

Disillusionment with Higher Education In the Middle East and the United States

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Abstract

University graduates in the Middle East and the United States of America are disillusioned with their higher education degrees. Youth expect to be well employed upon graduation and to improve their social status. Employment has been guaranteed from the earliest university certificates granted in Middle Eastern yeshivas, Houses of Learning, and universities. Their graduates were employed as rabbis, ulemas and judges. Likewise, the earliest universities in the United States were affiliated with religious orders to educate the elite in legal, religious and military knowledge. Although employment was not guaranteed in the United States, it was not difficult to obtain if one had the very prestigious university degree.

Today, employment can no longer be guaranteed in the Middle East, initiating years of waiting for university graduates in order to obtain a low-paying but secure position in the military or as a government employee. While the guarantee remains, the governments of Jordan, Lebanon, Syria, Tunisia, Libya and Egypt can no longer pay the thousands of graduates who lack the skills to enter the private sector marketplace. Only the government will hire them. The social and political mandates of providing education to all youth has overcrowded existing facilities and overwhelmed professors. In the United States, the recession that began in 2008 has exacerbated unemployment or underemployment of recent graduates. Unlike Middle Eastern university students whose education is free through the doctorate, Americans' educational expenses leave them thousands of dollars in debt, which they must begin to repay upon graduation. Universities are beginning to implement reforms to address the disconnect for university graduates between their university education and the marketplace requirements in the United States and throughout the Middle East.

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Graduation from college for most Middle Easterners and Americans is a cause for celebration. Because of the failure to reform their curricula to be in line with the needs of the marketplace, the youth of both regions now find that the initial post-graduation euphoria is likely followed by the disillusionment of underemployment or even unemployment. In 1967, the bulk of American university students were enrolled in liberal arts, theology, or law schools as future members of the cultural elite (Astin 1998). The same enrollment trends were true in the Middle East, where the mostly-male student populations were prepared for employment in the military, religious organizations, or government. In 2011 some 1.5 million American university graduates have

abandoned liberal arts degrees in favor of useful skills and knowledge needed for employment. Likewise, university graduates in Lebanon, Syria, Jordan, Egypt, Libya, Tunisia, and Israel are expecting employment and, partly as a result of their degree, to become better off financially. American university graduates also expect to earn better salaries than they did before obtaining their degrees. For university graduates in both regions, post-graduation employment and subsequent salary levels are sources of disappointment.

A college student learns at some point in his or her educational career that there are three sets of expectations to be considered: those of the student, the educational institution, and, lastly, the potential employer—the elephant in the room. In contrast to student expectations, higher educational institutions accept students primarily to meet political and social mandates. Secondary university goals are then to impart knowledge and life skills. The employers plan to hire graduates with university degrees who supposedly possess skills necessary for success in the workplace. These diverse expectations often result in graduates' disillusionment with the benefits of higher education in the Middle East and the United States. In the Middle East, graduates often wait as long as two to three years to obtain a low-paying, secure government position. In the United States, graduates often are unable to get employment in the fields for which they have prepared. In specific occupations such as medicine, there is no need to for graduates in any region to worry about employment or adequate salaries after graduation. However, in both the United States and the Middle East, there exists a disconnect between expectations of university graduates and employers. This is where the restructuring of university curricula in some institutions is beginning to take place.

Early Higher Education in the Middle East

For the past thousand years, Middle Eastern graduates of yeshivas, madrassahs, and institutes of higher learning were guaranteed employment. The first institutes of higher education in the Middle East were Houses of Learning mostly located near Jewish temples or synagogues. Obviously there had to be leaders of the institutes of higher education. The scribes and the Pharisees were the scholars of the first century in charge of the houses for students of Jewish law and of education in general. Early educational goals were to prepare leaders to guide the Jewish tribal members in following religious statutes and ordinances. For centuries, learning was recognized as having memorized the oral or written covenants from God. The discussion of various interpretations of the covenants encouraged intellectual debate in what is now called Socratic Seminars. Codifying the Jewish and Christian discussions resulted in the development of differing Houses of Study. The most remarkable aspect of Houses of Study later called Houses of Learning or Yeshivas is not only their number but also their longevity. Most developed in the Middle East and continue today to educate religious leaders throughout that region and the United States.

In the Middle East, Baha'i, Orthodox Greek, and Armenian communities had their own schools and eventually, their own institutes of higher education, which prepared their religious leaders and interpreters of religious law. The earliest Christian universities in the region were

established by the Copts in Egypt and administered through their Pope in Alexandria. French Jesuits started schools in the fifteenth century in Egypt, Lebanon, and Jordan, which were administered by their Pope in Rome. The Orthodox Greeks, whose Patriarch was in Istanbul, had by 1806, a college in Pergamon and another in the town of Haivali in Asia Minor with four teachers and about three hundred male students. The Haivali college had a library of two to three thousand volumes and a laboratory where simple demonstrations of physical principles could be performed. Supported by the Greek community, both schools were tuition free. There was little difference in the purposes of the Jewish yeshivas and the Christian colleges through the 1800's, as the basis of education was literacy directed toward learning God's word. All graduates continued to be employed by the schools, the churches or the rulers. All schools were administered and supported by religious groups.

As with Jewish and Christian education, early Islamic education centered on the study of a holy book—in this case the Koran—as the core of education with reading, writing, and arithmetic instruction aimed at better understanding and appreciation of God's message. During the lifetime of the Prophet Mohammad, the teaching of reading and writing was so valued that it was accepted from non-Muslims as ransom for their liberation from captivity. Instruction was built upon the existing oral traditions of tribal storytellers and narrators. These people continued to teach history of the tribes along with the Islamic educators, who were Koran readers, tutors and learned men. All these groups of men—Christian, Jewish or Muslim—were in agreement that the measurement of learning was memorization and recitation of tribal narratives, stories, Koran, Bible, Torah and religious traditions. Education, like everything in the social order, was divinely ordained, and like the society it served, education had the definite purpose of conforming to approved conduct and happiness in this world and eternal bliss in the next (Tibawi 1972, 23, 26, 27). The waqfs or endowments of mosques provided all students with room, board, and instructors in perpetuity. Employment was not an issue.

In order to spread Islam, literate believers were required to teach illiterates, and only literate teachers were sent out to new Islamic communities. Such men were the first teachers and the mosques built by the Umayyads became their first schools. The Umayyads, the first Islamic dynasty, controlled the Muslim Empire from 661 A.D. to 1031 A.D. The Umayyad was the clan whose ancestors were the Four Rightly Guided Caliphs (Abu Bakr, Omar, Othman, and Ali) and all the subsequent Umayyad Caliphs. As their Empire spread from Medina in Saudi Arabia to Syria, they inspired private tutors who had taught the elements of reading and writing and charged fees to formalize their services. However, these teachers were not so highly regarded because they charged money when the Islamic tutors/believers did not. Enterprising tutors soon began to teach adult males in special places such as bakeries and weaving shops and these places became known as “maktab” or “kuttab”—both from the Arabic root meaning ‘to write.’ The essence of early Islamic education was moral guidance from the tutor provided through oral instruction.

In the second century after the Prophet's death, Caliph Ali b. Abi Talib asked Abu l-Aswad al-Du'ali to write the first book of grammar to safeguard the structure of Arabic in the

hands of non-Arab Muslims. The Arabic script was at an early stage, and before it was standardized, in such a chaos of symbols that a single word could be read in several different ways with only the sense as a guide (Tibawi 1972, 26). The study of the Arabic language then became one of the emphasized subjects in the Islamic education.

The Umayyad Caliphs were very tolerant of other religions and allowed Christian and Jewish tutors to continue if their communities paid taxes. “So unconcerned with details were the early Muslim military commanders and administrators that they allowed the official records, even those of taxes to remain in the hands of natives and in their own languages, not in Arabic, the language of the rulers” (Tibawi 1972, 27). As the Christians and Jewish were not citizens, some converted in order to receive the benefits of being a Muslim citizen. The Umayyads built mosques that served as education centers as they extended their empire from Spain to Pakistan. The most notable mosques were the Mosque of Damascus and the Dome of the Rock built on the Temple Mount in Jerusalem.

Two additional institutions of learning also began in the Middle East during the third and fourth centuries after the death of the Prophet Mohammad in 633 A.D. The first were the Houses of Wisdom (Bait al-Hikma) and the Houses of Science (Dar al-Ilm). Academic research was the primary function of both houses, with teaching being secondary. Neither of these institutions was Islamic in origin. The Bait al-Hikma of Baghdad was Persian/Iranian, with several located throughout Iraq. The Dar al-Ilm of Cairo was founded on the model of a similar institution in Alexandria established during the rule of the Greek Ptolemies. However, both were places where the scholars began the translation of Greek and Indian works into Arabic and exchanged scientific knowledge. Dar al-Ilm focused upon mathematics and medical sciences, while Bait al-Hikma paid greater attention to translation of other works. Dar al-Ilm was abolished in approximately 1180 A.D. by Saladin, the Kurdish warrior, who established the Ayyubid Dynasty in Egypt. However, Bait al-Hikma continues today.

Three other types of Islamic higher educational institutions, the schools of medicine and the Sufis’ *rabat*, *khanqah* and *zawiyah* and madrassahs/colleges also began in this period. Sufis, as Islamic mystics, produced their own theory of knowledge holding that what is learned from books does not constitute knowledge at all; knowledge is that which is shown to a Sufi by God in a direct intuitive experience. Sufis rejected both learning and intellectual thought as positively harmful. Little documentation exists on the Sufi schools. However, *bimaristan* or school of medicine was started in Baghdad following the Iranian/Persian model as a medical academy and hospital, where the ill were treated and medicine was studied. This model of medical instruction still exists throughout the area.

The third unique form of Islamic education was the madrassah/college. These were institutions financially supported by the public treasury as in mosque-colleges or through endowments established under the aegis of the law of waqf. They restricted their curricula to religious sciences. Formal institutions of higher education were held accountable to the theocratic state, for the orthodoxy of the material presented as well as for the expenditure of funds. They also had libraries available to the general public and offered borrowing privileges to

promote literacy and advance the level of learning. Thirty-six such institutions existed in Bagdad, five in Cairo and others in Bukhara, Marv, Samarkand and Nishapur (Stanton 1993, 130). For thousands of years, employment and economic survival after Islamic, Christian and Jewish higher education was not a concern of the students. It was guaranteed.

Early Higher Education in the United States

Religious freedom had been the basis of the founding of the initial thirteen American colonies and remained in place in the administration of the early schools. Various denominations conducted and controlled their own schools as with the Islamic, Jewish and minority religious millets. In New England, the selectmen of a town, the General Court, or the ministers constituted the educational authorities. Royal governors and towns gave charters to schools in the Middle colonies. In the Anglican South, the Bishop of London was responsible for licensing teachers (Pulliam 1987, 22).

The schools were segregated by social class of the students, with preparatory schools feeding into theological colleges for the upper classes. The curriculum, taught in Latin, was the study of Roman writers like Juvenal, Ovid, Virgil, Caesar, Cicero and Horace, in addition to some Greek grammar. Schools were used for propaganda and there was often bitter condemnation of other groups, especially Catholics. For many years, Harvard College, which began in 1650, had class rolls arranged by social rank. The College of William and Mary was the only higher education institution in the South during the colonial period, and it began granting degrees in 1700.

By the 1750's, the Protestant denominations were establishing colleges such as the College of New Jersey (Princeton), which was Presbyterian; King's College (Columbia), which was Anglican; and Queen's College (Rutgers), founded by the Dutch Reformed Church. The College of Rhode Island (Brown) was created by the Baptists in 1764. Of the nine colonial colleges in America, five were in the Middle colonies. Early graduates of American colleges were in demand and were employed as ministers, school teachers, or tutors to well-off children in the Middle colonies and the South. There was no one single powerful ruling church as in New England and the South and so there was more sectarianism and religious tolerance in the Middle Colonies. Similar to the initial universities in the Middle East, American universities were religious in emphasis, with employment as ministers, priests, school teachers and tutors easy to obtain upon graduation.

Contemporary Higher Education in the Middle East and in the United States

With the establishment of the Shii'a Safvid dynasty in Iran in the sixteenth century, there grew up a number of Twelve Shii'a seats of higher learning, the most prominent of which is at present in Qum, Iran. In Sunni Islam, the position of absolute prominence is held at al Azhar Mosque and University in Egypt. These institutions predate the first universities in the United States by at least seven hundred years. Obviously, the traditions associated with such venerable institutions

are not easily changed to match those of a dynamic marketplace. Their curriculum remains focused upon educating religious leaders and Islamic judges.

At the end of early Islamic education, the beginning of medieval education and through contemporary Middle Eastern education, there have continued to be several centers of higher education. Al Azhar university-mosque was established in 971 A.D. under the Fatimid Caliphs in Cairo to propagate Shi'ite doctrine. Sunni Islam developed other schools, such as Murjia and Shafi'ism. Shafi'ism became the officially recognized religion of the Saljuq Empire. With the aim of having Baghdad regain its previous supremacy as the capital of the Muslim world, in 1233 A.D. Caliph al Mustansir established Mustansiryah in Baghdad. He insisted that all four Sunni 'sects' be taught equally. The architecture had special halls for every sect with the teachers and students of all four groups receiving equal privileges. There was an extensive library, and outstanding alumni were recruited to teach.

Education was not perceived as a means of either finding future employment or creating economic security. Frequently, individuals continued being students throughout their lives, going from one master to the next. Once a student had completed his learning to the satisfaction of his chosen teacher, he would receive an *ijazah*—a sort of license. In short, all graduates were employed—often in the military if not in the court or religious positions.

Historically and until 2009, in European-controlled countries such as Egypt, Iraq, Syria, Jordan, and Lebanon the colonial system in place gave middle school, high school and university students guaranteed government employment upon graduation. This expectation is difficult to expel from the citizens' minds today, contributing to recent youth protests in Egypt, Lebanon, Syria, Tunisia, Jordan, Libya, and Bahrain. All countries operated under British, French or Italian "colonization" until the 1950's. In all cases, the educational systems and employment guarantees were not changed from those provided when the countries were under Ottoman and European protectorates.

Higher education in the United States shared a similar history. Yale University, Harvard University, and the College of William and Mary began as religious colleges, and their graduates also expected to be employed by the government as lawyers and school teachers or by the church as ministers, priests, or instructors. This historical similarity was altered in the 1880's with the immigration of a large number of Catholics who did not want their children attending public schools that taught a Protestant version of Christianity. Other religious groups—Jews, Mormons, and Muslims—conducted religion classes after school if their members' children did not attend their own private, religious schools. As a result, there was a separation of church and state in higher educational institutions. In the Tenth Amendment, public education was created by states with Higher Education supported by religious groups. Thomas Jefferson started the University of Virginia believing that reading and writing was necessary for citizens to be able to participate in democratic government. The Federal government only mandated that education was fair and equal. In 1856, former postmaster general of the United States Amos Kendall donated land to establish a school for deaf children, a school which later became Gallaudet College. In 1860 a school for the blind and Howard University for African Americans were begun. Horace Mann in

the 1800's felt that everyone should be taxed to support education, which was a public benefit. In 1880, the Morrill Act supported public education by establishing land grant colleges with an agricultural emphasis to aid development across the United States in rural areas. After WWI, the Vocational Education Act established vocational schools for youth who did not attend high schools or public universities. Private schools could be elite and religious, and public schools were expected to remain secular, providing occupational degrees (Astin 1998, 126). This emphasis was not established in the U.S. constitution or state documents. However, the change in religious majors meant that employment of graduates, while probable, was not guaranteed as it was throughout the Middle East. However, employment was not a problem as long as the economy continued to grow and the veterans' benefits were extended to all men who had served in the military.

Unemployment after University Graduation

Although there are multiple differences among private and public universities within Middle Eastern countries and across the United States, many graduates share the unemployment or underemployment and, for Americans, debt for tuition costs upon graduation. The numbers are disturbing. For example, seventy percent of the people of Jordan are under the age of thirty. Sixty percent of these youth are unemployed (Shirazi 2010). The unemployment rate of university graduates in Egypt is even higher. Similar numbers exist for university graduates in the United States. In an interview, Dr. Larry Summers, former President of Harvard University and Director of the National Economic Council, stated that today one in five men between the ages of twenty-five and fifty-four are unemployed. In 1960, one in twenty men were unemployed (Goldman 2011). According to the *Chicago Tribune* (Marks Jarvis 2010), unemployment of university graduates is at its highest level on record. Even graduates with degrees which are high in salary and high in status such as engineering are not employed. In 2010, 42% of recent engineering graduates were unable to find jobs, compared to 39% in 2007 (U.S. Bureau of Labor Statistics 2010). An even worse situation confronts graduates in fields of business and management, who seem to be having the most difficulty getting employed. Whether they have degrees in social work or economics, three years later 2008 graduates are unable to find jobs that pay more than the minimum wage even with degrees from respected higher educational institutions.

Most universities are meeting political and social goals by expanding the number of students they admit and keeping their investment in faculty, resources and buildings the same. For example, teacher education programs continue to accept applicants for undergraduate and graduate programs across the country even though many elementary and secondary schools are closing, consolidating and reducing teaching staff as a result of reduced state and federal funding. There continues to be a resurgence of practical arts majors (rather than liberal arts) largely driven by less prestigious universities that have the greatest growth in enrollment (Brint 2005, 173). Other universities in the Middle East are expanding their investment in the education of a single population and ignoring that of other citizens. For example, in Israel the Orthodox

Jewish yeshiva graduates continue to be educated at the government expense but are not required to serve in the military or to seek employment. What these approximately 48,000 students are taught is unknown to the general population, as their curriculum is not monitored by the Israeli Department of Education. However, their education is continued as long as they wish. Thus, the government is investing in the education of Orthodox Jews at the expense of others. Many American university students are following a similar path of multiple degrees as they continue taking college classes because they cannot find work, thus delaying their paying back of student loans. An even more unpleasant scenario is that of American graduates obtaining employment but they are unable to survive on low salaries because their student loan payments are so high. Protests by the youth in Jordan, Syria and Egypt are based upon similar complaints because the guaranteed government salary of university graduates is too low for them to feed their children. As one Jordanian said, "It is not the minorities that are upset. It is the majorities who do not have the money to feed their families" (Bsaiso 2011).

Unfortunately, the quality of education is declining as institutions in the Middle East and the United States are meeting political and social mandates by educating larger numbers of students with reduced faculty and government resources. Universities in Egypt do not have the facilities for the students they have accepted. Professors could consider themselves exceptional instructors if they did not know better as they see students climbing in the windows of classrooms 15 minutes before the end of class in order to get a seat for the next class. Many students do not attend class but work at low paying jobs to make money. They buy the lecture notes of the professor and memorize them. Then when tests are given, the school must hire companies to put up tents to have enough room to test students who want to be given credit for classes. But as classes are free or have limited tuition, many can enroll in class, not attend, work, and even pay others to take final exams for them. The employable skills developed in such a system are questionable if not an exercise in corruption. Employers know these educational conditions exist and many times refrain from hiring graduates from universities with bloated enrollments, limited training with updated equipment and computers, and political indoctrination that does not translate well to the marketplace.

In the United States, unemployed or under-employed students are becoming litigious toward the faculties and universities. Monroe University graduate Trina Thompson is suing her university for a refund of the \$70,000 tuition she had paid, because the university has not assisted her in finding a job. She, like other American and Middle Eastern university graduates, expected to be employed after obtaining her degree. After all, she had a GPA of 2.7 and regular attendance. Businesses and other potential employers are no longer interested in hiring graduates with unverified skills or even those with average skills demonstrated by a 2.7 GPA. How could Ms. Thompson expect to get higher grades when she worked full-time while she was going to school?

The high unemployment rate of college graduates in the United States implies that failure to get a job is not related to a skill deficit among the unemployed. For example, in nursing which is an area of great demand, employers will often recall older and part-time nurses rather than hire

recent graduates, even some with 4.0 GPA's. To quote the Dean of Nursing at the University of Missouri–St. Louis (UMSL), “the graduates will be eventually hired, but perhaps not in the area of their first choice” (Sebastian 2011). These conditions in the medical field can be extrapolated to such other employment areas as business, education, engineering, and public administration, indicating the unwillingness of employers in those sectors to hire newly minted graduates.

Many could attribute the failure to hire new graduates to the economy, which is a consideration. However, unemployment is also the result of graduates not possessing appropriate skills. In the Middle Eastern countries of Egypt, Lebanon, Tunisia, Libya, Syria, Jordan, and Iran, government documents and program reviews identify disconnections between university education and economic needs in the marketplace (Cochran 2011, in press). In America, there are too many qualified candidates for too few positions: for every available position, there are seven qualified applicants. Educated graduates in the Middle East and the U.S. who expect upon graduation to find employment at a good salary, have only gotten a ticket to a dog fight, and a poorly paid one at that. In answer to the recent protests of the people, King Abdullah II of Jordan has raised the salaries of government employees. Such a response indicates that university graduates who had been guaranteed government positions are not obtaining employment, or that it is at such low salaries that they are disillusioned. Egypt has no money to raise salaries for its thousands of government workers and soldiers. Lebanon has replaced Vice President Saad Hariri with another billionaire in hopes that he can control youth protests about unemployment among the college graduates and others. Political upheaval is the result of this disconnection between student expectations of employment and a living wage after obtaining a university education that promises to meet marketplace needs.

Discussion

Both regions are trying to solve this disconnect through business and university partnerships. One reform is university and community collaboration. Because the universities in Saudi Arabia have not been graduating petroleum engineers who can perform to the satisfaction of the oil companies, companies such as Aramco have created internship support systems for university engineering graduates from American and European institutions. Petroleum engineering graduates are hired into yearlong, paid internships which involve meeting benchmarks of performance excellence. When the interns are successful according to employers' standards, they are hired officially. In essence, the marketplace is providing an additional year of education in career preparation to determine if the graduate has the potential to learn and perform on the job. This is one form of education and marketplace collaboration taking place in the Middle East.

In the United States some graduates of nursing schools are hired into two year “orientations.” During these two years, each nurse is officially employed but is monitored daily by a paid preceptor and supervised by a nurse educator who visits regularly and makes necessary changes in schedules, preceptors and the graduate's perceptions. This is the continued training established by hospitals in order to make a connection between the university education provided and the skill verification required in the marketplace.

In the United States, universities are demanding community collaboration in their own institutions. The internal reviewers for a College of Education program at UMSL have suggested that one division “build upon and advance both the frameworks and practices of assessment toward performance outcomes with campus and public accountability.” But still the reviewers emphasize extending the admission requirements to meet social mandates of serving all students who want a university education. “The division is valued in the community in terms of the coordination needed to prepare teachers. They can now build upon these coordination activities (based largely on various forms of student placements) to now move toward more advanced collaborations and partnerships that represent greater reciprocity and public advocacy for equity in education for all children in the metropolitan area.” In short, universities must open their doors to all students while expanding community observations, internships, practica, and student teacher placements. Such reforms are required while funding is reduced yearly to the point that universities in states like California and Arizona are requiring employees to take monthly furlough days without pay.

Other university and marketplace cooperatives have been institutionalized, such as the innovative E. Desmond Lee Regional Institute of Tutorial Education (RITE), a collaborative of six universities, two large urban school districts and six of the largest youth services providers in the city of St. Louis. This collaborative effort uses the resources of the community to improve the expertise of prospective educators who are students at universities and also to increase the academic skills of at-risk youth enrolled both during the school day and in after-school programs. Most teaching positions currently available are in urban or rural schools where teaching is more personally and professionally challenging. In contrast, the university colleges of education mostly provide supervised student teaching or internships in stellar, usually suburban, schools under master teachers. RITE provides teaching experience in difficult, urban schools under the guidance of classroom teachers and retired teachers who have been successful in these settings. The result is that prospective teachers are given experience in schools where they are most likely to be offered positions. Furthermore, their mentoring by the practicing and retired teachers from these difficult schools gives them a firmer basis upon which to begin their first year of teaching.

The theory behind these reforms taking place in the United States and the Middle East reflects the vision of philanthropist E. Desmond Lee, who funded the E. Desmond Lee Regional Institute of Tutorial Education: “The progress of mankind results not only from genius, determination, vision and hope, but is driven by the collaboration of individuals, groups and institutions sharing and working together for a common cause” (Lee 1996). In the case of the disconnect between university graduates’ expectations, knowledge, and marketplace needs, collaboration must be directed toward the common cause of developing the employment and intellectual potential of university graduates. The recent reforms to improve employment for graduates seem to include that the university will continue to certify courses, but such other traditional university functions as practica, internships, and orientation experiences are increasingly supervised by the private sector. The enhancement of the knowledge sector will

require challenging the social and political mandates of providing university education to all who request it and providing equal education to all. If massive enrollments continue at universities of 140,000 students at Ain Shams in Cairo and 100,000 at Arizona State University in Tempe, students cannot be expected to increase their knowledge and its retention beyond the exams. Reforming the knowledge advancement of university graduates will require more than open admission for increasing numbers of students whose quality of education will be diminished by constricted government funding. The future promises a massive growth of poorly educated university graduates with inflated expectations of their entitlements.

As this article was being written, the youth in Libya took control of the capital of Tripoli from Gadaffi, the youth in Britain rioted and looted throughout the country, and the youth of Syria battled the armies of their “President” Assad in Homs, Aleppo, and Damascus. Massive rebellions by the youth in the Middle East, Europe and America are interpreted as a youth problem by reporters, commentaries and politicians. To quote Max Hastings in London’s *Daily Mail*, “Years of liberal dogma have spawned a generation of amoral, uneducated, unparented, welfare dependent, brutalized youngsters. (Max Hastings, *Daily Mail*, p. 14, August 10, 2011.) What needs to be examined is the quality of the higher education provided for students who expect to be employable upon graduation and seek to have a better life and higher salary for their efforts. When they become disillusioned with the results of their higher education, the youth lose hope for their future. When disillusionment takes place for the majority of youth, their actions cannot be predicted.

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