL	100	100	100

7.2) In your opinion, which country makes the best cars?

By: Education level?

Base: All respondents

	Less than high school	High school	College education	Advanced degree	TOTAL
USA	10.4	14.6	8.7	8.5	9.8
Germany	43.8	48.7	54.4	43.2	51.4
Japan	28.5	23.1	25.5	36.4	26.4
Italy	9.7	8.5	7.3	5.9	7.6
England	6.9	4.0	3.4	5.9	4.1
Other	0.7	1.0	0.7	0.0	0.7
TOTAL	100	100	100	100	100

7.3) In your opinion, which country makes the best cars?

By: Nationality?

Base: All respondents

	Kuwaiti	Egyptian	Syrian	Lebanese	USA	UK	Palestinian	Philippines	Indian	Other...	TOTAL
USA	10.5	7.7	9.0	10.3	23.5	0.0	5.7	7.3	12.7	4.2	9.8
Germany	53.9	51.0	60.3	45.3	23.5	57.1	66.0	24.4	32.7	50.7	51.4
Japan	22.9	26.9	20.5	33.3	35.3	42.9	20.8	46.3	49.1	31.0	26.4
Italy	8.7	8.7	3.8	6.0	5.9	0.0	1.9	12.2	1.8	8.5	7.6
England	3.7	5.8	3.8	3.4	11.8	0.0	3.8	4.9	3.6	5.6	4.1
Other	0.3	0.0	2.6	1.7	0.0	0.0	1.9	4.9	0.0	0.0	0.7
TOTAL	100	100	100	100	100	100	100	100	100	100	100

7.4) In your opinion, which country makes the best cars?

By: Age group?

Base: All respondents

	Less than 20	21-30	31-40	41-50	Over 50	TOTAL
USA	10.5	8.9	12.6	8.4	9.4	9.8
Germany	51.0	51.7	44.2	61.0	52.8	51.4
Japan	22.9	25.4	34.2	25.3	22.6	26.4
Italy	10.5	9.2	4.3	1.3	9.4	7.6
England	4.3	4.2	3.9	3.9	3.8	4.1
Other	1.0	0.6	0.9	0.0	1.9	0.7
TOTAL	100	100	100	100	100	100

8.1) In your opinion, which region makes the best clothes?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
North America	14.4	11.2	12.7
Europe	52.9	63.1	58.4
Asia	15.1	10.7	12.7
Middle East	6.9	6.6	6.7
Not Sure	10.8	8.4	9.5
TOTAL	100	100	100

8.2) In your opinion, which region makes the best clothes?

By: Nationality?

Base: All respondents

	Kuwaiti	Egyptian	Syrian	Lebanese	USA	UK	Palestinian	Philippines	Indian	Other...	TOTAL
North America	14.0	11.4	10.3	7.7	29.4	0.0	11.1	7.3	18.2	8.5	12.7
Europe	64.7	63.8	48.7	50.4	47.1	85.7	51.9	31.7	27.3	49.3	58.4
Asia	8.1	11.4	20.5	10.3	0.0	14.3	7.4	48.8	41.8	23.9	12.7
Middle East	4.2	7.6	12.8	20.5	11.8	0.0	11.1	2.4	1.8	5.6	6.7
Not Sure	9.0	5.7	7.7	11.1	11.8	0.0	18.5	9.8	10.9	12.7	9.5
TOTAL	100	100	100	100	100	100	100	100	100	100	100

8.3) In your opinion, which region makes the best clothes?

By: Age group?

Base: All respondents

	Less than 20	21-30	31-40	41-50	Over 50	TOTAL
North America	17.1	11.6	13.4	10.4	13.2	12.7
Europe	56.2	63.0	47.2	56.5	62.3	58.4
Asia	9.0	10.2	21.2	18.2	5.7	12.7
Middle East	6.2	5.8	8.7	8.4	7.5	6.7
Not Sure	11.4	9.5	9.5	6.5	11.3	9.5
TOTAL	100	100	100	100	100	100

9.1) Among Arab Countries, which of the following has the greatest potential for industrial development?

By: Education level?

Base: All respondents

	Less than high school	High school	College education	Advanced degree	TOTAL
Gulf states	52.8	68.8	63.8	58.6	62.9
Egypt	25.7	17.1	21.3	22.4	21.2
Maghreb Countries	6.9	6.5	3.8	7.8	4.9
Al Sham Countries	14.6	7.5	11.1	11.2	10.9
TOTAL	100	100	100	100	100

9.2) Among Arab Countries, which of the following has the greatest potential for industrial development?

By: Nationality?

Base: All respondents

	Kuwaiti	Egyptian	Syrian	Lebanese	USA	UK	Palestinian	Philippines	Indian	Other...	TOTAL
Gulf states	66.7	46.7	33.3	61.5	70.6	85.7	53.7	80.5	75.5	63.4	62.9
Egypt	20.8	41.0	23.1	15.4	5.9	0.0	20.4	12.2	17.0	19.7	21.2
Maghreb Countries	5.0	3.8	5.1	3.4	5.9	0.0	7.4	2.4	5.7	7.0	4.9
Al Sham Countries	7.5	8.6	38.5	19.7	17.6	14.3	18.5	4.9	1.9	9.9	10.9
TOTAL	100	100	100	100	100	100	100	100	100	100	100

9.3) Among Arab Countries, which of the following has the greatest potential for industrial development?

By: Age group?

Base: All respondents

	Less than 20	21-30	31-40	41-50	Over 50	TOTAL
Gulf states	71.90	63.41	60.87	55.26	50.98	62.90
Egypt	15.71	19.56	24.78	28.95	27.45	21.24
Maghreb Countries	3.33	5.48	4.78	5.26	3.92	4.93
Al Sham Countries	9.05	11.56	9.57	10.53	17.65	10.93
TOTAL	100	100	100	100	100	100

10.1) What is your favorite place to spend weekends and evenings in Kuwait?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Shopping centers	18.0	28.5	23.7
Restaurants	22.3	31.0	27.0
Movie theaters	12.6	12.6	12.6
At Home	24.4	19.7	21.8
Other...	22.7	8.1	14.9
TOTAL	100	100	100

10.2) What is your favorite place to spend weekends and evenings in Kuwait?

By: Monthly income?

Base: All respondents

	Less than 500 KD	501-1000 KD	1001-2000 KD	Over 2000 KD	TOTAL
Shopping centers	27.0	19.6	21.9	22.0	23.7
Restaurants	30.6	25.1	20.8	22.0	27.0
Movie theaters	14.1	11.1	9.6	15.9	12.6
At Home	16.1	27.4	26.4	28.0	21.8
Other...	12.2	16.8	21.3	12.2	14.9
TOTAL	100	100	100	100	100

10.3) What is your favorite place to spend weekends and evenings in Kuwait?

By: Education level?

Base: All respondents

	Less than high school	High school	College education	Advanced degree	TOTAL
Shopping centers	20.1	22.1	23.9	28.8	23.7
Restaurants	20.1	30.7	27.6	24.6	27.0
Movie theaters	6.9	10.6	13.9	13.6	12.6
At Home	35.4	22.1	20.0	18.6	21.8
Other...	17.4	14.6	14.6	14.4	14.9
TOTAL	100	100	100	100	100

10.4) What is your favorite place to spend weekends and evenings in Kuwait?

By: Nationality?

Base: All respondents

	Kuwaiti	Egyptian	Syrian	Lebanese	USA	UK	Palestinian	Philippines	Indian	Other..	TOTAL
Shopping centers	21.7	24.8	32.1	23.1	17.6	28.6	24.1	19.5	38.2	26.8	23.7
Restaurants	23.5	30.5	38.5	41.9	52.9	57.1	33.3	14.6	16.4	23.9	27.0
Movie theaters	11.8	14.3	14.1	12.0	-	-	9.3	24.4	20.0	12.7	12.6
At Home	24.3	18.1	9.0	15.4	23.5	-	24.1	31.7	16.4	23.9	21.8
Other...	18.6	12.4	6.4	7.7	5.9	14.3	9.3	9.8	9.1	12.7	14.9
TOTAL	100	100	100	100	100	100	100	100	100	100	100

10.5) What is your favorite place to spend weekends and evenings in Kuwait?

By: Age group?

Base: All respondents

	Less than 20	21-30	31-40	41-50	Over 50	TOTAL
Shopping centers	30.0	23.6	25.5	14.9	17.0	23.7
Restaurants	31.0	30.5	20.8	18.8	17.0	27.0
Movie theaters	19.5	12.9	10.0	9.7	1.9	12.6
At Home	11.0	16.9	27.3	43.5	41.5	21.8
Other...	8.6	16.1	16.5	13.0	22.6	14.9
TOTAL	100	100	100	100	100	100

11.1) Do you prefer buying Kuwaiti made food and clothes products over imports?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Yes	49.4	39.0	43.8
No	50.6	61.0	56.2
TOTAL	100	100	100

11.2) Do you prefer buying Kuwaiti made food and clothes products over imports?

By: Education level?

Base: All respondents

	Less than high school	High school	College education	Advanced degree	TOTAL
Yes	71.5	44.9	39.3	40.7	43.8
No	28.5	55.1	60.7	59.3	56.2
TOTAL	100	100	100	100	100

11.3) Do you prefer buying Kuwaiti made food and clothes products over imports?

By: Nationality?

Base: All respondents

	Kuwaiti	Egyptian	Syrian	Lebanese	USA	UK	Palestinian	Philippines	Indian	Other...	TOTAL
Yes	51.9	33.3	32.1	30.2	41.2	14.3	29.6	36.6	32.7	32.4	43.8
No	48.1	66.7	67.9	69.8	58.8	85.7	70.4	63.4	67.3	67.6	56.2
TOTAL	100	100	100	100	100	100	100	100	100	100	100

11.4) Do you prefer buying Kuwaiti made food and clothes products over imports?

By: Age group?

Base: All respondents

	Less than 20	21-30	31-40	41-50	Over 50	TOTAL
Yes	31.4	41.1	51.5	58.4	50.9	43.8
No	68.6	58.9	48.5	41.6	49.1	56.2
TOTAL	100	100	100	100	100	100

12.1) Are you happy with choices of products and services in the Kuwaiti Market?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Yes	62.5	59.8	61.1
No	37.5	40.2	38.9
TOTAL	100	100	100

12.2) Are you happy with choices of products and services in the Kuwaiti Market?

By: Nationality?

Base: All respondents

	Kuwaiti	Egyptian	Syrian	Lebanese	USA	UK	Palestinian	Philippines	Indian	Other...	TOTAL
Yes	64.4	63.8	55.1	51.3	47.1	71.4	64.8	41.5	60.0	54.9	61.1
No	35.6	36.2	44.9	48.7	52.9	28.6	35.2	58.5	40.0	45.1	38.9
TOTAL	100	100	100	100	100	100	100	100	100	100	100

12.3) Are you happy with choices of products and services in the Kuwaiti Market?

By: Age group?

Base: All respondents

	Less than 20	21-30	31-40	41-50	Over 50	TOTAL
Yes	57.1	57.2	62.3	73.4	84.9	61.1
No	42.9	42.8	37.7	26.6	15.1	38.9
TOTAL	100	100	100	100	100	100

13.1) Do you approve of the shopping habits of people in Kuwait?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Yes	45.0	37.3	40.8
No	55.0	62.7	59.2
TOTAL	100	100	100

13.2) Do you approve of the shopping habits of people in Kuwait?

By: Monthly income?

Base: All respondents

	Less than 500 KD	501-1000 KD	1001-2000 KD	Over 2000 KD	TOTAL
Yes	38.7	43.5	41.6	42.7	40.8
No	61.3	56.5	58.4	57.3	59.2
TOTAL	100	100	100	10	100

13.3) Do you approve of the shopping habits of people in Kuwait?

By: Education level?

Base: All respondents

	Less than high school	High school	College education	Advanced degree	TOTAL
Yes	54.5	40.7	38.9	39.0	40.8
No	45.5	59.3	61.1	61.0	59.2
TOTAL	100	100	100	100	100

13.4) Do you approve of the shopping habits of people in Kuwait?

By: Age group?

Base: All respondents

	Less than 20	21-30	31-40	41-50	Over 50	TOTAL
Yes	45.2	40.5	44.6	31.8	37.7	40.8
No	54.8	59.5	55.4	68.2	62.3	59.2
TOTAL	100	100	100	100	100	100

14.1) How to improve consumer spending habits in Kuwait?

By: Gender?

Base: All respondents

	Male	Female	TOTAL
Less spending on luxuries	37.8	34.7	36.2
More savings	20.1	25.0	22.8
More investments	25.7	27.6	26.7
Buy more domestic products and services	9.8	7.0	8.3
Others	6.5	5.6	6.1
TOTAL	100	100	100

14.2) How to improve consumer spending habits in Kuwait?

By: Monthly income?

Base: All respondents

	Less than 500 KD	501-1000 KD	1001-2000 KD	Over 2000 KD	TOTAL
Less spending on luxuries	36.2	37.6	36.0	29.3	36.2
More savings	23.6	21.5	21.9	24.4	22.8
More investments	26.3	25.5	28.7	31.7	26.7
Buy more domestic products and services	8.3	9.0	7.9	6.1	8.3
Others	5.6	6.4	5.6	8.5	6.1
TOTAL	100	100	100	100	100

14.3) How to improve consumer spending habits in Kuwait?

By: Education level?

Base: All respondents

	Less than high school	High school	College education	Advanced degree	TOTAL
Less spending on luxuries	49.7	34.7	34.3	35.6	36.2
More savings	11.2	24.6	24.0	24.6	22.8
More investments	21.7	28.6	27.1	26.3	26.7
Buy more domestic products and services	7.7	9.0	8.5	6.8	8.3
Others	9.8	3.0	6.0	6.8	6.1
TOTAL	100	100	100	100	100

14.4) How to improve consumer spending habits in Kuwait?

By: Nationality?

Base: All respondents

	Kuwaiti	Egyptian	Syrian	Lebanese	USA	UK	Palestinian	Philippines	Indian	Other..	TOTAL
Less spending on luxuries	33.9	39.4	32.1	39.3	23.5	14.3	33.3	43.9	54.5	43.7	36.2
More savings	22.1	26.9	25.6	17.9	41.2	28.6	18.5	29.3	20.0	25.4	22.8
More investments	29.8	25.0	21.8	27.4	35.3	42.9	27.8	7.3	16.4	14.1	26.7
Buy more domestic products and services	8.2	6.7	11.5	6.8	0.0	0.0	13.0	9.8	5.5	11.3	8.3
Others	5.9	1.9	9.0	8.5	0.0	14.3	7.4	9.8	3.6	5.6	6.1
TOTAL	100	100	100	100	100	100	100	100	100	100	100

14.5) How to improve consumer spending habits in Kuwait?

By: Age group?

Base: All respondents

	Less than 20	21-30	31-40	41-50	Over 50	TOTAL
Less spending on luxuries	39.5	32.6	38.1	40.9	45.3	36.2
More savings	22.4	24.2	22.1	20.8	15.1	22.8
More investments	25.7	29.4	21.2	23.4	30.2	26.7
Buy more domestic products and services	7.6	7.6	13.9	6.5	1.9	8.3
Others	4.8	6.2	4.8	8.4	7.5	6.1
TOTAL	100	100	100	100	100	100

APPENDIX 2: THE SURVEY

Questionnaire on Consumer Behavior in Kuwait

- 1) **Gender:** Male Female
- 2) **Monthly Income:** Less than KD 500 500-1000 KD 1001- 2000 KD
 Over 2000 KD
- 3) **Education:** Less than High School High School College Education
 Advanced Degree
- 4) **Nationality:** Kuwaiti Egyptian Syrian Lebanese US UK
 Palestinian Philippines Indian Other (Specify) _____
- 5) **Age:** Less than 20 21-30 31-40 41-50 Over 50
- 6) **What is the Major reason for your shopping?**
 To Buy what I need For Pleasure/Fun To go out Not Sure
- 7) **Which Shopping Centers do you prefer the most?**
 Traditional (downtown) Fashionable (Marina Mall) Not Sure
- 8) **Do you shop for:** Low Prices High Quality Brand Names Best Value (Price/Quality)
 Not Sure
- 9) **Who Influences you the most when selecting among products and services?**
 Advertising Family Friends Prices Promotions None
- 10) **Did you ever buy products or services through the internet?** Yes No
- 11) **Does it make a difference in buying where the product is made?** Yes No
- 12) **In your opinion, which country makes the best cars?**
 US Germany Japan Italy England Other (Specify)_____
- 13) **In your opinion, which region makes the best clothes?**
 North America Europe Asia Middle East Not Sure
- 14) **Among Arab Countries, which region has the greatest potential for industrial development?**
 Gulf States Egypt Maghreb Countries (Morocco/Algeria/Tunisia)
 Al-Sham Countries (Syria/Lebanon/Jordan/ Palestine)
- 15) **What is your favorite place to spend weekends and evenings in Kuwait?**
 Shopping Centers Restaurants Movie Theaters At Home
 Other (Specify) _____
- 16) **Do you approve of the shopping habits of people in Kuwait?** Yes No
- 18) **How to improve consumer spending habits in Kuwait?**
 Less spending on Luxuries More Savings More investment
 Buy more domestic products and services Other (Specify) _____

Your Name: _____

Telephone #: _____

Liberal Arts, Education and the Information Age

Malini Mittal Bishnoi

ABSTRACT:

In an attempt to define the true purpose of a college education, one can consider the justification for a university as the one that preserves the connection between knowledge and the zest of life, by uniting the young and the old in the imaginative consideration of learning. When one refers to learning, it encompasses every discipline. An individual who knows only material science is but a partially educated person. He/she is oblivious to other facets of living a full life; a meaningful and purposeful life involves developing the whole self, essentially the domain of liberal arts. The mushrooming of vocational institutions is indicative of the obvious choice of education by today's youth. Universities across the globe recognize the need for students to possess technology and information literacy skills regardless of major. Most university's strategic plan underscores these skills as core competencies for students to have upon graduation. The development of a facility and program to support these strategic goals seems to be the next obvious step. Therefore, changes are being witnessed in the teaching landscapes. This digital Tsunami compels the liberal arts education to provide evidence of potential in matching the pace of the information age. The very fact that liberal arts needs justification of capability is a cause of research and exploration of facts. This paper clearly validates the mettle of liberal arts in creating a truly educated person and professional, an essential requirement for the survival of society to have an information age.

1. INTRODUCTION:

“Making a life is more than making a living, it starts with a Liberal Studies Education”. The purpose of education is to kinder the spirit of learning for knowledge to create the power to think. To widen the process of thinking in turn is required exposure to varied aspects of life beaded together by distinct disciplines of the liberal arts.

The word “liberal” in liberal arts derives from the Latin word *liber* or free and has been used first in opposition to servile or illiberal and later in opposition to vocational education. Thus liberal education meant originally education for free men, an education to prepare men for the exercise of freedom within their polity.

A liberal arts education, while a good in itself, is designed to serve some greater end, it liberates people from the prejudices and automatic beliefs that condition their world as members of a particular time, nation, class, race, religion, family, or gender. It ideally also gives them a sense of responsibility as moral agents and as citizens operating at the local, national, and global scales. They require both knowledge and probably more importantly skills of inquiry and critical thinking in order to achieve these freedoms.

Information fluency on the other hand is neither a skill obtained nor a destination to reach but a journey which is a lifetime of learning, engaging in ideas, and grappling with an ever-expanding body of knowledge and resources used in working with this knowledge.

True, that from the moment one arises each morning, one is surrounded by a seemingly endless array of sources that produce, store, or dispense information. Alarm clocks are tuned to any one of hundreds of radio broadcast stations that greet all day with news, weather, and entertainment. Television offers an equally wide assortment of similar broadcast and cable transmissions. At the breakfast table, for example, one can dine while consulting a single screen for the latest international news, current weather for the U.S., and stock market quotes from Wall Street or the foreign markets. Telephones--wired or wireless--connect to almost any point anywhere on the globe. And the list is endless.

This is a golden age -- no, a silicon age -- of information, silicon is worth more than gold. Ironically, though despite the hitting of this ‘digital Tsunami’ the glaring blatant fact remains that ‘there is far more opinion than information today’. We are suffering from an ‘information crisis’. Several studies have proved that we are all wired up and hyperlinked alright but the ability to process and manage information rests with few. Listening to information and using technology is not synonymous with processing information such that it becomes useful. Processing of information requires “general” skills imparted by liberal arts educational institutions.

Liberal arts help form opinions based on the teachings from the past and present happenings. It focuses on the holistic development of an individual, through knowledge of literature, philosophy, science etc. It offers some ground from

where to perceive the rest of what one will see. It provides an enduring analytical ability which helps process and manage information.

But what does that entail in the context of today's and tomorrow's world? How does the above rhetoric justify the increasing choice for professional/vocational courses of today's youth? The reason to the choice of a vocational course over the more profoundly impacting transformational studies of the liberal arts needs to be researched. There is a need to find out the causes leading to this 'liberal arts saturation'. Why the liberal arts denunciated as a career choice, without students even knowing what it entails? Certainly, several combinations and permutations have led to this clear drift from liberal studies, the problem is more than skin-deep. What then are the real problems? In my opinion the following four are the most resounding ones:

1.1 Societal Construct:

For centuries together there has been a clear demarcation of education as higher order and lower order in certain societies. The so called technical courses seeking place in the former and the non-technical or humanities in the latter. There is high premium placed on a student opting for engineering, medical and allied degrees. Education in humanities is perceived a choice by those not qualifying for the former. The larger public ignorance of the scope of liberal arts education has also been responsible for students choosing a subject for acclaim rather than interest.

1.2 Vocationalism:

There exists a powerful impulse among college students today (as well as their parents) toward courses and majors that are "vocational" or "professional" in the sense of contributing directly toward future employment skills and marketability. Genuinely intellectually curious students seem to be getting rarer and rarer. Higher education is seen as a ticket to a financially secure future (and of course there is nothing wrong with students wanting financial security). There is little appreciation of the personal and professional value of a broad liberal arts education. Thus the temptation for colleges and universities to teach mainly what their customers want to learn.

1.3 Loss of educational consensus:

There is little agreement in academia today regarding the purpose of higher education, the correct curriculum and reference material for college graduates to enable producing graduates who are liberally educated people. Recent culture wars in academia, e.g., about identity politics, about "Western Civilization" courses, and about race, class, gender, and sexual identification as lenses through which everything else is seen, illustrate this point. In-fact, it seems that the single most crucial need of academia today is a worldview, a well-reasoned philosophy of life that entails a well-reasoned philosophy of higher education.

1.4 Non-integration of liberal arts courses with 'mainstream' (professional) courses:

For students to be liberally educated for the 21st century, questions about the kind of knowledge and skills students need to thrive in today's and tomorrow's world need to be answered. There is a need to revitalize liberal education by creating opportunities for interdisciplinary work, integrative learning, and quantitative literacy across the curriculum. Undergraduate research, attention to diversity and pluralism, civic engagement, and social responsibility within an undergraduate curriculum broadly organized around global learning and liberal education.

These factors and others have produced the kind of curricular chaos and incoherence that many faculty-members today complain about. It is possible at many schools for students to get a degree by putting together an unconnected smattering of fragments of knowledge. That is, it is possible for students to graduate with very little in the way of a liberal education. Each student in effect supplies her/his own definition of higher education. Courses are selected not for principled reasons, but on the basis of considerations like the reputation of the instructor, parental pressures, sleeping habits, and whim.

2. LITERATURE REVIEW:

Several theorists have expressed the profundity of liberal arts in various proeses. The Cambridge (England) political theorist, Michael Oakshott, in his essay, "Education: The Engagement and its Frustration," articulated this approach as profoundly as anyone ever has. Oakshott regarded liberal arts education as the only true form of education; everything else, so he

insisted, was no more than education so-called. And the point and function of liberal arts education was to liberate people from the closed-in particularities of their specific historical and social situation into the wide-open possibilities of humanity's understandings, imaginings, and desiring.

The American sociologist Talcott Parsons in one of his books stated that liberal education was education aimed at inducting the student into that enduring, socially transcendent cultural heritage into the philosophy, the literature, the art, the music, the science, that is handed down generations. Being inducted into that stream of culture may liberate one, as Oakeshott claims. It may make one a better business person, but whatever its worth, its essence is simply induction into the cultural heritage.

The transformation we hope students achieve in their education happens through study, hard work, and practice, but it is not complete until, perhaps at certain points along the way, the learner can articulate what he or she has learned and who he or she has become. Research has shown that liberal arts education inherently exposes one to these articulation skills, imperative for the world of work.

A full 91% of graduates from the University of Virginia's College of Arts and Sciences agreed that a liberal arts education provided the best undergraduate preparation for their careers ten years following graduation (Benner & Hitchcock, 1984). Those students are aware that their work in the humanities prepared them to continue to learn on the job, ability, executives from General Motors, AT&T and Far West Laboratories, among others, agree it is critical to long-term career advancement. One of the greatest assets a liberal arts graduate brings to the job market, R. W. Goddard argues, is that their education 'has taught them how to learn' (1986). Former General Motors Chairman Roger Smith sees generalists such as liberal arts graduates as ideal candidates for higher level management positions precisely because the generalist is not limited by a narrow specialty (Smith, 1981).

Stanley Paulson suggests that this broader focus contributes to greater job satisfaction for the humanities graduate. He cites a study which finds that as many as 80% of the liberal arts graduates surveyed reported high satisfaction with their jobs -- compared to a 46% satisfaction rate for engineers. Paulson accounts for the discrepancy by noting that the liberal arts graduate 'does not have highly fixed expectations' pertaining to a specific job, since training in the liberal arts is not job-specific.

In a recent essay, Earl Shorris discusses how integrated exposure to the humanities influences the lives of two cohorts of uneducated urban poor. Shorris developed the Clemente Course, a year-long curriculum designed to provide poor people with an introduction to the concerns around which the humanities center -- literature, art, logic, history, and philosophy. After only two years experience with the course, the findings are astonishing: the humanities, he contends, teach people to reflect rather than react, to negotiate instead of using force. The humanities make people rich, not in terms of money, but in terms of life.

A survey of liberal arts graduates from Pennsylvania State University showed that, although they started at lower salaries than their counterparts in professional programs, over a period of time liberal arts graduates outdistanced the field in every one of those occupations in salaries (Paulson, 1980). Salaries for liberal arts graduates may start out lower than those of graduates from professional programs, but in as few as three years' time, the liberal arts graduate stands to fare better, not worse, than the student who has taken a degree in a more technical field.

The long-range career success of humanities graduates is most certainly due to the broad range of skills the liberal arts graduate brings to the job market -- skills that include strong written and oral communication, interpersonal skills, critical thinking, and adaptability -- the very skills employers are seeking (Murphy & Jenks, 1982). These skills translate into enhanced advancement potential, as well as a greater quotient of job satisfaction (Murphy & Jenks, 1982). [Editor's note: as further evidence of career advancement benefits, recent research indicates that about 60% of the nation's CEOs have a liberal arts degree].

A recent national survey undertaken by the Stanford Business School, reveals a massive "practicality gap" between perceptions of two sample sets, namely the high school students and their parents and those of the business executives who will be their future employers. Parents, divide educational offerings into the "practical" (those that will help their children get a better job after college) and the "general" (learning for the sake of learning). And while they tend to agree with the business executives about those educational goals that are in fact the most practical -- problem-solving, critical thinking, writing and oral skills -- they do not view these goals as the special province of the liberal arts.

Parents and high school students believe that the liberal arts does not offer “exposure to the business world” or “teach business-related skills” at all, unfortunate news in a climate where 85 percent of students and 75 percent of parents list “preparation for a better job” and “earning potential” as the primary reasons for attending college. Those aspects of a liberal arts curriculum that parents do view as unique -- the development of “an appreciation of culture” and “basic skills in the sciences, arts, humanities, and social sciences”-- are seen as rather general and thus not highly valued.

“Business executives, on the other hand, recognize that the apparently “general” skills imparted by a liberal arts college are also the most practical training for long-term career success.”

3. METHODOLOGY:

My remarks are shaped by my education in a liberal arts discipline, learning’s from several references that I have been through in the process of preparing for this paper and discussions with people hailing from the two disciplines .

I have analyzed several viewpoints in the past (works cited as references) using the glass of today and tomorrow. The organization of thoughts has come about from the way I perceive it naturally to be, of course with the rules of presentation as the backbone.

I have worked independently on the paper using my wisdom and inner strength as my biggest support system. I have clearly advocated for liberal studies as the most essential form of education for tomorrows professional. I have attempted to outline here a sketch of an interdisciplinary/integrative approach to education for tomorrows professional’s need in the information age as a context for discuss ing the ends of liberal arts education today.

4. FINDINGS /DISCUSSION:

Virtually nothing has not been realized and consequently stated, on the non-negotiable significance of the liberal arts. However, how ‘liberal arts’ is understood has changed over time, from its origins in the ancient world through medieval times through its particular incarnation in the 19th and early 20th century, to today. It could be argued that there is a thread of continuity in what is meant by the “liberal arts” themselves, but that each socio-historical era has had to adapt the skills and content of such an education to the needs of a particular class and a particular time.

The 21st century demands reformation of higher education with the expectation that college students will do more than equipping themselves for their first job.

This paper identifies four essential learning outcomes, grounded primarily in the liberal arts that graduates should possess. They are: a broad base of knowledge across multiple disciplines; intellectual and practical skills such as teamwork and problem-solving; a sense of personal and social responsibility, including ethical reasoning; and experience applying what they learn to real-world problems.

An interactive, integrated approach is the call of the day so that students are active learners and their skills are developed throughout their college experience, whether at a community college, research university or liberal arts school.

There is a need to identify practices, including first-year programs, writing-intensive courses, undergraduate research, service learning and internships that have been shown to be successful in engaging students.

The Center for Materials Research in Archaeology and Ethnology (CMRAE) and the Department of Materials Science and Engineering (MIT) are the demonstrable case in point of the integrative approach to liberal arts education. Hosler and Lechtman are credited with creating the archaeology subfield known as the materials science of material culture.

By investigating the properties of prehistoric artifacts, the researchers learn about decisions and choices people made in the process of manufacturing their material inventory. Because each material presents to the artisan or the engineer an invariant spectrum of properties that influence the way the material can be used, an object reflects the attitudes of specific peoples and cultures in their management of the material world.

They’ve taken a giant leap forward in bringing the two distinguished yet must corroborated disciplines together. Archaeological science has been identified as the vehicle to introduce material science and engineering into the curricula of liberal arts. The goal of this educational experiment was to reach out to faculty members of liberal arts colleges that rarely offer engineering to encourage their students to pursue careers in materials-related areas. The effort could ultimately reach students studying art history, archaeology, environmental science, biology, chemistry, geology and physics.

Faculty from varied liberal arts institutions were brought together by CMRAE to MIT. During the two-week summer institute, these faculty, representing a variety of disciplines from art were introduced to the science and engineering of materials as they examined the relations between early societies and their materials technologies.

Liberal arts faculty members participated in four modules that used case studies as examples of ways to integrate materials science and engineering into social science curricula. They explored the possibility of adding laboratory work on the chemical and micro structural analysis of materials to their courses. Archaeologists and art historians used these case studies to consider the physical properties as well as the cultural dimensions of materials. Chemists and geologists explored the possibility of incorporating into their courses materials or material culture module to help students explore the cultural implications of objects.

5. CONCLUSION/IMPLICATION

Liberal arts education provides a foundation to a broader frame of reference with developing skills of interaction, communication, technology, information use, all of which allow rapid assimilation of the particular tools necessary for any one job, and all of which are the basis of the critical skills needed for all careers. A liberal education allows one to change from field to field, learning the trade as one goes. At its best, the liberal education is one of a motif of preparation for a lifetime of learning, of making ones minds a better place for all of ones life, of creating the “natural context” for learning throughout our lives.

This paper does not view it as an either or situation, neither as liberal arts versus information age. The drift of understanding needs to sync in and efforts need to be channelized towards this understanding for successful outcomes. Engaging in a fundamental transformation of higher and liberal education is an extremely complex and multi-layered enterprise, and exploring potential strategies for implementation will be a huge challenge. Indeed, the questions already easily outnumber the answers. For starters, is there a common understanding of what liberal education means? Do institutional outcomes reflect a commitment to that definition and its implied educational mission? Do curricular, co-curricular, and environmental structures reflect that mission? And perhaps most importantly, can educationists deliver to students what they promise?

A certain amount of traditional curricular structure and delivery of discreet courses, a credit structure, majors, minors, general education requirements (or at least expectations), distribution, and so forth, within an additionally structured campus environment are presupposed. All of these (and many more pieces) contribute to what students learn and to succeed in meeting our outcomes. For most part, they purport to deliver to students both a general education and a specific variation of a liberal arts education. A strong liberal arts education must be founded on a careful, intentional, and innovatively integrated curriculum--within and across the major, the core, and the co-curriculum. The key word here is ‘integration’.

With all of this, understanding the social dynamics of technological change requires knowledge of both social structures and the intricacies of contemporary technologies. The myriad influences of globalization – ecological change, cultural diffusion, political, and economic integration – requires many different perspectives. Citizens seeking to work in this rapidly changing and complex intellectual environment require the skill of integration and the ability to work with and between bodies of disciplinary knowledge. As educators, one needs to rekindle enthusiasm for intellectual integration. One needs to encourage students to read between the disciplines and to develop the special skills of synthesis. One needs to revive the generalist approach to personal growth and intellectual development.

In the final analysis, the paper views the importance of examining the benefits of using technology, while not losing sight of the true purpose i.e. teaching and learning. The creation and implementation of sound learning objectives should be the gauge for a successful instructional experience, not the inclusion of a technology component.

The impact of liberal arts education in today’s and tomorrow’s world, evidence, that they do offer important skills for the world of work. The educational institutions need to communicate the significance of liberal arts better to their key audiences. Academia, across the board, needs to focus on developing contemporary curriculums that endorse the essence of liberal arts and have the potential of marketability. Highly acclaimed academic distinctions cannot be the mere measure for validation of intellectual propriety by individuals majoring with liberal arts. The need is to have increased mainstream milestones of success giving credit, where and when it is deserved.

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Delivering American Liberal Arts Education to Qatar

Adhip Chaudhuri

The paper briefly describes how liberal arts education has evolved from ancient Greece to the American age. Today liberal arts education in America is mostly provided through 'general education' or 'core' requirements. Education City, Doha, a collection of top-notch American programs in specialized education, is receiving the benefits of the high quality of liberal arts courses being imported by American universities in many areas, especially student writing. Not only are these universities replicating their liberal arts programs from the home campuses, but they are adapting the courses to the contexts of the Middle East.

1. WHAT IS LIBERAL ARTS EDUCATION?

In this section I shall very briefly trace the notion of liberal arts education from the time of the ancient Greeks to the current time period, which is dominated by the American higher education system.

A. The Greek Tradition

The Sophists might well have been the originators of liberal arts education. In the fifth century B.C.E., when democratic institutions were growing all across Greece, the Sophists went from city to city, spreading the techniques of intellectual skills. They paid special attention to teaching the art of argumentation and oratory for the nascent political leaders (Sorum 2005, p. 28). This attitude of the Sophists consisted of primarily teaching intellectual skills without any attention to the teaching of matters relating to wisdom. This did not sit well with all the Greek teachers, especially not Aristotle.

According to Kraut (2002, p. 289), "Deliberative skill, as Aristotle describes it in Ethics III.3, is not a mere matter of finding instrumental means to simple ends—going to the market in order to get food, cooking food to prepare a meal, cutting leather to make shoes. It involves the adaptability and ingenuity that are needed whenever fixed rules cannot always be relied upon, and decisions must be made under conditions of uncertainty (1112b2-9)". Not only did Aristotle believe that the domain of education should go beyond the teaching of simple skills, but he also believed, albeit with less agreement, that education should encompass the teaching of 'moral virtue' or ethics. Trust and unity in a society are created through a common moral education (Kraut 2002, p. 442). Aristotle, then, was one of the first ones who wanted education to produce 'well-rounded' persons. He was also one of the earliest authors to clearly define what 'liberal' education is. If, for example, one learns music to play for sheer enjoyment then it is liberal, but if one learned music for the purpose of earning an income, it would then be 'illiberal' (Sorum 2005, p. 31). In the opinion of this author, these legacies of Aristotle are still the underpinnings of modern liberal arts education.

However, it was the *combined* teachings of Pythagoras, the Sophists, Plato, and Aristotle, which carried on into the Middle Ages, the time period when the system called the "Seven Liberal Arts" was framed. According to this plan of education, the first two subjects to be taught ought to be grammar and rhetoric. This fitted well with the Sophists' objective of training the populace of fledgling democracies with the basic tools of intellectual exercise. Next would be *dialectic*, the science of logic, which was important for debate and the ability to be able to argue the 'pro' and the 'con'. These three disciplines made up the elementary level of the liberal arts education system, or what came to be known as the *trivium* (Willmann 1907, p.2).

The intermediate courses consisted of, first, arithmetic and geometry. It was Pythagoras who not only sponsored the teaching of these two branches of Mathematics, but also the one who converted mathematical investigation into a more practical and accessible methodology. The final two subjects of what consisted of the *quadrivium* were astronomy and music. Plato introduced these two subjects because they "put into action the powers of reflection (*dianoia*), and to enable the student to progress by degrees from sensuous to intellectual perception" (Willmann 1907, p.2).

The Seven Liberal Arts program had its heyday in Great Britain in the sixteenth century when Oxford University built colleges with bold inscriptions such as "Grammatica Literales discere", "Rhetorica persuadet mores" (Willmann 1907, p7). The next big event in the liberal arts tradition of Oxford University, or the British Isles for that matter, was the contribution

of the famous John Henry Newman¹ in 1852 (Newman 1996). Cardinal Newman's strongest contribution was his defense of the classical curriculum against the rising tide of the demand for useful education. One of the first philosophers to ask for such *useful* education was none other than the great John Locke. Cardinal Newman quotes Locke, "Could it be believed, unless we have every where amongst us examples of it, that a child be forced to learn the rudiments of a language, *which he is never to use in the course of life that he is designed to*, and neglect all the while writing a good hand, and casting accounts, which are of great advantage in all conditions of life, and to most trades indispensably necessary?" (Newman 2002, p.114; italics in original).

In the Locke versus Newman debate new terminologies took shape and were crystallized. Liberal Arts education consisted of, but was not confined to, languages, literature, and mathematics, while the opposite, that is, 'illiberal' education came to be known as *professional* education. The latter consisted of medicine, engineering, law, geology, and political economy, amongst others. To Cardinal Newman professional disciplines were certainly 'useful', but in a narrow pecuniary, mercantile sense. Liberal arts education, on the other hand, was useful in a wider sense, in the sense that liberal arts education "*tends to good, or is the instrument of good*", and "though the useful is not always good, the good is always useful." This is so because, "Good is prolific;A great good will impart great good. If then the intellect is so excellent a portion of us, and its cultivation so excellent, it is not only beautiful, perfect, admirable, and noble in itself, but in a true and a high sense it must be useful to the possessor and to all around him" (Newman 1996, pp.116-117).

The principal challenge facing American college education is the question of how to provide a liberal arts education that promotes the ability for students to reflect on and become instruments of what Newman called "the good" in an age when specialized, professional education is taking over the bachelor's degree.

B. American-Style Liberal Arts Education

The colonial colleges of America, starting with Harvard, were modeled after the English college of the late sixteenth and early seventeenth centuries. Thus, they followed the classical liberal arts curriculum and continued doing so even when Oxford and Cambridge began to change (Pfnister 1984, p. 148). The spread of American colleges to solely increasing settlements to the West, however, raised questions about the merit of teaching Classical Languages and Mathematics and not much else. There was a clamoring for a more pragmatic education not just from the growing number of new "people's colleges", but also from the older prestigious ones. "King's College (Columbia) announced at its founding a more ambitious intent: courses in surveying, navigation, geography, history, and natural philosophy" (Pfnister 1984, p.150).

Yale was the first institution to come to grips with the liberal arts versus pragmatic education debate by appointing a committee to review the issue in 1828. The committee came out strongly in favor of preserving the traditional Yale liberal arts curriculum. Talking about the three schools at Yale at that time, theology, law, and medicine, the report said, "the mere divine, the mere lawyer, or the mere physician, however well informed he may be in his particular profession, has less chance of success, than if his early education had been of a more liberal character" (Sorum 2005, p.35). The Yale Report gave a new lease on life to Classical liberal arts education in America, which lasted more than fifty years.

There are two more epochal events in the shaping of American education as we see it today. The first was the formation of 'universities' which exclusively started granting graduate degrees in law and medicine and the Ph.D. in several disciplines. Johns Hopkins, established the first of this type in 1876 and the University of Chicago followed in 1893. These universities were out to bypass the two-hundred and fifty year old free-standing four year American liberal arts colleges and teach themselves what the students needed to know to pursue the specialized disciplines. The only role for the colleges was to supply preparatory work for graduate programs, which could be done in two years for, at least, medicine and law. The emergence of this phenomenon was a criticism of the *quality* of undergraduate education².

The final epochal event occurred when Charles Eliot became the President of Harvard in 1869. Eliot went on to revolutionize American liberal arts education in three ways. He supported the idea of creating the well-rounded person through college education, but with the vigor of an extremist. He found the medieval tradition, especially in religious colleges highly restrictive and confining. Harvard was to introduce a wide array of courses more relevant for the times. Secondly, he would allow the students to be able to choose their own courses. The only core requirement would be English and a foreign language. But "this 'system of liberty,' Eliot claimed, allowed all students but the hopelessly shallow to find an interest that released their greatest potential. Confinement to required courses, even in the first years of college was stultifying"(Hawkins 1999, p 4). Lastly, Eliot would require students to progress in one or more disciplines, that is, they would have to take Calculus II after

Calculus I, European History post-French Revolution after the European History which ended in 1789, and so on. This type of progression made it possible to have concentrations or majors in various disciplines, which, in turn, made studying for four years in college justifiable. These majors were administered by the college in places like Harvard, Columbia, and the University of Pennsylvania. The representative 'Colleges of Arts and Sciences' became the bastions of the liberal arts education in America from the turn of the twentieth century.

The American university was beginning to find its present form by the early 1900s. It consisted of Ph.D programs in traditional arts and sciences, undergraduate majors in the same disciplines, and professional education both at the undergraduate and the graduate level. The College of Arts and Sciences consisted not only of the traditional liberal arts subjects like Theology, Philosophy, Classics, English, Mathematics, and Physics, but also the newest members, Political Economy, Chemistry, and Sociology. Was this, then, the final form of the liberal arts curriculum entering the twenty-first century -- an island where knowledge is pursued primarily for the sake of knowledge, surrounded by schools of medicine, engineering, law, and business? The answer is no.

Students studying in professional schools at the undergraduate level are still required, in typical American universities, to fulfill general education requirements. The concept of 'general education' comes from programs developed at the University of Chicago in the 1920s and 1930s (Hawkins 1999, p.8). Because the courses taught under this program come from the traditional disciplines like English, Mathematics, and Philosophy, they are entitled to be called liberal arts too. The purpose of the general education requirements is to mold the 'well-rounded person' just as the role of the liberal arts education in earlier days. In addition, when every undergraduate in the entire university, or in one whole specialized school, is required to take an identical slate of general education courses, the slate is called a *core-requirement*. It is in this particular form that American liberal arts education is being delivered in Education City in Doha, Qatar.

2) LIBERAL ARTS EDUCATION IN QATAR

The Education City in Doha, Qatar, consists of branch campuses of five US universities. They are:

- **Virginia Commonwealth University School of the Arts in Qatar (VCUQ)**. Since 1998, VCUQ has offered students the opportunity to earn a Bachelor of Fine Arts degree in communication design, fashion design, or interior design through a four-year curriculum.
- **Weill Cornell Medical College in Qatar (WCMC-Q)**. The Medical College was established by Cornell University in 2001 and offers a two-year Pre-medical Program followed by the four-year Medical Program leading to a Doctor of Medicine degree.
- **Texas A&M University at Qatar (TAMUQ)**. TAMUQ was established in 2003 and offers undergraduate degrees in chemical, electrical, mechanical, and petroleum engineering. In 2007, TAMUQ added masters programs in engineering and science.
- **Carnegie Mellon University in Qatar (CMU-Q)**. CMU-Q has since 2004 offered undergraduate degrees in business, computer science programs, and as of 2007, an undergraduate degree in information systems.
- **Georgetown University School of Foreign Service in Qatar (GU-Q³)**. SFS-Qatar has, since 2005, offered a four-year program leading to a bachelor's degree in foreign service⁴.

Northwestern University recently announced plans to open Schools of Journalism and Communication there in the Fall of 2008.

The reader might have noticed that the Qatar Foundation, which administers Education City, has invited each of the American universities to bring along *only* those programs for delivery in Doha in which they are especially highly-ranked back in the United States. It is also worth noticing that all the programs delivered to Qatar are professional or at least specialized. There is not yet an American university with a College of Arts and Sciences (CAS) in Doha⁵. The implication of this is that the overwhelming majority of liberal arts subjects being taught in Education City are a part of the general education or the core requirements of the respective universities. To those I turn now.

A. Student Writing

Even though writing by itself is not considered to be either a discipline or an integral part of the liberal arts, it surely is one of the greatest strengths of American higher education. It is no surprise then that writing is the *only* subject-matter that each one of the five universities teaches in Doha. Before I show the writing courses of each of the universities, I shall undertake a brief discussion of the evolution of the teaching of writing, in order to put the courses being taught in Doha into perspective.

From ancient times until the late-nineteenth century, teaching was all verbal. Be it in the oratorical style of Cicero in which professors lectured to the students in a one-way communication, or the Socratic style in which students were encouraged to speak up and participate in class. Writing by students at the universities was not important because it was not important to the society at large. The importance of writing was relegated to that of transcribing the spoken word, to be a 'talking pen'. It was only in the late nineteenth century that writing became important in the workplace for the new professionals, managers, and scholars. The dispersion of the American population concomitant with the spread of economic activity across America gave rise to a greater need socially and commercially to communicate with people who were no longer available 'face-to-face'. By the turn of the twentieth century it was becoming clear that writing required a whole different type of thinking, as any specialized discipline does (Russell 2002, pp.4-5).

With the increased number of students enrolling in colleges at the turn of the twentieth century, the universities needed to find an effective way of teaching writing. A new model for teaching writing was invented, the 'freshman composition,' courses taught by English Departments. This model emphasized the acquisition of writing as a skill independent of content. There was a strong opposition to the general composition model from those who believed that writing should service one of the original components of liberal arts education, namely *rhetoric*, in the new written. CMU-Q, for example, requires only one course in writing called 'Interpretation and Argument', taught by the English Department, which focuses more on developing the writing skills in the context of debate, to take a side, that is, the 'pro' or 'con' of an issue. VCUQ requires two semesters of 'Writing and Rhetoric Workshop' in which the English Department tries to cultivate critical thinking in the written form in addition to teaching the students skills of elementary composition. Along the same lines, TAMUQ requires one semester of "Composition and Rhetoric".

Writing for natural science, engineering, or computer science requires the development of an ability to provide an objective assessment of reality independent of emotion or ideology. The second TAMUQ required writing course, Scientific and Technical Writing is such an example, as is 'Writing in the profession' in CMU-Q, a required course for all the students majoring in information systems. CMU-Q also requires 'communication' courses over and above 'writing' courses: 'Technical Communication for Computer Scientists' and 'Business Communications'. VCUQ requires a course 'Writing for the Workplace'. While these courses are not part of a traditional liberal arts curriculum, they are absolutely essential to the expertise of the modern technical change. Without such expertise, Qatar's aspiration to become a 'knowledge-based economy' will not be fulfilled.

The other dissent from the freshman composition model comes from the need for 'writing across the curriculum', a movement that started to gain momentum in the 1970s. It was becoming clear that writing occupied a central role in modern academic disciplines, but its role had to be differentiated between the disciplines. "The Chemistry 101 lab report is a reflection, however dim, of scientific articles in academic journals or of written reports in corporate research and development labs. The sociology class case study echoes the social worker's case history, the sophomore's Shakespeare paper the literary critic's journal article" (Russell 2002, p.20). Beginning writing courses can teach students key analytical and critical skills in assessing, synthesizing and weighing evidence, which is a major intellectual component of the disciplines taught in the university. These skills are fundamental to intellectual endeavors in the university. This is probably one of the main reasons that writing has become a core educational requirement in most universities, including the Education City campuses in Qatar.

GU-Q hopes to serve the cause of 'writing across the curriculum' through a course Humanities and Writing, which is organized around a theme chosen by the individual professors. One theme that has been very successful is: "monsters". WCMC-Q requires two semesters of the Writing Seminar which are also organized around specific topics, for example, the history of medicine. The WCMC-Q writing seminars are taught by English Literature professors as is the GU-Q course mentioned above. For the students of WCMC-Q, those two writing seminars are all they received for college-level liberal arts education, outside of a course in Psychology and one in Medical Ethics, which uses literature as a means to teach bioethical principles. They proceed instead to study other 'pre-med' subjects because the whole pre-med program has to be completed

in two years, which is followed by four years of medical training. The total number of years studied in Qatar will then be six years instead of the standard seven years in the United States. The most conspicuous losers of this shortening by one year are liberal arts courses. Hence, Locke wins over Newman. This situation, however, has caused widespread concern among WCMC-Q faculty, and discussions are currently underway at the administrative level to expand the two-year premedical program to three years, restoring the humanities electives that have been removed from the current physics, chemistry and biology-based premedical curriculum. An expanded program with humanities and writing electives will hopefully cultivate the well-rounded, patient-oriented and culturally sensitive doctors which WCMC-Q strives to train.

B. The Distribution Requirements

Besides English Literature, liberal arts course requirements today include courses from History, Philosophy, and Theology or Religion. Most American universities also have Math-Science requirements for those students who major in the humanities or the social sciences. Hence, this particular requirement would not be necessary to the Math-intensive and Science-intensive programs in TAMUQ. As for CMU-Q, all the students do plenty of mathematics as part of the three majors, Computer Science, Information Systems, and Business, and hence, they have only a natural science requirement. VCU-Q requires that students take 'Introduction to Contemporary Mathematics' and 'Wonders of Technology' which is taught by the Physics Department. The part of GU-Q present in Doha, the SFS-Q, does not have either mathematics or a science requirement. This deficiency is in keeping with the home campus. SFS-Q students, however, have to take four semesters of Economics, which keep the students in tune with mathematical reasoning.

Three universities have History requirements. GU-Q requires three semesters, two semesters of European Civilization and one further semester of another region like the Middle East, United States, or Russia. TAMUQ requires a year-long course of U.S. History, the first semester going up to 1877 and the second semester going from 1877 till the current period. All students of CMU-Q are required to take one semester of 'World History'. The different History requirements represent too much variation within one Education City. The students of Education City will be better off with a common core in History, or, at least, easy and open cross registration.

In what follows, I shall describe some unique liberal arts offerings from the different campuses:

CMU-Q approaches their liberal arts core more from an *inter-disciplinary* perspective rather than follow the traditional way of constructing a list of requirements by discipline. For example, students choose courses from a broad group titled 'Cultural Analysis', which includes offerings from *six* different disciplines. Not only that, CMU-Q is adapting the content of their liberal arts courses to the Middle East region in a noteworthy way. Topics in Business History are now applied to the Gulf, and, in addition, there are History courses like US and Arab Encounters and Europe and the Islamic World. At the same time, courses like 'What is Philosophy' and 'Introduction to Anthropology' belong to the same group. The wide range of alternatives which the CMU-Q students have in their Liberal Arts curriculum fits in with the educational philosophy of Charles Elliott of Harvard mentioned earlier.

VCUQ requires that the course 'General Sociology' is taken by every student. Of all the subjects in the social sciences, definitely Sociology fits in best with VCUQ's program in art and design. The course is delivered remotely from the home campus in Virginia. VCUQ also offers a course 'Introduction to the University', which is "a course to orient new students to the rich traditions and purposes of a university education."

GU-Q has two unique offerings in Education City. First, all the students have to take Political and Social Thought, which doubles up both as a Philosophy and a Political Science⁶ requirement. Second, the requirements which are truly unique for GU-Q, a Jesuit university, are two theology courses. The first one is the 'Problem of God'. The course is described by the Theology Department as follows: "An examination of the religious dimension of human experience and consciousness in relation to a number of problems and challenges: the problem of knowledge; the relation of faith and reason; various historical, social and existential determinants of belief; the challenge of atheism and humanism; the impact of secularization on religion." The controversial impact of teaching this course on prospective students from Qatar, and also the population of Qatar in general, is something that the GU-Q community is well aware of. It is the students of GU-Q, who would testify much like their peers back in Washington D.C., to the fact that 'Problem of God' is a course that teaches true contemplation about matters relating to faith and religion. Add to that the menu of upper-level electives in Theology, which have been offered in Doha: Religion and Violence, World Religions, Christian Response to Islam, and one can see that these are truly intellectual courses taught in a scholarly way.

TAMUQ requires two courses in Political Science, one on ‘U.S. Government’ and the other on ‘State and Local Governments’, which is probably a euphemism for Texas government. The TAMUQ objective, “To be a responsible citizen of the world it is necessary, first, to be a responsible citizen of one’s own country and community” enjoins the age-old debate between Plato and Aristotle as to whether it is the duty of education to teach how to be good citizens or not. The issue is not, however, a pedagogical one for TAMUQ, because these two courses are required by the Texas government, and TAMUQ being a state university has to obey. To be fair, even though the state of Texas has not shown a willingness to adapt the ‘State and Local Government’ course to Qatar, TAMUQ has an interdisciplinary grouping, much like that of CMU-Q mentioned above, namely International Culture and Diversity, out of which students have to choose two courses. That, in the opinion of this author, shows a strong willingness to adapt to the interests of students in Doha.

3) CONCLUSION

The Qatar Foundation, in developing the higher education capabilities of the State of Qatar, correctly started with professional education. For a country which needs doctors, engineers, designers, computer programmers, business managers, entrepreneurs, international bankers, diplomats, and journalists, Qatar made the masterful decision of inviting a top-notch American university which excelled in one or two of such professions respectively. What the Qatar Foundation might not have gauged completely is how strongly committed to liberal arts education each one of these universities are. As a result, while each student in Qatar graduates as a specialist, he or she will also have the potential to become that ‘well-rounded person’ that Aristotle envisioned. Such a graduate will be highly specialized in his or her profession, but not, as Cardinal Newman promised, *confined* to it.

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1 John Henry Newman was later made a Cardinal by the Catholic Church.

2 American students with B.A. degrees were also having problems in getting admission into upper tier universities in Europe (Hawkins 1999, p.5).

3 Even though SFS-Q is the better known term, in this paper we shall use GU-Q to be consistent with the university names of the other institutions.

4 The term ‘foreign service’ might imply a training school for diplomats. A more appropriate name for the program would be “international studies”.

5 To the best of my knowledge, New York University will be the first American university to start a branch campus of the College of Arts and Sciences in the Gulf, namely in Abu Dhabi.

6 At Georgetown, political science is called Government.

Teaching Entrepreneurship: The Role of Liberal Arts Institutions

Mourad Dakhli

ABSTRACT

Entrepreneurship has been recognized as one of the most effective engines for sustainable economic growth and development. To be an entrepreneur requires certain individual attributes that go beyond mastering the managerial and financial tools necessary for running a business. Unfortunately, whether as a stand-alone course or as a complete program of study, entrepreneurship has in general been placed under the management or business programs at many leading educational institutions in the U.S. and other countries. Furthermore, the structure and content of entrepreneurship programs have in general been transposed into other regions including the MENA countries without any significant adaptation to the local socio-cultural and economic environment.

In this paper, it is argued that liberal arts institutions are uniquely positioned to develop and implement a holistic, multifunctional approach in teaching entrepreneurship, and in developing and implementing context-specific entrepreneurship programs that build on student motivation, community engagement, as well as local and global institutional networks.

We survey the structure of entrepreneurship programs in a number of U.S. and Middle Eastern countries, and propose ways in which liberal arts institutions in the region can leverage their unique mission and roles in developing human capital for the purpose of furthering entrepreneurship education and subsequently entrepreneurship-driven socio-economic development.

INTRODUCTION

Teaching entrepreneurship has been gaining a great deal of attention in many colleges and universities. This growing importance is to a large part driven by the fact that entrepreneurship has been recognized as one of the major drivers for innovation and economic development (Dakhli and DeClercq, 2004; Leff, 1979). As a topic of study, entrepreneurship education is traditionally offered as a stand-alone course(s), or quite often as one of the concentration in undergraduate or graduate education along with the other business functional areas (Edelman, Manolova, & Brush, 2008).

In this paper, I argue that entrepreneurship education requires a radically more holistic and innovative approach. More than any other area of study, entrepreneurship requires the development of a set of skills, a unique mindset, and a strong grounding in the local institutional context. This argument mirrors the fact that entrepreneurship itself has been shown to be embedded in the local institutional setting, and its development and affect on the socio-economic environment is subject to the macro-level factors associated with the context (Baker, Gedajlovic, & Lubatkin, 2005; Shane, 1992; Danis, DeClercq, & Dakhli, 2007). This, in addition to the fact that entrepreneurship is truly a multidisciplinary subject (Navarro, 2008), liberal arts institutions are uniquely positioned to lead the way in developing a more balanced approach to developing entrepreneurial spirit, initiative, and activities within the appropriate parameters of the institutional context.

This paper is organized as follows. First, a brief survey of the institutional profile for entrepreneurship is provided. I build on the work of Scott (2002) and Busenitz, Gomez and Spencer (2000) to outline the institutional variables that affect entrepreneurship. Second, I survey entrepreneurship education at leading educational institutions in the Middle East and North Africa region (MENA) and compare the trends with those found at top North American institutions. Finally, I propose ways in which best practices in entrepreneurship education can be transferred and adapted to the local institutional and cultural context of the MENA region.

LITERATURE REVIEW

A country's institutional environment is comprised of rules, cognitive structures, and social norms that guide and constrain human interaction (North, 1990; Scott, 2001). There has been extensive work on institutional theory that dates back to the late Nineteenth Century (see Scott (2001) for a full review of the development of institutional thought). Based on this body of work, Kostova and Roth (2002) introduced the concept of a country's institutional profile, defined as the 'issue-specific set of regulatory, cognitive, and normative institutions,' which provide a framework for human interaction in a given country.

Subsequent work in the area has specifically addressed the concept of institutional profile in the area of entrepreneurship (Busenitz, Gomez and Spencer, 2000).

I provide a survey of key entrepreneurship programs and use the country institutional profile concept to explore the degree to which transfer of practices in the area of entrepreneurship education should be adapted. First, the regulatory component of a country's institutional profile comprises the laws, regulations and government policies that might favor, or disfavor, entrepreneurial activity. This includes property rights laws, financing laws, and regulations applicable for starting a new business venture (Baumol, 1990; Claessens and Laeven, 2003). Government policies are an important dimension of the regulatory profile as it directly affects the level of available support for entrepreneurial ventures and impact their ability to acquire resources (Spencer and Gomez, 2004). Conversely, uncertain or inconsistent government policies toward the private sector may prevent entrepreneurs from crafting long-term strategies (Tan, 1996). The regulatory profile represents the entirety of the set of laws and regulations that define the rule of the game for both public and private enterprise. Significant differences exist among countries along these dimensions (Kostova and Roth, 2002). The institutional profile develops over a long period of time and is the result of a wide array of social, cultural, historical and other factors (Scott, 2001).

The regulatory dimension of the institutional profile is an important factor for entrepreneurship, and as such an important factor for entrepreneurship education. It is thus normal to expect the nature of entrepreneurship education to vary according to the factors that affect the regulatory dimension. Political system, transparency, activism, governance and the like would be expected to significantly affect how entrepreneurs acquire resources and put them to use (DeClerq and Dakhli, 2008).

Second, the cognitive component of a country's institutional profile reflects widely shared social knowledge and cognitive categories used by people to interpret a particular phenomenon, and are especially relevant to the context of education (Kostova and Roth, 2002). In the specific context of entrepreneurship education, this dimension comprises knowledge and skills about how to establish and operate new businesses (Busenitz, Gomez and Spencer, 2000). In some countries, especially in the United States, knowledge about how to establish a new firm might be well developed and widely dispersed (Spencer and Gomez, 2004). This is often the case in developed market economies, which tend to share relatively stable political and economic systems that have fostered and promoted private sector development and entrepreneurial skill-acquisition over decades or centuries (Hoskisson, Eden, Lau, & Wright, 2000). In contrast, across many countries, there may be more variation with respect to how knowledge about entrepreneurship is made available and processed. For instance, countries in the MENA region have in general large public sectors with significant government intervention in the economy. Private sector entrepreneurial activity is not actively encouraged, and the public sector tends to drain the economy out of a large portion of the local human capital (Barber, Mourshed, & Whelan, 2007). Furthermore, countries may also differ with respect to their cognitive institutional profile based on the availability of reliable market information, small business development programs, and financial infrastructure targeted at entrepreneurs (Spencer and Gomez, 2004). These differences, in turn, call for adapted approaches to entrepreneurship education where cognitive profiles differ. One would expect the structure and content of entrepreneurship programs to reflect the level of cognitive development in a given country, and to support a context-specific cognitive development.

Finally, the normative component of a country's institutional profile reflects the 'values, beliefs, norms and assumptions about human behavior held by the individuals in a given country' (Kostova and Roth, 2002), and emphasizes social obligation as the basis for shaping and constraining human interaction (Scott, 2001). The normative dimension is in fact a slightly different conceptualization of the value-based definitions of culture. Similar to cultural norms and values, normative prescriptions impose constraints on social behavior while at the same time empowering and enabling social action. In the context of entrepreneurship and entrepreneurship education, the normative dimension of a country's institutional profile pertains to the extent to which societal values, beliefs, and norms are supportive of entrepreneurs and creative, innovative behaviors in a business context (Busenitz, et al., 2000). In many advanced market economies, people tend to view entrepreneurs in positive terms, in that entrepreneurs are often perceived as innovators whose activities provide the 'indispensable driving force' that empowers capitalist economic growth (Livesay, 1982). In contrast, in many MENA region countries, and especially those of the GCC, starting a new venture is often not seen as the "best" alternative, and secure, high-paying government employment tends to be the choice for many young university graduates (Barber, Mourshed, & Whelan, 2007).

In summary, the concept of institutional profile provides a solid framework through which country-level differences can be illustrated. Previous work on the regulatory, cognitive, and normative dimensions of a country's institutional profile, and their application to the area of entrepreneurship provide insight into the applicability of these construct to entrepreneurship education across different countries and regions. A review of leading entrepreneurship programs shows that the United

States remains the leader in the area. Consequently, the American model of entrepreneurship education has been the main sources for program development across the world. I focus on the MENA region, and use differences in the institutional profiles between the United States and MENA area to suggest ways to adapt and improve entrepreneurship education in MENA higher education institutions.

METHODOLOGY AND DISCUSSION

In order to gain a better understanding of the state of teaching entrepreneurship in the MENA region, we survey the structure and content of entrepreneurship programs at leading educational institutions in the U.S. and the MENA region. The main objective is to complete a survey of entrepreneurship education practices and to develop guidelines for transfer of best practices to the MENA region. Our list is partially-compiled from the annual (Business Week, 2006) ranking of higher education institutions in the United States.

We survey the following three groups. These are 1. the leading ten universities in the United States, 2. the top ten liberal arts institutions in the United States, and 3. the most prominent English-language universities in the region (Appendix 1). Our choice of these three groups is based on the following. First, we believe that educational institutions in the United States have led the way in the area of entrepreneurship programs and education. The U.S. itself is recognized as a leading economy with high levels of entrepreneurial initiatives and activity (Shane, 1992). We also survey leading English-language universities in the MENA region to identify best practices and also weaknesses in the area of entrepreneurship education. More importantly, our choice to survey a number of liberal arts institutions is driven by the need to assess what role entrepreneurship education plays within such institutions, and if education and entrepreneurship programs here are different from other main stream institutions. In addition, a number of educational researchers have outlined the shortcomings of adopting purely functional methods to business education and have called for a more holistic approach (Navarro, 2008). Liberal arts institutions with their balanced curriculum, and focus on both cognitive and affective dimension of learning, can be better positioned to offer a more innovative, comprehensive, and context-relevant entrepreneurship programs.

As Appendix 1 shows, there is a great variance in the way entrepreneurship is included in the curriculum. This ranges from a complete absence of the subject to highly-developed undergraduate and graduate programs that include extensive course offering, strong academic-business partnerships, and solid practical and theoretical research streams.

The focus of current entrepreneurship programs can also be assessed by surveying the entrepreneurship textbooks that are most commonly used (Appendix 2). Edelman, Manolova and Brish (2008) provide an appraisal of the main entrepreneurship textbooks used around the world. A few conclusions can be made based on Appendix 2. First, the leading textbooks are American authored and published reflecting the role American universities play in the area of entrepreneurship education. New venture creation processes and start-up activities tend to be the focus of most books. The individual is generally the focus of these books. This reflects to a large degree the individual-level focus of most business programs in the United States. This fact is related to the high level of individualism in the American society (Hofstede, 1991). There is also an emphasis on the practical aspects of new venture establishment and growth. This pragmatic and direct approach is also a reflection of the low context nature of American culture.

Needless to say, knowledge generation and trend-setting in the area of entrepreneurship education has been and is still to a large extent dominated by the American approach to the subject. The nature of entrepreneurship education, including textbooks used to teach the subject is a reflection of the values and norms that characterize the American society (Hofstede, 1991; Triandis, 2005).

RECOMMENDATIONS FOR TRANSFER OF BEST PRACTICES IN ENTREPRENEURSHIP EDUCATION

There is no question that innovative and successful templates can be found in assessing the American model in developing and implementing entrepreneurship programs at higher education institutions. One of these should be based on adopting a more holistic, liberal arts approach in recognition of the many political, socio-cultural, and historical factors that underlie entrepreneurship, and in turn, should underlie entrepreneurship education.

There is also a true need of knowledge generation in the area of entrepreneurship education and research. While this issue is not limited to the area of entrepreneurship, it is unfortunately noted that no textbook exist that focus on venture creation

in the MENA region (World Bank MENA Development Report, 2008). The regulatory, cognitive and normative aspects associated with entrepreneurship are associated with the American model. Consequently, the transferability and relevance of such models may be limited.

CONCLUSION AND IMPLICATIONS

In their study about entrepreneurship education, Edelman et al. (2008) found a lack of correspondence between education and practice. Nonetheless, these authors argue that textbooks are typically used as guides, and that good instructors often augment books with their own experiences and examples. I believe that this point can be further developed for the context of this paper. I argue that while most of the research and instructional material on entrepreneurship are developed in the United States, qualified faculty need to play an active role in adapting the material to the local contexts through conscience and continuous use of context-relevant material and supplements. These can be in the form of examples, articles, case studies, guest speakers, field trip, and the like in order to adapt the U.S.-centric knowledge to the MENA institutional profile. This is especially critical with respect to the regulatory dimension of the institutional profile. The laws and regulations that sanction new venture creation, and business in general, in the MENA region are significantly different from those in the U.S. As such, developing models of entrepreneurship education that take into account the local regulatory context can be more effective as drivers for greater entrepreneurial undertaking.

The critical role of local “role models” is something that needs to be recognized. Role models provide guidance, and act as examples for others to follow. The normative dimension of entrepreneurship education can substantially be addressed by strengthening the positive views, perceptions, and attitudes associated with entrepreneurship. Universities can build partnerships with leading individuals and associations that can provide context-specific standards for reference with regards to entrepreneurship. Creative programs for associating undergraduate and graduate students of entrepreneurship with successful and respected entrepreneurs can go a long way in raising the status of entrepreneurship as a field of study and a career option.

I have presented the MENA area as a uniform region and discussed the countries as a single group. However, it is important to recognize the intra-regional differences with regards to institutional profiles of the countries included. In fact, there are important economic and regulatory differences as shown in the 2002 Economic Freedom Index and the 2006 Corruption Perception Index (Appendix 3). There are also significant differences in educational attainment among MENA countries as shown by the differences in the scores of the various countries on standardized test results (Appendix 4). Nonetheless, the region shares a common language, heritage, and culture. More importantly, the region shares many of the shortcomings associated with educational systems as described in the World Bank’s 2008 MENA Development Report that offered a critical view of the state of education in the MENA region.

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Appendix 1. Survey of Entrepreneurship Programs at selected American and Regional Higher Education Institutions.

Top 10 Universities	Graduate Programs	Undergraduate Programs	Notes & Remarks
Entrepreneurship (USA)			
1) Babson College	“Entrepreneurship as the epicenter of the school’s pedagogy with the adoption of a holistic and integrated core curriculum for full-time students. The program traces the new venture creation cycle and introduces traditional business principles within the context of entrepreneurial thought.”.... Entrepreneurship Intensity Track (ETI) was developed in 2000. This is a customized elective curriculum which is designed for students committed to starting a high-potential venture while completing their MBA.	Second year undergrad students have the option of enrolling in an “Accelerated Curriculum for Entrepreneurship” a yearlong program that addresses the fundamentals of entrepreneurship. The course titles and descriptions are outlined at http://www3.babson.edu/ESHIP/academic/undergrad/ugcoursedescriptions.cfm	This is the leading American Institution in the area of Entrepreneurship Education and Research. The Annual Babson Entrepreneurship Conference is the leading forum where advances in Entrepreneurship programs and research are presented.
2) Stanford University	Practical, technically focused http://spric.stanford.edu/ http://www.gsb.stanford.edu/exed/epse/	No undergraduate program in Entrepreneurship, but specific courses are offered.	
3) University of Pennsylvania	The school offers an “Entrepreneurial Management” major that is presented as a program that provides MBA students with the analytical tools and experiences to prepare them for careers that leverage their “entrepreneurial mindset,” http://www.wharton.upenn.edu/whartonfacts/entrepreneurship/	Entrepreneurship is offered as second concentration under the label: “Entrepreneurship and Innovation.” The concentration is focused on new venture in technology intensive industries.	A strong program, using multiple perspectives to develop the ‘entrepreneurship mindset.’
4) Harvard University	“Incubator of ideas” Must take course for all MBA students: The Entrepreneurial Manager This course addresses the issues faced by managers who wish to turn opportunity into viable organizations that create value, and empowers students to develop their own approaches, guidelines, and skills for being entrepreneurial managers.	No undergraduate program in Entrepreneurship.	
5) MIT	Two programs that concern entrepreneurship: Entrepreneurship and Innovation and Global Entrepreneurship. Both focus greatly on the technology aspect of the discipline. http://www.hbs.edu/entrepreneurship/	Separate courses covering different area of entrepreneurship are offered	
6) University of Southern California	Entrepreneurship concentration is offered	Linking entrepreneurship undergrad students with mentors and is what makes USC standout from the others. http://marshall.usc.edu/greif/	

7) Northwestern University	Offers a Technical Entrepreneurship program which is focused on the opportunities and challenges associated with starting a technology venture. The school site states that “The single greatest wealth creator of our generation and of every generation before us has been technology.” http://www.cei.northwestern.edu/curriculum/	“IEMS 325 Engineering Entrepreneurship. The goal of the course is to provide you with an understanding of the environment of the entrepreneur. At the same time we will look at the concept of intrapreneuring (the entrepreneur inside the corporation).	Technology-focused & New-business start-up directed.
8) University of Michigan	No graduate program in Entrepreneurship	“The College of Engineering has built an entrepreneurship curriculum that integrates education in technology, business, government and culture.” http://cfe.engin.umich.edu/academics	Technology-focused.
9) University of Texas	Entrepreneurship is classified as an interdisciplinary program http://mba.mcombs.utexas.edu/students/academics/special/specmgent.asp		One of the few interdisciplinary programs in Entrepreneurship.
10) University of California-Berkeley	http://mba.haas.berkeley.edu/specialties_02.html . Their entrepreneurship center attempts to merge all disciplines.		
Liberal Arts (U.S.A.)			
1) Williams College	Non-Academic: http://www.williams.edu/resources/commservice/index.php?id=3		
2) Amherst College			
3) Swarthmore College	For Alumni, Non-Academic http://www.swarthmore.edu/lax/index.php		
4) Wellesley College			
5) Middlebury College			
6) Carleton College	Non-Academic, program with businesses. http://apps.carleton.edu/news/features/?story_id=131048		
7) Bowdoin College			
8) Pomona College			
9) Haverford College	http://cdoapps.haverford.edu/resources/blog/		
10) Davidson College			
MENA Region			
1) American University - Sharjah	The school offers a set of Entrepreneurship courses within the MBA program http://www.aus.edu/search/results.php?q=Entrepreneurship&cx=004386407101174383583%3Aagxov3axdgg&cof=FORID%3A11&sa=Search#998		

2) American University of Beirut	<p>Concentrations in the MM&E (Management, Marketing and Entrepreneurship) Track: Management and Marketing directed at entrepreneurship</p> <p>The track offers two concentrations: (1) General Management and (2) Marketing. http://sb-lb.aub.edu.lb/student/concentrations-bba.asp</p>		
3) American University of Cairo			
4) American Lebanese University			
5) Kuwait University			
6) Zayed University	<p>The university offers an MS degree in innovation and entrepreneurship. http://www.zu.ac.ae/msie</p>		
7) Lebanese American University	<p>http://www.lau.edu.lb/centers-institutes/ifeb/about.html</p> <p>The Institute's vision is to be a valuable resource center and the leader in the family business activities in Lebanon and the Middle East</p>		
8) University of Qatar			
9) American University of Kuwait (AUK)	No graduate programs	Limited Entrepreneurship courses offered to Undergraduate business majors	

Appendix 2. Main Textbooks Used in Teaching Entrepreneurship

Entrepreneurship Textbooks and Textbook Objectives

Textbook	Author	Publisher	Textbook Objectives
<i>Growing & Managing an Entrepreneurial Business</i> , 1999 ^a	Allen, K. R.	Houghton Mifflin and Company	The key issues in this book revolve around the customer, the product/service, the process, the organization and leadership (p. xx).
<i>Launching New Ventures: An Entrepreneurial Approach</i> , 3rd, 2003 ^b	Allen, K. R.	Houghton Mifflin and Company	<i>Launching New Ventures</i> is organized around the process of creating new ventures, from recognition of an opportunity to launch of the business (p. xv).
<i>Entrepreneurship: A Process Perspective</i> , 2005 ^a	Baron, R. A., & Shane, S. A.	Thompson: South-Western	Our guiding principle when writing this book is that entrepreneurship is a process which unfolds through several distinct phases (p. ix).
<i>The Guru Guide to Entrepreneurship</i> , 2001	Boyet, J. H., & Boyett, J. T.	John Wiley and Sons	<i>The Guru Guide to Entrepreneurship</i> is a clear, concise, and informative guide to the wisdom of some of the world's most successful entrepreneurs (p. ix).
<i>The Portable MBA in Entrepreneurship</i> , 3rd 2004	Bygrave, W. D., & Zacharakis, A. (Eds.)	John Wiley and Sons	The book is for would-be entrepreneurs, people who have started small firms and others who want to improve their entrepreneurial skills—indeed anyone who wants to get involved in the birth and growth of an enterprise (p. viii).
<i>Entrepreneurship In Action</i> , 2nd, 2003	Coulter, M.	Prentice Hall	<i>Entrepreneurship is Action!</i> conveys the exciting realities of entrepreneurship (p. xvii).
<i>Entrepreneurship: Strategies & Resources</i> , 3rd, 2003 ^a	Dollinger, M. J.	Prentice Hall	<i>Entrepreneurship: Strategies & Resources</i> is organized into three major areas: theories and themes; the environment for entrepreneurship, and the formulation and implementation of entrepreneurial strategy (pp. xix-xxi).
<i>How To Really Start Your Own Business</i> , 2003	Gumpert, D. E.	Lauson Publishing Co.	<i>How to Really Start Your Own Business</i> provides extensive worksheets and lessons so readers can evaluate their own business ideas and plans (p. ix).
<i>Entrepreneurship</i> , 6th, 2005	Hisrich, R. D., Peters, M. P., & Shepherd, D. A.	McGraw-Hill: Irwin	To provide an understanding of the person and process of creating and growing a new venture (p. xix).
<i>Entrepreneurship: Theory, Process and Practice</i> , 6th, 2004 ^a	Kuratko, D. F., & Hodgetts, R. M.	Thompson: Southwestern	To structure and illustrate the discipline of entrepreneurship in a manner that is as unique and creative an entrepreneurship itself (p. xiii).
<i>Entrepreneurial Intensity: Sustainable Advantages for Individuals, Organizations, and Societies</i> , 1998	Morris, M. H.	Quorum Books	Entrepreneurship occurs in varying degrees and amounts and environments can be created in ways that heighten entrepreneurial intensity at all three levels (p. xvii).
<i>The Entrepreneurial Venture</i> , 2nd, 1999	Sahlman, W. A., Stevenson, H. H., Roberts, M. J., & Bhide, A. V. (Eds.)	Harvard Business School Press	The readings assembled here attempt to cover the spectrum of the entrepreneurial experience, from idea generation to harvest (p. 3).
<i>Essentials of Entrepreneurship: What it takes to Create Successful Enterprises</i> , 2003	TiE: The Indus Entrepreneurs	John Wiley and Sons	The book starts with a perspective on entrepreneurship discussing the attributes of a region or a nation, which foster the spirit of risk taking and economic value creation, and the characteristics of successful entrepreneurs (p. ix).
<i>New Venture Creation: Entrepreneurship for the 21st Century</i> , 6th, 2004 ^b	Timmons, J. A., & Spinelli, S. S.	McGraw-Hill: Irwin	<i>New Venture Creation</i> is about the actual process of getting a new venture started, growing the venture, successfully harvesting it (p. xi).

^a These texts were mentioned at least 3 times in our on-line survey.^b These texts were mentioned 4 or more times in our on-line survey.

Appendix 3. Economic Freedom Index for Selected Countries in the MENA Region (The United States and other countries are included for reference purposes)

COUNTRIES	SUMMARY INDEX	RANK
Hong Kong	8.7	1
Singapore	8.6	2
United States	8.2	3
United Arab Emirates	7.5	16
Kuwait	7.4	18
Oman	7.4	18
Bahrain	7.1	31
Jordan	7.0	36
Tunisia	6.3	68
Egypt	6.2	74
Morocco	5.9	83
Syria	5.4	103
Algeria	4.6	118

The 2006 Transparency International Corruption Perceptions Index for MENA Region Countries

COUNTRY RANK	COUNTRY	2006 CPI SCORE
1	Finland	9.6
20	USA	7.3
31	United Arab Emirates	6.2
32	Qatar	6.0
36	Bahrain	5.7
39	Oman	5.4
40	Jordan	5.3
46	Kuwait	4.8
51	Tunisia	4.6
63	Lebanon	3.6
70	Egypt	3.3
70	Saudi Arabia	3.3
79	Morocco	3.2
84	Algeria	3.1
93	Syria	2.9
105	Libya	2.7
111	Yemen	2.6
156	Sudan	2.0
160	Iraq	1.9

Appendix 4. Standardized Math and Science Achievement Scores for Selected Countries *

■ Participating Gulf Cooperation Council (GCC)¹ state

2003 TIMSS 8th-grade math achievement²

Rank	Country	Mean score	Rank	Country	Mean score
1	Singapore	605	24	Serbia	477
2	South Korea	589	25	Bulgaria	475
3	Hong Kong	586	26	Romania	475
4	Chinese Taipei	565		International average	467
5	Japan	570	27	Norway	461
6	Belgium (Flemish)	537	28	Moldova	460
7	Netherlands	536	29	Cyprus	459
8	Estonia	531	30	Macedonia	435
9	Hungary	529	31	Lebanon	433
10	Malaysia	508	32	Jordan	424
11	Latvia	508	33	Iran	411
12	Russia	508	34	Indonesia	411
13	Slovakia	508	35	Tunisia	410
14	Australia	505	36	Egypt	408
15	United States	504	37	Bahrain	401
16	Lithuania	502	38	Palestine	390
17	Sweden	499	39	Chile	387
18	Scotland	498	40	Morocco	387
19	Israel	496	41	Philippines	378
20	New Zealand	494	42	Botswana	366
21	Slovenia	493	43	Saudi Arabia	332
22	Italy	484	44	Ghana	275
23	Armenia	478	45	South Africa	254
				England ³	496

2003 TIMSS 8th-grade science achievement²

Rank	Country	Mean score	Rank	Country	Mean score
1	Singapore	578	24	Bulgaria	479
2	Chinese Taipei	571	25	Jordan	475
2	South Korea	558		International average	474
4	Hong Kong	556	26	Moldova	472
5	Estonia	552	27	Romania	470
6	Japan	552	28	Serbia	468
7	Hungary	543	29	Armenia	461
8	Netherlands	536	30	Iran	453
9	United States	527	31	Macedonia	449
10	Australia	527	32	Cyprus	441
11	Sweden	524	33	Bahrain	438
12	Slovenia	520	34	Palestine	435
13	New Zealand	520	35	Egypt	421
14	Lithuania	519	36	Indonesia	420
15	Slovakia	517	37	Chile	413
16	Belgium (Flemish)	516	38	Tunisia	404
17	Russia	514	39	Saudi Arabia	398
18	Latvia	512	40	Morocco	390
19	Scotland	512	41	Lebanon	393
20	Malaysia	510	42	Philippines	377
21	Norway	494	43	Botswana	365
22	Italy	491	44	Ghana	259
23	Israel	480	45	South Africa	244
				England ³	544

¹Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and United Arab Emirates.

²TIMSS = Trends in International Mathematics and Science Study, an international examination conducted every 4 years, most recently administered in 2003.

³Excluded from ranking because of sampling problems; England and Scotland participated separately in TIMSS in 2003.

Source: TIMSS

• Source: McKensey Quarterly, 2007

The Hobbs Report on Educational Excellence: Reflective Value, Redirection, and a Way Forward

Robert Hobbs

ABSTRACT

This paper focuses on the importance of building a foundation for learners based on sound pedagogical research concerning evidence-based instruction that delivers cutting-edge curriculum while addressing the contemporary issues of concern. Issues range from externalities of globalization and climate change to the internal scope of research on the brain with implications for brain-based teaching focused on the learner, learner outcomes, and the skill and knowledge development necessary to pragmatically cope with the 21st century world of rapid change and technological advancement.

INTRODUCTION

Building a solid intellectual foundation for learners is vital so that students will rise to the challenges posed by graduate programs and the job market in Kuwait, the Middle East, and the world. To adequately prepare students for their educational and professional careers, educators must base curriculum delivery on a pedagogical framework of evidence-based instruction that will maximize learning and develop necessary skills to cope with the demands of the 21st century. Educators must deliver cutting-edge curriculum that addresses contemporary issues concerning corporate globalization, climate change, foreign policy analysis, and the increasingly complex world of technology. While relevant content and technology of macro-curriculum design is excruciatingly important, evidence-based micro-curriculum design is essential, which includes delivery of curriculum through instruction informed by brain research with implications for brain-based teaching that focuses on the learner. Attention must be given to learner outcomes and the skill and knowledge development necessary for coping with rapid 21st century changes in anticipation of rapid technological advancement, energy needs, increasing demand for natural resources, and inherent ensuing international policy negotiations.

REFLECTIVE VALUE

Format delineation of the immediate discussion addresses the following categories: 1) adjustments of developmental and learning theories based on recent discoveries due to enhanced technology; 2) integration of theories into instructional programs; 3) effective curriculum innovation components and supporting theoretical bases; 4) concluding projection of idealized cultural climate embedded into curriculum, impact of selected educational trends, anticipated learning outcomes after alterations, and implications fulfilling the mission that constructs ephemeral visions of students achieving 21st century success. Reflection, status quo analysis, and projection are inherently necessary for future success. To avoid redundancy, the divisions of reflective value, redirection, and a way forward pervade the four categories obliquely, overlap, and intersperse.

Developmental and Learning Foundations

Two aspects of foundational thought comprise recommended curriculum manifestations. Developmental aspects reflect language theory and second language assimilation theory concerning students who are at the onset of adulthood. From physiological to psychological aspects, the human brain is comprised of 22 billion neurons and thousands of neuronal connections by axons, dendrites, and synapses; transition to adulthood includes development of an elaborated posterior heteromodal system that interfaces phonological and orthographic representational systems of the mind (Booth, Burman, Meyer, Gitelman, Parrish, and Mesulam, 2004). Because of maturation, young adults increasingly demonstrate greater electrochemical activation in brain functions during lexical tasks of word manipulation as well as increased working memory capacity brought on by axonal thickness due to lexicalized repetition (Nagy, Westerberg, and Klingberg, 2004). Cognitive strategies differ from culture to culture; therefore, in second language teaching environments teachers inherently differ in culture from their students and must contemplate bridging the cultural divide.

Teachers in second language environments must be patient while students acquire target language cognitive strategies as well as target language culture, because learning a language is learning a culture (Roselli & Ardilla, 2003). Teachers must internalize the realization that university student brains are still physiologically maturing. Students matriculating in second language and bilingual environments are agonizing with twice the challenge of students attending schools in their first language.

Teachers must communicate high expectations of students, their beliefs in student abilities to achieve targeted standards, and emphatically relay inspirational teacher-confidence to students (Schunk, 2004). Gentle patience is also essential because learning often comes in lags and bursts (Novick & Sherman, 2003). Two developmental areas follow concerning stress and memory.

Ramifications of Stress and Nervousness

Stress causes the brain to perform at reduced potential (Lupien & Schramek, 2006). Nervousness inhibits the normal functioning of memory; therefore, too much stress undermines learning. Fear conditions block neural pathways for remembering information. Incorporation of social learning activities is important to ease the rigidity of the classroom environment and facilitate learning, which conforms to the Humanistic Theory (Schunk, 2004). Reduction of cognitive dissonance and elimination of resentment for the teacher or facilitator are essential for maximizing learning. Keeping the learning atmosphere light with humorous anecdotes and permeating the ambiance with goodwill enhances maximum brain operation (Lupien & Schramek, 2006). Christie and Moore (2005) found that hormone levels related to stress underwent biochemical changes after humorous interventions that enhanced physical stress responses and improved feelings of well-being in their study participants.

Memory Facilitation

Teachers stimulate episodic memory by having students share relevant information concerning the lesson (Siegel, 2001), which is important for learning according to contextual theories (Schunk, 2004). In reference to the English language, declarative or semantic memory is too shallow in students who begin intensive English programs. Curriculum and instruction in intensive English programs must deepen and broaden student knowledge of vocabulary by exposing students to a plethora of sentence constructions with collocational variations that demonstrate a greater variety of nuances per targeted lexemes (Oulette, 2006; Stahl, 2006). Adequate sleep is also essential for students; too many students spend hours into the night on their computers, socializing with friends. In Kuwait, young men gather in *dawaniyas*, meeting halls, well into the night, which destroys their learning capability the next day because of misfiring synapses, causing slurred speech and inefficient cognitive operations (McDermott et al, 2003). Students do not learn well when they are exhausted.

Learning Foundations

This discussion asserts that curricula conforming to the learning foundations supported in Gredler (2005) and Schunk (2004) promote student success. These learning foundations divide into three prominent theoretical bases: Piaget, Vygotsky, and Bandura. The following aspects of the contributions of these important theorists coordinate with a focus on university second language learners. Contributions of Bandura fall into the next section concerning redirective contemplations.

Piaget's Contribution

According to Piaget, adult thinking differs from childhood thinking (Gredler, 2005). Piaget said that intelligence and knowledge continually change. Neurological research supports Piaget's perspective because the brain constantly alters its own structure (Brink & Hagoort, 2004; Indefry, Hellwig, Herzog, Seitz, and Hagoort, 2004). Correspondingly, intelligence and biological entities engage reciprocally with the environment (Gredler, 2005). For Piaget, knowledge is the resulting product of learning activities; thus, knowledge is continually constructed, but at different rates of speed. Past experience with learning, specifically English language learning in the AUK domain, and education, influence subsequent learning and continued cognitive development. The psychological structure of students consists of particular ways in which they think and perform cognitive operations. Piaget said that acquiring knowledge includes inference and assimilation, which is the cognitive organization of external elements. Accommodation by teachers aids assimilation by modifying cognitive organization to facilitate new knowledge and skills. In second language learning, accommodation means altering speech so that listeners understand (Healey & Montgomery, 2006). Piaget also stressed the importance of readiness, which is vitally relevant to the AUK environment and any second language learning environment because students must understand the vocabulary before they can understand the context and content.

Vygotsky's Contribution

Vygotsky said that signs and symbols are the psychological tools that transform the human consciousness as well as the

instruments that develop higher cognitive functions (Gredler, 2005). For Vygotsky, psychology was the dialectal synthesis of process analysis and dynamic relations. Using Vygotsky's zone of proximal development applied to assessments integrated with Denig's (2004) multiple intelligences and learning styles, this combination culminates into the self-regulation system of Dembo (2004) that utilizes three steps of memory: 1) recall; 2) recognition; and 3) collaborative memory. Al-Balhan (2006) replicated Denig's assertions concerning student achievement in Al-Balhan's Kuwait study on reading improvement that harnessed the power of relaying information to teachers and students concerning multiple learning styles and intelligences. Barrington (2004) emphasized that each intelligence can strengthen within every individual, and teachers can stimulate student versatility with enriched curriculum, instruction, and environment. Taylor (2005) emphasized the importance of captioned video for improving reading speed and comprehension skills while conveying cultural concepts in ways superior to textbooks alone.

REDIRECTION

During step one in a meta-cognitive assessment, students can be given a fill in the blank and short answer exam with a specified time limit. Lupien and Schramek (2006) explained that time limits increase stress in a positive way to press students to remember, but warn that too much stress inhibits memory; therefore, instructors must be cognizant of exactly what amount of stress motivates students while not de-motivating students with too much stress. After the first time limit, students can be asked to score and evaluate their performance. Then in step two, students receive a word bank from their teacher to test what they recognize in order to continue with the exam until the second time limit. At the end of the second time limit, teachers ask students to score their papers again according to the number of items attempted. In step three, students are asked to collaborate to share and improve their answers. Next, students evaluate their individual performances by comparing their recall scores with their recognition scores as well as with their collaborative scores. Finally, students check their exams against their notes and their texts, adjust their scores while comparing their original examination attempts with each step along the process, and write a reflection that meta-cognitively analyzes their learning process.

This reflectivity of meta-cognition enhances student learning (Juliebo, Malicky, & Norman, 1998). Harmon (2002) said students need to learn a variety of independent word strategies in order to alleviate struggling. Huang's (2004) study substantiated previous research concerning the significance of advanced students meta-cognitively focusing on their own learning strategies during second language acquisition.

Bandura's Contributions

According to Bandura, students learn the most through observing their peers (Gredler, 2005). "Reciprocal determinism" is Bandura's label for the student process of refining their learning mechanisms toward optimization. Attribution theory says that students will blame external factors for student failure (Varma & Krishnan, 2001). Bandura is a proponent of self-management and self-monitoring, which includes each student taking responsibility for his or her learning and what needs to be done to improve their learning processes. This self-efficacy is a crucial component of Bandura's theory. Current teacher-training manuals discuss the value of having students self-report (Popham, 2006) and self-assess (Wiggins, 1999).

Theory and Instruction Integration

In order to integrate theory and instruction efficiently, this discussion delineates into four essential categories: decoding of input, encoding of output, motivation, and assessments. Skinner originated stimulus response and Pavlov classical conditioning, which teachers use to set up classroom management procedures from course onset to completion; the Increment Hypothesis is the source of what educators know as scaffolding in which skills and knowledge build upon previous acquisition (Schunk, 2004).

Decoding of Input

Unrefuted thus far, Krashen's (1991) input hypothesis and theory purports silent reading as the least stressful and most beneficial method of advancing language skills. However, Cangelosi and Parisi (2004) point out that verbs and nouns are processed in different regions of the brain according to improved brain scanning technology. Nouns produce integrated neural activity that correlates with the static and iconic nature of nouns, while verbs produce integrated synaptic activity where proprioceptive information on position and movement of the human body integrates with sensory information. Research has also shown that the two brain hemispheres dynamically interact during auditory comprehension in receiving and analyzing syntactic and prosodic information (Friederici & Alter, 2004).

Sequential word processing occurs in three steps: lexical access, selection, and integration; however, a deeper analysis reveals that the mind uses a split-second cascaded word recognition process, optimal use of context, and parallel semantic and syntactic processing (Brink & Hagoort, 2004). Healy and Montgomery (2006) demonstrated that sentence intelligibility is not 100% in best conditions; therefore, implications from this research deems the imperative necessity for instructors to repeat, rephrase, and paraphrase directions and main points of lectures in order to ensure student deciphering of the language code. Lommell, Laenen, and d'Ydewalle (2006) recommend using film to effectively teach vocabulary, but not grammar. Nist and Mohr (2002) said that research indicates that extensive vocabulary is a predictor of higher education academic success. Goldstein (2002) believes teachers must encourage students to use target vocabulary because inappropriate usage reveals misperceptions and need for instructor clarification, which transitions focus to output.

Encoding Output

Prototype Theory is applicable to student written work while Imitation Theory is applicable to student oral presentations (Schunk, 2004). Instructors need to vary their types of assessments in order to fully comprehend student abilities fairly and equitably (Hunt, Touzel, & Wiseman, 1999). Alignment of assessment with instruction and instruction with curriculum is essential for accuracy in evaluation and credibility (English, 2000). For reinforcement of course material, students need to express themselves orally as well as with written work because ability parcellization represents alternative brain functions supported by different neural patterns that complement one another (Hillis, Boatman, Hart, and Gordon, 1999).

Motivation

Drive Theory refers to student motivation to reduce feelings of need (Gredler, 2005). Humanistic Theory emphasizes cognitive and affective processes that include behaviors, thoughts, feelings, and self-awareness (Schunk, 2004). Expectancy Value Theory serves to explain that students are motivated because they value the anticipated outcomes of their efforts (Schunk, 2004). Friedman, Harwell, and Schnepel (2006) assert that students need to satisfy desires regardless of knowing how to accomplish tasks, but explain that making predictions and solving problems can and should be taught because research indicates predicting and problem-solving abilities are connected to success in industry and the military. Students must diagnose problems, predict solutions, implement solutions, and predict and assess outcomes. Student understanding and emulation of this problem-solving process is an indicator of future success.

Another mechanism that teachers should employ to student interest and stimulate memory is particularly distinct use of prosody (Firbas, 1972). Prosody is the linguistic equivalent of musicality in the voice, which research has shown to engage student interest. Brain scans have shown that voice modulation of dynamic pitch increases neural activity (Meyer, Steinhauer, Alter, Frederici, & Cramon, 2004). Increased stimulation combined with learning opportunities increases the neural connectivity resulting in emerging talent; emotionally charged issues elevate priority, engagement, and motivation (Wesson, 2001). The role of emotions affects all aspects of teaching (Nunnelley, Whaley, Mull, and Hott, 2003). Noddings (1995) extols the importance of teachers communicating their caring and convictions. However, teachers must leave room for students to construct their own understanding because research has shown that ambiguity stimulates the brain (Stowe, Paans, Wijers, & Zwarts, 2004). When the brain needs greater resources to deal with complexity, additional processing is summoned in response to the stimulus material of a given task (Indefry, Hellwig, Herzog, Seitz, & Hagoort, 2004).

Assessment

The issue of assessment has pervaded this discussion implicitly and explicitly throughout revelations concerning memory and theoretical influences on education. In the discussion on Vygotsky's zone of proximal development, this paper suggested a three-step process of assessment that requires the learner to meta-cognitively analyze the learner's knowledge by comparing recall and recognition memory performance. This learner self-analysis also stresses reducing as long as instructors do not penalize students for revealing inadequacies. Honesty is compulsory in order to achieve status quo recognition, formation of achievable goals, and to obtain a viable plan for achieving those goals. Other relevant theories include: 1) Schema Theory, which encompasses recall schema and recognition schema; 2) Goal Theory, which predicts achievement, states purpose, provides focus, and motivates comparisons; and 3) Reinforcement Theory, which explicitly states the necessity of review and revision for student learning (Schunk, 2004).

A WAY FORWARD

Accountability and fair, accurate scoring are issues important to educational leaders (Gunter, Estes, & Schwab, 2003). Wiggins (1999) believes that testing secrecy is immoral and that students should be apprised of exactly what and how they will be assessed. Amrein and Berliner (2002) believe that uncertainty contributes to student failure. Testing must be transparent. Students should self-assess. The process of error analysis assists students in their efforts to improve. When formative assessments improve, student achievement also improves (Block, Harrison, Lee, Marshall, & Wiliam, 2004).

Componential Efficacy of Continued Curriculum Renovation

The major components of ongoing curriculum renovation to be discussed herein include classroom management, student-centered syllabi, scaffolding materials, and professional development. Much of the literature espouses the Carl Rogers theory of person-centeredness in the workplace as well as school (Miller, 2001). Instructors need to engage students in the usage of footnotes, endnotes, frontmatter, backmatter, reference sections, indices, and appendices of textbooks and reference books so that students do not neglect to consult all useful storage areas of information (Marsh & Willis, 2003). Peer observations serve to allow teachers to reflect on their own teaching, not others, as recommended by the professional development literature (Gunter, Estes, & Schwab, 2003). Relevant professional development activities indirectly enhance student success by strengthening intercultural instructional roles (Budak, 2005). Shared rubrics allow students and teachers to refine expectations and outcomes (Huba & Freed, 2000). This collaboration of teachers and students empowers learning communities (Gordon, 2004). Shrewd analysis of proposed curriculum framework is essential for curriculum design (Posner, 2004). Please see Appendix A for an illustration of curriculum hierarchical components, which implies planning that includes the stakeholders (Oliva, 2005). The descriptions and diagrams of Wiles and Bondi (2007) inspired the componential analysis intrinsic to stratifications depicted in Appendix A.

Projections for Which to Prepare?

Kurzweil (2005-2006) predicts artificial intelligence will be ubiquitous throughout tangible objects, ranging from clothing and furniture to appliances and housing structure. Billions of miniature computers will covertly permeate everything in Kurzweil's vision, which includes the reverse engineering of the brain to accomplish new tasks. Thus, science creates technology that mimics cognitive operations.

Bill Gates (2005-2006) believes that pattern recognition search engines will be the next step in mining and evaluating available information. Using mental models to electronically sift through data already exists according to Gates, who says that new technology "infuses data with meaning and context" (p. 100).

The United States published 34% of the scientific information from 2000 through 2005 while 27% was published in equal proportions by Japan, the United Kingdom, and Germany at 9% each, and China with a population over one billion people, four times the US population, published 5% of available scientific data (Friedman, 2005-2006). However, China is graduating four times as many engineers as the United States (Gerstner, 2005-2006). U.S. Secretary of Education Spellings (2005-2006) said that 80% of future jobs will require higher education. Meanwhile, scientists use artificial multi-cellular systems of programmed bacteria to analyze the natural cell system's signaling and pattern formation (Baker et al, 2006).

Problems for the Next Generation

Nearly half of the ice cap has melted, an area Anderson (2008) compares to one-third of the land mass of America. By 2040, computer models predict the ice will be gone at this rate. Kekic (2008) depicts Kuwait as "Medium risk" for foreign investment in his analysis of geopolitical tensions and terrorism; nearby United Arab Emirates appears as "Low risk" and Saudi Arabia is "high risk." In Kenya, South Africa, and the Philippines, mobile phone users send cell phones to send cash (Standage, 2008). Larger investments in healthcare and remedies strengthens economies in the developing world because of increased productivity, which infers prudent attention, reflection, and action for governments and investors (Kazatchkine, 2008). Rachman (2008) points out the irony of world leaders meeting in 2008 to negotiate reducing fossil fuels while simultaneously pursuing access to fossil fuels. Meanwhile, the dynamics of the globe are changing as China becomes the largest exporter, emits the most greenhouse gases, and has the largest bank, the most internet users, and half of the six largest companies in the world (Woodall, 2008).

Pedagogically Coping with Change

The challenge of tertiary educators is to convey to students the importance of reflecting intrinsically and extrinsically on their internal world with a meta-cognitive view toward coping with the changing external world, understanding history, what history succeeds or fails in teaching, and preparing students for the impact of complex multifaceted globalization on individuals and communities. Educators grapple with the task of permeating quality into varied curricula of business, healthcare, and liberal arts (Jacobsen, 2007). Yet, authors advocate strategies that may be disturbing to some expert educators yielding controversy (Brown, 2008). The theme of friction between theory and educational practice is not new; some observers attribute ethnocentric Western notions of excellence, democracy in the classroom, and combined diversity conflicting with cultural traditions. Transplanting school reform models around the globe is inherently complex (Myles, 2007). However, Harvard Business school's compulsory course on entrepreneurial business is thematically acceptable universally (Peter, 2008). In order to accomplish educating students, educators must give the gift of literacy by eliminating student negative perceptions of reading by stimulating them with structured options, offering skills work in which they can monitor their own success, allowing them choices in selecting progressively difficult texts to read of their own interest, and providing them opportunities for collaboration, mobility, and creative fulfillment of requirements based on established course standards (Carbo, 2008). Students benefit from decision-making that empowers them, gives them ownership of outcomes, and reduces stress because control strengthens confidence and prepares students for leadership participative roles of the near future.

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Appendix A

HOBBS' CURRICULUM FRAMEWORK MODEL				
Level 1: Community Values, Pervasive & Diverse				
Level 2: Societal Needs. Level 2A: Pedagogical Standards. Level 2B: Curriculum Objectives & Goals Level 2C: Planning Level 2D: Implementing Level 2E: Monitoring Level 2F: Adjusting Level 2G: Evaluating Level 2H: Professional Development	Level 2. Institutional Purpose, Vision, and Mission against a backdrop of deeply held beliefs on learning, philosophy of education, and mindset.			Level 2: Societal Needs. Level 2A: Pedagogical Standards Level 2B: Curriculum Objectives & Goals Level 2C: Planning Level 2D: Implementing Level 2E: Monitoring Level 2F: Adjusting Level 2G: Evaluating Level 2H: Professional Development
	Level 3: Strategies & Methodologies; Applied Theory	Level 3 – CORE: Student Needs at the HEART	Level 3. Strategies & Methodologies; Applied Theory	
	Level 4: Instruction	Level 4: Materials	Level 4: Instruction	
	Level 5: Formative Assessment Cycle; Performance Indicators	Level 5: Technologies applied	Level 5: Formative Assessment Cycle; Performance Indicators	
	Level 6: Re-teaching Cycle	Level 6: Alternative & Summative Assessments	Level 6: Re-teaching Cycle	
	Level 7: Hidden Curriculum Results	Level 7: Student Outcomes & Curriculum Evaluation	Level 7: Extra-Curriculum Results	

Table 4. Hobbs' Curriculum Framework Model.

The following discussion employs the green level markers in the preceding table for points of reference in discussing the curriculum development in place at AUK. **The Level 1** Community Values actually refers to the values held by the American university affiliate, Dartmouth. The Kuwaiti and international students expect and anticipate an American style university when they matriculate at AUK.

Level 2 refers to Kuwaiti and global societal needs because many Kuwaitis and international students aspire to work at international companies where they may have the possibility of travel, relocation, or upward mobility in corporations that will afford them the possibility of maintaining homes in various global locations and the ability to travel internationally, which is a reference to **Level 3** as well, the needs of the students. **Level 2** lists the ways the needs of students and society will be met that include: a) standards, goals, and objectives; b) curriculum monitoring, adjusting, and evaluating; and c) teacher professional development. Central to **Level 2** is the institutional purpose, vision, and mission that reflect the beliefs, values, philosophies, and mindset of the university faculty and administration.

Level 3 refers to all of the strategies and methodologies reflecting applied general and ESL pedagogical theory to meet student needs, which is planned then implemented as instruction, **Level 4**, using pre-selected materials, new materials, and incorporating technology, **Level 5**. Teachers also implement the formative assessment cycle at **Level 5** until the performance indicators are met; then, teachers implement alternative and summative assessments at **Level 6**. The semester term is finished at **Level 7** at which time the student outcomes are analyzed and the curriculum is evaluated. The monthly meetings serve to make adjustments to the curriculum based on the performance of the students during the course to enhance their learning and/or to meet their requests and suggestions as well as to accommodate any observations of teachers concerning necessary minor changes to include concepts not previously learned or exclude redundant concepts

Mapping Urbanism: Making Information Visual

Kelly Hutzell

Urban growth has become a critical global issue. With over half of the world's population now living in cities, rapid urbanization exists amidst a shifting global context. The complex issues of urbanism provide a rich backdrop to teaching the critical thinking skills of obtaining and analyzing data, asking relevant questions and drawing comparative conclusions, and communicating the results in a dynamic and accessible manner, all requisites of a liberal arts education. Mapping Urbanism, an interdisciplinary course, comprises urban design, information design, history, and theory. The aim of the course is to learn new ways of seeing and portraying the city, advancing students' knowledge of urgent global challenges and cultivating a wide array of critical written, verbal and graphic skills.

Field of Research: Urbanism

1) INTRODUCTION



Figure 1: The earth's city lights. (Earth Observatory, NASA 2007).

A. The City in History

In 1800, only 3 percent of the world's population lived in urban areas. A century later, almost 14 percent were urban dwellers, although only 12 cities had 1 million or more inhabitants. By 1950, 83 cities had over 1 million inhabitants, with 30 percent of the world's population residing in urban centers. Last year, for the first time in history, over half of the world's population now lives in cities, and there are around 500 cities numbering over 1 million inhabitants (Population Reference Bureau 2008).

These cities possess a variety of characteristics. As post-industrial cities shrink in population and seek ways to re-invent and revitalize, others grow exponentially, and in many cases swell and sprawl to create complex networks of cities. No longer is there a distinction between "the city" and "the country." Mega-city, Meta-city, Megalopolis are all terms seeking to define large-scale urban areas. The present phrase settled upon by the U.N., after classifying 228 countries' various takes on "urban," is a more generalized term, "urban agglomeration." "Agglomeration" is defined by *Merriam-Webster* as "a heap or cluster of

usually disparate elements,” in other words, a mess. Clearly, exponential urban growth is an issue rife with challenges, even in its terminology.

In recent decades, mobility, technology and communication have resulted in an ever-shifting global context. Urban growth is fueled not only by population growth, but also by industrialization, floating and immigrant labor forces, and sprawl. All of this has resulted in the devastating depletion of the earth’s natural resources. Social, economic and ecological challenges exist amidst an array of cultures, scales and intensities. Cities throughout the world concentrate poverty and crime thereby exemplifying social inequality, but for many, they also bring about the best hope of success and prosperity.

While every city faces unique challenges, many broad issues can be examined comparatively. Cities are becoming more competitive in every aspect of the global economy and now knowingly “produce” knowledge and culture. Opportunities to re-think the nature of our cities abound. Innovative urban leadership is required, not only on the part of elected officials, architects, and design professionals; it is also imperative to create an educated citizenry. Educating the next generation is the key to a well-balanced and sustainable world.

B. Mapping Urbanism as a Liberal Arts Education Course

Mapping Urbanism aims to provide students with the knowledge and critical skills necessary to examine cities and the urgent global challenges that face us. The course is offered as an upper-level elective seminar within Carnegie Mellon’s School of Architecture, open to all majors at the undergraduate and graduate level. Taught at Carnegie Mellon in Pittsburgh, USA for the past three years, it has now also been taught at Carnegie Mellon Qatar, Education City, this past spring semester of 2008.

Through an interdisciplinary framework, cities from across the globe that exemplify various typologies – the global city (New York and Paris), the shrinking city (Detroit and Manchester, England), the growing city (Las Vegas, Dubai) and the megalopolis (the U.S.A.’s Northeast Corridor and the Pearl River Delta, China) are examined through critical readings, written assignments and verbal presentations. Students gain an understanding of shifting demographics, the visual character and cultural identity of a city, and the many facets of its natural and built environment. Research gleaned allows for “apples to apples” comparisons and the evaluation of economic, social, political and ecological influences on city growth.

Parallel to these urban explorations, students learn the skills to employ a diverse set of representational techniques to create inventive graphics. Precedent studies include traditional mapping techniques such as Nolli plans and Sanborn maps; cultural critiques of world map projections and tourist maps; analytical and statistical bar charts, choropleth maps, and stem-and-leaf plots; and contemporary experimental explorations which draw from art, architecture and interactive web design. A cumulative final project utilizes various representational techniques to create a compelling body of graphic representations that synthesize and cohesively translate statistical data. Information design allows for understanding and evaluation of urban issues.

C. Mapping Urbanism and Interdisciplinary Education

Mapping Urbanism is an interdisciplinary course comprising urban design, information design, history, and theory. It’s a course that’s been recently conceived, cultivated by my own desire to learn across disciplines and cultures. As an Assistant Professor of Architecture, I’ve benefited enormously from the expertise of faculty both within my department and those with graphic design backgrounds. Thanks to a grant by Carnegie Mellon’s Global Working group, spearheaded in part by Indira Nair, I’ve had the opportunity to forge formal working relationships with not only these faculties, but also professors of history, computer science, and business, who teach courses which seek to increase students’ global awareness and working knowledge for a global context. The integration of faculty has therefore occurred across disciplines and universities, which include:

- Carnegie Mellon School of Architecture faculty: GIS and Mapping Civic Murals
- Carnegie Mellon School of Design: Information Design
- Virginia Commonwealth University Qatar: Graphic Design

D. Mapping Urbanism and Global Undergraduate Education

Pittsburgh, the home of Carnegie Mellon University, is a shrinking post-industrial city. The growth of the city of Pittsburgh and its economy was focused on steel, and the population peaked in 1950 with 676,806 inhabitants. Today, over fifty years later, the city is home to half that amount of people (United States Census Bureau 1950 & 2000). Since the collapse of Pittsburgh's steel industry, it has struggled to revitalize, burdened with an aging population and infrastructure. Its current economy is largely focused on healthcare, education and technology.

In stark contrast, Qatar, with the third largest reserves of natural gas in the world, is now witnessing a crucial phase in history. Doha is an exemplary case of a growing city. The population of the metro-region now numbers over 613,000, interestingly approaching Pittsburgh's peak population. With an economic growth rate of over 15% last year, it is one of the fastest emerging cities in the world. The revenue from the vast reserves of natural gas promises a continuation of this trend. \$130 billion will be invested in government projects over the next five to seven years, around half of them in the non-oil sectors (The General Secretariat for Development Planning, 2008). While essential infrastructure is needed to export LNG globally and investments in water, power, roadways, airports and hospitals are a necessity, this will be complemented by a strong focus of investments earmarked for education, sports complexes and tourism. A seemingly endless construction site, Qatar is intent on avoiding the mistakes of Dubai, where an extreme laissez faire attitude has created an approaching infrastructural nightmare with regards to traffic, utilities and development patterns. Doha is a growing global city that is attempting to capture and record "best practices" in terms of urban development.

Pittsburgh, poised on the threshold of successful revitalization amid its third renaissance, and Doha, as a growing terrain vague, serve as polarized city case studies to form the foundation with which to implement tools and research methods as the *Mapping Urbanism* course progresses. Engagement of students on Carnegie Mellon's Qatar Campus this spring semester has ultimately broadened the discourse. The intercultural communication and exchange of knowledge, from students of many disciplines and backgrounds, will serve future leaders - whether lawmakers, investment bankers, architects or engineers - to act as informed decision-makers within the broader public/private field.

2. LITERATURE REVIEW

A. What is Information Design?

Information design is concerned with transforming data into information. Author and graphic designer Gerlinde Schuller defines information design as "the transfer of complex data to... two-dimensional visual representations that aim at communicating, documenting and preserving knowledge. It deals with making entire sets of facts and their interrelations comprehensible, with the objective of creating transparency and eliminating uncertainty" (Schuller 2007). Although the term was first used in the 1970's by the London graphic design consultancy Pentagram to differentiate their graphic design as distinct from other design realms, it has had a slow evolution. In the current Information Age, some now profess that it is one of the newest of the design disciplines.

B. Information Design Concepts

Edward Tufte, a professor emeritus at Yale University, has been a key proponent of information design for decades. Described by the *New York Times* as "the da Vinci of Data," his books and seminars provide a solid interdisciplinary introduction to information design, with examples across cultures and disciplines (Shapley 1998). Tufte identifies key concepts of information design including the importance of integrating micro and macro readings. His trademark remarks include, "... to clarify, add detail," and "showing complexity is hard work" (Tufte 1990, p. 37, 50). Another key concept is that of layering and separation, "Layering of data... involves creating a hierarchy of visual effects, possibly matching an ordering of information content. Small, modest design moves can yield decisive visual results..." (Tufte 1990, p. 60). In fact, a good analogy is an effective resume. The structure of a resume should convey a sense of hierarchy: name, education, and experience. It should also allow for multiple reads: the quick scan, the 5-minute download, and an in-depth read.

Richard Wurman, self-described as an "information architect," is perhaps best known as the founder of the TED conferences, events that champion design, technology and innovation. He's also published many books and spearheaded countless design projects. He states, "Effective information architects make the complex clear; they make the information understandable"

(Wurman 2001, p. 23). In his book titled *Information Anxiety 2*, he discusses the current era of information overload stating, "...the great Information Age is really an explosion of non-information; it is imperative to distinguish between the two; information is that which leads to understanding. Everyone needs a personal measure with which to define information. What constitutes information to one person may be data to another. If it doesn't make sense to you, it doesn't qualify" (Wurman 2001, p. 19).

Wurman's guiding principles lay the foundation for any student of information design. He states that while information may be infinite, the ways of organizing it are not. In fact, Wurman argues that there are only five ways to structure information: Location, Alphabet, Time, Category, and Hierarchy, otherwise known as LATCH. Like Tufte, he calls for "clarification, not simplification."

C. Information Design Used to Communicate Information to the Public

One of Richard Wurman's many projects is titled *Understanding USA*. The book and website, published in 2000, create transparency about topics such as "Environmental issues," "War and defense," "Population and becoming president," and "Americans polled on America." Wurman states, "Public information should be made public. This site is a celebration and a visual demonstration of questions and answers leading to understanding. Understanding information is power" (Wurman 2000).

Similarly, *Good* magazine, established in 2004, seeks to shed light on the cultural and political landscape of America and its ideals. It's founder, Ben Goldhirsh states, "While so much of today's media is taking up our space, dumbing us down, and impeding our productivity, GOOD exists to add value" (*Good* 2008). A section in each issue is aptly named "Transparency: Graphical explorations of the data that surrounds us." Titles include, "Girl Power: Half of us are female, but only 10 of our leaders are," "Carland: A Century of Motoring in America," and "Who Pays for Museum Tickets?"

D. Information Design Used to Communicate Urban Issues

Information Design is also being utilized to communicate urban issues to the public. An increasing number of exhibitions have focused on the use of information design to convey global and cultural awareness. One such example is the Urbis Museum, opened in 2002 in Manchester, England, a new kind of museum that explores the idea of the modern city. Evolving displays highlight urban modernity, through the lenses of sociology and cultural study. Interactive technologies create engaging environments that allow for museum goers to experience global urbanism both qualitatively, through exhibits such as "City of Sound", and quantitatively, amidst flashy graphics and text highlighting urban facts and issues.

In a similar vein, the Venice Biennale, the Tenth International Architecture Exhibition held in the fall of 2006, addressed the transformations of cities around the world through information design. The Biennale, an avant-garde, prestigious institution that typically seeks to promote artistic trends, was lauded for shining the spotlight on rapid urbanization on the eve of the projected population shift towards city living. Titled *Cities, Architecture and Society*, the exhibit was curated by Richard Burdett, a professor of architecture and urbanism at the London School of Economics. Super-graphics juxtaposed urban data. Abstract architectural scale models of individual cities showed population size as proportional to the height of the model. The models were scaled relative to the size of a person, providing viewers with a personal measure with which to understand information.

A more recent and accessible window into the world's urbanization can be found at 192021.org. Richard Wurman's newest project, 192021 is an initiative to collect and organize comparative data across 19 cities with 20 million people in the 21st century. This five-year project, launched in early 2007, has ten worldwide media and corporate partners, promising multimedia deliverables. Unique to all of these efforts is not only the huge amount of raw urban data that is now available, assembled and assessed on the web, in printed catalogues, in exhibitions and museums, but also the nascent ability it holds to educate citizens.

3. METHODOLOGY

The *Mapping Urbanism* course was conceived of and offered for the first time in 2005, only in Pittsburgh and only to architecture students. Shortly thereafter, the course was retooled to include non-majors and to allow for the possibility of it being taught in Doha.

A. Mapping Urbanism in Pittsburgh

The course in Pittsburgh is as an upper-level elective seminar within the School of Architecture, College of Fine Arts. Architecture majors constitute the majority of enrollment, with a number of openings for non-majors. A few design, civil engineering and history majors bring an added benefit, for a maximum of eighteen students each year.

The course begins with a one-week examination of various projections of historic maps, atlases, and globes, thereby immediately introducing how developments in map making have influenced how the world is seen and shown on maps. From the Mercator Projection of 1568 (the first cylindrical projection) to the recent “What’s Up South?” map created in 2002, students are encouraged to see the world from a broader, more inclusive, and varied perspective.

This is followed by weeklong explorations of cities that exemplify case studies of particular typologies – the global city (New York and Paris), the shrinking city (Detroit and Manchester, England), the growing city (Las Vegas, Dubai) and the megalopolis (the U.S.A.’s Northeast Corridor and the Pearl River Delta, China).

Each of my weekly lectures - introducing a specific world city and its typology - is followed by a student presentation that critically analyzes a correlating urban text (e.g. *Learning from Las Vegas* by Robert Venturi and Denise Scott Brown as it relates to Las Vegas). All students must complete an excerpted reading (often incorporating graphic representations) and submit a one-page response in order to prepare for a weekly discussion session. Discussions not only focus on the city’s urban planning from infrastructure to public space, but also on economic, political, social and cultural factors that have influenced its physical form. They consistently incorporate different Eastern and Western attitudes towards the way the world is viewed and experienced, from the macro-scale of urban planning and design to the micro-scale of the human body, social relations and self organization.

The course curriculum leads to a case-based final project involving a personal examination of a specific city. Students complete focused research on specific physical, economic, political or social factors that affect the quality of urban life. This research is then transformed into a comprehensive body of graphics, or information design.

B. Mapping Urbanism in Doha

At Carnegie Mellon University in Qatar, *Mapping Urbanism* is offered as an elective within the “Cultural Analysis” offerings, which encompasses six different disciplines. As in Pittsburgh, the course is offered to provide a well-rounded liberal professional education. This past semesters’ class consisted of freshman and upper-level business and computer science students, as well as a few Georgetown foreign service majors. While teaching non-major students required that graphic software skills and a fundamental design vocabulary be taught, the students were able to bring a complementary knowledge in computer science and business to the table. This cross-pollination is what Dean Charles Thorpe of Carnegie Mellon Qatar identifies as the “Carnegie Mellon educational philosophy: the Liberal Professional education. President Doherty came up with this idea over 60 years ago, that engineers should be able to read and write and poets should be able to think analytically” (Thorpe 2008).

The *Mapping Urbanism* pedagogy as used to examine urban issues in the Middle East provides an understanding of the growth of cities in the Arab world. The curriculum has been adapted to the Middle East region, and applied directly to the Gulf. The principal method in which this was done was to focus the number of cities analyzed. Narrowing the number of cities explorations from eight cities a semester to four cities allowed for two-week-long explorations, thereby allowing for time to teach non-majors computer skills and give them increased feedback during graphic critique sessions. Cities examined included those from across the globe that have, at one time or another, grown exponentially. These included New York City; Manchester, England; Dubai and the Pearl River Delta region of China. These cities were analyzed in terms of the social, economic and ecological effects on urban growth, in comparison to each other, but also, most importantly, to Doha.

C. Learning Outcomes in Pittsburgh and Doha

While the course operates at a slower pace in Doha, the additional time allows for more focused and in-depth evaluation. Learning outcomes, though, are the same across both locations:

Urban History: to analyze growth and trends in world cities, drawing connections between these world cities and Pittsburgh or Doha;

Urban Theory: to gain greater historical perspective in terms of urban development, comprehend rural life versus urbanization, assess positive and negative aspects of globalization, and understand developing world issues of population growth and sustainability;

Visual Thinking: to learn to read and analyze maps, diagrams and documents and provide critical responses, especially in terms of the author's agenda and background; and

Information Design: to create a compelling body of graphic representations that comprehensively and cohesively translates statistical data into information design.

4. FINDINGS/DISCUSSION

From Sand Dunes to Boom Towns

Rana El Sakhawy

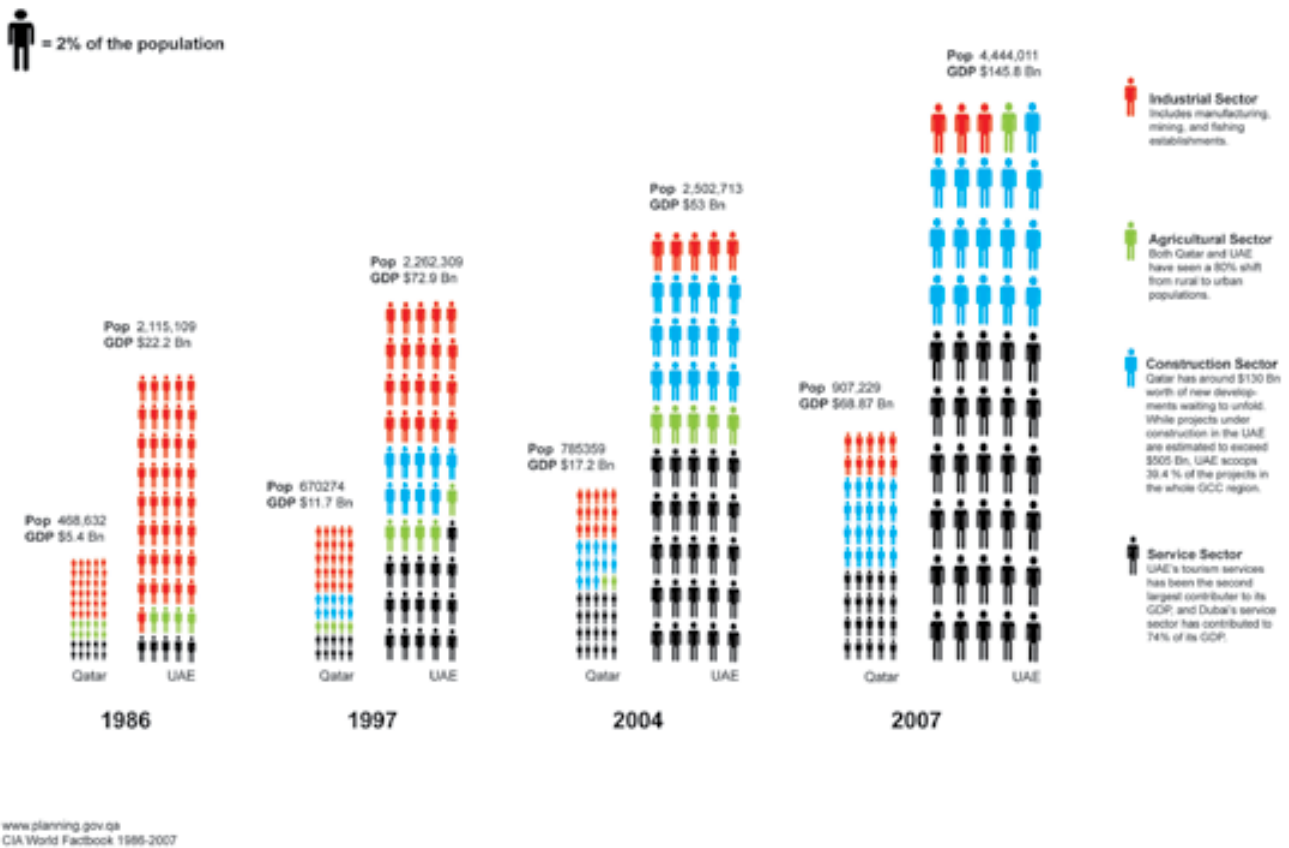


Figure 2: Demographic comparison of Qatar and the UAE (student Rana El Sakhawy, 2008)

While *Mapping Urbanism* students in both Pittsburgh and Doha are given select readings from urban texts and required to write critical responses, they are free to examine an area of personal interest and relevant data in their accompanying graphics. Common subjects of exploration include:

- Demographics such as ethnicity or religion;
- Health and education;
- Economics and the cost of living;
- Water and energy resources and consumption;
- Transportation and infrastructure; and
- Growth patterns and the evolution of built form.

Students in Pittsburgh, the majority of whom are architecture students, tend to be interested in examining the gentrification of cities and the evolution of urban form. They are most eager to examine sustainability and critique the concept, to understand how it has been or is currently being implemented in both Western and non-Western cities (e.g. traditional wind tower of Dubai and Doha is now being constructed as an architectural historical icon, rather than a working sustainable strategy). Courtyard housing typologies of both Middle Eastern and Asian cities such as Singapore and Seoul have been replaced with high-rise apartments with small exterior balconies as these cities densify and construct “high-rise urbanism.”

High-rise Building Statistics for Dubai and Doha Why Are We Behind?

Bayan Taha

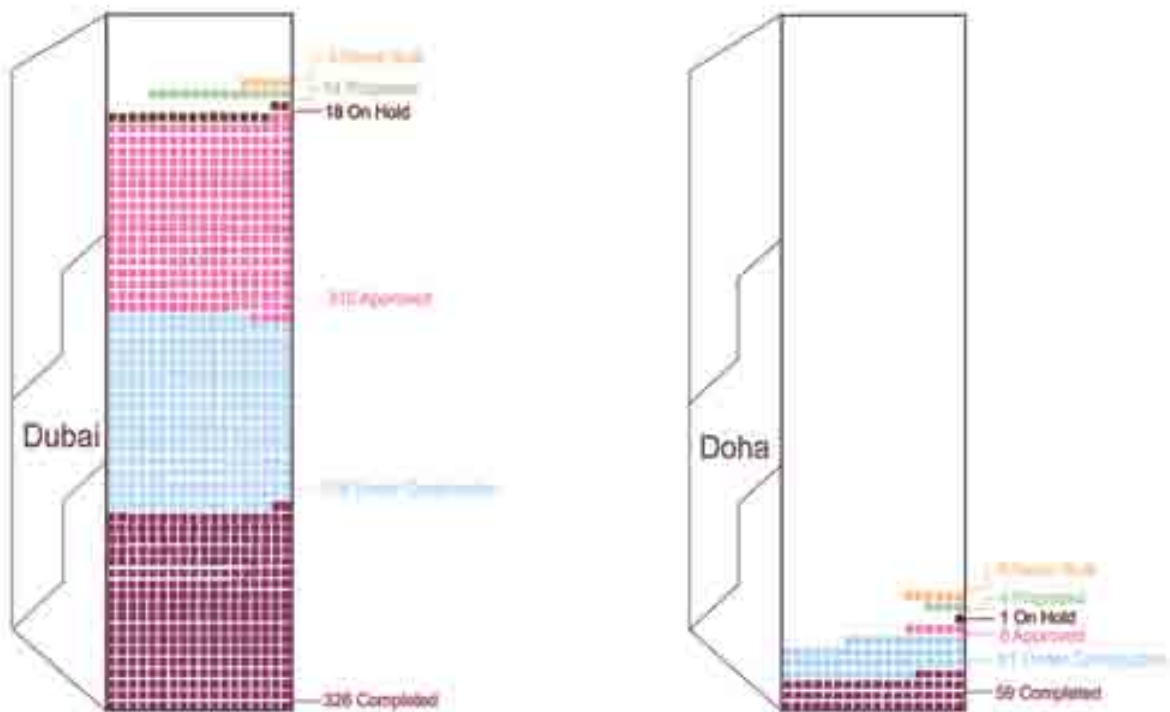


Figure 3: High-rise construction comparison of Dubai and Doha (student Bayan Taha, 2008)

Doha students, none of whom are architecture majors, seem eager to map issues of demographics such as the great diversity of ethnicity that exists in Doha and the growing economy. They are also keen to examine the Western world and westernization of their own cities. There often exists a conflation of West with progress, yet ambivalence exists about the loss of cultural identity. Key discussions in our Doha classroom included topics such as local, traditional customs and building forms versus those of the West. In addition, discussion encompassed topics such as social inequalities that exist dependent on ethnicity, transportation and the environmental toll, and the difference between public and private space. A class debate erupted over whether or not Dubai’s “public parks” constitute a public space, as admission prices were *only* 2 to 5 Dhs per person. Fortunately, in Doha, we have a great precedent, the Corniche, one of the best examples of accessible public space in a Middle Eastern city.

5. CONCLUSION/IMPLICATIONS

The vision for the course is two-fold: to develop an appreciation for diverse histories, cultures and the built environment and to educate students to become engaged citizens of the world, reflective and informed. The course aims to do this by

cultivating critical thinking through an analytical, problem solving, and interdisciplinary approach. Whether in Pittsburgh or Doha, the students have successfully achieved both goals by shaping the course to address their interests and concerns while learning new ways to see and portray the city.

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The Information Age and the Knowledge Problem: Rethinking the Professional/Liberal Education Divide

Dmytro Roman Kulchitsky

ABSTRACT

This paper uses Austrian knowledge-oriented theory to compare and contrast the professional and liberal arts curricula in the context of information age rhetoric. Whereas conventional wisdom in the literature of education emphasizes epistemological distinctions between professional and liberal arts education, this paper proposes a mixed curriculum approach to guide learning in the information age. In addition, this paper challenges the educational community to think about how a professional/liberal arts education can become a viable learning process in an Islamic society.

Field of Research: Knowledge Theory, Economics

The businessman who forms an expectation is doing precisely what a scientist does when he formulates a working hypothesis. Both, the business expectation and scientific hypothesis serve the same purpose; both reflect an attempt at cognition and orientation in an imperfectly known world, both embody imperfect knowledge to be tested and improved by later experience.

Ludwig Lachman

Imagination is more important than knowledge. For knowledge is limited to all we know and understand, while imagination embraces the entire world, and all there will be to know and understand.

Albert Einstein

The world of things that come into being as the result of action, materialize through thinking.

Ibn Khaldun

Creativity and scientific achievement cannot be realized without "liberty of mind"

Nobel Prize Laureate Ahmad Zewail

1. INTRODUCTION

Whereas many in the educational and professional communities agree that the cycle of studies in higher education should be restructured to keep pace with the human resource challenges of the information age, there is disagreement on the most efficient and effective curriculum to achieve this objective. Some in the educational and professional communities argue that a professionally-oriented approach to education is a more efficient curriculum for preparing individuals to compete in the global marketplace. On the other hand, others suggest that a liberal arts education is a more effective learning strategy for developing the competencies, attitudes and intellectual agility necessary for decision-making in the information age.

This paper argues that the challenge facing those who are designing the teaching and business strategies is not an either-or proposition, but a knowledge problem. The fact of the matter is that nobody really knows with certainty what kind of operational, organizational, and strategic process can harness the wealth creating potential of individuals in the workplace. Similarly, nobody really knows with certainty what kind of administrative practices, pedagogical mindsets or teaching and learning strategies will meet the human resource and organizational demands of the 21st century.

Why? To paraphrase Stefik (1996, p. ix), the needs of the information age are only “now emerging from all our collective imaginations and conversations.” In other words, members of the educational and professional communities are formulating and implementing technical, human resource, and curriculum decisions today based on what they *imagine* the needs and wants of the information age may be tomorrow.

This raises a fundamentally important question that must be answered by both the educational and business scholarly communities. If the knowledge demands of the information age are being shaped by the trials and errors of technologists, businesses, and scholars in an uncertain world, how can anyone argue so passionately for any specific education method?

Whereas the term *knowledge society* in the literatures of education and business is identified with Peter Drucker (1994), the use of the term “knowledge problem” in this paper is based on the classic argument made by Austrian economists during the 1920s and 30s. The Austrian knowledge argument stipulates that the elements of subjectivity and time create a complex world of uncertainty in the market process whereby “no mind or group of minds [can] possess the necessary knowledge to plan the economic system.” (Boettke, 1990)

Since the 1920s and 1930s, however, Austrian knowledge theory has evolved into a broader Austrian ratiocination that explains how special characteristics of knowledge are not only relevant to the economic development, but also to political (Lavoie, 1992), accounting (Lavoie, 1987), software (Baetjer, 1998), media (Lavoie, 2001), and IT enabled public sector (Kulchitsky, 2001, 2004a, 2004b) development in society.

This paper adopts and develops the Austrian knowledge-oriented approach for three reasons. First and foremost, it emphasizes both implicit and explicit “knowledge qualities” inherent to the decision-making process. Second, whereas conventional literature on professional studies focuses on how policy-makers and educators can optimize given resources to improve learning in higher education, the Austrian knowledge-oriented approach explicitly focuses on how strategies can help improve the way special characteristics of knowledge can be used in decision-making contexts, including teaching and learning environments. Third, while conventional literature on liberal arts education draws from the works of Jean Piaget, Lev Vygotsky, and John Dewey to emphasize the psychological, contextual, experiential aspect of knowledge creation in the classroom (Scholl, 2007), the Austrian knowledge-oriented approach relegates strategies to a secondary role; and makes the knowledge creation process engendered by the strategies the fulcrum point of the analysis.

2. THE AUSTRIAN KNOWLEDGE PROBLEM, DECISION-MAKING AND THE INFORMATION AGE

The first theoretical pillar of Austrian knowledge theory is based on Mises’ theory of entrepreneurship, which theorizes that economic decision-making is based on subjective evaluation of facts and takes place in time. Mises, in his seminal work entitled *Human Action*, emphasizes the impact of subjectivity, time, and uncertainty on human judgment and values to underscore the evaluation process that underlies entrepreneurial decision making. According to Mises, human action is based on the evaluation of possible alternatives that are unique to time and place. Thus, in the Austrian tradition, economic value is constituted in the minds of individuals and not inherent in the goods themselves. Furthermore, this valuation process constantly changes because the judgments of individuals engaged in the evaluation process evolve during social interaction.

Whereas Mises directly addresses the significance of interpretation and understanding to the entrepreneurial decision-making process, however, he does not directly explain how knowledge is used in the process of valuation and social interaction. How knowledge is used in society is made explicit in the writings of Hayek, which inspire the second theoretical pillar of the Austrian school, namely spontaneous order theory.

Hayek uses spontaneous order theory to explain how market order emerges on a societal level. Moreover, he describes the market process as a non-mechanistic, creative discovery procedure that coordinates knowledge of time and place in such a way that rules and institutions emerge from social interaction to aid economic decision makers in the market process. What makes Hayek’s spontaneous order theory unique, however, is the fact that rules and institutions, although a byproduct of purposeful action, evolve in an unplanned and unconscious way. He points out that ontological and existential constraints of the human mind prevent individuals from anticipating all the possible consequences associated with human action. Thus, rules and institutions, according to Hayek’s spontaneous order theory emerge not by design, but through trial and error over time.

In other words, one cannot understand Hayek's spontaneous order theory without understanding Mises' theory of subjectivism, and vice versa. One of the first Austrian economists to make this argument was Lavoie (1991). He argued that the economic decision-maker makes decisions within "an interactive process, a process that involves cooperation as much as competition" to address such issues as knowledge, institutions, and "how individuals learn and change their minds" in economic decision-making contexts. (Lavoie, 1991)

Much of Lavoie's ideas have been influenced by Polanyi (1959). Polanyi's ideas on tacit and explicit knowledge arose out of his work on the growth of knowledge in society, especially in the scientific community. He delineates knowledge into two complementary dimensions, namely focal knowledge and tacit knowledge. Focal knowledge is described as the object or phenomenon that is being viewed by the individual, whereas tacit knowledge is defined as the background knowledge that an individual uses to interpret the object or phenomenon under investigation.

Thus, according to Polanyi, when an individual views an object, he or she is not only focusing on the object itself but, also, simultaneously drawing from a whole range of past experiences that help him or her make sense out of what is being seen. He refers to this as a "subsidiary awareness" and suggests that this interactive activity is evoked during the process of viewing an object or phenomenon in a social context. Moreover, he describes this simultaneous toggling between explicit and implicit knowledge as a "process of knowing" and posits that individuals are engaged in the "act of knowing" all the time. Thus, according to Polanyi, much of the knowledge that individuals use is inarticulate and contextual in nature.

Another source of Lavoie's knowledge-oriented views arose out of the writings of Ludwig Lachmann, which Vaughn (1993) describes as follows:

He argued in a Hayekian manner that in order to theorize about the market process, it is important to focus first on the ways in which that knowledge changes. With the problems of knowledge clearly in view, the market process then can be understood as "the outward manifestation of an unending stream of knowledge ... [that] ... is continuously changing in society, a process hard to describe. Knowledge defies all attempts to treat it as a 'datum' or an object identifiable in time and space If all action takes place in time, and elapsed time always means a change in knowledge, and if knowledge cannot be "function of anything" how then, Lachmann asked, can we theorize about a price system that tends toward equilibrium The problem, according to Lachmann, is to figure out how to describe this never ending, directionless process that characterized the market order without resorting to fictions like general equilibrium.

Lachmann's epistemological challenge inspired Lavoie (1991) to argue that dimensions of knowledge are not only embedded in the market process but, also, that understanding in terms of experience and expectations are part of that market process.

This paper suggests that the Mises' theory of entrepreneurship, Hayek's spontaneous order theory, and Lavoie's interpretation of Lachmann collectively provide the educational community with a powerful lens to consider at least three knowledge problems *a priori* facing individuals in the workplace. First, Mises' theory of entrepreneurship establishes a link between interpretation and action during decision-making activities. Second, Hayek's theories of knowledge and spontaneous order not only indicate how social interaction based on limited knowledge engenders rules, routines, customs, habits and conventions but also how these institutions guide individual decision-making activities. Third, the Austrians' interpretation of Lachmann shifts the focus from the individual's objectives (or ends) to how language, culture, and shared experiences bind economic decision-making activities (or means).

3. KNOWLEDGE ORIENTED APPROACH TO KNOWLEDGE PROBLEMS IN CURRICULUM DEVELOPMENT IN THE INFORMATION AGE

Few studies question the conceptual origins of the information age. Virtually all research with a historical bent cite Daniel Bell's work, entitled *The Coming of Post-Industrial Society: A Venture in Social Forecasting*, as the conceptual starting point for the conventional expectations associated with information age rhetoric.

Implicit in Bell's vision was a world in which the development, sharing, and management of information would become economic, social, and political activities. According to Bell, the fulcrum point of an information society would be information and communication technologies, which individuals and organizations would use to acquire, process, manage and disseminate information during value-added activities.

Even fewer question the conceptual origins of the term *knowledge society*. The literature of knowledge society typically refers to Peter Drucker as the first writer to: (1) conceptualize a world consisting of knowledge-centered markets, processes, and labor; and (2) emphasize that a “good deal of formal education and the ability to acquire and to apply theoretical and analytical knowledge... [.] different approach to work and a different mindset... [and] a habit of continuous learning” would be necessary in the *knowledge society*. (Drucker, 1994, p. 8)

Bell’s and Drucker’s predictions, however, never explicitly addressed how the cycle of studies in higher education should respond to the cognitive challenges of the information age. Much of the insight in this paper on what constitutes an efficient or effective information society-oriented curriculum comes out of educational debate between those who advocate a professional education and those in academia who continue to argue the viability of a liberal education.

While the debate over which direction education should take is complex, it is possible to identify three general arguments that underlie the knowledge strategies of each group. (Gray, 2007) More specifically, the proponents of the professional education argue that:

- 1) A specialized professional, vocational, or technical curriculum creates the internal rigor necessary to teach the formalistic rules for problem solving and logical analysis.
- 2) The logical soundness of a curriculum can only be achieved through rigid sequential access of information content relevant to the discipline.
- 3) A skill base that includes specialized skills to design, manage and utilize information content is a sufficient condition to prepare a person for the workplace.

Supporters of a liberal arts education, on the other hand, suggest that:

- 1) A curriculum based on general knowledge introduces the student to different fields of inquiry, which in turn creates a habit of mind that is flexible, creative and intellectually curious.
- 2) A rigid sequential access to narrowly defined information content underemphasizes the psychological and social factors that bind the way individuals solve problems in the workplace; or in society.
- 3) An inter-disciplinary skill base that includes multi-specialized skills to design, manage, and utilize information content is a necessary condition for preparing a person for work in the information age.

In sum, the proponents of a professional education circumscribe the vision of an *education* around the formalistic knowledge that is deemed necessary by the profession, as well as the conventional wisdom that is used to certify the most *efficient* curriculum. More specifically, this group supports rule-oriented (or mechanical) teaching and learning strategies to teach competencies, attitudes, and intellectual agility conducive to effective performance in information-centered activities.

Conversely, the supporters of the liberal arts education focus on the psychological and social factors and their corresponding behavioral consequences that emerge in the workplace, such as politics, organizational culture, and institutional design. This group advocates a broad-based curriculum that relies on courses in history, culture, philosophy, and art to sensitize students to ethical and societal norms and values embedded in decision-making activities. In addition, the most ardent supporters of the liberal arts approach emphasize a non-formalistic (non-mechanical) teaching and learning strategy to “free the student” from formalistic thinking, as well as to encourage speculation, intellectual curiosity and artistic creativity.

This paper suggests that the Austrian knowledge-oriented approach may provide the theoretical means to break down the epistemological divide that separates these two groups. More specifically, it illuminates the fact that both the professional or liberal arts curricula force curriculum developers to trade one mode of thinking for the other, namely logical and creative reasoning.

The recognition of the *tradeoff* between the professional and liberal arts curricula, however, is not a novel argument. Some members of the educational and professional communities have, on the margin, argued for a comprehensive professional/liberal arts education strategy that relies on both formal rules and creative experimentation. Proponents of the professional/

liberal arts curriculum highlight the fact that individuals in the workplace are not only individuals but members of a group that is connected to a community at large. (Stewart, 1979) They maintain:

- 1) A specialized professional, vocational, or technical curriculum that conveys formalistic rules is a necessary condition for individuals learning how to problem-solve.
- 2) A broadly defined information content that emphasizes psychological and social factors is a necessary condition to contextualize individuals and/or professions to their social setting.
- 3) An inter-disciplinary skill base that utilizes multi-specialized skills to design, coordinate, and create learning content is a necessary condition for developing flexible thinking and reasoning.

Whereas the proponents of the comprehensive professional/liberal arts approach appear to suggest that a combined professional and liberal arts curriculum can win back modes of thinking that are squeezed out because of the epistemological and ontological tradeoffs created by adopting either the professional or liberal arts approach, they leave implicit “what” in their curriculum can achieve the kind of synergy necessary to make a mixed strategy pedagogically viable. However, before the viability of this strategy can be addressed, the applicability of a comprehensive professional/liberal arts approach in the Arab world, especially in an Islamic society must be addressed. The next section addresses this question.

4. THE COMPREHENSIVE PROFESSIONAL/LIBERAL ARTS APPROACH AND THE CONCERNS IN THE ISLAMIC WORLD

In 2002 and 2003 the Arab Bureau at the United Nations Development Program (UNDP) produced two reports that discussed possible factors that stand in the way of development, especially in the Arab world. Nsour and Kulchitsky (2002) explain,

The first report, entitled “Creating Opportunities for Future Generations” addresses three factors that stand in the way of development in the Arab world, namely lack of freedom and good governance, lack of knowledge and education, and lack of empowerment of Arab women. The second report, entitled “Building Knowledge Societies” focuses specifically on “knowledge and education”; and how they can prepare citizens in the Arab world for work in the information age. (p. 15)

Whereas these reports have generated positive feedback in the West, some have described the reports as Western-centric criticism of the Arab world. One of the underlying arguments behind this claim is that the reports only emphasize knowledge acquisition and individual freedoms; and ignore to role of Western colonialism. (Baroudi, 2004) Other critics take a more hard line approach and argue that these reports are attempts by the West to rearrange the Arab World. (Baroudi, 2004)

Much of the debate over the incompatibility of a liberal arts education in the Islamic tradition is based on a similar line of reasoning. Whereas the Arab UNDP reports in the West are seen as an attempt to re-energize scientific inquiry in the Arab world, the promotion of institutional arrangements or a liberal arts education is seen, by some, as “sort of new colonialism defined in part as exportation of liberal teachers from the colonizer to the colony.” (Hamzeh, 2007)

Whereas arguments for or against a liberal arts education in the Islamic world can not be summarized in a few paragraphs, it is possible to identify three themes for this paper that are commonly argued in the literature of liberal arts education that may help explain the apprehension of some in the Arab region. They are:

- 1) A belief that the view of liberal education is more than a method or a teaching approach; rather it is an educational philosophy, a way of looking at knowledge, that is unique and distinct from the kind of knowledge that is created in professional education. (Hamzeh, 2007)
- 2) A belief that cultural values, practices, and institutions of a society (especially in the West) can be transmitted through the study of those texts and traditions that exemplify the West’s cultural values and traditions. (Atwill, 2000)
- 3) A belief that curricula taught in Arab and Islamic countries only encourages submission, obedience, compliance, and subordination to “a way of thinking” rather than free critical thinking. (Hamzeh, 2007)

According to Nashabi (1979, 27-38), “one may speak of an Islamic theospany applied to education, or of theories of instruction (*ta lim*) or an Islamic theory of knowledge, or of Muslim educational institutions, or still of Islamic ethics and ethical conduct (*akblaq*),” but there is “no such thing as an Islamic educational philosophy.” (pp. 27-38) The literature of liberal arts, on the other hand, consists of numerous themes that focus on:

- 1) The works of classic Greek philosophers and Roman statesmen and educators and their conceptual contributions to the cycle of learning in a liberal education. (Roosevelt, 2006)
- 2) The development of a liberal arts curriculum during the medieval period and its impact on the traditional liberal arts curriculum. (Russell, 1984)
- 3) The impact of the British and American experiences on the modern day liberal arts curriculum. (Pfnister, 1984)

Collectively, these moments in history are used to narrate the transformation of a pedagogical approach to a philosophy of education that explains how a liberal arts education prepares students for active participation in the business world, public life, or academia (Gray, 2007). If a comparative perspective is a necessary condition for understanding different organizing principles, basic values, or culture in societies, then the Islamic world has no point of reference to make a comparison.

The difference between the Western and Islamic views of knowledge also creates a hurdle for the promotion of the liberal arts education in the Arab world. According to Nashabi (1979, 27-38), the Muslim society’s attitude towards knowledge is found in the Holy Quran, “where the word *allama* (to teach, to instruct) is mostly used with reference to God when He chose to instruct man about what he ought to know, and with reference to Prophets when they guide their followers to what they should or should not do.” (1979, 27-38) This understanding of knowledge is instilled through the Quran and Sunna in the early years of a child’s life; and only after the mind and spirit of the child’s is formed can they begin to be instructed in “particular sciences (*talim*) or rules in proper conduct and ethics.” In other words, in the early years a child is taught why he thinks, while in the latter years he is taught how to think. In both periods the purpose of education is to “produce a good man”, as defined by God. (1979, 27-38)

Nashabi (1979) suggests that based on this understanding of knowledge and Islamic tradition there is no distinction in Islamic society between a liberal or a professional education. Moreover, any curriculum must be measured in accordance to the “essential Unity of all that exists” as proscribed in the Quran and Sunna.” (1979, 27-38) In addition, religious studies (or basic studies) lay the foundation for intellectual growth during applied studies and provide the “vigor intellectual growth.” (1979, 27-38) Together they “create a good man who is necessarily a good citizen, and a useful member in society.” (1979, 27-38)

For these reasons I argue, that without any clarification, liberal arts could be perceived as a substitute by some for the basic training and learning the individual receives in the Quran and Sunna. However, Nashabi’s reading of liberal arts and Islamic tradition, using the Austrian knowledge-oriented theory, creates an opportunity to see the utility of a comprehensive professional/liberal arts education in the information age and in the Islamic context. More specifically, if a comprehensive professional/liberal arts education can be viewed as an analytical framework that not only emphasizes professional education but also supports (not substitutes) the Islamic view of knowledge then liberal arts “as process of teaching or thinking” becomes a viable educational strategy in the Islamic context.

This can be made explicit by contrasting the Austrian knowledge-oriented approach developed in the previous section with Ibn Khaldun’s theory of knowledge, and Nashbi’s interpretation of liberal arts and the Islamic tradition. In addition, the synthesis of the three approaches creates a more refined approach to understand the compatibility of the comprehensive professional/liberal arts strategy in the Islamic context and its importance in the information age. The next section develops Ibn Khaldun’s theory of knowledge.

4.1 Ibn Khaldun’s Theory of Knowledge

Baali (1998) delineates Ibn Khaldun’s theory of knowledge into two interrelated parts: *forms of thinking* and the *content of thought*, which develop over a person’s lifetime, as well as defines their role in society. In addition, he describes three stages of thinking developed by Ibn Khaldun that effect the evolution of content of thought, namely discerning, experimental, and speculative intellect.

According to Baali (1998), discerning intellect refers to a sense-making process motivated by the person's "need to choose things useful for him and his livelihood." (p. 18-19) He describes this form of thinking as "everyday knowledge" necessary to make a living. On the other hand, discerning intellect is portrayed as the ability to appreciate ideas in a social context. This allows the individual to "think in terms of ideas and learn the behavior needed in dealing with other human beings." (p. 18-19) Finally, experimental intellect is denoted as a thinking process that "combines both perception and appreciation." (Baali, 1998, P. 18-19) Experimental intellect, according to Baali's interpretation of Ibn Khaldun's theory of knowledge, inspires individuals to "create new knowledge for society's advancement." (Baali, 1998, P. 18-19) This advancement takes place in the philosophical, as well as, the conventional sciences.

I argue that Ibn Khaldun's theory of knowledge creates a window of opportunity to see congruence between liberal arts-as-a-method and the Islamic tradition. In addition, Nashabi's reading of liberal arts and the Islamic tradition establishes a necessary condition for the liberal arts approach in an Islamic context.

The effects of individual and social knowledge, including culture, which are implied in Ibn Khaldun's theory of knowledge, are also developed in the Austrian knowledge-oriented approach developed in this paper. More specifically, the Austrian knowledge-oriented approach emphasizes that much of the knowledge that individuals use in decision-making activities is tacit knowledge, or rooted in tacit knowledge. It holds that given the complexity of the decision-making context, the starting point of any analysis of user interaction with information should always be how to stimulate the way individuals use all forms of knowledge to communicate meaning to each other.

As suggested earlier, much of the Austrian knowledge-oriented approach is based on the argument that knowledge use and creation can be best understood as a back and forth toggling process consisting of two inextricably linked knowledge dimensions, namely focal knowledge and tacit knowledge. Implicit in the argument of this paper is the claim that a similar toggling process takes place between the individual and the curriculum during the learning process. For this reason, curriculum strategies should be answers to the knowledge problems facing both the individual and the curriculum proposed by the educators. I argue that any analysis of a curriculum should always be how the curriculum stimulates the way the teacher and the students or professional in the marketplace use all forms of knowledge to communicate meaning.

This knowledge-oriented approach is consistent with Ibn Khaldun's theory of knowledge. More to the point, Ibn Khaldun's theory acknowledges the distinction between individual and social intelligence and its impact on the development of knowledge in society. It also helps make explicit what is left implicit in the professional/liberal arts approach, namely that culture (or religion) coordinates internally the way people use and create individual and social intelligence in society.

In addition, this function does not have to be viewed as a disabler. Nashabi (1979) interpretation of the liberal arts and the Islamic condition suggests that the freedom of knowledge use whether discerning, experimental, or speculative can thrive as long as it does not challenge the principles of Islam as stipulated in the Quran and Sunna. In other words, *freedom of mind* becomes *freedom from mechanistic* thinking inside or outside the classroom or in the business world.

5. CONCLUSION

A crucial principle in the better design of curriculum strategies is to find a mode that is appropriate for the learning situation. But, the problems that the curriculum developers see limit the kind of curriculum they can design. Today one can easily walk away with the impression that there are two dominant visions inspiring curriculum development in the Arab region.

The first vision is the professional studies method. Proponents of this view acknowledge the relevance of psychological and sociological in information-centric activities, but see them as residuals to more serious problems such as information infrastructure development, technical skill development, and financial resources. Professional studies in the Arab world, they maintain, will allow individuals to move forward in the information age because it emphasizes analytical thinking based on technical knowledge and financial skill-sets sufficient for success in the information age.

The second vision is the liberal arts approach. Proponents of the liberal arts approach acknowledge the importance of technical skill-sets, but stress the relevance of meaning, judgment, sense-making, context, and interpretation to the decision-making process. They argue that creative thinking is just as important as analytical thinking.

Whereas both visions are important, neither one goes far enough to explain the problems facing curriculum designers in the Arab world today. Although the proponents of the professional approach make sound arguments about technical issues, the program they advocate lacks the detailed examination of the behavioral issues that bind the workplace. Similarly, no matter how insightful the liberal arts approach may be regarding the importance of psychological and social facts, it lacks a detailed examination of the manner in which synthetic thinking can compliment analytical thinking. In other words, both treat analytical and creative thinking as separate lines of reasoning.

By examining the professional/liberal arts divide using the Austrian knowledge-oriented approach it can be appreciated that many obstacles in the Arab region are not just technical and behavioral but also knowledge-oriented. Furthermore, this analysis lays the foundation to re-examine the ways in which a comprehensive professional/liberal arts approach can orient the sights of curriculum developers to the future possibilities of learning in the Arab world.

In sum, I argue that the Austrian knowledge-oriented approach provides a more powerful lens to see the utility of a comprehensive professional/liberal approach for three reasons. First, it makes the comprehensive curriculum more than an innovative approach that can stimulate different forms of knowledge use and creation in the classroom. Second, it makes the comprehensive approach more than a pedagogical attempt to systematically describe a learning process. Third, it makes the comprehensive approach more than a strategy capable of structuring knowledge in ways that capture implicit knowledge during decision-making activities. Moreover, the comprehensive approach, from the vantage point of Austrian knowledge-oriented theory is an interrelated analytical/creative curriculum that teaches students how to see problems in the workplace not as disciplinary puzzles but as problems that need to be solved.

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Theory, Practice and the Liberal Arts: The Case of Graphic Design

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ABSTRACT

The paper uses a knowledge-oriented argument to conceptualize how the disagreement in academia over whether or not graphic design is a discipline or a profession can be resolved using a specialized liberal arts program. However, before any liberal arts curriculum can be viewed as a learning strategy, this paper argues that the graphic design community must make explicit what exactly it wants from the liberal arts community.

Field of Research: Graphic Design

Is graphic design an academic discipline or is it a profession? Some argue that graphic design is the study of art and science of information and visual systems applied to the textual, audio, and video communication. Others suggest that graphic design is a profession, which draws from different fields of study to convey meaning between individuals in society.

One way to resolve this debate is to identify a set of criteria to determine whether or not graphic design is a field of study or a profession. For example, a discipline or field of study must possess a broad objective and theory that can be formalized into a curriculum. This curriculum, in turn, can be used for educational delivery and assessment. The inspiration behind this broad goal (or end) or theory (or means), however, is a systematic process that can be studied uniformly in a variety of different contexts.

A profession, on the other hand, consists of three core assumptions. First and foremost, it must consist of a body of academic and practical knowledge that relies on formal theories from different fields of specializations used to define and solve problems, as well as train practitioners. Second, it must possess a body of academic and practical knowledge that is applied to a service demanded by society. Third, it must adhere to a code of ethics, standards, and sanctions that serve to regulate education and practice.

The question of whether or not graphic design is a discipline or a professional is irrelevant to the proponents of a liberal arts education. If graphic design is a discipline then the proponents of a liberal arts education can argue that a “grounding in the liberal arts offers a window on history, culture, and human beings, on methods of intellectual inquiry, that transcends any particular subject, problem, moment in time.” (Gray, 2007, p. 38) More specifically, the liberal arts education can teach the student the importance of contextualizing the systemic process that he or she employs when *authoring* the design solution. As a result, the student’s exposure to a liberal arts curriculum creates a learning context that can potentially anchor the means and ends of graphic design activities in a social setting.

Similarly, if graphic design is viewed as a profession then the proponents of a liberal arts curriculum can argue that their curriculum has the potential to sensitize future graphic designers to the psychological and social factors that bind the meaningfulness of their design solutions. In other words, the liberal arts curriculum can help the graphic designer understand why the design solution, in order to be successful, must make sense to the individuals receiving the message.

This paper argues that the liberal arts education can also serve a third function. More specifically, the liberal arts curriculum can also be viewed as a learning framework that can bring together the three interwoven streams of thought running through the graphic design process. Heller (2006) explains,

The academic notion of “authoring” original designs and/or design texts with experimental intentions based on theoretical roots; the literal definition of being an author of words and images that employ design to frame and/or package ideas and messages; and finally, entrepreneurship, including the independent development of a wide range of products also using design to frame or package. All three serve to nudge graphic design away from being a trade and into the cultural realm... (p. 11)

However, before any liberal arts learning strategies can meet this challenge, the graphic design community has to make explicit what exactly it wants from the liberal arts curriculum. The next section examines conventional wisdom in the educational and professional design communities.

1. CONVENTIONAL WISDOM IN THE GRAPHIC DESIGN COMMUNITY

Those who take the position that graphic design is a discipline cite the pioneering work of graphic designers from 1910 to 1930, who formalized graphic design education “based on the notion of visual language” into a design method. (Drucker, 2009, 201-204) This movement represented a shift from “historical styles” in “favor of universal principles and systems.” (Drucker, 2009, 201-204) The result of these experiments created a link between theory and practice commonly referred today as the Bauhaus, or Swiss school. Drucker (2009) explains,

The Bauhaus established a concept of design as a discipline that meaningfully closes the gap between formal ideas and material conditions. The hallmark of the school was its development of foundation courses in principles of composition, construction, and appreciation of materials. Some of the school’s teachers Johannes Itten, Moholy-Nagy, Joost Schmidt and Herbert Bayer publicized a functional, systemic design approach. (pp. 201-204)

Today programs that adhere to the Swiss approach favor a form-driven approach to problem solving in graphic design. (Beirut, 1994) Their approach is based on the logic that a designer needs to conceptualize the purpose of the form he or she has been asked to create. For example, if a student is asked to create a logo, he or she is taught how to make sure that the “end” or the form makes sense in its proper context. Consequently, the Swiss school not only teaches students how to design, but also how to think about design.

Those who take the position that graphic design is a profession, on the other hand, acknowledge that theoretical learning in color, perception and symbolism emphasized by the Bauhaus are fundamental to coursework. However, they argue that the creative dimension inherent to the graphic design process also makes it more stylistic than substantive. The fulcrum point of this perspective is that the individual or the *author* should be a free-thinker and taught the technical skills necessary to design. This group adopts a literal interpretation of the *authorship* argument and suggests that graphic designers are “author[s] of words and images that employ design to frame and/or package ideas and messages.” (Heller, 2006, p. 12) As a result learning graphic design becomes a formulaic process.

Programs that adhere to this approach are called portfolio schools. (Beirut, 1994) The learning objective of the portfolio school is to instruct students how to create a “polished” portfolio that can be presented during job interviews. Moreover, the *portfolio school* teaches students the technical skill-sets necessary to generate “stylistically diverse” compositions (or comps) that can be shown to “indecisive clients.” (Beirut, 1994, pp. 215-217) In other words a student is taught how to design.

Whereas graduates of both schools are demanded by the marketplace, students coming out of the *portfolio school*, I argue, have a competitive advantage in the short-run. Moreover, students graduating from a *Swiss or process school* do not have a lot of experience in creating the tight comps that are presented to clients; or flashy portfolios filled with hypothetical corporate work. Their education has taught them how to think about the design process, not just how to create a pretty or stylistically pleasing *package*.

On the other hand, the graduates from the *Swiss or process school*, I argue, have a competitive advantage in the long-run. Moreover, once they learn *by-doing* how to create a nice presentation or become more technically proficient, they are able to offer their employers more meaning, purpose, and interpretation, all of which are necessary competencies for high-end design such as branding, museum graphics, wayfinding, corporate annual reports, and web systems.

In this light, the choice between programs can be seen as a rational calculation contingent upon the student’s or parent’s time preference. Similarly, the design and the implementation of a liberal arts education becomes simply an answer to a what-if question. This mechanistic approach to curriculum development, however, pushes to the background what is both central in the graphic design as a discipline or profession, namely the implicit and explicit use of knowledge in the design process. In addition, even the Swiss school never makes explicit how the use of both forms of knowledge in the design process helps explain graphic design as a method. I argue that making this relationship explicit is a necessary condition for a more comprehensive and integrated graphic design theory.

2. THINKING IN GRAPHIC DESIGN

Walter (1991) provides a useful starting point to understand the two lines of reasoning that occur in graphic design problem-solving activities. He points out that the first mode of thinking sees rational and logical thinking as interchangeable terms. Walter (1990, p. 451) refers to this line of reasoning as *analytical reductionism*. He (1990) explains,

[T]his method teaches [the student] how to break arguments down into their simplest constituents – premises and conclusions – and then investigate whether or not the latter are logical inferences, either deductive or inductive from the former. As a means of testing the presence or absence of logical soundness, critical thinking drills students in the evaluation of evidence, provides them with tips for distinguishing between relevant and irrelevant proposition, teaches them to be on the watch for hidden premises and conclusions, and warns them against an array of informal fallacies that may camouflage non-cogent but good-sounding arguments. (p.451)

According to this view, inquiry and reasoning, in order to be rational, must be logical. In addition, logic is achieved by formalistic rules that enable individuals to “consider in a thoughtful way the problems and subjects that come within the range of one’s experiences.” (Walter, 1990, p. 452) In other words, understanding is achieved logically.

Walter (1990) suggests that an overemphasis of logic cultivates a mechanical ability (based on analytical rules). Moreover, the individual stops thinking about how he or she is solving the problem. Walter (1990, p. 454) describes this approach as “rule oriented procedures of critical thinking.” In addition, he suggests that a curriculum inspired by this logic leads to courses that simply teach formalistic rules as *ready-to-hand arguments*. (p. 454)

The central argument in Walter (1990), however, is that this kind of formalistic thinking is only one of two forms of thinking that occur in a problem-solving situation. He (1990) explains,

[L]ogical inference, critical analysis, and problem solving are fundamental qualities of good thinking, but only if they are complemented by the cognitive functions of imagination, insight and intuition (or pattern of discovery). (p. 457)

In other words, Walter suggests that imaginative and intuitive thinking are equal partners with analytical thinking in problem-solving activities, especially during innovative speculations, as well as intellectual and artistic creativity. He (1990) continues,

Imagination... is required for examining [situation or problem] from a new perspective, focusing upon aspects of the image that are usually so taken for granted that they may bypass our scrutiny, and seeing them in new, fresh, ways... (p. 458)

According to Walter (1990) what makes this mode of thinking different from its analytical counterpart, however, is that it is not based on any sequential or logical consideration. More specifically, the a-logical mode of thinking leads to a discovery that just happens. In addition, this discovery process is based on a holistic rather than reductionistic reasoning process, which makes the formulization of the process qualitative not quantitative. (p. 468)

This, of course, does not suggest that *what happens* (or the design solution) does not have to be meaningful or practical. To paraphrase Walter, the design solution still has to be strengthened, modified or rejected. However, this process is both logical and a-logical. In other words, the analytical process “analyzes knowledge and the pattern of discovery adds and extends [it].” (469) The next section considers the implication of Walter’s arguments in the context of a liberal arts education and the two different graphic design schools.

3. LIBERAL ARTS AND GRAPHIC DESIGN: SECOND CUT

I would be remiss to suggest that creativity is under-emphasized in the *portfolio schools*; or overemphasized in the Swiss schools. More to the point, the *Swiss school* emphasizes creativity in the process of creating the design solution, while the portfolio school emphasizes creativity in the design itself. The relevance of this observation to the liberal arts becomes clearer when one differentiates between explicit and implicit (or tacit) knowledge on individual and social levels.

Kulchitsky (2007) provides a useful starting point to understand the difference between explicit and implicit knowledge in graphic design decision-making activities. He writes

In his work, entitled *Study of Man*, Polanyi (1959) refers to words, graphs, maps, and physical tools as instruments of meaning only to the extent of their intended purpose defined by our knowledge of how to use the devices and the surrounding in which we hone that knowledge. Polanyi also extends this line of reasoning to the use of intellectual tools such as methods, rule, beliefs, and theories, which he posits are also tied to an intended end or purpose. According to Polanyi, therefore, the use of both physical and intellectual tools is linked to the tacit knowledge powers of judgment which evolve in a social context and are transmitted or acquired through “learning by doing” or from tradition. (p. 14)

Seen this way, knowledge can be both explicit and implicit; and it can be both individual and social. However, this relationship is not dualistic; rather it is synthetic (Kulchitsky, 2001) Table 1 below illustrates my point. The curriculum of the portfolio school typically focuses on two dimensions of knowledge, namely individual and social explicit knowledge relevant to the profession of graphic design. However, the formalistic approach is balanced by creating thinking on the level of individual explicit knowledge or the design solution. Seen this way, I would argue that the liberal arts education would have to be exploited by the *portfolio school* to augment learning in the dimensions of individual implicit knowledge and social implicit knowledge.

The curriculum based on the Swiss school, on the other hand, emphasizes two different dimensions of knowledge, namely social explicit knowledge and implicit individual knowledge. In addition, creativity is emphasized in both dimensions. This approach, by implication, also leads to a more effective design solution or form of explicit individual knowledge. However, the primary focus is still the process; not the end. From the vantage point of the *Swiss school*, the liberal arts curriculum can, therefore, be exploited to address the dimensions of social implicit knowledge, as well as to compare different design solutions (or forms of individual explicit knowledge) in a contextual and historical sense.

Table 1: Different Dimensions of Knowledge

	EXPLICIT KNOWLEDGE	IMPLICIT KNOWLEDGE
INDIVIDUAL KNOWLEDGE	Design Solutions	The use of technical skill-sets, habits, and routines to produce the design solution
SOCIAL KNOWLEDGE	Information Content; Information Technology; Formal rules and standards regarding technical skill-sets	Language, Culture, Tradition

Source: Derived from Kulchitsky (2001)

However, the prospect of an inter-professional/disciplinary or interdisciplinary collaboration raises a coordination problem. Moreover, both the design and liberal arts faculty must, for the marriage to work, convey meaning to each other. The fact remains that the acceptance of looking to other theories for guidance forces the teachers and ultimately the student to constantly reconcile multiple perspectives in the formulation and implementation of course content. Whereas the idea of using an interdisciplinary approach to solve a problem appears attractive, theories are designed to suit the interest of a discipline. In the end, both the graphic design and the liberal arts communities may be left wondering why they need to be married in the first place. Or if they stay in the relationship without any communication, it will inevitably become simply a marriage of convenience.

I argue the challenge facing the graphic design community is to make explicit what it wants from the liberal arts curriculum. What is needed, therefore, is a theory that makes explicit what the Swiss school left implicit – a theory that illuminates the toggling back and forth between explicit and implicit knowledge on both individual and social levels during the graphic design process.

4. CONCLUSION

Whether we consciously examine our actions or not, what we know today is the direct result of our experiences over time. Equally important our understanding of the past, as well as what we imagine today takes place in the present. Of all the challenges which beset the present and future development of graphic design, none is more formidable than the competing visions of educators. Whether some in the educational and professional communities see graphic design as a discipline or a profession, the fact remains that an education in graphic design teaches students how to organize information, in all its forms, for the purpose of meeting the needs of the client or society; or ideally both.

I argue that both the *Swiss* and *portfolio schools* have a very important place in the education of graphic designers because they both improve the way we use and structure information for our clients. However, the issue what can be done to improve the limitations of our curriculums can never be adequately addressed if educators only pay attention to one way of thinking about graphic design.

Moreover, before the graphic design community can decisively establish how it wants to teach its students graphic design, the pedagogical benefits of either the process or portfolio schools must be clarified not by just efficiency but also effectiveness standards. For this reason, the literature of graphic design needs a theoretical approach powerful enough to systematically explain how the relationship between means and ends in both graphic design approaches reinforces the other. This is a necessary condition for future development in theory, methodology, and curriculum design in the discipline or profession of graphic design.

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Arab and Western Images in Middle East Satellite Television Advertising: Implications for the Advertising Classroom in the Middle East

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ABSTRACT

The rapid development of satellite television in the Middle East region has seen an equally rapid increase in the dissemination of advertising images via this medium. Issues raised by this pervasive technology with regard to the influences and relative prominence of Western and Arab images are examined. The researchers coded advertisements appearing in both English and Arabic from a collection of Arabic-language and English-language station and compared the incidence of images categorized as Western and Arab.

INTRODUCTION

The influence of foreign images has been a topic of immense importance in the field of communications. Traditionally this influence has been analyzed in terms of the cross border flow of information between developed and developing nations. With increasing global convergence of both media and markets, debate on this phenomenon has become both more nuanced and increasingly marginalized. In the present paper we analyze the content of advertising on Free to Air (FTA) satellite television in the Middle East with specific attention to the Western and Arab images shown via this media. The nuances of the modern debate on the influences of foreign images are evident in the complex interrelationships inter alia among the sources of images, their distribution and the economic motivations for their use.

LITERATURE REVIEW

The basic assumptions about the effects of media have varied over the years. Rogers (1996) identified at least three distinct “eras” of media effects. The era of strong effects emerged with the commercial success of electronic mass media in the form of radio. While mass dissemination of information was already possible through newspapers, the notion of a mass audience, receiving information simultaneously and instantly became possible for the first time with radio. Emerging out of wartime propaganda analysis and bolstered by events such as HG Wells War of the Worlds broadcast, early communications analyses assured powerful direct media effects. Later studies of US voter behavior challenged this perception of strong direct effects- leading to a period in which the mass media were thought to have weak effects, at best. From the 1970s onwards, more complex analyses of media led to the development of so-called limited-effects models in which media are perceived as being potentially very powerful under certain circumstances and particularly with the agency of interpersonal influences.

International media effects studies have had similar fluctuations. Among the popular analyses of international media effects we find several politically charged treatises, which suggest powerful direct effects of the media of powerful nations on the populations of powerless nations. This perceived impact of foreign media portrayals has been widely examined (e.g. Ang, 1985; Tan, Tan & Gibson, 2003; Liebes & Katz, 2005) with an enduring concern for the extent to which foreign media can be said to influence receiving audiences and their respective cultures. Elasmara and Hunter (2003) conducted a meta-analysis of 36 cross-border studies of US television broadcasting in the period 1960 to 1995 and found considerable evidence of effects on the attitudes, values and beliefs of receiving audiences. The theorized impact of foreign media has also been empirically demonstrated. Madanat, Brown and Hawks (2007), for example, in a study of Jordanian women, argued that “Western advertising and media were associated with restrained and emotional eating, desired weight loss, and disordered eating attitudes and behaviors” (p. 1039).

Numerous studies also point to active audiences who translate and adapt the meanings of foreign contents to suit their needs. Liebes & Katz (2005), for example, examined the worldwide popularity of the US television soap opera “Dallas”. They identified “primordality” (connections with fundamental or universal mythologies regarding ideas about kinship, good, and evil) and “seriality” (continuing interest in the story as it unfolds) as two of the factors that prompted viewers abroad

to consume this American product. In their analysis, Liebes and Katz (2005) questioned the process of cultural imperialism. They warned against the notion of a passive viewer in this cross-cultural context, suggesting that foreign viewers of US television can be quite critical in their readings of content.

Another perspective on this issue may be found in the literature on so-called “textual transparency.” In this context, transparency may be defined as a “textual apparatus that allows audiences to project their indigenous values, beliefs, and rituals into imported media” (Olson, 1999, p. 5). In keeping with the notion of an active audience, this transparency perspective suggests that audiences are capable of ascribing their own meanings to media content regardless of what the producers intended. Chitnis, Thombre, Rogers, Singhal & Sengupta (2006) explain that textual transparency or “narrative transparency theory” argues that “a cross-cultural understanding of the text may take place because the audience interprets a foreign text using their own cultural beliefs and values.” (p. 133). Similarly, Barker (1999) argued that:

Watching television is a set of culturally informed activities, a significant aspect of which is concerned with discursive meaning. Television audiences are active creators: they do not simply accept uncritically textual meanings, but bring previously acquired cultural competencies to bear on them (p. 110).

In the context of these contradicting views on the effects of foreign media (or lack thereof), Willnat, He, Takeshita and López-Escobar (2002) contended that: “The cultural and social effects of foreign media assuming there are any might be less important than what governments and audiences believe about the strength and characteristics of these effects.” (p. 175). With specific reference to a particular Middle Eastern audience (University students in the United Arab Emirates), Haque (2007) suggested that “...They do not see any problem in ‘taking things’ from Western culture as long as they are consistent with the local culture rooted in the Islamic tradition.” (p. 22).

Another important development in terms of media influences and culture comes from the field of cultural studies. The British academic Stuart Hall (1997) has developed a substantial body of theory that examines how the media operate at a cultural level. With a particular emphasis on representation and images, Hall suggests that the images presented in mass media are a function of the desires of powerful classes and forces in society. He further suggests that images in media serve to fix meanings and reinforce prejudices and stereotypes.

Hall’s analysis is particularly useful to the present study because it can cope with the complexities of influences in the Middle East. We are not presented with the classic cross border communications and influences evident in the work of Schiller (1976) and Tunstall (1979). In the present analysis, we are concerned with Western and Arab images in advertisements being broadcast via satellite from Middle East broadcasters to Middle East audiences. Though there is cross border communication here, the primary concern is about the choices of foreign images being used in regional broadcasting.

In this context, we are also concerned with the power of advertising. Many of the advertisements on Middle East television either originate with foreign multinational corporations or are for product marketed by foreign multinationals. The cultural power of multinationals evokes discussion particularly in the context of the globalization debate. The intermediate level of analysis necessitates an examination of the role of advertising as a whole. Herbert Marcuse (1964) and others have argued that advertising is not just a function of marketing, but rather a tool of creating false needs.

MIDDLE EAST SATELLITE TV

Ayish (2004) notes the development of Middle East satellite television broadcast during the mid 1990s following a period of development of private (terrestrial) broadcasting in the region leading to massive private ventures into satellite broadcasting. However, the notion of “private” in the region can be surprisingly fluid as Sakr (2002) cautions that the satellite stations observed in Middle East broadcasts reveal a complex interlinking of financial interests and political influences.

MIDDLE EAST CULTURAL INFLUENCES

While the Middle East is a diverse region, certain commonalities may be identified if only for the sake of analysis. The Arabic language in its many varieties is still considered one of the main bases of Arab identity. Religion, primarily Islam is another such identifying factor in regional cultural influences. The notion of being Arab contains something of these two though there are many Arab Christians and many Muslims worldwide who speak no Arabic. Muslims in the region may self-divide into Sunni and Shiite and many variations of each grouping. Notions of a unified Arab Middle East are, of course,

misplaced, and much of the international debate and discourse about the region and its culture are similarly skewed. Yet, despite these variations and nuances, there are some obvious and common grounds on which we can distinguish Middle Eastern or Arab values from Western values. These have to do with the values placed on modernity versus tradition and of secularism versus religious idealism.

IMPLICATIONS FOR TEACHING

Teaching advertising in the Middle East region goes beyond the simple mechanics of designing marketing messages. The advertising classroom in the Middle East is often an anvil of competing cultural ideals. In the simple act of analyzing advertisements, the numerous competing dynamics of Western commercialism and Arab traditions are evident. The relatively obvious efforts of Western multinationals to co-opt Arab imagery in their advertising are a matter of discussion, and the frequent dissonance between advertised images and social values are highly visible.

RESEARCH QUESTIONS

We are concerned, at the most basic level, with the amounts of Arab and Western images that are consumed by audiences of Middle East FTA satellite television. We therefore posed research question 1 as follows:

RQ1: What are the relative levels of Western and Arab images in FTA satellite TV advertising on Middle East television?

Though most stations in the region broadcast primarily in Arabic, several popular stations specializing in the broadcast of US and British programming feature significant portions of English language broadcast time. In the present study we are also concerned with how station language relates to the use and prominence of Western or Arab images. We therefore posed research question 2 as:

RQ2: Do English and Arabic stations differ significantly in the levels of Western and Arab advertising images?

A third area of concern was the existence of other factors such as product type or origin of advertiser that may be associated with choices of Arab or Western images. We therefore posed research question 3 as:

RQ3: Are non-language factors significantly associated with Western or Arab image choices in FTA television advertising in the Middle East.

METHOD

Advertisements on particular Arabic language and English language were digitally recorded at randomized intervals over a three month period (to correct for seasonal variations in content). The stations used in the present analysis included Al-Rai, Al-Arabiya and MBC 1 as Arabic language stations and MBC2 and MBC4 as English language stations. The ads were then compiled and analyzed first (using a 20 percent subsample) together and then separately by the two researchers using a coding system for content. Ads were coded on physical properties such as duration, originating station and broadcast time. Content categories included language of the ad, images of clothing, music, male female interactions, characters, cultural events or observances, cultural iconography and standards of body exposure. These coding categories were determined from pilot coding of a small sample of ads prior to the main coding exercise. On each content dimension, the content was coded as Arab, Western, Mixed, Other, Indeterminate or not applicable. Comments on specific ads were also recorded for later qualitative analysis and discussion.

One of the researchers is a Westerner, the other is Arab. Codings were agreed by negotiation to +100% agreement. Particular elements had to be decided upon to allow for agreement in codings. The most important of these was the question of female "Hijab" or headdress in the modern Arab context. Bearing in mind that the content under analysis is broadcast to a wide region it was agreed that while the appearance of Hijab represented an Arab image, the absence of Hijab did not necessarily preclude coding of content as Arab. This decision was based on agreement that in most Arab societies today with the exception of Saudi Arabia and Iran, women could commonly be seen observing a choice of whether to use traditional headdress or not.

A total of 105 unique advertisements were used in the present analyses. The researchers targeted a total of at least one hundred for this stage of the project and stopped coding at 110 ads. Removal of duplicates and others for incomplete coding or technical issues left the 105 total. Analyses were conducted using SPSS to address the research questions. Value counts were used to generate scores for Arab and Western content levels. These scores as well as other measures were analyzed to provide answers to the three research questions as presented in the following section. Additionally, relevant, specific advertisements were noted for thematic, qualitative analysis to elucidate ideas not easily captured by our content analysis.

FINDINGS

Research Question 1 asked: What are the relative levels of Western and Arab images in FTA satellite TV advertising on Middle East television? Analysis of the 105 advertisements revealed that the sample contained 22 English language ads (21 percent), 77 Arabic ads (73 percent) and 6 ads (5.7 percent) that contained some mixture of English and Arabic. 74 (70.5 percent) of the ads showed characters in Western clothing compared to 14 (13.3 percent) of them that used characters in Arab clothing. A few cases used either multiple or undetermined clothing types, or did not feature humanoid characters. Forty (38 percent) of the ads featured ostensibly Western characters while 35 (33 percent) featured ostensibly Arab characters. There were several cases here of multiple types or characters of indeterminate origin.

Coding of male/female interactions was sometimes difficult. However, the data reveal 28 instances (27 percent) of interactions coded as being Western in portrayal (these included items such as male/female pairs dancing in public and scenes of public displays of inter-gender physical affection) and 25 items (24 percent) being identifiable as Arab portrayals (these include gender segregated gatherings and physical distances between gender pairs when presented as unmarried persons).

Actual cultural observances were relatively rare in the advertisements sampled, with only 15 percent of the items demonstrating any visible observances. However, even in this small number, Western images dominated with ten instances of Western cultural observances (such as cocktail parties) compared to six instances of Arab cultural observances (such as daily prayer gatherings). The difference was even more pronounced with regard to the use of iconography or symbols. In this case, there were twice as many Western icons or symbols (28) compared to the Arab symbols (14) recorded. Among the Arab symbols were traditional Arab horsemen and traditional Arab family gatherings. The most extreme case of Western iconography was observed in a commercial for body spray – dubbed in Arabic (this discussed later). The discrepancy between Arab and Western content was strongest in the area of music as 86 of the ads (82 percent) used Western music while only 14 (13 percent) used Arab music.

We also needed to consider the data described above in more aggregate terms. This issue was addressed by creating a measure of how many coded items in each advertisement coded for Arab images or types and another measure of how many coding items in each advertisement coded for Western images. Counts were conducted for the variables, clothing, music, characters, male/female interaction, cultural events, and cultural iconography. The number of items coded as Arab for each advertisement yielded an Arab content score while the number of items coded as Western for each advertisement yielded a Western content score. It was possible for each advertisement to contain both Arab and Western content. The maximum score in either case would be 6. The mean score for Arab content level in the sample overall was 1 while the mean score for Western content level was 2.5.

On this measure, English language advertisements were significantly more concentrated in Western content on average than Arab content, $t(97)=2.7, p<.01$. However, Arabic language advertisements showed no significant difference in Western versus Arab content scores.

Research question 2 asked: Do English and Arabic stations differ significantly in the levels of Western and Arab advertising images? This question took us into analysis of the Arab and Western content scores across different station types – primarily the station language. Arab content in advertising scores averaged 0.9 in English stations and 1.3 in Arabic stations. Western content in advertising scores averaged 2.5 in English stations and 2.6 in Arabic stations. These mean differences were not statistically significant.

Since the advertisements recorded were of varying durations, it became necessary to analyze the relative importance of Arab and Western content with regard to duration. In order to do this, we created a score for content duration by multiplying the duration of each advertisement by the average content scores on the Arab and Western dimensions. This yielded two measures we termed Arab time index and Western time index that expressed the relative importance of each content type

by the time each was featured in the sample. However, the time factor similarly did not reveal any significant differences between the Arabic and English stations.

Research Question 3 asked: Are non-language factors significantly associated with Western or Arab image choices in FTA television advertising in the Middle East? To answer this question, we coded the origin of the product or service being advertised. All advertisements recorded were designated as being either “foreign/multinational” or “regional/middle eastern” in origin. We did not allow for the complexities of cross ownership and corporate interlinks in this designation particularly because we are concerned in the present analysis with cultural identity issues. Therefore if a product being advertised featured the Ford brand, it was coded as being foreign/multinational regardless of if the advertiser used a regional qualifier such as Ford Middle East. The determination of origin was based on either explicit statements of origin within the ad itself or further research to determine origin where it was not known. Thus the Mirinda brand, perceived by many to be Arab because of its advertising and packaging, turns out to be a product of the Pepsi-Cola Corporation.

Analysis revealed significant differences in cultural content scores between ads that were coded as “foreign/multinational” and those that were coded as “regional/middle eastern” in origin. On the Arab content measure regional/middle eastern products scored approximately 2.2 on average while foreign/multinational products scored 0.7 on average. This difference in means was significant, $t(26) = 3.5, p < .01$. On the Western content measure the situation was reversed as regional/middle eastern products scored approximately 1.4 on average while foreign/multinational products scored 2.8 on average. This difference in means was also significant, $t(103) = 3.8, p < .01$.

DISCUSSION

The wide variety of advertisements encountered in the study sample demonstrated a number of remarkable similarities in terms of content. In the case of music type, for example, regardless of the language of the advertisement, the language of the station or the content of the advertisement, Western music was the predominant kind of music across the sample. In many instances this was a result of simple transplants of advertising content from Western productions with dubbed Arabic voice tracks. In some instances these were slightly more regionally tuned with ethnically indeterminate characters or culturally benign content, but even these instances were obvious transplants that would not be mistaken for Arab productions. These direct transplants created some intriguing situations such as advertisements with fully Arabic voice tracks but all screen text in English.

The predominance of Western images in Middle Eastern FTA satellite television advertising is further supported by the finding that the Arab language stations and predominantly English language stations showed no significant differences in their levels of Arab and Western images and content. Additionally, while English language advertisements predictably had significantly higher Western content than Arab content, Arab language ads were equally likely to feature Western or Arab images.

The use of Western motifs presents an important area of analysis. While this was a coding item in the content analysis, its numerical importance belies much more meaningful implications. An instructive instance of these implications may be found in an advertisement for AXE body spray that is dubbed into Arabic. The advertisement shows a group of people in what appears to be an adult education class being taught basic words. When a young man walks in to the room, the attractive female instructor imitates the sound of a 1970s electric guitar saying “Boom Chicka Wah Wah” which is then repeated by the class and flashed (in English script) on the screen. The intent of this advertisement is, of course, to promote the product. However, the motif involved here is a sound that is colloquially associated with sexual films from the 1970s in the United States. It is a motif that would be easily understood by Western audiences as being sexually related, but it is unclear how the advertisers presume this same motif would work in the Arab context. At the very least this argues for the notion of transplanted advertisements hastily dubbed into Arabic.

The one factor that does seem to be related to the use of Arab images is in fact the origin of the product or service being advertised. As might be expected, advertisements for regional products or services used significantly more Arab images than Western images in their advertising. In instances where Arab interests were being advertised, there was often great care to reflect not only traditional values but also modern norms in their images. These ranged from traditional Arab horsemen in Saudi Airline commercials to the portrayal of modern Arab artisans in a Cleopatra Group advertisement.

This brings us to the implications for the advertising classroom in the Middle East. Most programs in this discipline in the region are relatively new and are faced with dynamic social and technical changes. Their relative novelty together with the multidimensional nature of advertising as a creative, technical, and social endeavor, place myriad challenges on regional advertising classrooms. The question of images and their associated values is central to what is taught as programs must choose whether to present advertising as a marketing tool, a creative tool, or a meaning making tool. The overwhelming preponderance of Western images in Middle East advertising presents the challenge of responding to the interplay of images and influences. Some programs may not wish to engage this challenge as they may teach advertising as a technical or business tool only. In the communications classroom or the graphic design classroom, it is possible to ignore the ideological issues raised by advertising and teach only creative, communicating and marketing functions. However, in a region culturally assailed from without and within, this would be to do a disservice to students who will eventually enter the advertising scenario previously outlined.

Our present analysis points directly to the need for engagement of the ideological, image issues raised by advertising. As Hall (1997) points out, the presence of particular images creates and fixes meanings in audiences, but the absence of images serves a similar function. The relative dearth of Arab images in FTA satellite television advertising simultaneously bolsters the influence of Western images and normalizes the absence of Arab images. The primary imperative arising out of the present analysis is for teaching the need for integrating Arab images, ideas and icons in the analysis and creation of Arab advertising

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An Incompatible Method: The Western Liberal Arts Educational Model in Kuwait and the Gulf Region

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ABSTRACT

Drawing on oral histories from the region as well as literature on the subject, this paper begins with an examination of the historical development of the characteristics of liberal arts in Europe and then goes on to argue that those essential characteristics are incompatible with the social and cultural traditions of the Arabian Gulf region largely because they are imposed from without rather than from within. Finally, the paper demonstrates the inherent problems of determining a possible methodological alternative for education in the region.

Fields of Research: History, Religion, Anthropology, Political Science.

With the rise of American-styled universities in the Gulf, one must consider whether or not a traditional or Western liberal arts education can best meet the future educational needs of the region in general and Kuwaiti citizenry specifically. The liberal arts tradition in the West is inseparable from Europe's unique historical experience. This study will consider that development and then examine several perspectives regarding the role of a traditional liberal arts education in the Gulf region. The information presented is based on both original source material collected through oral histories conducted in the fall of 2007 and supplemented by scholarly research. Our research shows that the traditional practices of a Western liberal arts education are not suited to the region. This is not to suggest, however, a qualitative or total rejection of liberal arts. Rather, it is apparent that only a modified and culturally-sensitive model can ultimately suit the needs of the Gulf region.

I. AN APPROACH BORN OUT OF EXPERIENCE: LIBERAL ARTS IN THE WEST

Although 'liberal' is derived from the Latin meaning freedom, the concept of free inquiry into any subject—the hallmark of the modern concept of liberal arts education—was formed as a result of debates among scholars as well as contemporary events. The environment in which the Western university was born was based on feudal submission. In early medieval institutions, pupils would sit and write or listen while a master would recite his lecture. The twelfth-century scholar, Peter Abelard (1079-1142) argued for change, 'this questioning excites young readers to the maximum of effort in inquiring into the truth, and such inquiry sharpens their minds.' He goes on to cite Aristotle, who said 'to entertain doubts on particular points will not be unprofitable' and adds 'For by doubting we come to inquiry; through inquiring we perceive the truth...' (Abelard 1976 *Sic et Non*, p. 398). This method of questioning was preferable to Abelard but controversial. The university at Paris had prescribed the lecture as the method of instruction and even imposed penalties for both students and masters who violated the practice (*Method of Lecturing in the Liberal Arts Prescribed* 1976, p. 395). A contemporary scholar, Bernard of Clairvaux (1090-1153) considered Abelard's approach blasphemous. For Bernard the goal of the medieval mind was to seek truth. Since truth was bound irrevocably to faith, it was not something to be disputed. Abelard, however, was not to be deterred and suggested to his Christian peers that Jesus himself was found 'sitting in the midst of the doctors and questioning them, presenting the appearance of a disciple by questioning rather than of a master by teaching' (1976 *Sic et Non*, p. 398). In his *Dialectica* he goes on to propose that 'All knowledge is good, even that which relates to evil.... though it be evil to sin, it is good to know the sin, which otherwise we could not shun' (Abelard 1976 *Dialectica*, p. 402).

It is upon such ideals of free or liberal inquiry that medieval liberal arts were constructed. In his *Metalogicon*, John of Salisbury (c. 1115-1180) defends the liberal arts curriculum which was under attack from conservative theologians. The *trivium* (grammar, rhetoric, and dialectic) are the foundation of a liberal arts education. Grammar, he says, is 'the key to everything written as well as the mother and arbiter of all speech,' while dialectic or logic provides initial instruction about words. Finally, rhetoric enables an individual to speak or write in a convincing manner (John of Salisbury 2006, p. 241). By

contrast, the so-called illiberal or mechanical arts were locked down on 'because they seem to spoil the body and unnerve the mind' (Xenophon c. 270 BCE).

By the mid fifteenth century Italians provided the humanistic component to the Western liberal arts tradition. Liberal arts had come to mean a diversity of subjects that would provide a solid foundation for critical thought. Those diverse subjects could be increasingly explored because the medieval view of man as submissive was disappearing. It was replaced by the humanistic concept of human potential as a result of free will. While critical inquiry had been elemental to liberal arts for 500 years, scholars and theologians were still accused of heresy and often tortured and killed for views that departed from 'official' or church doctrines. The Humanists' critical interpretation of Christianity signaled a fundamental shift in the strength and potential of liberal arts education. Individuals such as Thomas More (1478-1535) and Desiderius Erasmus (1466-1536) critically evaluated every aspect—both secular and sacred—of their society. But it was their contemporary, Martin Luther (1483-1546), who began an outright denunciation of the Catholic Church. The effect of the Protestants' success permeated society and felled the remaining barriers to free inquiry. Called before a church council at Worms in 1521 Luther issued the words that illustrate the product of the liberal arts reliance upon critical thought. When asked to recant, or face certain condemnation he replied,

Unless I am convinced by proofs from Scriptures or by plain and clear reasons and arguments, I can and will not retract, for it is neither safe nor wise to do anything against conscience. Here I stand. I can do no other. God help me. Amen. (Luther 1929 *Werke*, p. 838)

This dogged reliance on critical reasoning supported by proof has been the chief hallmark of European liberal arts education from the time of the Protestant Reformation.

Only by considering the historical development of the European liberal arts tradition can the modern AAUP statement 'On Freedom of Expression and Campus Speech Codes' be understood. Often cited as an ideological foundation to the Western liberal arts university, it begins 'Freedom of thought and expression is essential to any institution of higher learning.' The statement continues by stating,

In the process, views will be expressed that may seem to many wrong, distasteful, or offensive. Such is the nature of freedom to sift and winnow ideas. On a campus that is free and open, no idea can be banned or forbidden. No viewpoint or message may be deemed so hateful or disturbing that it may not be expressed.' (AAUP 1992)

While that free inquiry informs the diversity of perspectives in European and American institutions, can such a model be exported to areas that have no such historical tradition? We shall now consider the essential aspects of the Western liberal arts model and their applicability to the Gulf region.

II. ADVOCATING LIBERAL ARTS IN THE GULF

One could argue that the liberal arts model for higher education ought to be implemented in order to enhance future development. Yusur Al Madani, an Associate Dean and faculty member in the Faculty of Arts at Kuwait University, believes that today the majority of young Kuwaitis are less responsible and are less motivated to work hard. She states:

The people in Kuwait and in the Gulf ... should wake up a little bit, have their own identity, and be serious about things. After the Iraqi invasion I found people less motivated To tell you the truth, before the invasion of Kuwait ... we were serious about things. I had a lot of Kuwaiti friends who are now doctors, professors, and electricians. We had a different perspective of life and the new generations now are completely irresponsible. (Madani 2007, p. 8)

As a professor in English Literature and the Arts, Al Madani believes that many young Kuwaitis are irresponsible, and that educational institutions are not equipped to effectively improve society. She suggests that the liberal arts model could help Kuwaiti students become better critical thinkers and strong future leaders.

Mohammed Ghanem al-Rumeihi, a professor of Sociology at Kuwait University, argues that unlike other Arab states, which were socialist, Kuwait in the sixties and seventies was a liberal country with liberal institutions (Abu-Zahra 1983, pp. 401-403). Both professors Al Madani and al-Rumeihi believe that Kuwait in the 1970s had prospered as a result of this liberal transition. Because liberalism was more common in the seventies, young Kuwaitis were able to challenge laws such as gender segregation. Encouraging liberal arts education now could prevent a trend toward conservatism.

Other scholars at Kuwaiti institutions also support the implementation of a liberal arts model. Nizar Hamzeh argues the liberal arts model is more than just critical thinking. Hamzeh defines it as ‘a way of life that values open minds, freedom, tolerance, and celebrates the rich diversity of the world cultures.’ He concludes that not only can it educate but could also help to eliminate terrorism (Hamzeh 2007, pp. 16-17). Other studies have shown how the liberal model is equally as important for undergraduate students enrolled in Business Administration programs. According to a joint article, ‘Cross Cultural Perspectives on the Work Ethic: Diversity, Discrimination and Ethics in Kuwait,’ liberal arts is needed in Kuwait to teach students in Business Administration the ethical values in employment and managerial skills (Al-Salam et al. 2007, pp. 40-41). Students in Business Administration should learn how to ‘examine the impact of culture of employment in Kuwait.’ Teaching methodological courses and applying theory to practice, they suggest, is a result of liberal arts model.

The Western model for liberal arts education is objective rather than subjective, and could help young Kuwaitis develop the communication, and decision-making skills, needed for the development of their country in the future (Stewart 1966, p. 171). The Western model for liberal arts education contributes to allowing women to play an important role in Kuwaiti politics and society. Prior to the 1950s, women were effectively cut off from society. Haya Al-Mughni argues that women in the pre-oil period – up until the sixties, were socially controlled and devalued (2001, p. 44). When looking at the positive impact that liberal ideas had in Kuwait during the sixties and seventies, many men and women, began to question gender inequality, which had existed for many centuries. Al-Mughni argues that during the sixties, many Kuwaitis (both men and women) were educated and influenced by ideas of Western liberalism and writings of some influential Arab nationalists such as Qasim Amin and Taha Hussein. Young educated Kuwaitis called for *Al-Nabda* (awakening) and women’s emancipation. She argues that human progress and development is dependent upon women’s participation (Al-Mughni 2001, pp. 53-54).

It is clear that liberal arts education can have a positive impact on Kuwait - especially amongst women. Examples such as women participating in political rallies, women being able to hold ministerial positions, or voting and nominating are just some of the practices now protected under the Kuwaiti constitution, and nonetheless are some of the influences derived from liberal arts. Liberal arts could also have a positive impact on the masses – especially in matters concerning freedom of the press, and freedom of speech. Liberal arts education might also help solve future problems. According to a newspaper article ‘Revolutionizing Education,’ by Muna Al-Fuzai, the politicians and the political groups, especially the conservatives, control the education system in Kuwait. Rather than have politicians and ministries determine how education should be implemented, education should be reformed through people’s choices (Al-Fuzai 2008). An educated and critically-minded electorate could, no doubt, provide a democratic foundation for Kuwait’s future development and integration into the global community.

III. VOCATIONAL VERSUS LIBERAL ARTS EDUCATION

In a vacuum, the benefits of the liberal arts model are undeniable and uncontroversial. While globalization is remaking much of the world into a level playing field, advocates of the liberal arts model are too quick to discount the immediate needs of a particular society. Former commander of the Kuwaiti Air Force, Saber Al-Suaidan suggests that in order for Kuwait to develop, it needs graduates with vocational skills. Al Suaidan believes that a larger degree of self dependency is required for development in the State of Kuwait, and that this self dependency can be brought by having more students focus on vocational types of education and relieve the State’s heavy dependency on foreign expertise. He seems to suggest that expatriot workers do not have a vested interest in seeing Kuwait flourish. Al Suaidan’s argument can be termed the ‘nationalistic position’ (2007, pp. 25-26).

Liberal arts education generally is non-vocational education. Essentially these are the ‘illiberal arts’ referred to above. With liberal arts education the graduate would not gain an employable skill.¹ Al-Suaidan does not use the term liberal arts to critique various subjects. However an evident connection between liberal arts and the subjects of which he was critical was there. He clearly wants to limit non-vocational graduates while he champions technicians and engineers for their specific abilities (2007, p. 26).

Al Suaidan’s concern for students pouring into the Arts and Humanities departments does have some academic backing. The Gulf area, when it comes to education, suffers from ‘duplication and under-utilization’ because of the increasing number of high school graduates demanding places in university (Garrett & Farghaly 1987, p. 320). Garry Amin believes that while the arts and humanities are being expanded in the Gulf area for their favorable maintenance cost, the already existing technical institutions remain ‘empty and hard pressed for recruits’ (Garrett & Farghaly 1987, pp. 320-321).

However the problem with Amin's position is that it no longer applies. By examining two popular colleges at Kuwait University (KU), one which has a vocational output and one which does not; the notion of vocational education being overwhelmed by non-vocational is seemingly the case in the past. Rather, a new problem has arisen.

	1985-1986	1996-1997	2004-2005
Undergraduates attending the College of Arts	4048 students	3324 students	2279 students
Undergraduates attending the College of Engineering	877 students	2471 students	2450 students

Table 1: Undergraduates at Kuwait University
(Source: Mohammad and Mohammad 1988, p.208; Kuwait University 1996-97, 2004-05.)

Table 1 shows a significant increase in engineering majors at KU between 1985 and 2004, and a steady decline of almost 50% in undergraduates in the college of arts in that time period, ultimately balancing enrolled undergraduates in both the arts and engineering colleges. However, the assumption that Al Suaidan makes, that all students with vocational degrees would be directly utilized by the State to work in their specialized fields is incorrect. An article from The Department of Civil Engineering at KU shows that 43% of Engineering graduates have been employed outside their specialized fields (Al-Sanad and Parviz A Koushki 2001). That is to say, out of the 2450 engineering undergraduates in the 2004-2005 academic years, an estimated 1000 are underemployed.

According to Nasra Shah, 40% of professional and technical workers in Kuwait are Kuwaiti, with the remaining 60% being non Kuwaiti (1995, p. 1012). The exact figures Shah provides for Kuwaiti and Non-Kuwaiti workers in the professional and technical fields, along other fields are represented in Table 2.

	Kuwaiti	Non-Kuwaiti
Professional and Technical workers	41,137	61,057
Cleric/Office workers	62,984	40,762
Service, Production and Labor workers	27,107	385,307
Other	34,653	47,321
Total workforce	140,881	534,447

Table 2: Kuwaiti and non-Kuwaiti workers in professional and technical fields
(Source: Shah 1995.)

While the ex-patriots outnumber the Kuwaitis in the service, production and labor field on a ratio of 17:1, the contrast in the other fields is not as great. This means that Al-Suaidan's nationalistic position, which would aim to slash the number of non-Kuwaiti professional and technical workers and boost the number of Kuwaitis in that field, is within the grasp of short term planning.

This nationalistic position suggests that Kuwait's development can only be brought about by the Kuwaitis themselves, and so to implement development in accordance with this position would require more Kuwaitis with vocational education to replace the majority of non-Kuwaitis the State is heavily dependent on. In this light, liberal arts education does not meet the needs of the nation by providing viable vocations for students.

IV. LEGAL ISSUES FOR LIBERAL ARTS

Another concern affecting the viability of liberal arts is connected to governing and legal traditions in the Gulf. In the region, authoritarian regimes existed prior to the creation of independent states in the second half of the twentieth century.

Whether under the authority of one of the Islamic empires or a more localized tribe, the people of the Gulf have always been governed by hereditary or semi-hereditary authority structures. Although institutionalized advisory bodies like the Ottoman divan or the Gulf diwanis are often considered by Western observers as more liberal aspects of the region's political tradition, in most areas in the Gulf questioning or challenging leaders is not permitted. Institutions that encourage the liberal arts method of education can have the indirect consequence of encouraging illegal challenges to the ruling regimes.

Western political institutions are generally characterized by prudence. In fact, one could characterize Montesquieu's advocacy of a system of 'checks and balances' that characterized many European governments as fundamental doubt or even mistrust. The concept of critical inquiry and freedom of expression, as expressed in the AAUP statement above, play well in political systems that allow dissent and criticism. A critical and free press is often seen as a necessary check on the government itself in the West. The Arabian Gulf countries, however, are headed by various models of absolutist regimes that allow no such criticism.

In such an environment, Western liberal education cannot be fully implemented. One 2007 case in Kuwait that justifies this claim concerns internet blogging. In this instance a blogger was arrested because someone posted a comment insulting the Amir on his website. The Kuwaiti Constitution states, "The Amir is the head of the state. His person shall be immune and inviolable, and his title is 'His Highness the Amir of Kuwait'" (*Constitution of the State of Kuwait* 1962). While the 2007 blogging example would be an instance of freedom of speech in the West, according to Article 25 of the Kuwait Criminal Law Code it is a criminal offense to challenge the authority or insult the Amir in speech, writing, drawing or any other means of expression. The code, in fact, mandates a prison term not exceeding five years for anyone who violates this law (Etheridge 2007).

In another incident in Saudi Arabia a blogger was arrested in late 2007 and held without charge. Although the Government released him in late April 2008, the blogger, Fouad Ahmed al-Farhan, believes that it is 'because I wrote about the political prisoners here in Saudi Arabia and they think I'm running an online campaign promoting their issue' (Simon 2008). The Committee to Protect Journalists (CPJ) has taken up his cause and sees this issue solely in liberal terms of freedom of the press.

While liberal arts in the West is a by-product of political events such as the *Magna Carta* (1215), the beheading of rulers such as Charles I (1649) and Louis XVI (1792), and political philosophies that advocate popular sovereignty and rights such as those of Montesquieu and Jefferson, the Gulf area has no such tradition.

V. ISLAM AND LIBERAL ARTS

Clearly, the liberal arts method has much to do with liberalism, a product of which is political democracy. This being the case, it should come as no surprise that Islam and the liberal arts style of education frequently find themselves in conflict. Islam firmly rejects democracy (and therefore liberalism) in favor of its own system of law, the Shari'ah, and when it rejects a system so deeply rooted in the history of the liberal arts, the latter naturally follows. The reasoning for this is quite simple: the way in which a pure democracy works is by instilling equality among the people in such a way that no one person's vote will count more than the other. In theory, no single issue stands immune to the consensus of the majority, no matter how sacred it may be to one group of people or other. In fact, according to the AAUP statement above, even the concept of sacredness holds no immunity in the traditional Western model of liberal arts.

According to Islam, however, though there is free will, *all* are considered slaves of Allah. Indeed, He refers to mankind as such repeatedly throughout the Holy Qur'an and hadeeth. The purpose of existence is so that the creation may worship Him—and nothing else. In one verse, Allah says: 'And I created not the jinn and humans except that they should worship Me (Alone)' (*The Noble Qur'an* (51):56). The relationship between Allah and His slaves, therefore, constitutes one of total obedience and subservience unto Him; such that the slave has absolutely no right to question (by way of criticism), deny or disobey His Laws, Commandments and Verses. Yet the liberal arts method says otherwise. Herein lies the conflict. This is only furthered by the fact that no other system of law except that which Allah has revealed will be accepted by Him from His slaves. This is exemplified in the following verse: 'And whosoever does not judge by what Allah has revealed, such are the Kafirun' (*The Noble Qur'an* (5):44). And there are many others like it that repeat the same message (ad-Duwaish n.d., Question No. 11 of Fatwa No. 5741).

In light of this, the following questions are to be raised: how is the Qur'an to be interpreted, understood, and studied, and what does its role as a sacred text signify? What, then, is the place of liberal arts-style education in countries that consider Islam to be immune to even the slightest hint of criticism? These issues are raised in a book titled *How are we Obligated to Interpret the Noble Qur'an?* written by the late Shaykh Muhammad Al-Albani. What can be inferred from his work is that no interpretation, critique or evaluation of the sacred text of the Qur'an outside of a limited number of criteria can be offered (Al-Albani 2007). This is a clear clashing of ideals with the liberal arts method. In addition, Allah states in the Qur'an: 'The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger, to judge between them, is that they say: 'We hear and we obey.' And such are the prosperous ones' (*The Noble Qur'an* (24):51). The commandment to proclaim 'we hear and we obey' was given to the Companions whenever they were issued an order by the Prophet during his lifetime. They seldom responded with a question; rather they felt it was their duty to rush to carry out the Prophet's command.

However, it must be noted that in Islam it is acceptable for the layman today to ask questions if he/she wishes to understand the logic and wisdom behind a certain ruling of the religion in order to feel more at ease and content with it. Still, this does not equate with being able to criticize.

With what has already been written on the Qur'an and the way it must be understood and interpreted in mind, one might be led to the conclusion that the only thing a liberal arts university in a Muslim country may deem off limits to its methods of critical inquiry is the subject of Islam. However, this is akin to a government that champions the right to free speech, but then places certain constraints and limitations on what can and cannot be freely spoken. With that said, the traditional Western liberal arts style of education cannot coexist or even remain in place as it was meant to be in a country that holds its religion, particularly Islam, to be something sacred, and therefore above criticism.

Europe's political evolution went from feudalism to liberalism over the course of centuries. As noted above, the liberal arts tradition expanded to reflect European political realities. Since Islam is a system that is meant to regulate all aspects of life and there is no political precedent that can be utilized to support the type of all-encompassing critical inquiry that is so fundamental in the West, implementing liberal arts education in any predominantly Muslim area will remain problematic.

VI. PROFIT AND LIBERAL ARTS

One final aspect of liberal arts institutions concerns profit. Since the 1990s there has been an ongoing debate in the West regarding the rise of for-profit universities. Ann Morey points out some of the problems with for-profit institutions. For example, faculty at such institutions do not normally engage in research and they follow centrally-developed syllabi. This approach, as Morey points out, is 'not in the context or tradition of academic freedom... [T]here is a major difference between those who are in the business of education and those whose mission it is to provide an education' (Morey 2004, pp. 141-143, 145). Frank Lutz and Robert Field bring together several of the major consequences of the for-profit model. They suggest that the university has lost its 'classical' liberal arts curricula and is being guided by the 'invisible' hand of free market competition. Their most stinging criticism is that 'the pervasive business valuing in American society is embedded in the boards and administrators who run education institutions. This has created schools run like factories rather than institutions of inquiry' (Lutz & Field 1998, p. 387). To a medieval scholar such as Peter Abelard it might seem that the illiberal had swallowed the liberal arts. From the classical perspective of liberal arts, profit can seem unethical.

In the Gulf region, there has been a mushrooming of so-called American institutions based on the liberal arts model. Yet, many of the financial funding of these institutions remains clouded in secrecy – raising the question of whether they are truly non-profit. Many proclaimed American model universities in the region show signs of profit-based decisions. From a Western perspective, it seems hypocritical that a proclaimed American-model institution based on a liberal arts model is a subsidiary of a company on the stock market. Shafeeq Ghabra and Margreet Arnold paint a clear picture of the situation in the region, stating:

A conflict of interest exists between the aims of providing high-quality education and of making a profit on money invested by owners... This dichotomy has been detrimental to most for-profit universities in the Arab world... A university should have an element of altruism to earn respect from the community, develop an active alumni community, and raise funds. Without such an approach, only non-profit institutions will be able to solicit money via fundraising, while the other universities will be heavily dependent on high tuition. (Ghabra & Arnold 2007, p. 20)

In addition, some of these institutions see brand recognition as measure of success. The perception that the institution is a brand, just like Gucci or Prada or Sony, reinforces the viewpoint that these proclaimed non-profit universities are profit-seeking. The equation is simple: loyal customers (rich students) purchasing their brand (easy 'American' modeled education). It is unfortunate as the relationship between a student and his/her university should be one of reciprocal trade between the two with the purpose of enriching society and the region with potential leaders who are able to think critically and question what goes on around them; as well as providing faculty the opportunity to engage in research opportunities in the region.

Numerous obstacles lay in the way of these American-modeled higher education institutions to truly be considered non-profit. Funding is essential and critical to any institutions success, and because the line in the Gulf region between non-profit and profit is blurry, sometimes it is inevitable that those claiming to be non-profit will resort to profit tactics due to a myriad of factors. Unlike the West, many Arab countries do not have a tax system and thus there is no tax exemption available for donating to a non-profit institution. Another factor is the perception from governments in the region that liberal arts institutions are agents of change, perhaps even a threat to their regimes. Governments often view these institutions with suspicion and there is a reluctance to fund them (Chanin 2005). However, this is not the case with all governments. The massive funding by the Qatari Government for its Education City, under the umbrella of the Qatar Foundation, has been successful in creating a non-profit based higher education zone with branches of world-renowned universities such as Carnegie Mellon, Georgetown University, Virginia Commonwealth and Texas A&M University placing branch campuses in Qatar. But one cannot term this a traditional liberal arts education as the institutions teach primarily vocational and technical skills in the fields of engineering. Even the most liberal arts of these institutions, Virginia Commonwealth University of the Arts in Qatar focuses on Graphic Design, Fashion Design and Interior Design; hardly the stuff of traditional Western liberal arts.

VII. TOWARD A CONCLUSION

Kuwait and the Gulf region are in need of a long-term educational strategy that is neither an attempt to stamp a Western standard, nor a complete rejection of the Western model. Muhammad Marmaduke Pickthall's famous 1927 lecture, 'Tolerance in Islam' suggests what could be a workable alternative to the Western liberal model. Given the cultural relevance of the Qur'an in the region, resorting to it as an educational foundation seems appropriate. It states, 'There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path' (*The Noble Qur'an* (2): 256). In the same way that the liberal model is informed by a European experience, a Muslim model ought to be informed by experience.

Tolerance is the act of allowing deviation from a standard. A good example can be given to illustrate the tradition of tolerance within Islamic society. After the Ottoman Mehmet II conquered Constantinople in 1453 he allowed Christians and Jews to continue living and working within the capital. A Hungarian observer at the time wrote, 'The Turks do not compel anyone to renounce his faith, do not try hard to persuade anyone' (As quoted in Mansel 1995, p. 47). They were not, however, allowed freedom, Mehmet assigned Jews and Christians to certain sections of the city and they had to wear distinctive dress and were not allowed to carry arms. One rabbi who had been expelled from Spain wrote, 'Here in the land of the Turks we have nothing to complain of... We possess great fortunes, much gold and silver are in our hands. We are not oppressed with heavy taxes and our commerce is free and unhindered' (As quoted in Mansel 1995, p. 15). With such tolerance for the other, the Ottoman Empire would reach its peak. The nuances between freedom (liberalism) and tolerance might be slight but might best be reduced to the concept of respect.

Since the early days of Islam, questioning has always been permitted. While questions are not to refute or deny the religion, they are intended to lead one to a deeper understanding of the truth of Islam, a religion not dependent on blind faith but rational argument and convincing proof. Questioning a religious tenet in Europe in the twelfth century might have ended in charges of heresy because there was no tradition of tolerance. The historical experience of the Gulf, bound as it is to the culture and religion of Islam, has a unique tradition of tolerance coupled with respect upon which it should build its own educational method and standards.

A Methodological Application and Cultural Rejection of Tolerance

Although it is outside the scope of this study to frame the specifics of a new educational methodology, we have attempted to offer a generalized possibility for the discipline of history and, by extension, humanities (the core of liberal arts) in general. As the authors of this paper attempted to propose a methodological framework, however, we quickly discovered

that we confronted some of the same obstacles faced by attempting to apply the traditional liberal arts method. Rather than disregard the attempt, we have included it here as a way of further demonstrating the cultural problems of applying the critical method of liberal arts. Therefore, we begin with a brief overview of a method used by Ibn Khaldun (1332-1406). Then, in our concluding remarks, we show how even this example, like the application of Western liberal arts, is wrought with difficulties.

Muslim historian Ibn Khaldun argues that history ought to adhere to a scientific standard of critical thinking. He had a mistrust of tradition to the extent that he questioned even multiple similar accounts of a common event (Goodman 1972, p. 251). But Ibn Khaldun also considered revelation in the form of prophecy and true visions ‘elements’ to be examined when evaluating the past. His interest was not merely sociological as he sought an historiographical approach that was essentially empirical. With this in mind, however, he quotes passages from the Qur’an with veracity and takes miracles seriously.² The foundation of his critical approach was universality; to get past the particulars of *how* to know the *why*. For Ibn Khaldun observations could not be considered scientific unless they were universalizable (Goodman 1972, p. 254).

While Ibn Khaldun’s approach might not fit the Western liberal arts tradition, it does address and conform to his own cultural experiences. He was critical of tradition and had an empiricism that gives his work credibility today. He revered the authority of Islam and its sacred texts but as a historian, he compared leadership abilities of great leaders, including Mohammed, without showing disrespect (Ibn Khaldun 1958, p. 279). His position, however, was tolerated as he neither attacked nor questioned the fundamentals of the religion or his own rulers. Furthermore, as a respected leader and scholar, his opinions and negotiating skills were in demand across North Africa and Mamluk Egypt. His experience, borne out in his writing, shows that political relations is essentially one of subordination for the sake of order. In fact, he viewed the ruler as a ‘restraining force.’ Related to the regional tradition of the *diwaniya*, he proposes that the art of governing is the art of winning effective assent to the needs or demands of others (Goodman 1972, pp. 263, 256).

In the historiography of Ibn Khaldun, then, can be seen some of the characteristics of tolerance born out of the region’s experience. First, there is a drive to logically examine sources and even to consider religious figures and their roles within a historiographical context. Since the discipline—in this case history—should be examined scientifically, observations should—like Islam itself—have universal applicability and, as a result be in accord with the religion. Finally, Ibn Khaldun’s experience in and with government suggest a form where consensus is desired but authority, once established, is largely unchallenged.

The base problem in this example is the very reason he was selected: as someone who attempted an objective critique of religious figures. Within Islam, to draw such comparisons between the leadership skills of the Prophet and other ‘worldly’ leaders is something frowned upon. According to the Islamic tradition, the answer would be obvious: since the Prophet’s leadership was only ever a direct extension of his Prophethood, it can only mean his was superior to any other’s. Furthermore, if one were to look towards his leadership abilities for the purpose of following his example, one would in effect be looking towards (or following) his Sunnah (i.e. his way), and according to the famous scholar, Hassan ibn Atiyyah, ‘Jibreel [Gabriel] used to descend upon the Messenger of Allah with the Sunnah just as he used to descend with the Qur’an’ (Ibn Battah n.d., p. 128, Ibn Taymiyyah n.d., p. 3/366). Therefore, the Prophet’s leadership abilities were conferred upon him from Allah, and to question them is to necessarily question Allah, a principle exemplified in the following verse from the Qur’an: ‘He who obeys the Messenger has indeed obeyed Allah, but he who turns away, then We have not sent you as a watcher over them’ (*The Noble Qur’an* (4):80). Just as to obey the Messenger is to obey Allah, so it is that to question the Messenger is to question Allah.

Clearly the Gulf States should not adhere to a self-imposed Western imperialism by forcing a uniquely European model on their region when there is already a historical and successful tradition founded upon tolerance. In order to apply that tolerance, it must come from within the society according to its established social and cultural standards. As Western academics looking at the system of higher education in the Arab world, there is cause for concern. That concern is not the stuff of Huntington’s *Clash of Civilizations*. It is, rather, a lament for a people struggling to protect their own social and cultural identity in a globalized world.

¹ A Liberal Arts institution, according to Encyclopedia Britannica, aims at imparting general knowledge and developing general intellectual capacities.

² The *Muqaddimah* quotes the Qur’an several hundred times. It makes use of Surahs, not only for pious phrases or stylistic embellishment, but to support a theory or highlight a point of view (Goodman 1972, fn. 38, p. 253).

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The Fine Art of Investing Determining Risk and Return of an Investment in Art

Ralph Palliam

ABSTRACT

If one should buy something only because one loves it for its beauty or some other aspect of aesthetic or personal appeal, one can never really lose. Individuals who collect art and who share the growing interest in art as an investment question whether art is a good investment particularly when art is illiquid and the ability to convert an art investment into cash expeditiously is limited. Anything that can be said about art as an investment obviously applies only to genuine art and not fakes or forgeries. Investors need to be able to find out what is authentic and what is not. Art prices may be quite unpredictable, and investment horizons may run for decades and art often ends up as part of an estate. Past performance in art investing is no indicator of future results. At the same time statistics suggest that discerning investors might at least want to give some thought to adding art to their portfolios. The next issue is whether art serves any function in a portfolio. Sales at the major auction houses are setting record prices for art against the backdrop of major recession. Studies indicate that art values tend to hold up well during periods of economic difficulty and that art indices outperform major stock indices during times of war. Art could therefore be a balancing or stabilizing asset. This study considers whether investing in a fine art at the correct price could diversify a portfolio risk and stabilize the volatility of one's portfolio and position one's art collection for upside appreciation. Since investment in art is modeled with due regard to the peculiarities of artistic work and value created activities, it follows that the construction of earnings functions and models of career choice in this area will also need to account for the risk and return function. A successful entrepreneur sees business where others do not. The blessing of the capitalist system is that it rewards those that come up with good new ideas and bring them to business.

1. INTRODUCTION

By most criteria the arts comprise a significant area of economic activity. It is now taken for granted that nothing which concerns art can be taken for granted any more. For long one delighted in the thought that a thing of beauty is a joy forever. However, one's feelings are so quite evanescent and since beauty and feelings are relative, the result is diversity in human conduct particularly towards beauty and self expression. An undervalued stock may also be considered a thing of beauty and may be attractive to an economic man. Since investment is a vital and persistent aspect of human experience, a portfolio of human expression in art, sport, sculpture, pictures, architecture, script writing, music, drama and dance all become investment opportunities where the people of the world can still benefit from. Therefore art and artists are highly valued and encouraged resulting in a flourishing art market. A number of people have addressed issues relating to the value of aesthetics, the philosophy of art, or the definition of art. The reasoning is that if it is so difficult to define, it must therefore be ultimately subjective, and each person should just determine for oneself what it is. By what criteria does one determine what art is? Is it something that pleases one? What criteria constitute pleasing? What does it mean to please? Each answer once translated into a numeric variable can generate an economic value.

Art refers to a diverse range of human activities and artifacts, and may be used to cover all or any of the arts, including music, literature, dramatic arts and other forms. It is most often used to refer specifically to the visual arts, including media such as painting, sculpture, and printmaking. However it can also be applied to forms of art that stimulate the other senses, such as music, an auditory art. Aesthetics is the branch of philosophy which considers art. Traditionally the term art was used to refer to any skill or mastery, a concept which altered during the Romantic period, when art came to be seen as a special faculty of the human mind to be classified with religion and science. Generally art is a (product of) human activity, made with the intention of stimulating the human senses as well as the human mind; by transmitting emotions and or ideas. Beyond this description, there is no general agreed-upon definition of art. Art is also able to illustrate abstract thought and its expressions can elicit previously hidden emotions in its audience. Visual art is defined as the arrangement of colors, forms, or other elements in a manner that affects the sense of beauty, specifically the production of the beautiful in a graphic or plastic medium.

The realist considers aesthetic quality in art as an absolute value independent of any human view. The objectivist considers art as an absolute value, but is dependent on general human experience; and the relativist position is that art is not an absolute value, but depends on, and varies with, the human experience of different humans. An object may be characterized by the intentions, or lack thereof, of its creator, regardless of its apparent purpose. A gramophone, which ostensibly can be used

as a record player, may be considered art if intended solely as an ornament, while a painting may be deemed craft if mass-produced.

The most common usage of the word “art,” which rose to prominence after 1750, is understood to denote skill used to produce an aesthetic result. Britannica Online defines it as “the use of skill and imagination in the creation of aesthetic objects, environments, or experiences that can be shared with others.” By any of these definitions of the word, artistic works have existed for almost as long as humankind: from early pre-historic art to contemporary art. Much has been written about the concept of “art”. The first and broadest sense of art is the one that has remained closest to the older Latin meaning, which roughly translates to “skill” or “craft,” and also from an Indo-European root meaning “arrangement” or “to arrange”. In this sense, art is whatever is described as having undergone a deliberate process of arrangement by an agent. A few examples where this meaning proves very broad include *artifact*, *artificial*, *artifice*, *artillery*, *martial arts*, and *military arts*. However, there are many other colloquial uses of the word, all with some relation to its etymology.

The second and more recent sense of the word art is as an abbreviation for *creative art* or *fine art*. Fine art means that a skill is being used to express the artist’s creativity, or to engage the audience’s aesthetic sensibilities, or to draw the audience towards consideration of the *finer* things. Often, if the skill is being used in a common or practical way, people will consider it a craft instead of art. Likewise, if the skill is being used in a commercial or industrial way, it will be considered commercial art instead of art. On the other hand, crafts and design are sometimes considered applied art. Some art followers have argued that the difference between fine art and applied art has more to do with value judgments made about the art than any clear definitional difference. However, even fine art often has goals beyond pure creativity and self-expression. The purpose of works of art may be to communicate ideas, such as in politically, spiritually, or philosophically-motivated art; to create a sense of beauty; to explore the nature of perception; for pleasure; or to generate strong emotions. The purpose may also be seemingly nonexistent.

Works of art are valued not only by artists and patrons, but also by entire cultures. There are periods in history that are considered high points of human achievements and it is during this period that art was most highly valued and encouraged. During the Gothic era in Europe (1200 – 1500), a significant part of economic activity revolved around the construction of cathedrals. This entailed the production of sculptures, stained glass and a host of related artifacts. In medieval India, the construction of Hindu temples brought similar economic benefits. The largest temples supported permanent communities of artists. The banking families of Italy spent enormous amounts of money on art to adorn public spaces, churches, chapels and private palaces.

Since auction of artworks has become a major international business, more people than ever before buy and enjoy art, often as an investment. Simultaneously, art theft has also become an internationally widespread phenomenon. Well known stolen works are often held for ransom resulting in widespread economic and social costs. Investment today is synonymous with the use of the terms social and economic benefits and costs together with theft.

A trial in New York in 1927 illustrates just how hard it can be to agree on what constitutes art. Edward Steichen, a prominent American photographer, purchased a bronze sculpture entitled “bird in space” from a Romanian artist Constantin Brancusi. Steichen imported the sculpture into the United States whose laws do not require payment of customs duty on original work of art as long as they are declared to customs on entering the country. When custom officials saw the bird, he balked. He argued that it was not art. He contended that it was a manufactured metal. Steichen’s protests fell on deaf ears. The sculpture was admitted into the United States under the category of “kitchen utensil and hospital supplies” which meant that Steichen had to pay \$600 in import duty. Later, Steichen appealed the ruling of the custom official. The trial received worldwide publicity. Witnesses discussed, among other things, whether the bird was a bird at all; whether the artist could make it into a bird by calling it one; and whether it could have characteristic of birdness. Conservative witnesses refused to accept the work as a bird because it lacked certain biological attributes, such as wings and feathers. The more progressive witnesses pointed out that it had birdlike qualities; upward movement and spatial freedom. The court decided in favor of Steichen and he got his money back. Brancusi’s bird was declared a work of art. The original work which was created in 1923 was sold in 2005 for \$27.5 million, a record for a sculpture sold in an auction. Ironically, the statue is housed in the Metropolitan Museum of Art in New York City, while a bronze-cast one resides in that city’s Museum of Modern Art. Three copies of the sculpture are housed in the Philadelphia Museum of Art.

2. ART OVER TIME – WHY IS ART VALUED?

In investigating art over time one ought to consider why is art valued. Work of art may be valued as a result of, *inter alia*, its material value, its intrinsic value, its religious value, its nationalistic value and its psychological value. Work of art may be valued because they are made of precious metals. Gold in Egyptian art was used to represent divinity and the sun. These associations recur in Christian art, which reserved gold for the background of religious icons. During the Middle Ages in Europe, ancient Greek bronze statues were not valued for their aesthetic character nor for what they revealed about Greek culture. Rather, their value lay in the fact that they can be melted down and reformed into weapons. Through the centuries objects of art were stolen and plundered, in disregard of their cultural, religious, or artistic significance, simply because of the value of the material. The statue of Athena in the Parthenon disappeared without trace because of the value of gold and ivory from which it was made.

A work of art may contain valuable material but that is not the primary basis on which its quality is judged. Its intrinsic value depends largely on the general assessment of the artist who created it and on its own aesthetic character. The Mona Lisa is made of relatively modest materials, paint and wood, but is a priceless object. Intrinsic value is not always apparent. It changes in different times and places. The works of van Gogh have also endured the test of time but was ignored in his lifetime.

One of the most traditional ways in which art has been valued is in terms of its religious significance. Temples and churches have for long been a traditional dwelling place of deities, gods and goddesses. One of the most important ways of communicating religious stories, particularly Bible stories to the illiterate populations was through wall hangings, paintings, mosaics and stained glass windows. The religious significance of the work of art may be so great that groups of people identify with the object.

Works of art have nationalistic value inasmuch as they express the pride and accomplishment of a particular culture. Again some of the nationalistic value of art is related to its religious value. There may be social and legal connotations with many works of art that have nationalistic value. At a humoristic level, at the end of World War II, the Dutch authorities arrested an art dealer Hans van Meergeren for treason. He was accused of selling a painting of a great Dutch artist Jan Vermeer to one of Hitler's marshals. In court he argued that he had painted the work himself. Under supervision he painted another identical work which had greater value than the original "Vermeer". Nationalistic value of certain works of art has frequently made them spoils of war. One wonders what came of the huge vase that was shown on television during the Iraq war. Works of art move beyond the country's borders and become diplomatic currency and improving relations between nations.

Finally, works of art have a psychological and symbolic value. Art may develop certain emotions in individuals; anger, joy, resentment and various other emotions. In London, a woman was arrested for destroying a valuable work of art because she was offended by what she saw as a sexist representation of women. Recently during the Iraq war, one observed a statue of the country's leader being pulled down and destroyed. Intense responses to the symbolic power of art can create great economic value. Economic value depends on assumptions and at times such assumptions do not hold in reality. If one makes one see and believe that there is value in aggregating human behavior besides education, business extends to more areas where you would not directly expect it, religion and art have a business side.

The above discussion can be translated into the following economic model:

$$Y_{art} = ax_1 + bx_2 + cx_3 + dx_4 + ex_5 + ex_6 + \varepsilon$$

Where Y is the price of the art which is dependent on:

x_1 = the material value of the artwork

x_2 = the intrinsic value of the artwork

x_3 = the religious value of the artwork

x_4 = the nationalistic value of the artwork

x_5 = the psychological value of the artwork

x_6 = the extent to which the artist is renown

ε = an error

The error could be exceedingly large since investing in art is a difficult task as a result of the art market's inefficiency. Very little of the value is driven by financial analysts. Each of the value can be construed as narcissistic value. Error can be a manifestation of art requiring not only extensive know-how about the artistic quality and authenticity of the object to be acquired but also about peculiarities of the art market. Additionally, it requires the investor to establish a scenario of future economic and social developments, also including international factors such as exchange rate movements, special cultural factors and market preferences.

The portfolio return and variance of a two asset class (stocks and art) can be expressed as follows:

Portfolio return:

$$E(R_p) = w_A E(R_A) + (1 - w_A) E(R_B) = w_A E(R_A) + w_B E(R_B)$$

and

Portfolio variance:

$$\sigma_p^2 = w_A^2 \sigma_A^2 + w_B^2 \sigma_B^2 + 2w_A w_B \sigma_A \sigma_B \rho_{AB}$$

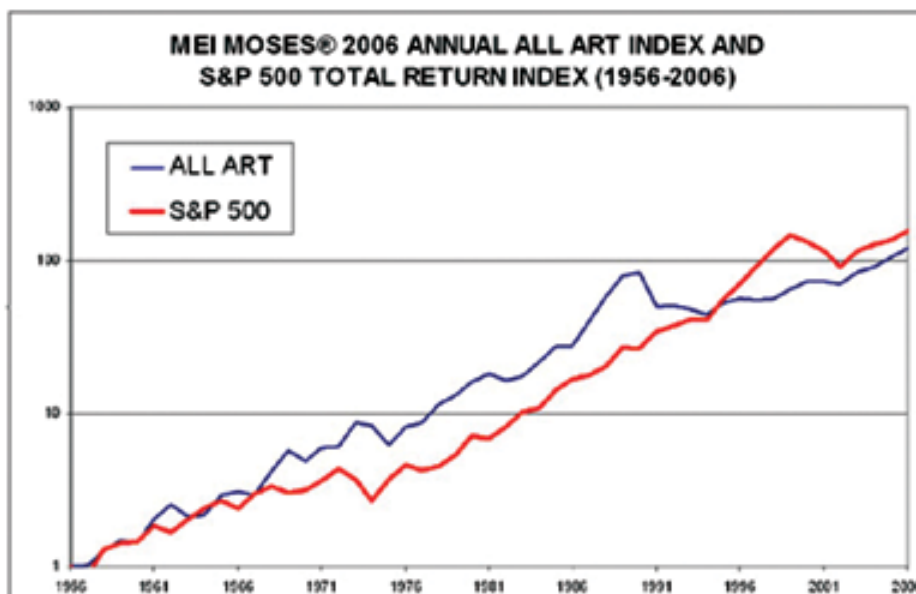
A negative correlation in returns between art and stock will result in a decrease portfolio variance. If the correlation is less than zero, where the assets are inversely correlated, the portfolio variance and hence volatility will be less than if the correlation is 0. The lowest possible portfolio variance, and hence volatility, occurs when all the assets have a correlation of -1 , perfectly inverse correlation.

One can argue that there is an anomaly between the value of an artwork and the value of a stock which can be expressed as a function of expectations and surprises. Reliable predictions of stock prices can be made in an efficient market.

$$Y_{stock} = f(\text{expectations and surprises})$$

Financial markets are more efficient. Any predictions are translated into a price quite rapidly. Prices of stocks may be driven by financial analysts.

Mei Moses found a strong positive correlation between S&P 500 and the total art index. Mei Moses Annual All Art Index contains data since 1875. Findings over the last fifty years are also available.



A detailed analysis of a correlation between stocks, bonds and an investment in art is given as follows using the all art index resulted in the following:

	Inflation Rate	Bond YTM	Dow Jones	S&P 500	Art Index
Art Index	0.08	- 0.55	- 0.68	- 0.72	1.00
S&P 500	0.61	0.45	0.92	1.00	- 0.72
Dow Jones	0.58	0.55	1.00	0.92	- 0.68
Bond YTM	0.89	1.00	0.55	0.45	- 0.55
Inflation Rate	1.00	0.89	0.58	0.61	0.08

The art market has a weaker equilibration process than the stock market or the bond market. The reason for this could be:

- The elasticity of supply is equal to zero for works of deceased artists;
- each individual work of art is unique, while the inventory of a particular stock is made up of a large number of homogeneous securities, all perfect substitutes for one another (this does not happen with art);
- the owner of a work of art has a monopoly on that specific object, while a given stock is held by many individuals who are potentially independent traders on a near perfectly competitive stock market;
- the purchase and sale of a work of art is an infrequent occurrence and may happen even only once in a century;
- the acquisition price of a work of art is not generally public information and is often only known to the parties immediately involved; and
- the equilibrium price is unknown, so an objective evaluation (such as a present value of future cash flows) is often impossible.

As students of business and economics, we all know that big financial institutions buy shares, oil, gold and other commodities and hold them in their portfolios so that later they may be sold again at a profit. We also know that that these same institutions have policies to invest in culture. Hallways and conference rooms are often decorated with the best that old and modern art has to offer. Well, banks understand investment, which is probably why there may in fact not be much of a difference between their investment in culture and the former. Not only banks invest in art, many individuals do as well. As with shares, some have even grown quite wealthy as a result of their investment in art. Art is often treated much the same as any other commodity on the market. Investors use it to invest, to safeguard their wealth, to speculate or to launder their shady income. While some are enriched, others are ruined. A famous example is that of the Japanese businessman, Ryoei Saito, then President of Daishowa Paper, who bought a Van Gogh and a Renoir for a staggering \$161 million during the asset inflation of the 1980s. This, only to have it quietly disposed of by his creditors for prices at least one-third lower after the burst of the Japanese asset bubble.

The Swiss dealer Ernst Beyeler bought back several works from Japanese collectors at the time for one-third of what he had sold them for. His \$40 million profit went into the construction of a fine private museum in Switzerland. These are the winners and losers at the high end of the art market. Whatever the exact numbers, the fact is in the art market we see the same forces of supply and demand at work as in for instance the market for rubber. What makes the market for art different from others lies predominately in the nature of art itself. It is not uncommon to characterize investing in art as investing in real estate. When you buy a house you naturally do not intend on making a loss once you sell it again; however above all, you are going to live in it. Experts claim this is also the best way to invest in say a painting. When deciding on the purchase of a painting one should set on truly enjoying the intrinsic value it will bring to your living room. It may take many years before a painting will actually increase in value and return the investment, while in the mean time you can reap dividends in the form of pleasure. This is not where your benefits end. Possessing, buying, studying and looking at art will make you a connoisseur. You will soon start to notice that you are not alone in this field, for many people in your surroundings on and off the job will start to see you as a much “richer” and interesting person.

3. EARNINGS FUNCTIONS AND CAREER CHOICE

Since investment in art is modeled with due regard to the peculiarities of artistic work and value created activities, it follows that the construction of earnings functions and models of career choice in this area will also need to account for the risk

and return function. To begin with, it will be essential for earnings functions to distinguish clearly between arts and non-arts activities which include selling paintings, and income from other arts-related work, such as from teaching within an artist's area of practice. Earnings equations can be readily postulated along the lines suggested by human capital theory, with education, on-the-job experience, and other factors as explanatory variables alongside the usual socio-economic and demographic indicators. The influence of the various determinants of earnings will be expected to differ between different types of work.

One question to be asked is: if human capital variables do in fact help to explain earnings from arts work, what is the mechanism by which this influence operates? In the performing arts, for example, the amount of training that an artist undergoes might affect the average hourly earnings one receives, because better trained performers can command higher fees. Alternatively, or in addition, there may be a relationship acting through the number of hours worked, for example because more established artists can obtain more engagements.

4. CONCLUSION

Happy is one who lives by one's hobby. This is a preliminary study and more research needs to be done in this area. At the same time statistics suggest that discerning investors might at least want to give some thought to adding art to their portfolios. The next issue is whether art serves any function in a portfolio. Sales at the major auction houses are setting record prices for art against the backdrop of major recession. Studies indicate that art values tend to hold up well during periods of economic difficulty and that art indices outperform major stock indices during times of war. Art could therefore be a balancing or stabilizing asset. This study considers whether investing in a fine art at the correct price could diversify a portfolio risk and stabilize the volatility of one's portfolio and position one's art collection for upside appreciation. Since investment in art is modeled with due regard to the peculiarities of artistic work and value created activities, it follows that the construction of earnings functions and models of career choice in this area will also need to account for the risk and return function.

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PECAS Centers: Linking Liberal Arts with Sustainable Development for Better Communities

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The author wishes to thank **Dr. Camille R A Jackson**, *Senior Lecturer and Business Degree Coordinator*, Australian College of Kuwait, for reviewing this paper.

ABSTRACT

The current UN declared Decade of Education for Sustainable Development provides the opportunity to reflect on the role of the formal education system towards meeting the growing challenges associated with balancing economic progress against social and environmental needs.

Liberal arts institutions are by their very nature ideally placed to consider the wider perspective and how the increasingly globalised economies should be managed and evaluated through a balanced scorecard approach including recognition not just of bottom line profits but also personal wellbeing, family enrichment, community progress and environmental responsibility.

As one means of highlighting to students that sustainable development requires individual participation and to also recognize that formal education is now only one part of a continuum of lifelong learning, it is suggested that campuses and/or communities establish local Planet, Economy, Community And Self (PECAS) centers within which students have a shared role in planning, decision making and action towards personal development and community/environmental participation. This paper considers issues and benefits associated with the establishment of such PECAS centers.

INTRODUCTION

It has been estimated that the amount of information available now doubles every five years, with associated advances in technology and work/lifestyle practices. (Gannon, 1997). As a result, educators face the challenge that “what people will need to know in five, ten, twenty or fifty years cannot be reliably predicted.” (UNESCO, 2002a, p. 20). Accordingly, UNESCO has identified the need for “reorienting” (UNESCO, 2007b) educational programs to:

develop skills for understanding and anticipating change and for facing the future with courage and hope. This would involve coming to realize that the future is a human creation, made by our decisions, and that in a democratic society, people have the right, indeed an obligation, to contribute to a sustainable future. This would involve learning how to learn, how to analyze and solve complex problems, how to think creatively and critically about the future, how to anticipate and make our own histories. These contribute to the skill of foresight and are all aspects of a futures orientation in education (UNESCO, 2002a, p. 20).

Former generic learning approaches of “rote recall and memorization for examinations” (UNESCO, 2002a, p. 20) will not give today’s students the ongoing life skills required to meaningfully participate in changing work and social environments that increasingly will bear little resemblance to their current experiences. As a result, completion of initial formal education is now merely the early stages of ongoing lifelong learning, which was defined by the World Initiative on Lifelong Learning in

1994 as “a continuously supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills and understanding that they will require throughout their lifetimes and to apply them with confidence, creativity and enjoyment in all roles, circumstances and environments.” (World Initiative in Lifelong Learning cited in Candy, 2002, p. 2).

UNESCO has confirmed the importance of Lifelong Learning by establishing the Institute for Lifelong Learning with the mission “to see to it that all forms of education and learning – formal, non-formal and informal – are recognized, valued and available for meeting the demands of individuals and communities throughout the world.” (UNESCO, 2008).

DECADE OF EDUCATION FOR SUSTAINABLE DEVELOPMENT

Yet another challenge, or preferably opportunity, for educators is the current United Nations Decade of Education for Sustainable Development (2005) from 2005 to 2014. Sustainable Development has been defined by the World Commission on Environment and Development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” (UNESCO, 2007a).

With regard to the role of education towards sustainable development, the 2002 World Summit on Sustainable Development proposed that:

While education reproduces certain aspects of current society, it also prepares students to transform society for the future (p.18)...Resource-based teaching, enquiry and discovery learning, values clarification and analysis, problem-based learning, simulation games and role play, and learning through community problem solving are student-centered approaches to learning that need to be encouraged (p. 20). (UNESCO, 2002a).

A key element of any educational program with regard to sustainable development is the nurturing of an awareness and commitment to the balanced needs of self, others and the environment. Accordingly, educators need to provide opportunities for the development of meaningful linkages between students with their local communities so that each graduate leaves with at least some social capital for reciprocal benefits with their local community.

Taking into account the various political, financial, social and operational restraints faced by campuses and communities, the following option is presented as one alternative that might be used by educators seeking to progress further in the following areas:

- **Community involvement.** Structured, appealing and meaningful linkages between students and the world they will move into upon graduation;
- **Lifewide learning.** Engaging students into supported frameworks that promote lifewide and lifelong learning; and
- **Sustainable development.** Involvement by students in action programs for community development and environmental sustainability.

The option presented in this paper as one means of achieving the above objectives is through the establishment of PECAS centers.

PECAS CENTERS

PECAS is an acronym for

- Planet
- Economy
- Community
- And
- Self.

Planet, Economy and Community relate to the three pillars of sustainable development nominated by the United Nations (UNESCO, 2002b).

The S for Self is included for two purposes; firstly, to confirm that each individual has a role to play with regard to sustainable development, and secondly, that each person should have a personal program of self improvement through ongoing lifewide and lifelong learning (UNESCO Institute for Education, 2006).

Individual campuses or communities may choose to establish a local PECAS center either on campus or within the wider community. The purpose of a separately identifiable PECAS center is to clearly distinguish, particularly in the minds of students, that formal education is not just about the acquisition of qualifications but also:

- assisting with the establishment of ongoing links between students and their local civic, business and community entities
- facilitating introduction to, and continuing engagement within, lifewide and lifelong learning programs, as well as
- encouraging individual and shared involvement within community/environmental development projects towards sustainable development.

Unless a physically separate structure is used at least in part for such activities, students may feel that involvement in lifewide learning and associated community/environmental programs are primarily student day activities and therefore they may not develop an ongoing commitment to participation after graduation.

For the expanding roles now required of formal education, new environments of learning are required. In this respect UNESCO has identified that “Young people can only commit themselves to active participation and full integration in society when they find ‘enabling’ environments for the fulfillment of their civic potential and when their actual needs and conditions are taken into account.” (UNESCO, 2004, p 35) It is suggested that PECAS centers would provide such an ‘enabling’ environment.

STRUCTURE AND ACTIVITIES OF PECAS CENTERS

The specific structure and activities within a PECAS center are determined by the host educational institution or civic organization. However, the common purpose of all PECAS centers is the facilitation of greater awareness and involvement with sustainable development initiatives, resulting in individual lifelong learning and social engagement.

Each separate PECAS center can determine the particular awareness and activities programs that will be promoted from the center and whether they are for defined periods or ongoing projects. It is suggested that within a community there may be various levels of PECAS centers as follows:

- **Primary School POCO PECAS Centers.** Young people might initially become involved through their local primary school POCO (Spanish for “little”) PECAS center where the focus may be on a particular local sustainable development issue such as recycling, alternative energy or water conservation. At this introductory level, primary students can be assisted to undertake simple research into particular SD topics, leading to displays and activities that might also be used in turn to create greater awareness by other students, parents and the wider community.
- **Secondary School SECUNDARIO PECAS Centers.** As students progress into secondary grades, they can be invited to participate in SECUNDARIO PECAS center activities. With their increased learning and physical abilities, secondary students might be increasingly challenged to research, debate and decide what actions they can take not just in response to local sustainable development issues but also as members of a global community.
- **Higher Education TERCARIO PECAS Centers.** Students within higher educational institutions have a particular opportunity to utilize their talents for a greater and wider good. Indeed, according to UNESCO:

Higher education has an indispensable role to play. This is true both in the area of research and in the training of specialists and leaders in all fields. A failure to develop educational programs related to sustainability in universities and specialized institutes has, therefore, an impact on society as a whole...Universities could also render a valuable service by building components of sustainable development into the special programs for teachers, senior managers, local leaders such as mayors, parliamentarians and other in leadership positions (UNESCO, 1997, p. 29).

Accordingly, higher education PECAS centers can act as a centralized campus resource and activity point especially for awareness, educational and activities programs that can also involve the wider community.

- **Community PECAS Centers.** Finally, at the general community level, a community PECAS center is available to everyone as a location that anyone can access in order to find out information with regard to local initiatives associated with sustainable development and/or lifelong learning. Such information would also be available online via the local PECAS center webpage.

BENEFITS OF GENERIC TITLE

It is, of course, important for the various local PECAS centers to be in ongoing close communication for synergistic results associated with sharing of information and joint activities. The use of a generic title for these centers not only facilitates communication and cooperation locally but also with other communities. Otherwise, inefficiencies can exist where individuals and groups even within the same locality are undertaking similar research and/or activities without being aware of interest/involvement of others.

Although online search engines such as Google and Yahoo are available to look for information and organizations, considerable amounts of time and energy are often wasted in the process.

PECAS CENTERS AND LIBERAL ARTS EDUCATION

The umbrella objectives of PECAS centers are to facilitate and coordinate sustainable development initiatives, thereby nurturing more active and committed communities, as well as better physical environments.

The above objectives are directly in line with those of liberal arts education. In this respect, the City University of New York asserts that:

The overarching goal of the liberal arts is to provide students with an education that will prepare them to live in an increasingly complex society and give them intellectual, social, and technological tools to help them make sense of it, of their place in it, and the choices they must make as human beings and citizens of a body politic (Richter, 1999).

Liberal arts has its origins from the Latin “liber” meaning “free man” (Rasmussen, 1996) and hence a liberal education “means what a free person ought to know as opposed to what a well educated and trusted slave might know” (Connor, n.d., p. 5).

The distinguishing feature of a liberal arts education is that it is “an education for life rather than for a living” (Halsted, 1997). Accordingly, the emphasis within a liberal arts institution is the wider preparation of the learner to be an active and responsible citizen.

LIBERAL ARTS AND RESPONSIBLE CITIZENSHIP IN A GLOBALISED SOCIETY

With ever changing and improving technology, transport and communication systems, responsible citizenship is no longer confined to a role within the local society but also as a member of the increasingly global community. In this context, the Carnegie Corporation of New York has presented a paper on *Liberal Arts Education for a Global Society* (Barker, 2000) in which it noted:

Today’s graduates, over their lifetimes, will experience change at an unprecedented pace. They will have not one career but perhaps many. To cope with this kind of change, they will need self-confidence and a sense of purpose coupled with adaptability and a capacity for continuous learning. A familiarity with the body of knowledge and methods of inquiry and discovery of the arts and sciences and a capacity to integrate knowledge across experience and discipline may have far more lasting value in such a changing world than specialized techniques and training, which can quickly become outmoded (p. 7).

Indeed, it has been estimated that “current employees can expect between two and six career shifts (not just position changes within a particular career path) in their working lives”. (Kerka cited in Chappell, Hawke & Schofield, 2002, p. 6). Accordingly, before any focus is made on particular vocational preparation, it is advisable for learners to develop the liberal arts outcomes of a personal identity and community role. In this regard, the highly acclaimed contemporary author Covey presented *The 7 Habits of Highly Effectively People* in 1989. The second of these habits was:

Begin with the end in mind...start with a clear understanding of your destination...People from every walk of life often struggle to achieve a higher income, more recognition or a certain degree of professional competence, only to find that their drive to achieve their goal blinded them to the things that really mattered most and now are gone (p. 98).

This habit of beginning with the end in mind is parallel with the liberal arts objective of gaining a wider life education at the same time as, if not before, particular vocational skills.

With the trend towards globalization there is now an increasing need for education that develops awareness and understanding of others who may not share the same traditions, beliefs and values. Accordingly, the Carnegie Corporation asserts that:

In such a world, multicultural skills- understanding one's own culture and other cultures and being able to communicate across differences of language, culture, race and religion- will be critically important. Understood in this context, liberal arts has become the essential education for all people living in a global, technology-driven society (Barker, 2000, p. 8).

LIBERAL ARTS EDUCATION IN KUWAIT

Locally in Kuwait, the new roles of liberal arts education have been incorporated into the mission statement of the American University of Kuwait, established in 2004, which states that the university is:

a liberal arts institution...dedicated to providing students with knowledge, self-awareness, and personal growth that can enhance critical thinking, effective communication and respect for diversity. AUK seeks to create leaders and life-long learners who aspire to the highest standards of moral and ethical responsibility in their societies (AUK website, 2008).

PECAS centers are one means that liberal arts institutions such as AUK can use as a structured and inclusive approach towards personal growth, individual lifelong learning, effective communication, social responsibility and respect for diversity. In these regards, PECAS centers can be used for both curricular and non-curricular activities related to sustainable development initiatives and associated formal and informal learning.

INTERNATIONAL TWINNING PROGRAMS BETWEEN PECAS CENTERS

In recognition of the trend towards globalization, ideally PECAS centers in developed countries should have online twinning (and possibly sponsorship) communication with a related center in a developing country. Such twinning can be both at an institutional level and also personal linkages between individuals from different countries and cultures.

Already many of the above initiatives are happening within educational institutions and communities. The benefit of coordinating such sustainable development activities under the umbrella of generic PECAS centers is to help individuals and groups develop a stronger connection with the increasingly worldwide community.

PECAS CENTERS AND GROWTH PARTNERSHIPS

As a means of encouraging ongoing involvement within lifewide learning and the general activities of the PECAS center, campuses and communities may nurture linkages between participants, who become growth partners. The existence of a growth partner acts as a motivator for achievement as they are both an external source of encouragement and accountability.

Within growth partnerships, the participants discuss their separate lifewide personal goals, as well as desired involvement in community/environmental programs, over the next twelve months. The two growth partners then document their separate goals side by side onto a growth contract and commit themselves to not only achieving their own goals but also to encourage their growth partner towards the achievement of theirs. An example of a growth contract pro forma is included at Attachment 1.

Growth partnerships can be between any suitable and approved persons, either within the campus or wider community.

Growth partnerships are one means of putting into practice Covey's (2005) *The 8th Habit - From Effectiveness to Greatness*. In his additional habit, Covey advocated the development of a personal vision incorporating:

A sense of self, a sense of your own destiny, a sense of your unique mission and role in life, a sense of purpose and meaning...When we talk about vision, it's important to consider not only the vision of what's possible "out there" but also the vision of what we see in other people, their unseen potential. Vision is about more than just getting things done, accomplishing some task, achieving something; it is about discovering and expanding our view of others, affirming them, believing in them, and helping them discover and realize the potential within them- helping them find their voice (2005, p. 72).

Covey proposes the desirability for persons to affirm each other and help others to achieve their potential. This is a fundamental objective of growth partnerships within PECAS centers.

Any growth partnership program should be flexible to fit in with the particular needs and circumstances of each campus/community.

CONCLUSION

Especially during the current UN Decade of Education for Sustainable Development, educators have a particular responsibility to not just create awareness but also an active involvement by students within sustainable development activities.

To these ends, campuses are increasingly linking up with local businesses and communities generally to provide the broader nurturing and networks required by students for their futures. One means of facilitating such linkages between students and their local communities, as well as introducing them to structured programs of lifewide learning and community/environmental awareness and action, is through the establishment and operations of a local PECAS center.

PECAS is an acronym for Planet, Economy, Community And Self and ideally a PECAS center is a separate location either within the campus grounds or local community. The physical differentiation of the PECAS center functions from the normal curriculum based activities of the educational institution is to highlight to students that participation in PECAS activities is part of their:

- overall lifewide and lifelong learning, as well as the facilitation of
- social engagement and
- ongoing involvement with community/environmental programs for sustainable development.

The objectives of PECAS centers are parallel with the objective of liberal arts education to prepare learners for their wider future roles as active and responsible citizens.

Within PECAS centers, individual growth partnerships can be formed so that participants can directly encourage each other towards the achievement of their personal goals in lifewide learning and community/environmental involvement.

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Attachment 1

Growth contract 2008/09

(This growth contract is for use by those participants in a PECAS Centre who wish to be growth partners. For school students, the growth partner and growth contract must be approved by a parent/guardian and handed to the school administration.

Growth contract for period from to

	Partner A	Partner B
Last name (last name will not appear on web database)		
First name (first name only will appear on database)		
Gender		
Photo attached (only attach if you want included on web database)	Photo attached. Yes/No (please circle)	Photo attached. Yes/No (please circle)
Date of birth (optional)		
Email address		
Phone (optional)		
Postcode (no address please)		
State		
Country		
Local PECAS centre name (if existing/ known)		
Current highest qualification (optional)		
Current formal study (if student applicant)		
Current type of full/part time employment (optional)		
Main reason for wanting to have a growth partner.		

Remaining sections are for growth goals for next twelve months for growth partners		
Formal study/Training		
Health/Fitness/Sport		
Hobbies		
Spirituality/Life goals		
Community/environmental projects involvement		
Other		
Signature	I agree to the inclusion of the above details, except for my last name, to be included on the website database for PECAS Centres. Signature: _____ Signature: _____	

PARENT/GUARDIAN CONSENT FOR SCHOOL STUDENT APPLICANTS

I, (name of parent/guardian) approve the learning/growth partnership between (student) and (growth partner). I have discussed and agree to the following arrangements for the growth partners to communicate and encourage each other during the growth contract period

.....

(Original of this consent to be held by School administration and a copy held by parent/guardian.)

.....(Parent/guardian signature) (Date)

(Parent /guardian email address for contact by PECAS Centre)

.....(Authorised school administration representative) (Date)

(School email address for contact by PECAS Centre)

Islamic Banking Sensitivities: Risk, Trust and Culture

Jeremy Cripps and Ibrahim Qaddoura

ABSTRACT

The number of modern Islamic financial institutions has risen from just a single one in 1975 to over 300 at present in more than 75 countries. Supported by cash flows from oil & natural gas deposits, Islamic banks have secured significant resources for investment and financial activity. Islamic bankings' total assets worldwide are said to exceed \$800 - \$1 trillion dollars and, in line with continued demand for oil and natural gas, continue to expand rapidly.

This paper examines reasons why there has been exceptional recent growth in Islamic finance. The paper begins with an examination of fundamental Islamic financing principles. Examples of selected Islamic financing instruments are made. This leads to consideration and explanation of the exceptional growth in Islamic banking made in the context of the sensitivities of banker, depositor and borrower to risk, trust, and culture.

Thus the different approaches to risk, trust, and culture are seen to explain significant differences in the approach to financing commercial transactions. The purpose of the paper is to try and explain the nature of the differences in approach so that those familiar with Western commercial banking gain a better understanding of the accounting and financial implications of the rise in Islamic banking.

Economic science and market practices in the Western world may be seen to be but a quarter century old¹, while the financial analysis of commercial transactions most certainly dates to the Greeks², where records and their translation were available certainly to many eras of enterprise since before Babylon³.

Indeed the records of loans made by the priests of temples, and the inscriptions dealing with interest, date certainly to the reign of King Hammurabi⁴ and confirm that by as early as 1,750 BC, even before the arrival of coinage⁵, banking had arrived. The banking process is clearly described by many of the Arab scholars⁶ and early banks in Europe include the Pope's bankers, the Medicis⁷. And as we learned from history, the relationship between banking and religion continues inevitably to be linked to the fiscal sensitivities of banker, depositor and borrower, that is to risk, trust, and culture.

And it is these sensitivities: risk, trust, and culture which have seen the number of modern Islamic financial institutions rise from just a "single one in 1975⁸ to over 300 at present in more than 75 countries."⁹ Supported by cash flows from oil & natural gas deposits, Islamic banks have secured significant resources for investment and financial activity. Indeed Islamic bankings' total assets worldwide are said to exceed \$800 - \$1 trillion dollars¹⁰ and, in line with continued demand for oil and natural gas, continue to expand rapidly (15%+).

The perceived absence of banking transparency, in Western markets, particularly in the case of MBS (mortgage backed securities), CDS (credit default swaps), SICs (structured investment credits) SIVs (structured Investment Vehicles) and most particularly today, other subprime mortgage backed derivatives, sends "shivers" through the non-Islamic banking industry where banking "regulators ... have always lived in a protected and largely secret world."¹¹ As we shall see these financial instruments are certainly "haram" (forbidden) in Islamic banking.

This paper therefore examines reasons why there has been exceptional recent growth in Islamic finance. The paper begins with an examination of fundamental Islamic financing principles. Examples of selected Islamic financing instruments are made. This leads to consideration and explanation of the exceptional growth in Islamic banking made in the context of these sensitivities of banker, depositor and borrower to risk, trust, and culture.

ISLAMIC FINANCING PRINCIPLES

To conform to Islamic financing, five features for any financial transaction are required:

- The absence of *Riba* (interest)
- The inclusion of *Zakat* (charitable levy)
- The avoidance of goods and services that are *Haram* (forbidden)
- The avoidance of *Maysir* (gambling) and *Ghara* (uncertainty)
- The provision of *Takaful* (mutual benefit)

Riba:

By far the most important difference between Islamic and Western commercial banking is the prohibition of interest. Interest is explicitly prohibited in the *Quran*.¹² Investor compensation therefore must avoid additions to the principal of a loan based solely upon time and the loan principal. In practice therefore the concept of interest is replaced by a profit-sharing concept whereby the investor and investee share the profit in a manner which provides a fixed return on the loan, and not a return predetermined at the outset of the financial transaction. The focus of Islamic financing is therefore on the sharing of profit.

Zakat:

Zakat is a form of social insurance, a compulsory levy (traditionally 2.5%) on profit in excess of *nisab* (a fair standard of living). Islamic banks establish a *Zakat* fund which is used to collect the *Zakat* levy and redistribute exclusively to the poor either directly or through religious institutions. Accounting for *Zakat* may be quite complicated¹³, not necessarily consistent, and therefore possibly the subject for further research.

Maysir/Ghara:

Economic transactions which involve *Maysir* (gambling) and *Ghara* (speculation on uncertainty) are forbidden. Transactions solely for the purpose of such short-term gain are seen to be at the expense of society at large, un-Islamic, and therefore forbidden. There is room for investment in derivatives but not in the sort of SIVs which have recently proved to have been so speculative.

Haram:

A strict code of “ethical investment” pervades Islamic banking. Trade in alcoholic beverages or pork meat are examples of transactions which Islamic banking should not support.

Takaful:

The nature of *Takaful* is that the banking partnership should be mutually acceptable so that investors co-operate with each other for the common good. In a sense this ensures that the nature of any Islamic banking financial transaction really is Islamic. To this end Islamic banks establish a Sharia Supervisory Board, which monitors all banking transactions.

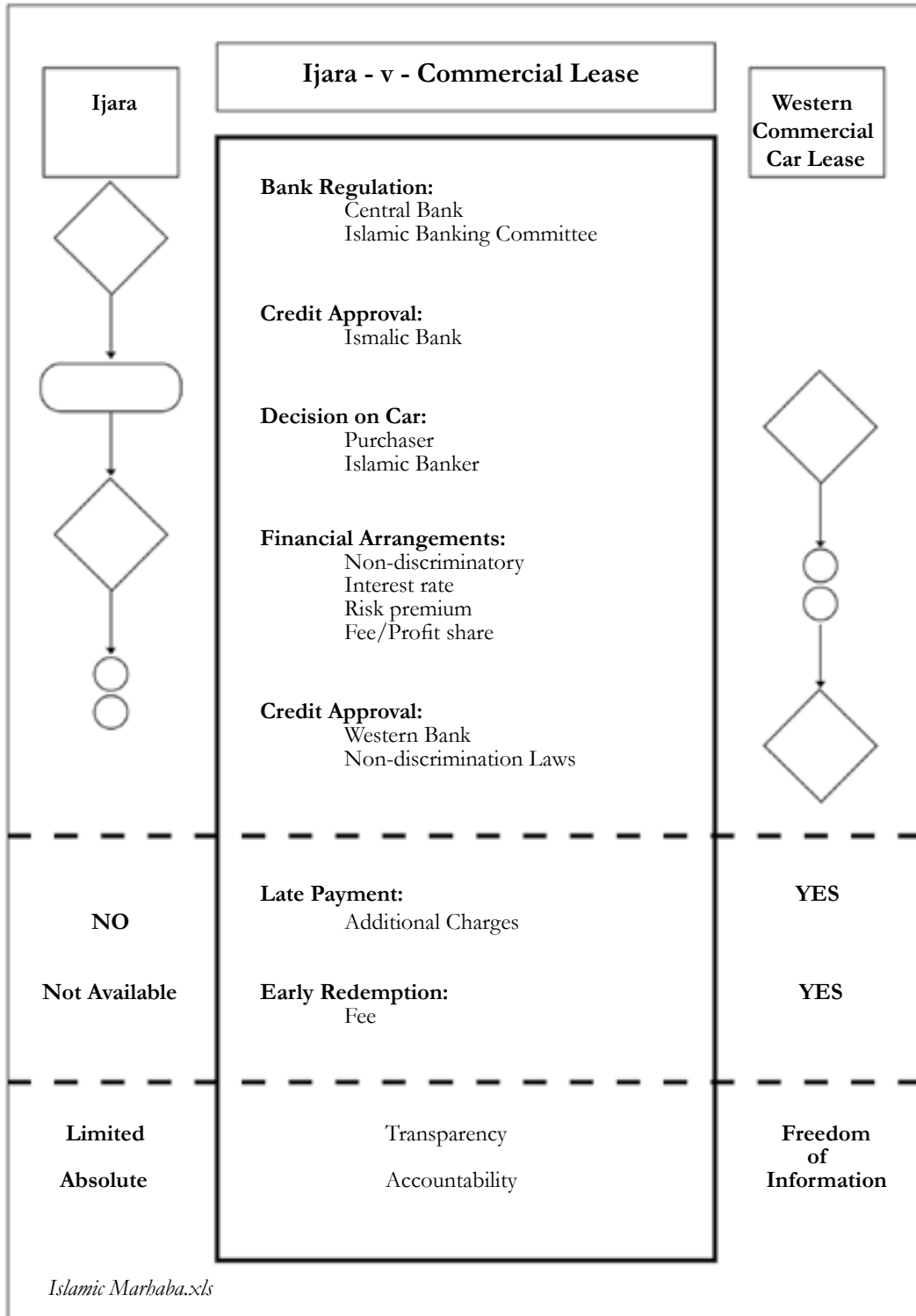


Exhibit 1: Ijara - v - Western Commercial Car Lease

An example of the difference between Mudharaba (Islamic banking) and Western commercial banking may be helpful. Exhibit 1 provides an outline of the different process which can lead to the same outcome, an individual driving a car which s/he expects to purchase at the end of a predetermined period.

EXAMINING A CAR LEASE: (EXHIBIT 1)

Significant differences are to be found when comparing banking regulations for Islamic Banking and Western Commercial Banking. Both may adhere to IFRS and Basel 2, but the restrictions imposed on Islamic banking differ from country to country since there is no single law of reference on Islamic banking. Central banks typically restrict Islamic bank dealings to Islamic institutions so that Islamic Banking Committees are not required to be consistent.

With Islamic banking, credit approval is essential before making a decision on a car. Regulations on credit permit discrimination may not be consistent. Islamic banks are not restricted by the equivalent of US Commercial Banking Law.¹⁴

Once credit approval is granted, the individual and the Islamic bank will together review the choice and, subject to financial agreement, the Islamic bank will take ownership of the car. This ensures that in the event of late or non-payment the bank can recover the car as owner without the need to go to court. Financial arrangements are then agreed with the user (and eventual purchaser) of the car provided with a single fixed payment for a specific period of time. The payment is not variable and there are no penalties for late payment, except loss of use of the vehicle. The individual user of the vehicle may also be required to sign post-dated checks for the payments at the time of first use of the car and failure to honor such checks is illegal. From an accounting point of view the timing of revenue thus becomes an issue.

Early redemption of the payments for use of the car will be a matter for further negotiation.

From a regulation viewpoint, the volume of transactions lack transparency and accountability may not be consistent.

Consider next the Mudharaba transaction in the general context of Islamic banking. As we have seen there are differences in the process which results, all going well, with the acquisition of a car by an individual driver. This leads to contextual considerations of the nuances and sensitivities of Islamic banking and in particular, risk, trust and culture.

RISK

Western banks have established a banking risk framework that consists of six risk factors: credit, market, operational, liquidity, legal, and reputational risks. These are the risk categories currently in use. Interesting then to consider differences in these areas of risk management between Islamic banks and non-Islamic banks.

Credit Risk:

One of the reasons that Islamic banks have not prospered until recently has been the very conservative approach banks take to giving credit. Three examples confirm the very careful approach taken by Islamic banks to giving credit to customers.

First, consider banks' capital ratios. Under Base II¹⁵, banks are required to implement a Revised International Capital Framework which, put simply, requires banks to move to a minimum capital ratio of 8%. Meanwhile the Central banks monitoring Islamic banks have traditionally set a minimum capital ratio of 10%, but in many Islamic banking countries the capital ratio is much higher.¹⁶ This in the context of many Western banks still working to comply with the 3 pillars¹⁷ of Basel II.

Second, consider the collateral requirements of Islamic banking. These tend to be conservative. Loans against Grade 1¹⁸ shares will require 150% collateral, loans for Grade 2 shares will demand 175% collateral and the collateral required for land may be as high as 200% of the land value (this means no more than 50% finance is available for the purchase of land).

Then a third specific example of loans available to expats in Kuwait which, subject to extensive salary and contract enquiry, may be up to 15 times present salary. Compare this with conventional car loans in the United States where up to 3 years salary may be taken into account. Note also that the 15 months salary (1.25 years salary) is based on tax free salary which will have to be paid in full directly to the bank to further make sure of repayment.

Market Risk:

Market risk for Western banks is largely considered in the context of the published ratings of international rating agencies¹⁹. Market risk for Islamic banks is considered in the context of International rating agencies (where applicable) but, probably more important, by the banks own conservative rating committee, which reports directly to the Board. Inside knowledge of the local stock market therefore provides an important supplementary mitigation of financial risk.

Operational Risk:

One of the key differences in Islamic banking may be seen in connection with the strict internal supervision over open position trading risks. International banks permit their traders to hold uncovered (or open and therefore at risk) positions when trading currency, and when managing portfolios of risk, hedge and arbitrage trades on international markets.

Islamic banks have internal structures which severely limit open positions without the incorporation of specific documented review at much lower levels of authority than in Western style international banks.

Thus “the unwinding of roughly Euros 50 billion worth of risk,”²⁰ would be impossible at any present day Islamic bank. And in the context of the lack of operational risk management at Societe Generale, particularly so soon after the scandalous lack of operational risk management at Barings bank, the Societe Generale scandal underlines the apparent potential for safer investment by selecting Islamic bank products.

Liquidity Risk:

For a bank, liquidity risk is associated with the ability to meet the bank’s daily financial obligations as they come due. “Bank lending finances investments in relatively illiquid assets, but it funds its loans with mostly short term liabilities.”²¹ One of the continuing challenges for banks is to ensure that its liquidity is not only sound but seen to be sound. The consequences of a suspicion that a bank is illiquid leads to financial catastrophe such as the recent situations at Northern Rock Bank in Britain and Countrywide Finance in the United States.

One problem with liquidity risk peculiar to Islamic banks is that any excess liquidity (which is likely since Islamic banks maintain a conservative capital ratio) can not be invested in the overnight markets “since the Islamic banks do not accept *riba* (interest).”²² A note on *riba* follows on page 163. Within the arena of Islamic banks there is, however, opportunities for an exchange of surplus funds on a *Mudharaba* / *Musharakah* basis.

The *Mudharaba* is the basic model for Islamic financial institutional banking. *Mudharaba* is based on two principles of non-interest based banking.

- The first principle is that “return on capital cannot be fixed in advance but must be a proportion of profits;”
- The second principle is that “capital not labor, is liable to the risks of the venture.”²³

Thus the *Mudharaba* provides “pure finance.” The *Mudharaba* is a form of partnership. With a *Mudharaba* the investor avoids direct involvement in managing her/his investment and so avoids any exposure to liabilities in excess of that capital. At the same time the borrower/entrepreneur, in partnership with the investor, shares in any profits from the investment. The key then is that the investor profits proportionately with the borrower/entrepreneur. Potentially the investor’s capital may be diminished by any loss, although there is usually a provision in the financial instrument that the investor will not be liable beyond the capital, the initial investment.

The proportionate share of the profit will vary depending on the partnership (often oral) agreement. Thus for very basic financial instruments, the cynical Western banker may suggest that there is little or no difference between the profit earned on a *Mudharaba* and the interest earned on a deposit. There is however a very important difference. The *Mudharaba* avoids *riba* (interest) and therefore complies with Shariah.

So the greater the number of Islamic banks and wider their activities, the greater will be the opportunities to scope for cooperation in this field.

Legal Risk:

Islamic banking complies with Shariah. Shariah is a body of laws sourced in Islamic writings, including:

- The *Quran*: Of the 6,000 verses in the Quran, 200 are in a section called the *Ayat Al Ahkam* and eighty of those verses deal with market trading, and the need to avoid *riba* (interest).
- The *Sunna*: The Prophet's deeds and sayings
- The *Ijma'a*: Agreement among Islamic scholars on whether an act is permitted
- The *Qiyas*: Precedents established by Shariah rulings
- The *Istisban*: Precedent selections between two apparently opposing Shariah rulings
- *Istislab*: New financial instruments are considered if no verse from the Quran or Hadith is linked to the new instrument
- *Istishab*: Certain general principles developed over time, which represent an important element in Islamic banking.

Reference on these matters is made to the bank's committee assessing the instrument so that they determine whether the instrument is truly Islamic.

Reputational Risk:

Islamic banking does not operate in accordance with Western banking rules. Although the purpose of Islamic banking may appear to be the same as conventional banking, in practice Islamic banking, to be Islamic banking, must operate in compliance with the rules of Shariah. These are known as *Fiqh al-Muamalat* (Islamic rules on transactions).²⁴

An additional element for Islamic banking financial instruments to be accepted as Islamic requires that the instrument is examined by a committee made up of Islamic scholars who are also qualified as professional financiers. This committee vets all financial transactions and ensures that a bank's financial instrument may be considered acceptable under Shariah. Note that the financial instrument, to be considered Islamic, must not in any way permit:

- *Qimar* – gambling
- *Ghobn*: - exorbitant pricing
- *Gharrar* – misleading information
- *Jahala* – omitted information
- *Najash*: – speculation
- *Ghassb*: – taking property by force
- *Riba*: – interest, particularly usury
- *Monopoly* – monopolistic activity in the market and in particular in the case of the production and distribution of food.

In many ways, therefore this Shariah Advisory Committee acts like the ancient *Hisbah*²⁵ mentioned by Ghazali. In the *Ihya*²⁶, Ghazali describes a market oversight body employed in many Islamic countries of the time, whose main function was to ensure “false statements about profits, false advertisements, incorrect weights and measures, usurious dealing, invalid contracts, transaction in prohibited items, and all other arrangements involving fraud”²⁷ did not take place. A modern analogy might be a market regulator charged with protecting investor and investee from improper market behavior.

The notion of the *bisbah*, provision of guarantees to buyers and sellers in the marketplace, also underlines the concept of *wadi'ah* of “keeping safe.” This provides the connection between the risk market users take when they enter any marketplace and the need to preserve their trust in market institutions.

TRUST

Mention of the Shariah Advisory Committee immediately brings attention to the existence of such a committee in every Islamic bank and the fact that no such equivalent is to be found at Western banks.

Briefly the role of the Shariah Advisory Committee is to preview any financial instrument and (ideally) make a favorable ruling that confirms:

- The financial instrument is *wadi'ah* (safe) and covered by appropriate Shariah rulings
- Appropriate quotations from eminent scholar support the financial instrument
- Provision of appropriate alternatives to characteristics within a financial instrument if they are thought to be inconsistent with Shariah
- Reviewing and amending the documents where necessary
- Noting occasions when disagreement arises and then approaching a resolution of the points raised.

In banking there needs to be an “uberrimae fidei”²⁸ (with the utmost faith) relationship between banker and depositor and in many countries relationships between banker and depositor are protected. Thus the choice of a bank inevitably activates expectation of trust by the depositor, the banker and the borrower.

Recent banking scandals in the West include, among others, the US Savings & Loan crisis (1986 – 1995); the US House banking scandal (1992); BCCI (based in Dubai, but not Islamic: 1991); the Vatican banking scandal (1998); Long term Capital Management hedge fund collapse (2000) Enron’s bankers’ debt hiding (2001). Not to mention the current worldwide impact of cheap loans to borrowers with obvious (at least in hindsight) credit risk.

Observers of these Western banking excesses who are familiar with the more conservative approach to credit lending at Islamic banks can be forgiven for feeling that banking relationships with Islamic banks are far more reliable.

This trust for Islamic banks has been enhanced by the ability of Islamic banks to partner with government to provide borrowers with the collateral²⁹ necessary to carry on business. Indeed some say that the main current concern for Islamic banks is the need for “training of scholars essential for the Islamic banks’ supervision” otherwise they “may not be able to keep pace.”³⁰

In furthering understanding of the trust between borrower, banker, and lender considerations of typical Islamic banking instruments is useful. In this section we will examine the following illustrative Islamic financial instruments:

- Selection of *BAI* Contract Types,
- *Musharaka*
- *Salam*
- *Istisnaa*
- *Jiaala*
- *Murabaha*
- *Sukuk*
- *Ijara*

Bai Contracts:

Bai contracts are the basic trading financial instruments. These financial instruments provide appropriate arrangements for contracts covering cash transactions (*sarf*); covering the late payment for goods (*Bithaman Aji*); the exchange of goods (*muqayadah*); when the seller must indicate the cost of all tangible expenses (*Amana*); when the sale is at auction (*muqzaidah*). In many ways these are similar to the financial instruments that facilitate sales contracts in the West, except that there will be no interest charges involved, only profit on the transaction shared between the “partners” on a basis agreed at the outset of the contract.

Musharaka:

These are partnership agreements between two or more parties, each contributing capital. Profits and losses on the financial investment will be shared between the partners who must have the right to manage the affairs of the business. The profit sharing ratio is agreed at the outset of the adventure and all the assets of the adventure are jointly owned by the partners. The partnership terminates at the end of the adventure, upon death or insanity of any one of the partners.

Salam:

The *salam* arrangement covers a financial transaction when the goods subject to the contract are to be delivered on a future date against a price paid in advance. In this case the subject of the sale will be specified precisely and the price for the contract will be paid in full at the time a contract is entered into, thus avoiding interest charges.

Istissnaa:

Istissnaa describes a contract that the Prophet was known to be a party to in Medina. This is a *Bai* contract with a special condition related to the “work” needed to manufacture or assemble a good. The parties and their contractual obligations are set out before the “work” starts and the payment arrangements are made at the start of the contract so that *riba* (interest) is avoided. Special attention is also paid to ensure that *jahala* (required details) are all present and *gharrar* (misleading information) is eliminated from the agreement. This emphasizes the partnership trust in the agreement and ensures that there are minimal grounds for change orders.

Jiaala:

The *jiaala* is a contract which offers a reward (in terms of money or property) to any person who brings about a specific result – thus “Ibrahim will pay \$10 to anyone who returns my lost Chevrolet.” The nature of this contract makes it attractive for certain purposes since the contract permits a shift of important risks to the person or entity which undertakes the specified task.

Murabaha:

The classic *murabaha* is simply a sale contract which fixes the price in terms of the seller’s cost plus a specified percentage mark up. The seller must disclose all items of expense included in cost. *Murabaha* is also used in a composite form when one party requests a second party (usually a bank) to purchase certain specified goods from a third party, and then resell them to the first party. This transaction allows banks to engage in the trading of goods with no risk since they have an assured buyer. More interesting is the fact that the bank carries out two sales and involves costs and risks during any interim ownership so that the transaction becomes similar to a conventional Western commercial loan.

Sukuk:

A *sukuk* is a financial instrument which evidences an undivided pro rata ownership of an underlying asset. *Sukuk* is also known as an Islamic bond. The exciting features of *sukuk* are first that they provide a new source for use of the surplus cash sitting in Islamic financial institutions. “*Sukuk* allows this pot of gold to be unlocked.”³¹ Secondly the establishment of a basis for developing a more liquid Islamic Capital Market. The range of *sukuk* products shares the common feature that they are asset-backed. This is the first and most integral feature of the structure of the financial instrument. The *Ijarah sukuk* can be collateralized on a stand alone asset on the balance sheet (land, aircraft, ships, etc.); the hybrid *sukuk* can be collateralized on a pool of assets which allows for greater mobilization of funds. In either case there is no interest involved although the *sukuk* is likely to yield a profit which will be shared in agreed proportions and will normally be determined at the outset of the bond issue and not depend on fluctuations in interest rates.

The synergy between the taking of risk and the need for trust in the market place is further strengthened by the long history of conservative actions, a fundamental element of Arab culture. As Thesiger wrote “all that is best in the Arabs has come from the desert: their deep religious instinct, which has found expression in Islam; their sense of fellowship, which binds them as members of one faith; their pride of race; their generosity and sense of hospitality; their dignity,”³² and thus their culture provides for each of them a context for their banking activity.

Ijara:

Ijara is a leasing contract. The owner of a Shariah compliant asset leases the asset to a beneficiary and the lessee pays a periodic rent for the use of the asset. The lessor bears the loss in that event.

CULTURE

A number of contributing factors explain the increasing volume of Islamic financial activity. The impact of oil nationalization in 1951 and during the 1970s in particular, “was an important force in both oil-exporting and oil-importing countries.”³³ Essentially nationalization enabled Middle Eastern States to add a premium to the price of oil extraction and distribution, which has led to significant budget surpluses and development.

In turn a significant portion of the surpluses has been spent on educating nationals abroad, and those benefiting from that education have found the USA challenging because of the different attitudes, the broad-based middle class, the sometimes overwhelming social behavior which Americans take for granted but which, as Jeremy remembers, seem to challenge every precept of one’s upbringing and encourage retreat into acceptance of even the most conservative (and outdated and sometimes exaggerated) behavior from “home.”³⁴ For many coming from Europe this at first meant seeking out comfort in a native diaspora of fellow national immigrants who knew how to adjust to the American ways.

But for the Middle Eastern students in the 70s there was no Arab diaspora and so they sought self-identity in associations, and many found that they were “repelled by the politics and culture of the West.”³⁵ More important they set about building mosques not only as a place of worship, but as with other Abraham based religions, a place for community.

This is confirmed by the Rise of Islam³⁶ research which notes that America “has about 1,209 mosques, most of which were constructed very recently. Thirty percent of these mosques were built in the 1990s, and 32% were built in the 1980s.”

So there was an increasing demand for Islamic banking, a demand met almost in correspondence to the building of mosques in the USA. This when great wealth generated through the post 1970s oil boom fueled huge Middle Eastern budget surpluses. Together, the demand for Islamic society and the dramatic increases in revenues from oil, have fueled and continue to fuel the rapid growth of Islamic finance.

The sheer size of the accumulation of oil wealth can be measured in the assets of Sovereign Wealth funds. Recently the Wall Street Journal estimated assets of 5 sovereign wealth funds in the Middle East³⁷ at over \$2 trillion and in the same article noted that (in 2006 dollars) by 2020 Middle Eastern sovereign wealth funds would be approaching \$10 trillion.

CONCLUSION

This paper intended to cast light on the reasons why there has been exceptional recent growth in Islamic finance. Hopefully we have shown that in the context of the current global banking problems, Arab sensitivities to risk, trust, and culture have provided the Arab world with a future which is not based simply on a finite supply of oil.

The Arab/Islamic Sovereign Wealth funds headline an extraordinary diversification of Arab economies. Offered the ability to provide liquidity to failing capital markets in the West, Arabs are seeking ownership of global industry and to morph their treasure into the ownership of revenue generating global assets.

Recently the Chairman of the Arab Business Council of the World Economic Forum noted that Arab business “needs to remind ourselves that our region has a rich cultural and scientific heritage,”³⁸ and thus the essential foundations for significant global enterprise. He wrote that it is now “Time for a relaunch.”

So at the dawn of the Gulf Cooperation Council Common Market³⁹, and with the rapid growth of Islamic banking, we may be witnesses to a renaissance in the Arab world’s social and economic fortunes.

ENDNOTES

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- 22 Abdul Jabbar Karimi, “Islamic Banking – Managing Liquidity Risk’ on the website <http://www.continuitycentral.com/feature0126.htm>
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- 24 The source of the Shariah rules for banking are to be found in the Quran, the Sunna, the Ijma’a, the Qiyass, Istihān, Istislah, and Istishab.
- 25 Abu Ahmid Al-Ghazali, (1058 – 1111 AD) “Ihya Ulum al-Din” (revival of the Religious Sciences) in 4 or 5 volumes depending on publisher.
- 26 “Ihya Ulum al-Din” at 2: 312-315.

- 27 Translation excerpted from S.M. Ghananfar and Azim Islahi in "Medieval Islamic Economic Thought," (London: RoutledgeCurzon, 2003)
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Assessing Student Performance: Class Participation, Online Homework and Examinations as Alternative Measures

John Rutland

Online homework is a relatively new instruction and evaluation technique. While it appears to be an effective tool, empirical studies of its efficacy have not been done. This paper analyzes correlations among systematic class participation scores, online homework scores and test results from two sections of Managerial Finance and two sections of Corporate Finance taught at the American University of Kuwait in Fall semester 2007.

INTRODUCTION

Homework Manager is a teaching tool introduced by McGraw-Hill in the late 1990s to support faculty using McGraw-Hill textbooks. The Homework Manager Program includes a large number of algorithmic questions (i.e. questions for which the numbers change but the wording does not each time a student accesses the program). Homework Manager has three distinct benefits over paper and pencil homework. 1) The student gets immediate feedback on their performance. 2) The instructor can monitor homework completion and keep track of how well a class is succeeding at completing the homework and 3) the effort expended in grading is significantly reduced.

The usefulness of any teaching tool must ultimately be measured against learning outcomes. Unfortunately learning outcomes are not observable directly. This paper uses test scores as proxies for learning outcomes and also reports correlations with class participation, which may be viewed as a learning input or outcome depending on one's perspective.

LITERATURE REVIEW

The two principle sources of information on Homework Manager are the Homework Manager Instructors' Guide (Brownstone Learning 1999-2003) and McGraw-Hill's Homework Manager website, <http://www.mhhe.com/business/homework/>. To date there do not appear to be any empirical studies on the effectiveness of Homework Manager as a teaching tool.

METHODOLOGY

Data were collected in four classes, two sections of managerial finance and two sections of corporate finance, taught by the author. Sections were segregated by sex with both a male and a female section in both courses. All sections were held at a Middle Eastern University during Fall semester 2007.

Grades in all sections were based on:

Class Participation	10%
Homework	15%
In-class Exam One	20%
In-class Exam Two	25%
Final Exam	30%

Class participation was graded daily on the following scale:

- 0 - Absent.
- 1 - Tardy, sleeping, or otherwise not paying attention in class.
- 2 - Present and attentive for the entire class.
- 3 - Make a contribution to the discussion, which demonstrates preparation for class.
- 4 - Engage in an interactive discussion with other class members or make a contribution that leads to clearer elaboration of a problem or possible solution.

Class participation marks were recorded daily immediately after class.

Homework consisted of ten to fifteen Homework Manager problems assigned for each chapter of the textbook. These were algorithmic problems based on the end of chapter problems in the textbook. Homework scores were recorded on McGraw-Hill's Homework Manager servers and downloaded by the instructor. The in-class and final exams consisted of multiple choice, fill-in-the-blank and short answer essay questions.

Students were expected to attempt to work each homework problem three times and were allowed as many attempts as they wished within time limits set by the instructor. Homework problems were made available for extra credit immediately after a new chapter was introduced. The instructor refused to assist students with extra credit homework. At the second meeting on new material the instructor would provide assistance with homework problems and thereafter be available outside of class to help with homework. The instructor also set up a number of computer lab classes to assist students in completing homework. The students were given 50% of their homework grade on problems they solved in the two-week period after new material was introduced. They were given an additional 50% for completing homework in the two weeks immediately preceding exams. Sometimes these two-week periods overlapped.

There were forty-eight students in the managerial finance class and fourteen students in the corporate finance class. One student in the managerial finance class did not take either of the in-class exams. Eight students in the managerial finance class did not take the second midterm exam. The weights for these students' in-class exam grades were applied to the final exam so they were not penalized for failing to take the missed exams. However the ten missing exams do affect the correlations of the in-class exams with the other measures.

The Overall percent grade is the weighted average of the scores earned on the grading criteria. Because the weighted average is a function of the grading criteria it is not independent of the criteria and may be regarded as suspect for this reason. Nevertheless the overall percent grade is useful for comparison purposes.

FINDINGS/DISCUSSION

Correlation matrices for the managerial and corporate finance sections are presented in the tables below. The correlations of the grading criteria with Overall percent run from 0.32 for Exam One for the Corporate Finance Class to 0.91 for the Final Exam for the Managerial Finance Class. The highest correlation for Overall percent for the Corporate Finance Class is with the Homework score (0.87) but the same correlation is only 0.71 for the Managerial Finance Class.

The 0.87 correlation between the homework score and the overall score in the Corporate Finance Class is probably what most teachers would want (i.e. the students who do the homework are the ones who earn the high marks). There are however a number of intervening factors that influence the connection between homework performance and course grades. Notable among these factors for the classes analyzed here are innate intelligence, the ability to comprehend written and spoken English and the method of preparing students for examinations. These factors are discussed in detail below.

Because tests are a sampling of a student's mastery of course learning objectives and because students are often intensely focused on grades, tests become arenas for strategic student behavior. The student's strategic calculation may take the form of, "what is the least amount of effort that must be put forth in order to obtain an A, pass, etc." The focus then shifts from mastering the learning objectives to making a satisficing course grade.

While recognizing that students are unique individuals, it is useful for purposes of the present discussion to categorize them into three overlapping groups. For the first group, called scholars here, they are in the class to master the subject matter. Scholars may want and usually do receive high grades but grades are not their principal motivation.

MANAGERIAL FINANCE

(n = 48, except In-class Exam 1 n = 47 and In-class Exam 2 n = 40)

	In-class Exam 1	Home work	Participation	In-class Exam 2	Final Exam Multiple Choice	Final Exam Fill-in-Blank	Final Exam
In-class Exam 1	1.00						
Homework	0.61	1.00					
Participation	0.25	0.58	1.00				
In-class Exam 2	0.35	0.49	0.57	1.00			
Final Exam Multiple Choice	0.33	0.34	0.29	0.52	1.00		
Final Exam Fill-in-Blank	0.62	0.50	0.39	0.52	0.69	1.00	
Final Exam	0.59	0.49	0.38	0.55	0.81	0.98	1.00
Overall %	0.75	0.71	0.58	0.72	0.72	0.90	0.91

CORPORATE FINANCE

(n = 14)

	Participation	Homework	In-class Exam 1	In-class Exam 2	Final Exam Multiple Choice	Final Exam Fill-in-Blank	Final Exam
Participation	1.00						
Homework	0.67	1.00					
In-class Exam 1	0.65	0.43	1.00				
In-class Exam 2	0.24	0.65	0.05	1.00			
Final Exam Multiple choice	-0.11	0.16	-0.34	0.47	1.00		
Final Exam Fill-in-Blank	0.46	0.56	-0.02	0.52	0.48	1.00	
Final Exam	0.33	0.50	-0.13	0.57	0.71	0.96	1.00
Overall %	0.69	0.87	0.32	0.75	0.44	0.84	0.82

They seek knowledge, wisdom and/or competence. The second group we will call limited. Limited students may be challenged by the intellectual demands of a course or they may have other constraints such as family obligations, poverty that forces them to earn income while taking classes, etc. The third category, strategic students, are simply looking for the easiest way through. Individual students may fall more or less into one of these groups for one course and into another group for another course or their classification may change over time.

Instructors' latitude in teaching these disparate groups is limited. Perhaps in some highly elite educational institutions or classes there may be only scholar students. For the most part however college and university level instructors face all three types of students in any given class. A simple solution would be to pass all the scholars and fail all the limited and strategic

students. The simple solution is not available to most instructors however. This was certainly the case in the classes examined here. The instructor's objective was to give every student the opportunity to develop as far as they possibly could given their personal and social limitations.

The instructor has many tools available to affect these goals, grades, engaging classes, conversations formally in the office and casually in the halls and breezeways of the university, a handwritten comment on an exam, etc. These devices work with varying degrees of effectiveness with the strategic students usually being the most difficult to motivate. In the classes analyzed here there was a real tension that pitted the strategists against the limited. The instructor's capacity to fail students was extremely limited. Some of the strategists realized this and they also knew that their abilities would make it possible for them to outperform the limited with very little effort. Cases of students rarely attending class and studying only in the day or two before exams were common. In the most extreme case one student attended only one in-class exam and the final exam apparently on the expectation that he could score high enough to pass.

In all four of the classes analyzed here the students requested and were provided with a summary sheet/practice test. Such a device largely undercuts the usefulness of an examination as a sampling tool. It reduces the scope of learning to the content of the summary. This is exactly what the strategic students want. The limited students also may appreciate the focus it gives them. The scholars may even support the use of such devices even though they probably reduce the capacity of evaluators (read potential employers) to distinguish between strategists and scholars.

The effects of providing practice tests are most noticeable in the low correlation between the first in-class exam score and the Overall percent score in the Corporate Finance Class (0.32). Indeed the correlations between the first in-class exam scores in the Corporate Finance Class and the Final Exam scores are negative. This is because the first in-class exam in the Corporate Finance Class was a replica of the practice test. The strategic students took full advantage of the opportunity to study a handful of questions without immersing themselves in the material at all.

Another important factor for these students learning is their ability to comprehend written and spoken English. Students with a high level of competence in English have many advantages particularly in a situation where English is a second language for virtually all the students. It appears that in the classes examined here the strategic students had distinct linguistic advantages over the limited students and to some extent over the scholars.

The effect of these factors can be seen in correlations reported in the tables. The first thing to note is the high correlations between final exam fill-in-blank scores and Overall percent (0.90 and 0.84 respectively). The fill-in-blank scores were for the most part taken verbatim from the practice test. Only the figures in the questions differed. By learning a limited set of problem solution techniques the students could get very high scores on questions of this type.

By contrast the correlations between final exam multiple choice and Overall percent were quite a bit lower, particularly in the Corporate Finance classes (0.72 and 0.44). The practice tests could not legitimately give the students exact formulations, which they could routinely apply to problems. For the multiple choice questions the students had to reason from their knowledge to other situations. Their ability to do such reasoning was undoubtedly strongly influenced by their competence in written English. Students with high Fill-in-Blank scores and low multiple-choice scores might be said to be exhibiting an extremely mind form of idiot's savant syndrome. In routine jobs these limitations may not be too important however in jobs characterized by rapidly changing circumstances the inability to reason to new conclusions would be devastating.

The correlations between participation scores and Overall percent were in the middle range (0.58 and 0.69). Perhaps this could be expected because the participation grading scheme gave advantage to loquacious students over serious but quiet students. The participation scoring system is characterized by some subjectivity on the part of the instructor. It was also a reward for students who came to class regularly. A more objective means for class participation marking such as a computerized classroom management system might be more effective.

CONCLUSION/IMPLICATIONS

A fundamental question is what are we trying to accomplish in the classroom? Ultimately we want students who are able to make better decisions for themselves and for their families, employers, and communities. It is questionable whether examinations taken alone are good predictors of effective decision-making ability.

While Homework Manager is an exciting new teaching tool, it is not without limitations. It is easy to produce Excel sheets that will solve homework problems. Once such Excel sheets are passed around among students the effectiveness of the problems will be greatly reduced.

The scholars will probably always be able to learn regardless of the technology instructors use. Scholars will always be on the lookout for new and better ways to learn. In a community of scholars grades may well be irrelevant. The tools we employ in teaching, tests, homework, papers, etc. are devices to motivate and assist the strategic and limited students. Inspiring these students will always be the fundamental challenge of teachers.

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Liberal Education: Is It a Way Out for Logistics Professionalism?

Philbert Suresh

ABSTRACT

Logistics as a discipline of study was never liberated from the traditional framework of higher learning that relied more on conventional courses such as Production, Finance, Accounting, Marketing and Business Statistics. It is similar to the development of the logistics function in the corporate world where the business function was marginalized in the industry, till such time the organizational strategy became more aware of the potential cost reductions from managing it effectively.

Logistics became a boardroom preoccupation with restructuring of business organization and consequent importance of Vice President, Logistics and Supply Chain Management at the policy-making level. It was also reflected in the definitions of logistics in three decades – 1970, 1980 and 1990. From a purely marketing and physical distribution function, it has been transformed by the forces of global business into logistics and now supply chain management. (Coyle).

GLF (GUST Logistics Forum) in GUST (Gulf University of Science & Technology) Kuwait has become a viable alternative to meet an industry need for trained professionals who hold a clear overview and understanding of international goods movement and supply chain management, including planning, implementing and controlling the efficient and effective forward and reverse flow and storage of containerized goods, services and related information between the point of origin and the point of consumption. (Council of Supply Management Professionals- CSMP)

The ultimate test is whether the learning of logistics concepts in a professional way could be modeled after the liberal arts education for the Middle East. The research will bring the educational outcomes to the forefront of service learning, community partnership and linking with global developments in this specialized field.

Field of Research: Liberal Education, Logistics Leadership, Transportation, Supply Chain Management, Globalization, Mentoring, Executive Coaching, and Outsourcing.

1.0 INTRODUCTION

Many liberal arts colleges have long struggled to balance increasing emphases on professional preparation with a core curriculum. Business in particular, has been booming. But not without significant discussions at administrative and faculty levels about what that business education should look like — and not without some aversion to calling the final products *business programs*. It is appropriate to gain insight into the study of a new discipline in academia today and that is broadly defined as *logistics and supply chain management*. This will enable us to understand how it is shaping the dichotomy of a profession mostly influenced by critical thinking skills at the workplace worldwide.

“Over a period of 25 years, colleges that were once almost exclusively involved with the liberal arts have gradually entered into professional” fields, business primary among them, says Richard H. Ekman, President of the Council of Independent Colleges (USA). The council has held two symposiums on the integration of business and the liberal arts, the latest in May 2007.

What’s become a greater concern at many of the colleges is the relationship between the two, Ekman says. A booklet describing models of business education at a variety of different liberal arts colleges from the council’s 2007 symposium is testament to the time devoted to navigating the tension. Among the main approaches across the board, Ekman says, is the “blending” model, in which conventional business courses are integrated into liberal arts major — or, when business majors are offered, vice versa with traditional liberal arts courses.

In such a direction, the author of this paper will look at the forces in play to restore parity and recognition to a rapidly developing field of business specialization. It has become a corporate concern now due to skills shortage in logistics and how it affects the global value chain in education.

2.0 LITERATURE REVIEW

Navigating a program professionally developed for the industry and available as one of the major academic disciplines is a huge challenge. It is something like the experience of the master shipbuilder who thought that the mass of steel construction like Titanic could be sunk by a hidden iceberg was quite irreconcilable (Dole). Nevertheless, the Titanic disaster serves to alert new course registrants who have never heard of a Logistics major in an institution of higher learning that was traditionally driven by Marketing, Finance and Accounting, Business Statistics, MIS and Commercial Law. To such young people eager to embark on an educational journey that is innovative and intellectually stimulating, let them come aboard to Logistics. This paper will reassure that the new discipline of Logistics and Supply Chain Management is a viable and lucrative career option where the industry has recognized its value a couple of decades ago.

The underlying confidence of the author of this paper is a decade of experience piloting the business specialty in several institutions of higher learning in Canada and UAE. Building over the foundations laid by the Ministry of Higher Education for a specialized program in Trade and Transportation that ran for last five years in one of the units of Higher Colleges of Technology (HCT) in Dubai, the initiative for higher credentials in Supply Chain Management & Logistics was sustained through the restructuring of programs in Dubai University College (DUC) under the sponsorship of Dubai Chamber of Commerce and Industry (DCCI). However, there was no empirical evidence to support the viability of the program in Spring 2002, but it triggered the formation of Supply Chain Logistics Groupⁱ primarily for the business members of the DCCI.

After a gap of four years, the trend changed to support developments at Gulf University of Science & Technology (GUST) in Kuwait, which had ushered in a degree program through its institutional partner University of Missouri, St. Louis (UMSL)ⁱⁱ that was in cold storage till the right expertise was available in Kuwait to develop and deliver the program to various stakeholders.

The stakeholder support was trickling in at a time when the institutions working the logistics program lost the will to implement it on the road less traveled. In a context-driven approach to leadership in business educational programs, requires very different skills and the ability to adapt to a unique set of challenges in the academia. The ability to read and react to a new situation is broader according to Ross Palmer, Dean, Wharton School of Business. “Principles that we know about leadership include things like the personal integrity of the leader, judgment, serving as a symbol -- but context is all about execution. In top-down organizations, the environment is one of ‘do it and do it now’. In academic organizations, it’s much more collegial. In non-profits, with volunteers, there’s a persuasiveness that has to take place all the time.”

Palmer underlines that when you change context -- either because you have changed jobs or you are in a different environment, such as one where the leader of a top-down organization suddenly has to share a business roundtable with his or her peers -- there definitely has to be a different kind of style in order to be persuasive. Or [it might be a situation where] a business person goes into academia, such as I did (from HCT to GUST from a successful senior management track record of 14 years in the corporate world). I think that most of the people who have done that have found it very difficult and many have failed. So, it’s much broader: context is about execution of leadership in different environments.

Chanda Kochhar, CEO of ICICI Bank in India advocates that a “person should enter their career with a very open mind, because you have to constantly learn. When we leave school, we tend to believe we know it all. But when we start to work, that’s really the beginning of school all over again. We need to start work with the idea that we’re going to learn every day. I learn, even at my position, every single day. My second piece of advice would be that there is no substitute for hard work. Even as one gets opportunities, one gets challenges, and hard work is essential for success. Third, whenever there’s a challenge, I see an opportunity in it: You have to find a way of converting challenges into opportunities. That’s the way one learns and moves forward. I evaluate a (liberal) leader more in terms of how the leader performs in difficult times, rather than how that leader performs in easy times. A person who can take on a challenge and maintain equanimity and turn it into an opportunity -- according to me, that’s the biggest leader.”

“As never before in their long history, universities have become both instruments of national competition and instruments of peace. They are the locus of the scientific discoveries that move the economy forward, and the primary means of educating the talent required to obtain and maintain competitive advantage.” (Levin, R.C.)

This is true of the mandate today to address the skills shortage in logistics and supply chain management in the industry. GUST Logistics Forum (GLF) will give top priority to empower women-in-logisticsⁱⁱⁱ that shows signs of good progress in

Kuwait under the program dubbed as FUN (Friends in logistics University Network) in learning logistics. *The linkage between university-based science and industrial application is often indirect, but it is sometimes highly visible, as in the case of Silicon Valley, an intentional creation of Stanford University, and Route 128, long populated by companies spun-off from MIT and Harvard.* The author of this paper has witnessed this development of interdependence between the academia and industry at Stanford University in 1999 and also sees the beginning of such new collaboration in the GCC region. *These investments in the GCC region for knowledge clusters is possible with the free trade agreement that is pending implementation after the customs union and a possible single Gulf currency in 2010.*^{iv}

Like business enterprises, universities everywhere are adapting to an interconnected world by becoming ever more self-consciously global. That students are recruited worldwide is only the starting point. One of the stellar performances by GLF executive member like Fajer Al Mutawa who is on the road to earning a PhD in Marketing and Apparel Logistics from the University of Lancaster, UK is ample testimony of emancipation in the Kuwait society. Yet another student from GUST to win the sole award for the Harvard School of Leadership Program in the summer of 2008 is Shaikha Al Hashem GLF executive who makes effective use of the opportunities coming their way. Just as globalization is redefining the educational programs of leading universities around the world, it also promises to reshape the way research is done and professionals developed for the logistics leadership in the industry. Logistics being a dynamic business function, rules are taught but only to be broken in meeting the challenges ahead. (Patrick)^v

Academic Vs Professionalism has created conflicts on campus because the performance outcomes are overshadowed by stark differences between the credentialed and best educated. Ronald A. Williams, President of Prince George's Community College in USA, told those at the meeting of Association of American Colleges and Universities (AACU) that there was yet another challenge for their efforts: the need to figure out just what a liberal education is. All of the talk about measuring impact suggests more consensus than may exist, he said.

Williams said that there are areas — critical thinking, literacy of various types — on which there is agreement. And he said that colleges are quite successful at measuring progress in these areas.

But Williams noted that AACU endorses broader concepts of defining a liberal education, believing — as he said he does as well — that a liberal education promotes good citizenship and social responsibility. That's where things become “particularly problematic,” he said.

Just as educators have to accept that their student bodies are diverse these days, so they need to accept that the values of their students (not to mention parents, legislators, the public) are diverse. “We can't assume homogeneity of social or ethical values,” he said. That means colleges need to engage in more public discussion about what values they are promoting and why, he said.

To those who assume that a good liberal education yields a certain kind of educated person, Williams offered a fact that — to judge from the looks exchanged around the room — clearly got the audience thinking about the values they believe are associated with liberal education. The statement from Williams: “The people who lead us into wars (or in peace) are always among the best educated people (or best-credentialed) in society.”

Liberal education, which consists in the constant intercourse with the greatest minds, is training in the highest form of modesty, not to say of humility. It is at the same time a training in boldness: it demands from us the complete break with the noise, the rush, the thoughtlessness, the cheapness of the Vanity Fair of the intellectuals as well as of their enemies. It demands from us the boldness implied in the resolve to regard... the average opinions as extreme opinions which are at least as likely to be wrong as the strangest or the least popular opinions.

“Liberal education is liberation from vulgarity. The Greeks had a beautiful word for “vulgarity”; they called it... lack of experience in things beautiful. Liberal education supplies us with experience in things beautiful.”(Foster). Certainly, *learning logistics is a beautiful experience as it readily translates into a measurable and transferable knowledge & skills that impacts industry's future.*

Assessment Variables Beyond Tests and Quizzes

A new volume of essays, *Beyond Tests and Quizzes: Creative Assessments in the College Classroom* (Jossey-Bass) argues that assessments in the classroom could be more creative and more useful to the educational process. The editors of the volume are Richard Mezeske, Chair of Education at Hope College (USA), and Barbara A. Mezeske, an Associate Professor of English at Hope.

Conventional paper and pencil tests should not be the sole means for assessing student learning in a logistics program because tests are by their very nature single snapshots in time of student learning.

The methods that some professors using the Scantronic System propose are also either single snapshots or a series of snapshots and it is not that increasing the number solves the problems inherent in snapshot methods of assessment, even if they are flexible, timely and interesting.

Ideally assessment should measure student learning against the specific need of the student that the learning experience was supposed to meet. (Industry sort-of does this — they evaluate relative to corporate needs. The purpose of corporate training in Logistics though is to meet corporate, not individual learner needs.)

Different disciplines require creative assessment propounded by Lawrence Miller, Director of Continuing Education at Westchester Institute for Human Development (USA). He states that creative assessment is *flexible*, *timely*, and *interesting* to both the instructor and to the student. When teachers shift instruction based on student feedback, then they are being flexible and creative. We do not mean that teachers should design ever more imaginative and bizarre assessment tools, or that they should ignore mandated curricular content. Rather, creative assessment, as we use the term, implies focused attention to student learning, reading the signs, engaging students, and listening to their feedback. Creative assessment often gives students opportunities to apply and deepen their superficial knowledge in their discipline. The author confirms from his experience especially in GUST such assessments produce a mutually satisfying result without bickering over the final product – the student performance.

Industry Internships-Local and International

Internships are a popular way to attract new talent to your organization, with some estimates showing about one-fourth of all-new hires from campuses are sourced through employers' own internship programs. In a tight talent market, a strong internship program can be a significant way to attract new hires.^{vi}

It also provides many benefits to the interns selected. Students know that a successful internship can be the ticket to a great job. And the relationships built during an internship can be the basis of a professional network that helps launch a successful career.

Once you've decided to use interns in your organization, it is important to take the time to carefully plan for an effective program. Here are the key elements you should consider:

- Think of the big picture
- Give interns a meaningful assignment
- Clarify those objectives
- Tap your best supervisors
- Plan and budget
- Pay attention to selection and on-boarding
- Evaluate performance

“In deciding whether to treat universities as instruments of national competitive advantage or forces for global integration, governments around the world have differed sharply.”(Levin R.C.). However, GCC governments are spending heavily to grow national talent in a competitive environment.

3.0 METHODOLOGY

Earlier in February 1997, Dubai Men's College (DMC), a unit of the Higher Colleges of Technology www.hct.ac.ae, created a certificate/diploma (C/D) program for the shipping industry and commissioned needs assessment. This was conducted among a sample of employers in the industry. But this needs assessment has been overtaken by the developments in this program for the last five years between 1997 and 2001 that redeployed a new study primarily to support higher credentials in Logistics.

The empowered graduates (Emiratis) have been gainfully employed in ports, customs, free trade zone and related government departments including the Dubai Chamber of Commerce and Industry. They have identified their limitations for career advancement in this sector owing mostly due to inadequate education that could have enabled them to leverage the growth opportunities.

The author of this paper was a former faculty and Program Chair at HCT / DMC and as an educational consultant from Canada carried out a survey among the professional community and industry in the United Arab Emirates, whose expectations of skills and competencies formed the basis for this second study of the educational specialization. Personal interviews were conducted with more than three hundred thirty-five representatives of private companies and related government departments associated with the logistics industry. It was continuously updated by action research methods^{vii} that validated the data collected during the interviews. This paper will summarize the findings of the study and presents recommendations for implementing the undergraduate degree program in Supply Chain Management and Logistics.

4.0 FINDINGS/DISCUSSION

As the economy of the U.A.E and others in the GCC region grows to a point of realization that over-dependence on a volatile mineral resource that is fast depleting has produced a diversified strategy to create the infrastructure for international trade. For example, there is a Dubai Logistics City^{viii} (to integrate different modes of transport), The Silk City (Madinat Al Hareer is based on ancient trade routes) in Kuwait^{ix}, Bahrain International Wharf^x and Economic Cities in Saudi Arabia^{xi}. Consequently, in every country, heavy investments are being made to sustain the new economic plan where national income will flow steadily from re-exports and transshipment that supports educational specialization in transportation, supply chain management and logistics.

It is being noted that both oil and trade essentially depend on the shipping industry and associated services for exporting, importing, and trans-shipping cargo through the country. The size of the industry is large and growing; there are sufficient job opportunities for entry-level and middle management employees. Employers eagerly seek well-qualified and motivated GCC nationals. A degree program in SCM & Logistics opens the door for nationals who are caught in a catch-22 situation where their career progress will come only through a specialized liberal education from this business sector. A natural transition from diploma to degree is creating a third dimension in education for nationals. The marriage between the community college and the university is a step forward in providing the skills and competencies in this specialization.

It is fact of the labor market of the GCC that expatriates working in different sectors outnumber the national population. More often than not, the national population is under-prepared and ill equipped to manage the changes effected by globalization. "The UAE finds it necessary to import skilled labor from all over the world to make its development projects become a reality, yet thousands of young men and women graduating from local universities and colleges must search for years to find jobs. This point was enshrined at a recent conference in Kuwait on *Aligning Careers in Air Transport*^{xii} on January 17, 2008. Some of them must undergo retraining and others must settle for jobs that require skills far removed from those they acquired in university or college. *Women are strong competitors in the job market and the moment national women decide to enter the workforce, they get full support from government institutions for training.*"^{xiii}

The UAE government has been investing significantly in the transportation and logistics infrastructure, primarily to gain the status of a hub of international trade in the region. But when it comes to funding specialized business education for nationals, the will to do it is lost in the mixed priorities of educational administrators in institutions of higher learning. Educators and career counselors should encourage students to choose specialties that are under-populated and under-represented in the career horizon of the nationalization policy. Gulf University of Science & Technology (GUST), Kuwait plan of introducing an undergraduate degree in SCM & Logistics is a logical step in the right direction.

By passing of the royal decree under Law No.1/2001 in the UAE there will be the integration and merger of all three autonomous bodies like – Dubai Customs, Port Authority and Jebel Ali Free Zone into a corporation. This will bring about profound changes in the way the corporation will function, including the establishment of Logistics City that falls in line with the general strategies of the Dubai e-government initiative. All these autonomous bodies are large employers of nationals as compared to those in the private sector.

What this means to the stakeholders in these bodies are challenges that are presented by the transformation from government department to another form of commercial organization where performance of people, productivity and profit mean more

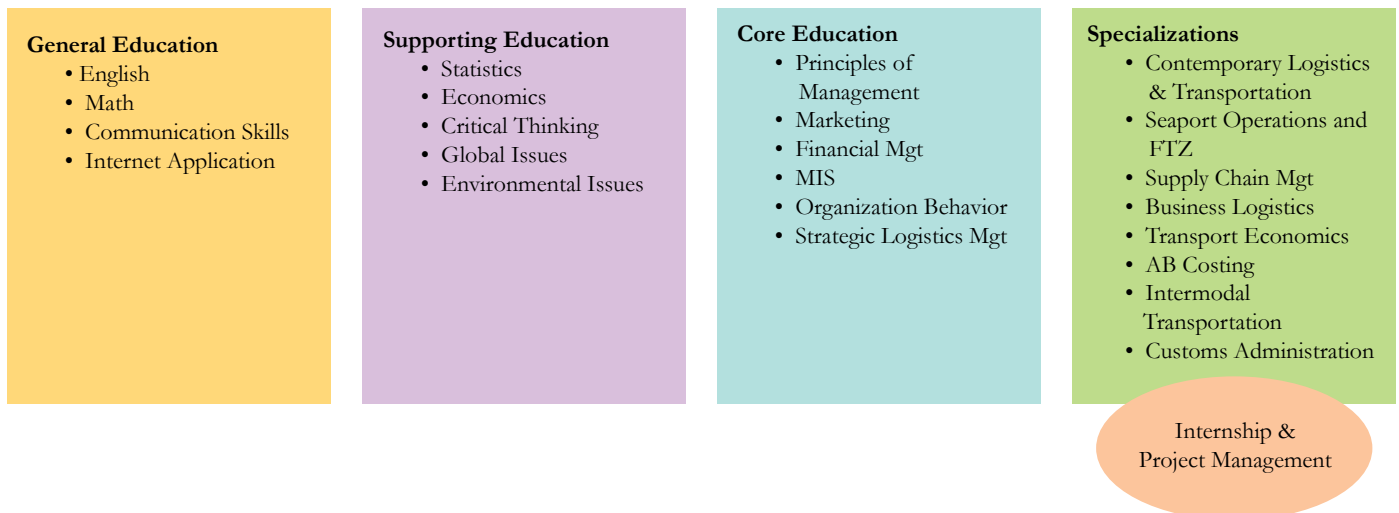
than the overall management of the entities themselves. Is the national turning out a fair days work for fair days pay? The quest for knowledge in Transportation and Logistics started when the students first enrolled in the business specialization. As in life, if they taste and see how good the career can be, they want more of the same and even greater and deeper specialization.

Starting salaries, however, are low in this industry, and some aspects of entry-level jobs are unattractive. To counter this, students should be trained for, and advertised as, fast-tracking entry-level employees who, with some experience, can easily move upward to supervisory positions and beyond.

Employers are interested in GUST providing continuing education and advanced courses to employees. Beyond the diploma in Trade and Transportation (TaT), GUST's plan to offer more advanced courses related to international trade, logistics, and supply chain management will bridge the gaps in knowledge already acquired by the undergraduates.

The degree program and advanced courses should be available to working nationals on a part-time basis, with flexible scheduling and convenient locations. Proficiency tests should adequately assess a student's command of a subject prior to his/her enrollment in that course. Where a student has prior knowledge or experience in a subject, successful completion of the test will allow for "advanced placement" or the passing of certain courses.

Employers identified a wide range of requirements for the degree program, articulating skills, knowledge, and attitudes they desire in a new employee. These requirements have been formulated into a preliminary curriculum design. Year 1 of the degree program has a general education and supporting business requirements according to the American curriculum system. Year 2 will address the core and specialization in SCM and Logistics. The final part of the program allows the graduates to take up electives and a project management that will be as evidence of their formal study in the program specialization. The whole program includes a balance of courses directly related to specialization as well as those general business subjects to gain sound theoretical concepts. It includes the following areas:



Internship is an important part of the degree program, and considerable effort will be required to coordinate month-long placements of students in the final year of study. Assignments should be meaningful experiences, ideally leading to career development in full-time situation.

Curriculum development must proceed with haste. The preliminary designs developed as part of this needs assessment effort should be presented to needs assessment interviewees and others for review and comment. With this input in hand, GUST should undertake detailed curriculum development with content experts and curriculum planners to produce detailed course outlines and program plans. Evaluation for the courses should be creative, adequately reflecting the behavioral objectives, which themselves should be focused on much more than the mere acquisition of knowledge.

In order to design an appropriate curriculum for the degree program, continued GUST/employer liaison is necessary. Employers can provide assistance in curriculum development. They can also provide guest speakers who offer information as well as motivation; tours; work placement experiences; visiting instructors; and mentors. In return, GUST needs to assure these participating employers a share of its graduates.

Other useful resources for the degree program include liaisons with professional Organizations for shipping and customs operations, with other colleges and institutions that offer similar programs of study, and with the Advisory Committee, which should be reconstituted slightly for better representation of the industry.

Once the degree program design is complete, there is an ongoing need for program evaluation to fine-tune the content, improve the approach, and keep current with changes (that we believe) in the industry.

5.0 CONCLUSION AND IMPLICATIONS

Illogical shutting down of a viable business education program closed all avenues for graduates of Trade and Transportation within HCT/Dubai Men's College (DMC) as of June 23, 2001. This has created a sense of program urgency and precipitated the formation of a *guiding coalition* among the members of the professional community in the UAE. Contrary to the trends emerging within HCT/DMC for business specialization, the latent demand for trade, transportation and logistics training have been growing within the country. A positive attitude was noticed to include all graduates of this program between September 1996 and June 2001 for higher credentials in Logistics. This has been largely unsatisfied and even glossed over other business courses that had a preferential treatment. Consequently, the program coordinator took up the challenge and discussed threadbare with the professional community in Dubai prior to leaving for Canada and USA to forge new linkages and support for Transportation and Logistics. The program will thus re-emerge, on a self-funding basis, to meet the needs of a professional community with some changes to the curriculum and integrating software solutions in Supply Chain Management and Logistics.

The report is now being submitted to show the extent of the program support from the Canadian institutions of learning, which will pave the way for students to complete work placement or study some specialized courses during the terminal part of the diploma program overseas. Having said that, let us look at the four strategies that evolved during the 40 days spent in North America by the Program Coordinator.

Strategy # 1: Existing Diploma Matrix for Trade and Transportation in HCT

The existing diploma program had produced 63 national graduates and appears to have completed a full cycle of 5 years of development. Complying with the key quality criteria to enable national students to learn this business specialization, the program was ready for some revision in parts of the curriculum in response to the needs of the industry. Consequently, the question arose on the content and some changes were to be incorporated especially in the IT component of the program. Thanks to the response of the leading software companies participating in COMDEX www.comdex.com – a premier IT exhibition in Toronto, the Program Coordinator was able to identify and work on the model of *educational alliance* that has been successfully implemented in the community colleges of Canada.

ACCPAC International www.accpac.com was willing to supply free software on the same lines as those in community colleges especially Centennial College, where one of the faculty was involved in preparing a textbook for use by students in Canada. They included modules of training for:

- Systems Manager
- Accounts Receivable
- Accounts Payable
- Order Entry
- Inventory Management
- Purchase Orders
- Payroll
- E-Transact
- Customer Relationship Management (CRM – now a key factor in Logistics) and Warehouse Management System (WMS)

The company was also keen to sponsor the top two students for advanced training at their major training center in Atlanta, Georgia, USA. So GUST has the unique opportunity of setting up an ACCPAC center in the Gulf region and add value to our new initiative in the revised curriculum for Transportation and Logistics.

SAP www.sap.com is another potential partner in our program on Supply Chain Management and Logistics. They have been collaborating with colleges and universities across North America to provide educational software SAP R3 Version 4.6x free through an exclusive client server. The Program Coordinator had the opportunity to see the system at work in Humber College, Seneca College and Centennial College. The Program Coordinator also participated in an on-going session in SCM that was part of an e-Commerce program at Centennial College. Some similar arrangement could be worked out to include free 75 days training for the teachers committed to the program.

Microsoft www.greatplains.com/ean is also developing a special application for distribution and logistics. An education alliance form was submitted to their office at North Dakota in anticipation of getting the software for training in logistics. Microsoft EAN Manager in North Dakota confirmed our application and support.

Strategy # 2: Advanced Professional Development Program with International Accreditation

In anticipation of the need for professional logistics community in the UAE (which has become the hub of international trade), the Council of Logistics Management, Illinois, USA www.cscmp.org and the Canadian Professional Logistics Institute, Toronto, Canada www.loginstitute.ca, laid the framework on the manner of functioning in GCC states. This will considerably enhance the professional credentials of practicing logisticians in the Gulf region.

CPLI will offer the P.Log. Certification through Dubai University College after the basic course in logistics has been fulfilled. More details are available on the website and full support could be extended to form CPLI-GUST Branch.

Strategy # 3: A Specialized Program Higher Education in Logistics for the UAE Armed Forces

This is another unique opportunity in the making between the Royal Military College RMC), Kingston, Canada and GUST. The Program Coordinator spent a full day at RMC (Canadian equivalent of WestPoint in USA) to study and learn about the MBA Logistics graduate level program. It would be challenging to offer this program exclusively for the Armed Forces of GCC states. A similar arrangement was worked out earlier with the direct assistance of military attaché in the Egyptian Embassy and later blossomed into an effective bilateral arrangement between two countries. The Dean of Graduate Studies at RMC welcomed this initiative that will be pursued by the Program Coordinator for implementing some core courses now under a collaborative enterprise with Khalifa University. This was informally announced during the Abu Dhabi Defense Logistics Conference^{xiv} on January 21, 2008 www.deflogme.com see Day One program) in the UAE through GUST GLF and some to be completed at the RMC in Canada.^{xv}

Strategy # 4: e-Logistics Distance Learning through GUST Portal www.gust.edu.kw/glf

Another viable learning initiative that could be implemented through GUST GLF web portal is the new distance education online program which started in 2001 by Centennial College in Ontario jointly by the School of Transportation (Astonbee Campus – strongly supported by General Motors and Ford Motor Co.) and the School of Business (Progress Campus). The details of this program is available on their website at www.centennialcollegeonline.com and a mutual agreement could be established for the large expatriate community in the Gulf region and beyond. The technical integration and setting up of the program/curriculum on GUST server could be explored in time to come. There will be a specific need to translate some keywords and technical vocabulary in Arabic for html document of the program. The Program Coordinator is willing to make a beginning in this direction under the aegis of GUST PACE.

Invariably many of the institutions of higher learning in North America are jumping on to the bandwagon of Logistics either as a program integrated with Logistics major in Business Administration, aligning with relevant parts of e-Commerce program or stand-alone learning within both the business and civil engineering discipline. The English language is the main language of learning for successfully completing the specialized courses in the program. The entrance requirements of the

program are fairly high and if it is to be offered in the GCC, then special efforts must be made for enabling students to reach the required standard of English language and a good TOEFL or IELTS score to manage these courses with confidence and success.

The directions within the corporate world are quite clear. In the future no one, from the lowest to the highest in organizations, can expect to claim professional competence or gain top-level jobs without engaging in Continuing Professional Development (CPD). This is a new challenge as well as an exciting opportunity and GUST has a mission to play a key role in supporting all students (nationals and expatriates, men and women) to succeed in this area. “Careers today involve jumping around, up and sideways – and occasionally down. But always grasping for a new learning experience, one that allows you to develop and maintain or enhance skills, your network, and ultimately your labour market edge.” (Tom Peters)

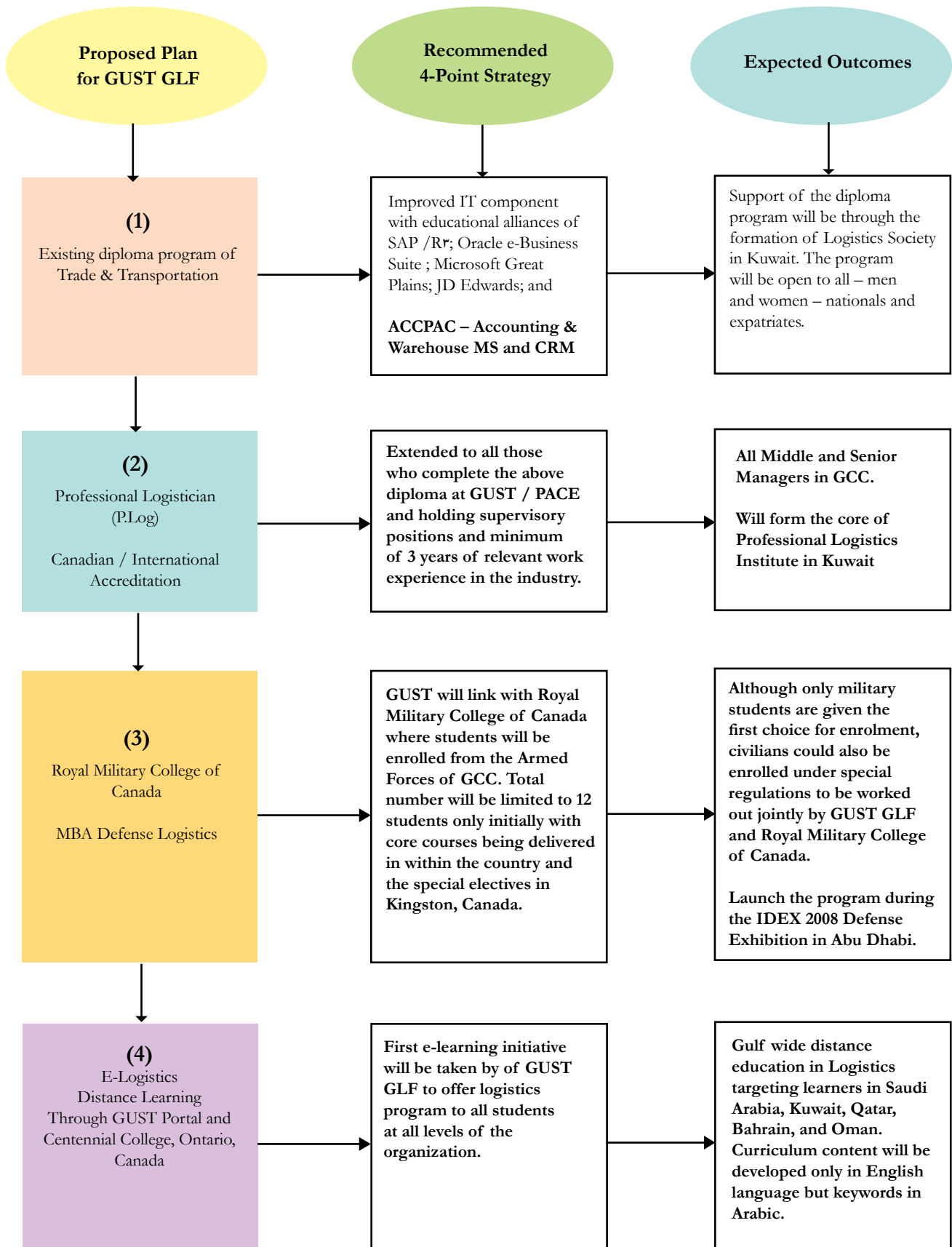
Several of the logistics programs in Canada developed skills and knowledge required by employers:

- Learning the managerial aspects of the transportation and logistics industry.
- Gaining a solid understanding of business planning, computer applications and research and analysis techniques.
- Developing communication, interpersonal and problem-solving skills.

These are interesting times where a commitment of the government and industry everywhere seems to make the goods moving even to the remotest part of the world without much damage or risk to the shipper and consignee, thus ensuring customer satisfaction. Information technology has fuelled this function within the company and so exciting careers will be made when the country is rapidly developing its economy in the GCC. So under the FUN (Friends in logistics University Network) formula of GUST Logistics Forum, the door is open to any institution that desires to share its educational ideals and mission for business specialization.

And to end this paper, I would like to quote the recent report of the Association to Advance Collegiate Schools of Business (AACSB) on February 21, 2008 of its **Impact of Research Task Force**^{xvi}, the result of feedback from almost 1,000 deans, directors and professors to a preliminary draft circulated in August, 2007 that it has pursued a concerted effort to define and promote the role of research in business schools. The report’s concrete recommendations include an awards program for “high-impact” research and the promotion of links between faculty members and managers who put some of their research to use in practice.

This will be the direction of the GLF in future to optimize professionalism in learning logistics while allowing for practical applications of concerted business research to the industry that impacts careers for the next generation.



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 - vii World Biz Conference, University of Wollongong, Dubai May 2007, <http://www.bizresearchpapers.com/Paper-23.pdf>
 - viii Dubai Logistics City – Cluster Management, <http://dlc.dubaiworldcentral.net>
 - ix The Silk City – Madinat Al Hareer, Kuwait, www.madinat-al-hareer.com
 - x Bahrain International Wharf, www.bahiw.com/whyhidd.htm
 - xi Economic Cities of KSA – www.fdimagazine.com/news/fullstory.php/aid/1830/Economic_cities_a_rise.html
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Advocating the Merits of Student-Centered Learning in the Liberal Arts Setting

*Maheer Tamimi*¹

ABSTRACT

The use of student-centered techniques to teach students from different backgrounds and cultures has consistently yielded positive results. There is a considerable body of research pointing to the success of this method, which encourages students to share their knowledge. The purpose of this paper is to present the advantages of student-centered teaching and the results achieved if this method is applied. The paper will review literature on the subject and present some findings from the survey conducted among a sample of AUK students. This work will highlight the importance of this method to fulfilling the aims stated on the AUK motto "Learn. Think. Become".

Field of Research: Teaching Excellence

INTRODUCTION

A recent report by the World Bank has revealed that there are huge gaps in the education system in the Arab world. The report has pointed out a number of shortcomings, one of them being the inability of the education system in Arab countries to provide the younger generation with the type of skills that are necessary for today's complex world. The only two countries singled out for their achievements in this regard were Kuwait and Jordan. Within the modernizing education system, AUK has undoubtedly found a niche and prepares students for the challenge of meeting the ever-increasing demands of the job market, mostly due to its liberal arts education system.

This paper will deal with certain aspects of teaching Arabic as a second language in general and within AUK, and focus on student-centered teaching as the best approach to achieving lasting results that will help students cope with the complex issues they face in their professional and social life. Certain challenges of teaching Arabic as a second language, instructor's characteristics and methodology that help to overcome those challenges are discussed in detail. I have also surveyed a sample of AUK students to highlight the relevance of this study to AUK setting and included their responses in this paper.

CHALLENGES OF TEACHING ARABIC AS A SECOND LANGUAGE

Teaching a second language at the university level is not an easy task. Challenges of teaching a second language to adults described by M. Emmitt, Pollock and Komisaroff include attitudes, peer pressure and purposes for learning a second language², these challenges also hold true for teaching Arabic as a second language. According to news reports, increasingly more languages become extinct. It is, partially, due to the rise of English as a language of global communication and business. The US-exported entertainment industry plays a crucial role as well³. Although one might think that Arabic, being the language of over 250 million people, would not meet such a fate, it might well be the case if current trends persist. It is worrisome to see that younger generations are reluctant to learn the language and/or speak it if they do know it. There are several reasons for this lack of motivation to learn and apply Arabic language skills.

As an instructor of English as a second language in Azerbaijan I noticed that students achieved remarkable results, largely because they were motivated to work hard on their language skills to be promoted, receive higher pay, and other incentives. Learning Arabic does not necessarily entail higher positions or better pays. Therefore, learners of Arabic do not see the

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² Marie Emmitt, John Pollock, Linda Komisaroff (2005). "Language and Learning: An Introduction for Teaching", Oxford University Press, p.198

³ Larry Samovar, Richard Porter, Edwin McDaniel (2007). "Communication Between Cultures", International student edition, Thomson Wadsworth, p.367

urgency of improving their skills. This might be one of the reasons why learning Arabic is not taken seriously. Other reasons mentioned by students include lack of adequate Arabic language training during pre-college education, insufficient use of the language to communicate with peers, etc.

Language as a means of communication is used to influence others and to exercise power. In fact, as Sinclair points out, “Clearly, then, if something is considered to be written or said the “right” way, it is because powerful people or groups have decided that this is the case”⁴. Therefore, the students should be exposed to the language of power, in this case, Modern Standard Arabic. The difference between spoken and standard Arabic is described by R. Allen as follows: “Thus, while all native speakers of Arabic use a ‘colloquial’ register for daily communication, the extent to which they are able to operate in more formalized situations within and without their own dialect region depends on their level of education (or lack thereof).”⁵ Since students come from different cultural backgrounds, they speak different dialects of Arabic, widely accepted in their communities, but not necessarily understood in all corners of the Arab world. Hence, students may feel discouraged to speak standard Arabic because they may be perceived as different from others, especially if they speak the standard version of language in intimate settings. This point is elaborated by Sinclair: “There is also a fear of not being accepted by your own family and friends if you start to use language in a different way”⁶. However, the instructor should clearly explain that these communication skills are necessary if they are to succeed in their future professional lives. The instructor then has to maintain a balance to allow for some usage of the dialect, while encouraging the students to speak standard Arabic. Emmitt, Pollock and Komesaroff suggest exposing students to a variety of language uses⁷. Based on my experience, inviting colleagues to deliver presentation on dialects may be very helpful. Role-play is another effective tool in helping students understand how people speak depending on the context. For instance, students who role-play academics may use a style of language different (mostly standard Arabic) from those who role-play guests visiting the country. This point is also emphasized by Emmitt et al⁸. Role-plays may be instrumental in introducing elements of the target culture and nonverbal communication as well, since language and culture are intertwined in the process of second language learning.

OVERCOMING CHALLENGES UTILIZING STUDENT-ORIENTED METHOD

Back in 1986, A. Qayum Safi wrote an evaluative paper about Kuwait University for the Center for Evaluation and Measurement. He highlighted a few points that needed to be addressed, including “The need for an instructional program that deemphasizes students’ total reliance on memorization and examinations for completing course requirements”⁹. In essence, this means exposing students to other methods of instruction, the most efficient one of which is the student-centered approach. Although this recommendation was made over two decades ago, it needs to be taken into consideration today as well.

It should be pointed out that the choice of the method used in the classroom depends on instructor’s preferences. There are debates regarding the issue, some of which deal with the techniques employed by the instructor, while others relate to the personality traits of the instructor. For instance, one such debate is concerned with whether the teacher’s delivery style matters most or the content of the material is more important. Some scholars argue that content is more important, while there is also evidence supported by research that the teacher’s delivery style outweighs the importance of content¹⁰. I believe both the content of the material and instructor’s delivery style are important for the effective communication of the subject.

There are several characteristics of a successful instructor described by Ralph, one of which is commitment to learners. Based on my experience, student-centered method allows the instructor to achieve positive results precisely because students realize that they are the important players in the classroom and what they want and need matters most. Ralph makes the following distinction between competent and less successful teachers, “A difference between a teacher who functions at a mediocre

⁴ Christine Sinclair (2006). “Understanding University: A Guide to Another Planet”, Open University Press, p.10

⁵ Roger Allen (2004). “Perspectives on Arabic Teaching and Learning”. *The Modern Language Journal*, Vol.88, No.2, Summer 2004, pp. 275-278; p.276. Downloaded from www.jstor.org

⁶ Christine Sinclair (2006). “Understanding University: A Guide to Another Planet”, Open University Press, p. 11

⁷ Marie Emmitt, John Pollock, Linda Komesaroff (2003). “Language and Learning: An Introduction for Teaching”, Oxford University Press, p.77

⁸ Ibid, p.77

⁹ A. Qayum Safi (1986). “Kuwait University and Its Evaluation Program”. *Higher Education*, Vol.15, No.5 (1986), pp.421-447; p. 421. Downloaded from www.jstor.org

¹⁰ Some studies on the subject are quoted by Ruth E.Eckert and Daniele C. Neale in their article “Teachers and Teaching”.

level of instructional effectiveness, and the one whose work is regularly characterized as exemplary, is typically marked by the latter's consistent and genuine commitment to the educational welfare of students"¹¹. Having taught and studied different approaches to learning and teaching, my choice is to use student-centered techniques, with its focus on communicative approach. This method has proved successful in my experience in countries as different as post-Soviet Azerbaijan (with its utilization of teacher-centered approach), the US, and, most recently, in Kuwait. What makes this method stand out is the interest students start to show in class because they can relate to the material presented. It helps them formulate their ideas, thoughts, interests, future career choices and other issues they deem important to their lives.

Generally speaking, foreign language teachers usually focus on students' use of appropriate grammar and vocabulary, and that is very important. The goal of learning a language, however, remains to be able to use it for communication, and that is what student-centered approach enables us to do. Students feel that they are the important people in the classroom, their knowledge counts and they have experiences to share. One may feel overwhelmed by how much students can contribute to the quality and productivity of the lesson if given a chance. By making the material covered in class relevant to the lives of the students, it becomes easy to remember. Mere knowledge of grammatical structures and words is not sufficient to use a language. I have consistently witnessed the miracles this approach can work, and this is supported by research in the field. Findings of a research on teacher versus student-centered approaches have revealed that the teacher-focused approach leads to students becoming "surface learners", while the student-oriented approach is considered to be "encouraging high quality, deeper learning". The study results suggest that the quality of student learning is related to the teaching approach¹².

When we talk about a student-centered method within the context of teaching Arabic as a second language, it is relevant to briefly review methods that have been applied over time to teach this language. The focus of methods in teaching Arabic as a second language has been modified over the past decades. In his article "Arabic Teaching in the United States" Roger Allen describes how teaching Arabic evolved over time: in the 50s and 60s the skills to be taught were focused either on listening and speaking or reading and writing. Himself a professor of Arabic, he started to use a comprehensive approach trying to cover all four language skills in his instruction in the 60s, 70s and later.

Studies on teaching foreign languages revealed that learners of language achieved best results when they could apply the language they were learning through the use of a communicative approach. Thus, a student-centered approach is not new, it has been around for decades. The research carried out in this field compared student- and teacher-centered approaches. The research findings clearly point to the success of a student-centered approach¹³. Therefore foreign language instructors started to incorporate these findings into their teaching. However, in spite of that, teachers are still reluctant to use this method in their classes. I have used it for over twenty years and have consistently been impressed by its advantages.

In order to employ the student-oriented method, the instructor should take the time to design individual exercises for each class and even, when possible, tailor exercises in accordance with the interests of each student. Ralph points out that "Although proficient instructors plan, prepare and present the teaching and learning activities in terms of meeting the needs of whole *groups* or classrooms of learners, they are also cognizant of *individual* differences among students."¹⁴ Students then anticipate that the subject matter is relevant to their lives. For instance, students learning the Arabic alphabet find it exciting when they are asked to connect letters and they find themselves reading their names. Making comparisons between stories in the textbook and personal experience may also prove useful, since students use the new vocabulary introduced in the book but apply it to their own experience. In one of my classes we talked about a famous traveler Ibn Batoota and when we discussed the text we found out that some students actually traveled more in terms of miles covered than did this famous person whose life was described in the textbook. So students were interested in using the new vocabulary and grammatical structures to talk about their personal experiences. Similarly, when students read an article about a famous personality, they talk about someone who has made a difference in their lives and has been an important figure in shaping their personalities. This point is summarized by D. McIlroy: "The lesson learnt from this is that people are more likely to

11 Edwin G. Ralph (Editor) (2003). "Effective College Teaching: Fresh Insights and Exemplary Practices", Nova Science Publishers, Inc., New York, p.100

12 Keith Trigwell, Michael Prosser and Fiona Waterhouse (1999). "Relations between teacher's approaches to teaching and students' approaches to learning". *Higher Education Vol.37, No1, (Jan., 1999)*, pp. 57-70. Downloaded from www.jstor.org

13 Some studies have been discussed in the following articles: Clark Webb and J. Hugh Baird (1968). "Learning Differences Resulting from Teacher- and Student Centered Teaching Methods". *The Journal of Higher Education, Vol. 39, No.8 (Nov.1968)*, pp.456-460. Downloaded from www.jstor.org; Florence Stevens (1983) "Activities to Promote Learning and Communication in the Second Language Classroom". *TESOL Quarterly, Vol.17, No.2 (June 1983)*, pp.259-272. Downloaded from www.jstor.org

14 Edwin G. Ralph (Editor) (2003). "Effective College Teaching: Fresh Insights and Exemplary Practices", Nova Science Publishers, Inc., New York, p.101

attend to and remember the facts associated with matters that have important implications related to real issues. Therefore your learning will be more effective if you can relate the subject to 'live' issues."¹⁵ A good starting point to engage students in the classroom is find out how much they know about the subject matter, because "Learners can only use the knowledge they already have to build new knowledge from the experiences they are having. Therefore the teacher must start with this knowledge and make use of it."¹⁶

When a student-centered method is applied, students expect that they will be asked to contribute in class and share their knowledge with their fellow students, which makes them feel more responsible and attentive. However, if the instructor asks questions and answers them without allocating enough time for the students to come up with the answer (as is sometimes the case with instructors using a teacher-centered method), students lack responsibility. In this case, if they are called upon to answer a question, they feel embarrassed and either decline to answer the question or give an irrelevant answer.

In my opinion, successful performance of an instructor is not only completing the material in a timely manner, but also making sure the goals of the students are achieved and measured by students' performance. This focus on students is one of the distinguishing features of an experienced teacher¹⁷. To measure students' understanding of the subject and to make sure students are doing the work, quizzes should be used regularly. The ability to organize classes well and test students' knowledge with quizzes is also one of the main characteristics of an instructor highly valued by students¹⁸. What matters is how much students understand from the material covered. One way to assure that the material is comprehended is to ask students to provide feedback.

Whenever a piece of new information is presented, the question an instructor asks himself/herself is: "How does this knowledge relate to students' lives?" Jay Parini, a professor with 30 years of experience and the author of the book "Art of Teaching", sees it as an instructor's responsibility not only to arm students with knowledge and skills, but also to prepare them for their future life. In my class, students make presentations and discuss each other's performance which will inevitably become part of their job experience upon graduation. Presentation is also a useful tool to learn new words and apply the learned grammatical structures, because students present material that mirrors their particular interests and may not be covered by the professor as part of the curriculum. For example, students in my classes have made presentations on topics as diverse as diabetes and traveling, researching the topic and related vocabulary, organizing their thoughts in the target language, and enriching their vocabulary and that of their peers in the process. The whole class then discusses the presentation and students sometimes receive criticism of the presented information from their peers, and debate their viewpoint, which makes the presenter more open to constructive critique as they will have to deal with this in their future careers. As is pointed out by Emmitt et al. "The purposeful use of language is important for language development to occur."¹⁹ That is exactly what activities such as presentations enable us to do.

Although a student-centered approach is mostly realized by means of communicative methods, this does not imply developing only oral proficiency. Written assignments, such as writing essays on topics presented in class, have a very positive impact on the students. Such homework not only allows them to develop good writing skills and organize their ideas clearly, it also contributes to the students' ability to formulate their thoughts. After collecting all the papers, we discuss some of them in class to receive feedback from other students as well. While doing this we do not mention the name of the student whose work is being discussed, to avoid reluctance on the part of some students to participate in the discussion. As the course progresses, the improvement of students' writing skills can be observed.

In order to ensure that the most suitable method is utilized, students' interests and learning should always be given priority in the training of new teachers. It appears from "Mihna al-Ta'lim fi Duwal al-Khalij al-Arabiya" that teacher's roles and responsibilities are clearly outlined and emphasized in the training process in the Gulf countries. However, there is not much discussion of the students' role in the learning process²⁰. In order to train professionals dedicated to make students' achievement their priority, it is crucial to have a clear idea what part students play in the teacher training process.

15 David McIlroy (2003). "Studying @ University", Sage Publications, p.182

16 Kate Exley and Reg Dennick (2004). "Giving a Lecture: From Presenting to Teaching", RoutledgeFalmer, p.57

17 Edwin G. Ralph (Editor) (2003). "Effective College Teaching: Fresh Insights and Exemplary Practices", Nova Science Publishers, Inc., New York, p.100

18 Myron H. Dembo (2004). "Motivation and Learning Strategies For College Success: A Self-Management Approach", Lawrence Erlbaum Associates, Publishers, p.60

19 Marie Emmitt, John Pollock, Linda Komesaroff (2003). "Language and Learning: An Introduction for Teaching", Oxford University Press, p.228

20 Dr. Nur-ad-din Muhammad Abdaljawwad and Mustafa Muhammad Mitwalli (1993) "Mihna al-Ta'lim fi Duwal al-Khalij al-Arabiya", Maktab-ul Tarbiya Arabi, Riyadh

SURVEY FINDINGS

To illustrate some of the points discussed above, I will present some findings from the survey conducted among 37 AUK students in 2 classes. The survey had a twofold purpose: to use results for this paper and to find out if the students like this approach in order to continue applying it in the future. Students have overwhelmingly shown their appreciation of the method. Students answered a survey sheet consisting of 8 questions in part I and a request to write a short paragraph regarding their opinion of student-centered teaching methods in part II (the questionnaire is attached). The results of the questionnaire are presented below:

24 out of 37 students (75%) said their participation in class always helped them to learn better, while 32% said it helped them usually or sometimes, and only one student said it rarely helped. Although only 32% of students always participated in class discussions (the rest participated usually or sometimes), those who said participation always helped them learn better were double the number. All of the students had been exposed to this method before, as is clear from their responses to the question: Did you participate in class during your previous academic year(s)? 84% of those surveyed said that their participation in class helped them to remember the presented information better either always (54%) or usually (30%). Students were split in their opinion as to whether the professor should take a major role in the class discussion: 62% of the surveyed students said always or usually, 32% sometimes and 5% rarely. An overwhelming majority of students (92%) said it was always or usually important to them when the professor related the material to their present life, and 8% said it was somewhat important.

In response to the assignment to write a short paragraph expressing their opinion of a student-centered teaching method, the following ideas were written:

It is a very important method as it involves and encourages critical thinking and participation rather than memorizing. (2nd year AUK student)

I believe that students' active participation and giving their input helps both the professor and the class in uncovering opinions and possible facts which might not originally have been on the syllabus. (2nd year AUK student)

The professor must teach in an interesting way and relate things to our present life (3d year AUK student)

I think this is an excellent way of teaching because this way we, students, learn better. We think, we question, we defend, we explore and we take a stand. If it's only the teacher teaching then we tend to lose focus of the lesson after 15-20 minutes. To learn we need to be part of the lesson. This way it is interesting. (2nd year AUK student)

I think it helps with life after university. It helps the student to get better at talking in front of groups of people and helps the student become less nervous. (1st year AUK student)

Student-centered learning is the most positive and best way for a student to reach his complete potential. This method allows students to open up, discuss their views, opinions and learn more through a practical approach rather than a theory-based learning. (1st year AUK student)

These are just some of the numerous responses which clearly resonate with the rest of the paper, and the most inspiring part is that the students arrived at these conclusions by themselves. This highlights yet again the students' creative thinking skills.

A minor number of students indicated their preference for both teacher-centered and student-centered approach to be used in class, and one student preferred only a teacher-centered approach. This means that a student-centered approach is not one size fits all and students' individual learning styles and personal characteristics should be taken into consideration, so the instructor should be able to mix a wide variety of methods to reach out to every student.

Overall, the findings of this survey confirmed the studies conducted in the field that students learn better when the instructor uses a student-centered approach.

CONCLUSION

In this paper I presented reasons why instructors should give preference to the student-centered method. I have reviewed challenges of second language instruction, some of the characteristics of a successful instructor, advantages of the student-centered method and presented results from a survey conducted among AUK students.

One needs to bear in mind that a student-centered method is not the only factor (although it is a major contributor) to successful teaching and high-quality results. Rather, it should be viewed as a major component of a complex set of characteristics that help to produce good outcomes, in combination with instructor's personality and delivery style, students' learning styles and preferences, and a repertoire of other methods so that every student feels involved in class. I understand the limitations of this method in other classes. This method is very useful in language classes, as it helps students use the language they are learning and develop their communicative skills. However, some student-centered techniques and activities may be successfully implemented in any given class. As K. Exley and R. Dennick point out "We are not suggesting that a lecture should be scripted like a James Bond film but it should contain different movements, it should include different presentation modalities and it should appeal to the senses in as many ways as possible."²¹ Students should be kept alert and interested in the subject being discussed.

In conclusion I would like to mention that I couldn't agree more with the statement "I teach students not subjects"²² Students feel when the instructor cares for their learning, and are encouraged to work harder.

²¹ Kate Exley and Reg Dennick (2004). "Giving a Lecture: From Presenting to Teaching", RoutledgeFalmer, p. 84

²² "I teach students, not subjects: teacher-student relationships as contexts for secondary literacy" is the title of a paper by Elizabeth B. Moje published in *Reading Research Quarterly*, Vol. 31, No.2 (Apr-May-June 1996), pp.172-195. Downloaded from www.jstor.org. This article presents research findings that describe how a positive relation between the teacher and students motivates students.

Appendix 1

PAPER QUESTIONNAIRE

I.

1- Do you participate in the class discussion?

A- Always B- Usually C- Sometimes D- Rarely

2- Does your participation in class help you to learn better?

A- Always B- Usually C- Sometimes D- Rarely

3- Do you think acting as the leader in class, such as giving presentations, helps you to have a better learning?

A- Always B- Usually C- Sometimes D- Rarely

4- Did you participate in class during your previous academic year(s)?

A- Always B- Usually C- Sometimes D- Rarely

5- Does your participation in class help you to remember the presented information better?

A- Always B- Usually C- Sometimes D- Rarely

6- Do you prefer your professor to take a major role in the class discussion?

A- Always B- Usually C- Sometimes D- Rarely

7- Is it important to you when the professor relates the material to your present life?

A- Always B- Usually C- Sometimes D- Rarely

8- Do you find it difficult to accept critique from others in the class regarding your participation?

A- Always B- Usually C- Sometimes D- Rarely

II. Write a short paragraph regarding your opinion of student-centered teaching method:

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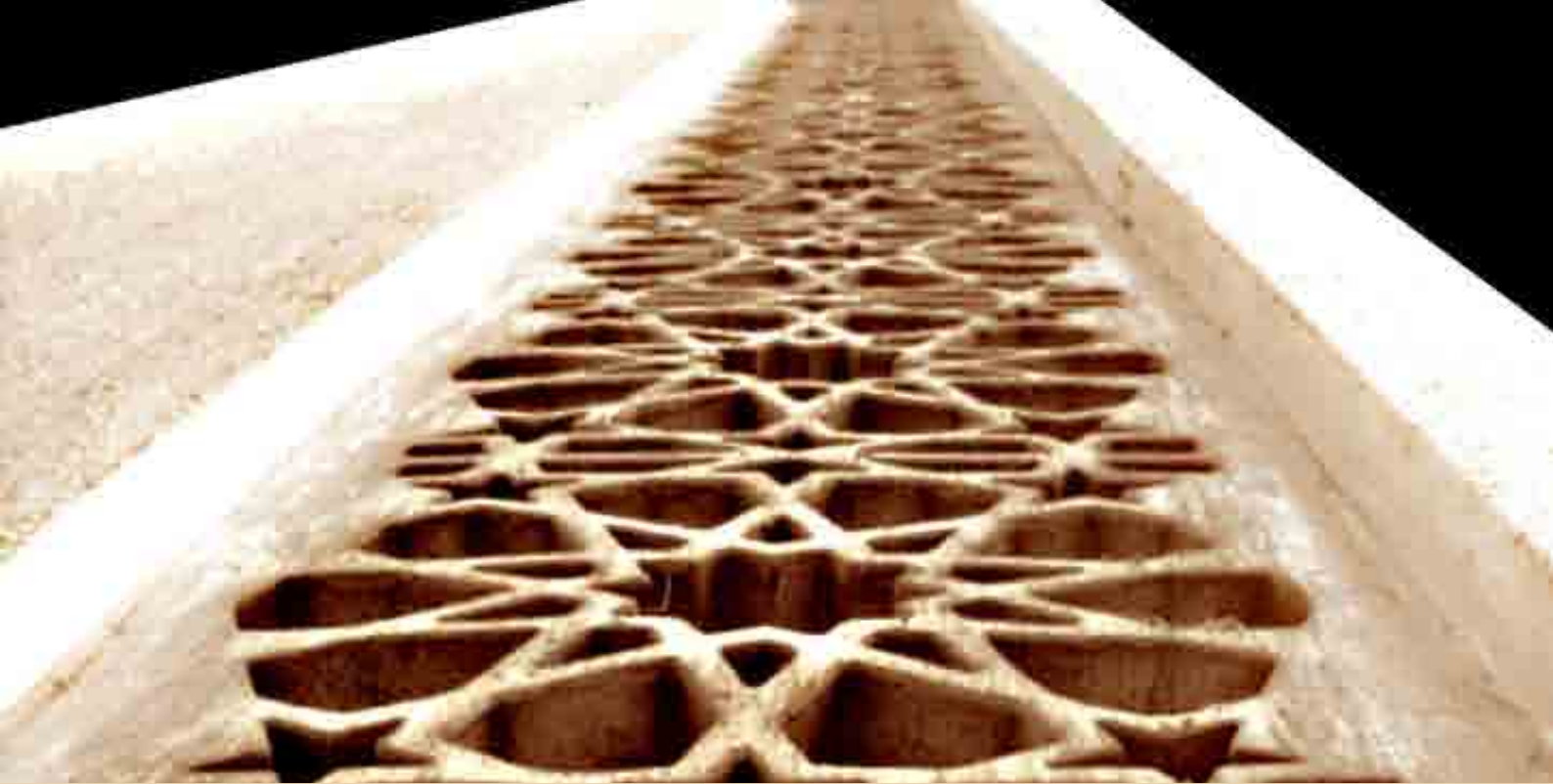
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