

The Global Emergence of Liberal Education: A Comparative and Exploratory Study

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BOSTON COLLEGE

Lynch School of Education

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Program in Higher Education

THE GLOBAL EMERGENCE OF LIBERAL EDUCATION:

A COMPARATIVE AND EXPLORATORY STUDY

Dissertation

by

KARA A. GODWIN

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Abstract

The Global Emergence of Liberal Education: A Comparative and Exploratory Study

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Philip G. Altbach**

The purpose of this study was to provide a scholarly baseline about the emergence of liberal (arts) education around the world. Liberal education is based on a philosophy that uses interdisciplinary curriculum to cultivate critical thinking, analytical skills, and a sense of social responsibility. Despite its Greek and 17th century Oxford/Cambridge roots, liberal education has long been considered a distinctly American tradition (Nussbaum, 1997; Rothblatt, 2003). Recently, however, interest in liberal education has been percolating outside the US. Programs and curriculum reforms have emerged in countries where specialized, career-focused postsecondary education has been the enduring norm.

Very little is known about liberal education in places where it is a unique approach to undergraduate development. There is no comprehensive global research about the location and prevalence of liberal education programs, about the format and evolution of their development, about their accomplishments and challenges, or about the reasons why this education philosophy is being pursued in new milieus. Thus, this research was guided by the question: *Where, when, how, and why has liberal education emerged globally?*

This study resulted in the Godwin Global Liberal Education Inventory (GGLEI), a database of 183 (non-U.S.) programs with 59 data points. Programs were selected for the inventory based on a hierarchical criteria analysis. Inventory data was collected online and came from primary sources published by the liberal education programs. Sources included program websites, course catalogues, strategic plans, accreditation certificates, and institutional agreements. The GGLEI was then analyzed in conjunction with disparate scholarly research, grey literature, and information from key informants.

Findings include profiles of liberal education in Europe, Asia, the Middle East, Latin America, Africa, Oceania, and North America (Canada only). Results were organized around the topics of program location, founding date, public/private status, institutional affiliations, students/faculty, language of instruction, and gender. A liberal education rationale schema is proposed for understanding the reasons for liberal education's global development. Challenges and critical questions related to liberal education's evolution in new cultural contexts are suggested for future research.

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PART I: Background

Chapter One

Introduction

For centuries, universities have been organized around professional studies and a utilitarian philosophy. Students traditionally go to university to study specific fields that prepare them for careers as accountants, doctors, teachers, engineers, lawyers, etc. From an economic perspective, higher education serves society by creating a workforce qualified to perform in needed industry, health services, schools, and public resources. Over the last two decades, however, a different kind of education philosophy—liberal education—has emerged with greater prevalence around the world. What appears as an innovative disruption to traditional university activity also has the potential to impact society beyond individual graduates and the labor market. At the same time, it presents new challenges related to access, curriculum definition, and the core work of higher education: teaching and learning.

Liberal education is based on a philosophy that uses interdisciplinary curriculum to cultivate critical thinking, analytical skills, and a sense of social responsibility. Despite its Greek origin and 17th century roots in Oxford and Cambridge Universities, it has long been considered a distinctly American tradition (Becker, 2003; Nussbaum, 1997, 2004; Rothblatt, 2003). Recently, however, interest in liberal education has been percolating outside the US in new cultural contexts. Programs and curriculum reforms have emerged, for example, in Sweden, the Netherlands, Germany, Egypt, China, Hong Kong, Ghana, Russia, Poland, and Bangladesh where specialized, career-focused postsecondary education has been the enduring norm.

Very little is known about the phenomenon of emerging liberal education in places where it is a unique approach to undergraduate development, however. There is a remarkable gap in scholarship about liberal education programs outside of the United States. In the last few years, higher education news sources, particularly those based in the US like *InsideHigherEd*, the *Chronicle of Higher Education*, and the *New York Times*, have published a number of articles highlighting liberal education programs in new places. Simultaneously, those sources and many other mainstream media outlets are sprinkled with information about the decline of liberal education in the United States, the contemporary “home” of this education philosophy. Given this paradox alone, it is surprising that more academic and empirical work has not been done. As the scant body of literature will demonstrate, to date there is no comprehensive global research about the location and prevalence of liberal education programs, about the format and evolution of their development, about their accomplishments and challenges, or about the reasons why this education philosophy is being pursued in new milieus.

The phenomenon of globally emerging liberal education raises a number of important questions about the purpose of higher education, what and how education is conveyed, and the way it reflects society’s economic, political, and cultural evolution. Why is liberal education emerging globally at this time? Is it a trend? Is liberal education proliferating around the globe, or is it merely percolating, a series of coincidental and temporary experiments with curriculum content in reaction to changing pressures on higher education? How is liberal education philosophy conceptualized in its various contexts and how is its definition evolving? What challenges are faculty,

students, administrators, and policy makers facing as liberal education emerges in places where it has been a historical rarity? What can societies and institutions accustomed to liberal education learn from places that are using it for the first time? Given the potential impact of liberal education on social, political, economic, and cultural systems, an increased understanding of this phenomenon is critical.

Purpose of the Study and Research Questions

The purpose of this study was to provide a scholarly baseline about the emergence and current contours of liberal education in a global context. This research contributes to the long-standing social, political, economic, and cultural dialogue about the purpose of education in an international and comparative perspective. In this predominately qualitative, exploratory study, I created the Godwin Global Liberal Education Inventory (GGLEI), a worldwide catalogue of liberal education programs. From analysis of the inventory, I reported on geographical, chronological, structural, and other global trends. In addition to producing empirically based regional profiles as a result of the findings—the first of their kind about liberal education—I identified variables that were critical components for future investigations about liberal education in an international setting.

In order to explore the phenomenon of growing interest in liberal education, the research questions for this study casted a wide net. The primary inquiry directing this work was: *Where, when, how, and why has liberal education emerged globally?* While this is an admittedly broad inquiry, answering it was the first and an essential step in providing the groundwork for future investigations about the liberal approach to curricula and educational philosophy.

With such a broad primary question, the following sub-questions helped to clarify what was meant by the inquiry and drove the methods used for data collection and analysis:

1. Where do liberal education programs exist (outside the US)? How prevalent are they in each of the regions: Europe, Asia, Middle East, Africa, Latin America, and North American (Canada)?
2. What trends can be observed globally and regionally about the founding date, structure, size, location, institutional affiliations and other basic characteristics of liberal education programs?
3. Based on the inventory analysis, literature, news, and conversations with key informants, what inferences can be drawn about the reasons for liberal education's global emergence? Why has the interest in this education philosophy expanded in new cultural settings?

This study references and draws comparisons to the United States because it is the contemporary “home” of liberal education. However, the research questions and discussion are couched in a global perspective. This work focuses, in particular, on liberal education activity and initiatives beyond the US and the country is therefore excluded from the inventory and data collection.

Significance of the Study

The emergence of liberal education in new cultural milieus is significant because it calls into question the conundrum long debated by educators, policy makers, economists, and social scientists: what is the purpose of higher education? Increased

interest in liberal education in places where it has been a historical rarity highlights the enduring dichotomy between liberal and utilitarian education.

As early as the 16th century, Francis Bacon declared that learning and knowledge should have practical application and "not be as a courtesan, for pleasure" (Kerr, 1995, p. 2). Cardinal John Henry Newman ardently disputed this view 250 years later when he declared knowledge to be an end in itself and that education "aims at the intellectual tone of society, at cultivating the public mind" (Kerr, 1995, pp. 2-3). In contemporary higher education, this dichotomy manifests in the difference between curricula that require a broad, cross-disciplinary course program, commonly associated with U.S. liberal arts colleges, though also widely available in American research universities, and those that focus on preparing students for specific work after graduation, the standard approach to higher education outside of the US.

As other countries experiment with liberal education in new cultural contexts, there is much to be learned in an international and comparative sense about the success of a philosophical shift and its impact on students, faculty, human capital, and social cultures. What does it mean to have a society with critical thinkers? The significance of liberal education and, especially the spread of liberal education, is that it could incite social change. Consider Kowalski's (2012) description of socialist Poland prior to the 1990 democratic movement. "Political authorities," she said, regarded liberal education as "risky because of the emphasis it put on inquiry, questioning, and understanding," intellectual pursuits that could disrupt the political and social conditions for which the pre-1990 Polish government was largely responsible (p. 130).

Rooted in the literature and longstanding predominately Western traditions, liberal education values self-examination (Socrates), participatory and informed citizenship (Aristotle), and critical and independent thinking. These philosophical ideals from the 17th century and earlier result in at least three modern liberal education tenets: freedom of thought, individualism, and agency. Together these tenets have consequences for modern societies. When individuals, and particularly when groups of individuals are educated under a liberal education philosophy, they become agents for change, critique, and questioning within their communities. Their critical and independent thinking allows them to challenge rather than accept norms, laws, or beliefs based on assumptions, convention, or prescription. In social or political terms, this might disrupt, or ironically reinforce, historical habits of behavior and systems that dictate social interaction, livelihood, and government authority.

Global Paradox. In comparison to the United States, the global emergence of liberal education comes at an odd time. Since the founding of Harvard University in 1636, liberal education has been a unique “education industry” in the US (Rothblatt, 2003, p. 1). Following the American Revolution, liberal education manifest in small liberal arts colleges aimed at producing “educated gentlemen” for leadership positions in an expanding new society. In 1862, the Morrill Act established public land grant universities that served a dual purpose of promoting “liberal and practical education” for the middle class (Rudolph, 1977).

In terms of undergraduate education, traditional U.S. public universities today are more utilitarian and focused on preparing students for specific careers than are liberal arts

colleges where a broad, interdisciplinary agenda is still the norm (Rudolph, 1977).

Compared to universities globally, however, even U.S. public institutions tend to maintain ties to the nation's liberal education tradition through a more significant *general* education curricula than is seen in other parts of the world. As Louis Menand (2010) explains describing U.S. institutions, "general education is, historically, the public face of liberal education" (p. 32). In general education, which is less *interdisciplinary* than liberal education, defined in more detail below, students are still required to meet *multidisciplinary* common education requirements by taking some courses outside of their academic specialization. While an important distinction between general and liberal education prevails, the presence of a liberal education philosophy and its relationship to developing citizens in a participatory democracy still underpins U.S. education—even outside of the liberal arts colleges—more so than in any other nation.

In the last decade, however, the United States' "significant repository of liberal education" has begun to disintegrate (Peterson, 2012, p. 232). Educators, political leaders, the public, and students are increasingly concerned about the practical application of expensive American university degrees. The "crisis" in liberal education described by Delbanco (2012), Menand (2010), and Nussbaum (2010), is evident where institutional and public funding for the humanities, "whose disciplines are critical to" liberal learning (Peterson, 2012, p. 232) have been significantly minimized. The US is increasingly concerned about whether its workforce has enough technical and scientific specialists to fulfill its expanding industries and some of its social structures like nursing and medicine. The paradox of the contemporary global situation is that liberal education

in the US is under intense scrutiny, while other countries are worrying about whether they have a critical mass of people with a generalist background and critical thinking skills to lead and propel a rapidly changing knowledge economy and increasingly global society. Referring to China's developing liberal education initiatives, discussed later in this study, Brian Coppola and Yong Zhao (2012) report that the education systems in China and the US are "not only headed in opposite directions, but are aiming at exactly what the other system is trying to give up" (para.1).

Impetus for Change. New worldwide higher education realities like massification, globalization, and a rapidly shifting knowledge economy have initiated change in postsecondary institutions. The Task Force on Higher Education and Society convened by the UN and the World Bank in 2000, argued that many public benefits of higher education would not be possible without a society that had some liberally educated citizens. Benefits include a broadly trained population that can contribute to society's advancement, identify problems and solutions, and create opportunities for studying and developing culture. As the Task Force explains, "a general [liberal] education is an excellent form of preparation for the flexible, knowledge-based careers that increasingly dominate the upper tiers of the modern labor force" (p. 83). In order for countries to develop in a knowledge society growing at exponential rates, higher education is a source for not only producing scientific and technical experts, but for cultivating leaders equipped to "manage and assimilate greatly expanded quantities of information," particularly at a time when specific technical skills, in many areas, will become obsolete (p. 83; Woodard, 2002).

Conceptual Framework

In order to provide the “current version of the researcher’s map of the territory being investigated,” this section describes my conceptual framework (Miles & Huberman, 1994, p. 20). With the help of scholarly sources, the framework for this study is rooted in an understanding of the definition, history, and philosophy of liberal education. It leads directly to the operationalized definitions of liberal education and related terms that I used for this research.

The definition and purpose of liberal education have been debated throughout history (Glyer & Weeks, 1998; Hutchins, 1936; Kimball, 1995; Mulcahy, 2008; Rothblatt, 2003; Schneider, 2008) and are deeply entwined with an understanding of its origin and philosophy. Even in the United States where liberal education appears in a variety of configurations and is well developed at many institutions, the concept and its history are difficult to define. The public, media, policy-makers, educators, and scholars use related terms like “liberal arts,” “liberal arts colleges,” and “general education” interchangeably. Even the most seminal authors on the subject exacerbate confusion about these terms (Glyer & Weeks, 1998; Xin, 2004). Daniel Bell (1966), Robert Maynard Hutchins (1936), Arthur Levine (1978), Alexander Meiklejohn (1969), Russell Brown Thomas (1962), and Harvard University (1945), for example, make no distinction between “liberal education” and “general education.” To further complicate this matter, in contemporary education and policy discourse, Glyer and Weeks (1998) note that “liberal education” is used to denote “virtually every heartfelt educational objective” (p. x).

Most research ascribes liberal education's history to Greco-Roman philosophy (Nussbaum, 1997; Mulcahy, 2008; Rothblatt, 1997; Rudolph, 1977). It stems from two Western traditions: Socrates' belief in the value of "the examined life," and Aristotle's conviction for "reflective citizenship" (Nussbaum, 1997). An education that is "liberal," Martha Nussbaum (1997) explains, "liberates the mind from bondage of habit and custom, producing people who can function with sensitivity and alertness as citizens of the whole world" (p. 8).

Whether studies provide a deep or cursory history, however, most scholarship fails to highlight roots beyond liberal education's Western antiquity. A broader search reveals that Confucius described a similar philosophy of education between 551 and 479 B.C. Confucius believed that humans were inherently good and thus the purpose of education was "to cultivate and develop human nature so that virtue and wisdom and ultimately moral perfection would be attained" (Du, 1992, p. 2). This less discussed wellspring of liberal education-like philosophy is of increasing importance if scholars and practitioners are to understand liberal education in a global context.

Despite the resemblance between the Greek and Confucian definitions of liberal education, their manifestations in early curricula while similar, are less parallel. In the Western tradition, it was believed that achieving the philosophical goals of liberal education required "curricular breath" (Becker, 2003). Initially, that meant the *quadrivium*, arithmetic, geometry, astronomy, and music, and the *trivium*, grammar, logic, and rhetoric. Confucian education, however, had less room for math and science-based topics and focused more prominently on the "classical principles of socio-political"

thought in order to develop public servants (Hayhoe, 1989, p. 13). Given today's dominant liberal education curricula in the United States, which includes arts, humanities, mathematics, and the natural sciences, there is evidence that the Western model has had more historical resilience and may therefore explain the favoritism it receives as the origin of the education philosophy.

Building on its Western roots, the modern, predominately American, description of liberal education has morphed beyond curricula provisions and often includes specific references to student competencies. Jonathan Becker (2003), Dean of International Studies at Bard College, home to the Institute for International Liberal Education, defines modern liberal education as a system “designed to foster in students the desire and capacity to learn, think critically, and communicate proficiently, and to prepare them to function as engaged citizens.” Similar notions resonate in Sheldon Rothblatt's (2003) discussion that is organized by his typologies of liberal education, i.e., character formation, leadership, breadth, personality development, critical thinking, and general education. Many institutions and countries newly interested in liberal education cite these qualities, particularly critical thinking, as missing but desired attributes in their education systems.

Several scholars have extended the basic definition further to include not only multi- and interdisciplinary content, but also the characteristics of how liberal education is executed in and outside the classroom. Most common, liberal education is qualified by a dialogical, interactive, student-centered pedagogy (Becker, 2003; Bloom & Rosovsky, 2003; Cohen, 2000; Gillespie, 2003; Nussbaum, 2004). Students are encouraged to

engage critically with each other, with the text, and with their faculty. With contemporary liberal education courses situated in a democratic curriculum, students are given a great deal of flexibility in selecting their studies and, simultaneously, a good deal of responsibility for their own learning (Becker, 2003; Gillespie 2003; Will, 2006). As I will discuss later in the dissertation, pedagogy and the active role in which students must engage, produce challenges for emerging liberal education programs.

Finally, outside the classroom, liberal education might include, but does not necessarily require, a residential campus setting, service learning, internships, and study abroad opportunities. The newest part of these contemporary liberal education components, service learning, embodies the philosophical notion that liberal education is not just “learning for its own sake” (Schneider, 2008, p. 30; Newman, 1893). For many programs, acquiring a liberal education also demands learning how one’s education should lead to a professional career and how its recipients can contribute to a more just society (Rahim, 2005; Schneider, 2008). Evolving interpretations of liberal education philosophy like these are integral considerations for understanding programs that have developed in recent years. They are the conceptual framework from which this study was developed.

Definitions

In order to consider how liberal education is developing in an international context, it is particularly important to establish a baseline understanding of the related terms. Because liberal education is commonly recognized as a uniquely American approach to education (Becker, 2003; Nussbaum, 1997 and 2004; Rothblatt, 2003), this

research looks to that tradition for an operationalized definition. It is important to recognize, however, that the American-centric operationalized definition is viewed only as a starting point, a working definition. As this study progressed and as liberal education expands in new milieus, it is reasonable to expect that its definition will and should evolve according to the needs of new cultural contexts. Hong Kong and New York University Abu Dhabi are excellent early examples of this phenomenon and are discussed with detail in the chapters on Asia and the Middle East.

The most comprehensive collection of liberal education-related terms is published by the Association of American Colleges and Universities (AAC&U), the primary advocacy, research and policy-influencing organization for liberal education in the US. The operationalized definition for this study is a modified version of that used by AAC&U and can be found along with related terms in Table 1 below.

Although this discussion touches on all of terms below, it is primarily concerned with the over-arching theme of *liberal education* and where, when, why and how it has materialized outside of the United States.

It is important to realize that many countries and programs like China, India, and Mexico, for example, use the term “general education” to describe what, according to my operationalized definition, is actually liberal education. Because I am making a careful distinction between these two terms, I will use “liberal education” to describe programs throughout this work even if the country or program of concern uses the term “general education.” The term “general education” will also be used but it will mean specifically the shared, common curriculum required of all students. General education is indeed a

Table 1

Definitions of Liberal Education and Related Terms

Liberal education	An approach to learning that empowers individuals and prepares them to deal with complexity, diversity, and change. It provides students with broad knowledge of the wider world (e.g. science, culture, and society) as well as in-depth study in a specific area of interest. A liberal education helps students develop a sense of social responsibility, as well as strong and transferable intellectual and practical skills such as communication, analytical and problem-solving skills, and a demonstrated ability to apply knowledge and skills in real-world settings.
Liberal arts	Specific disciplines (the humanities, social sciences, and sciences).
Liberal arts college	A particular institutional type—often small, often residential—that facilitates close interaction between faculty and students, and has a strong focus on liberal arts disciplines.
<i>Artes liberales</i>	Historically, the basis for the modern liberal arts; the <i>quadrivium</i> (arithmetic, geometry, astronomy, and music) and the <i>trivium</i> (grammar, logic, and rhetoric).
General education	The part of a liberal education curriculum shared by all students. It provides broad exposure to multiple disciplines and forms the basis for developing important intellectual and civic capacities. General Education may also be called "the core curriculum" or "liberal studies."

Note: Adapted from AAC&U Website.

part of liberal education, but general education can also exist without being liberal. Thus, I will continue to use the two terms deliberately.

Finally, the scarcity of research about liberal education's growing global presence underscores two common themes in this study: the marginalization of liberal education among mainstream approaches to tertiary education, and the inadequacy of scholarship

that addresses the content and philosophy of higher education curricula—the “content” of education as Patti McGill Peterson (2012) calls it—in an international and comparative context. Peterson (2012) and Marijk van der Wende (2011) correctly posit that liberal education initiatives continue to exist on the periphery of world-class education and the worldwide focus of postsecondary attention and resources. The relatively small but important evolution of liberal education globally will continue to be a puzzle for this and future international higher education research. A review of the literature confirms the growing presence of liberal education around the world but only at a cursory level. A more concrete, empirically based assessment of *where*, *when*, *how*, and *why* liberal education is emerging globally is imperative.

Organization of the Dissertation

This dissertation is organized into three parts. Part I provides the background for this dissertation including the information presented here as the opening chapter. Chapter Two contains analysis of the literature and reviews the scholarly dialogue related to liberal education in a global context. It provides a foundation for this study’s empirical investigation by analyzing what is currently known about the phenomenon of growing interest in liberal education worldwide. Chapter Three describes in detail the research strategy and methodology for building and analyzing the Godwin Global Liberal Education Inventory.

The bulk of this dissertation centers on Part II: Regional Findings and Interpretations. Divided by region, Chapters Four, Five, and Six present data and analysis for Europe, Asia, and the Middle East. Latin America, Africa, Oceania, and

North America (focused only on Canada since the US is excluded from data collection) are examined in Chapter Seven called “Underrepresented Regions.”

Part III of the dissertation, “Global Comparisons and Conclusion,” contains two chapters. Chapter Eight provides international comparisons and global interpretations of the GGLEI across all regions. Finally, in Chapter Nine, I summarize the study’s results and discuss implications of this research. In addition to limitations and future research questions, this chapter includes an important discussion of challenges and critical issues in the global emergence of liberal education. The dissertation concludes with my reflections and summary about the global liberal education phenomenon.

Chapter 2

Literature Review

This literature review is brief and somewhat unconventional. It is brief in that there is very little literature to review about liberal education in a global (non-U.S.) context. It is unconventional because it amalgamates information from a disparate variety of publications that have never been synthesized before. The purpose of a typical literature review is to outline and critique scholarship, capturing what is known about a topic to date in order to anchor a new empirical investigation. It typically illustrates a gap in the existing research that necessitates the new study. The results of the study then extend the original body of literature in a new or ancillary area or confirm or refute work that has already been done. In this dissertation, however, the literature is exceedingly thin. The literature review, therefore, will rather unconventionally describe and critique the available resources, but the amalgamated details will be presented with the results. When combined with data and analysis from the Godwin Global Liberal Education Inventory, knowledge gained by synthesizing the literature form the foundation for new knowledge about liberal education in a global context.

In order to get a broad understanding of liberal education's development outside the United States, this dissertation analyzes the available literature to articulate liberal education's prevalence, the format in which programs are arranged, e.g., branch programs, dual degree, university colleges, the impetus for such programs, and in some cases, national policies and program governance. As a precursor to that analysis, the literature review describes and critiques the available resources. It is divided into five

sections. In the first section, I explain the scope and boundaries of the literature explored for this study. In the second section, I provide an overview and general characterization of the literature. In the third section, I discuss Patti McGill Peterson's (2012) book, *Confronting Challenges to the Liberal Arts Curriculum: Perspectives of Developing and Transitional Countries*, and a few supporting articles that focus on liberal education globally. In the fourth section, I review the literature specific to each region, i.e., Europe, Asia, the Middle East, Africa, and Latin America and various countries. Finally, in section five I give an overarching critique of the literature highlighting topics for further research, some of which are addressed by this dissertation.

Scope of the Literature Review

Most of the literature about liberal education in general is grounded in the United States where it has close scholarly ties to the philosophy of education. If a literature review were to reflect the distribution of content about liberal education within the higher education field, it would focus on the history of liberal education's development and its purpose and philosophy in a democratic society. In both cases, there is ample material. See for example Adler (1988), Hirst (1965), Kimball (1995), Newman (1893), Nussbaum (1997), Martin (1994), Mulcahy (2008), Pelikan (1992), Reuben (1996), Rothblatt (1997), Rudolph (1977), and Thelin (2004) to name a few. Focusing on these works for a literature review about the global development of liberal education, however, risks overemphasizing the standard and definition of education as it is understood in the United States. Also, it would not help directly to explain the contours of emerging interest in liberal education on a global scale, as is the goal of this research. Therefore, this

discussion focuses specifically on understanding where, when, how, and why liberal education is emerging outside of the United States according to the current body of literature. Many of the above mentioned works that focus on history and philosophy of liberal education were incorporated in this study's conceptual framework and discussed in Chapter One.

It is notable that this study includes predominately literature published in English. While the prevalence of English as the *lingua franca* of higher education administration, leadership, and especially scientific fields (Altbach, 2002; Crystal, 1997) increases the probability that the subject is covered substantially in a critique of scholarly works, the character of the literature for this topic requires investigation outside of traditional academic journals and books. As a result, there are known gaps where newspapers, documentation from ministries of education, and, especially, scholarly publications are not available in English but could be valuable sources of information and deserve critical consideration in a more robust multi-lingual review. This is especially true in the case of China and Latin America where it is known anecdotally that liberal education is evolving, but most publications on the subject are only available in Chinese, Spanish, or Portuguese.

Characterization of the Literature

To date there is little empirical research that addresses the phenomenon of global interest in liberal education. Sheldon Rothblatt (2003) acknowledges explicitly that literature detailing the history and definition of liberal education is abundant, but comparative international scholarship that might inspire the borrowing and lending of

ideas and learnings from country to country are significantly lacking. What literature is available constitutes a modicum of opinion-editorials (Axelrod, 1999; Downes, 2003; Gaff, 2004; Gillespie, 2003; Nussbaum, 2004; Schneider, 2008; Wood, 2009), media reports (Cohen, 2000; Redden, 2007, 2009a, 2009b, 2010a, 2010b, 2010c), policy and education ministry statements (Finkelstein & Walker, 2008), speeches (Rahim, 2005; Yu, 2006; Will, 2006), and think piece articles (Becker, 2003). Some of these texts, particularly speeches and government documents, fall into the category of “grey literature,” or information that is available in print or electronic form but is not “controlled by commercial publishing” or created for the primary intention of publication (GreyNet International, “Grey literature is,” para. 1). While the character of the literature does not compromise its informative value—it confirms, in fact, that there is indeed a phenomenon of growing interest in liberal education—it does lack the results of deliberate inquiry and investigation that can provide a sound baseline for more detailed research, future administration and programming, and the development of local and national education policy.

There are four important scholarly studies that are exceptions to this characterization, however. They were developed by authors Sheldon Rothblatt (2003) and Marijk van der Wende (2011), and editors Mark O’Connor and Piotr Wilczek (2010), and Patti McGill Peterson (2012). Because these pieces specifically address liberal education in new cultures and because, unlike many of the publications that inform this topic, they are scholarly, they receive more and favorable attention in the literature review and in

this study's results. To date, these resources are the most valuable pieces of academic work about liberal education in a global context.

Trying to summarize the phenomenon of emerging interest in liberal education requires a cautious approach. In their discussions about Northern/Western and Central/Eastern Europe respectively, van der Wende (2011) and Scott (2009) posit that higher education in the region lacks "homogeneity" (Scott, 2009, p. 269) and has no "single explanation" (van der Wende, 2011, p. 234). Europe's complexity is evident when trying to discern the status of liberal education across the continent. Van der Wende (2011) and Scott's (2009) assertions should be applied beyond Europe to all of the regions and should be taken seriously when trying to assess and compare the status of liberal education in broad terms.

That said, while the literature indicates that interest in liberal education has been slowly increasing over the last decade, it also indicates the phenomenon of increasing interest in the liberal approach to postsecondary education is relatively new. As a result, the lack of comprehensive research, either regional or global, on the subject requires that some initial generalizations be made in order to comprehend the characteristics of this phenomenon. Therefore, with caution toward oversimplification, this study critiqued literature about a sampling of institutions and programs, organizations and movements that are developing in a variety of countries to try to make comparisons and, where possible, preliminary hypotheses about liberal education in the various regions of the world. While an explanation for the type and focus of literature can be found in this

chapter, the detailed international and comparative analysis is embedded in this study's results.

Global Literature

The most noteworthy exception to the non-scholarly texts examined in the literature review is the only work that focuses squarely on the topic at hand: the global emergence of liberal education. Patti McGill Peterson's (2012) edited book, *Confronting Challenges to the Liberal Arts Curriculum: Perspectives of Developing and Transitional Countries*, is valuable research for this study and understanding of the liberal education phenomenon. Peterson, the Presidential Adviser for Global Initiatives at the American Council on Education, and her author team profile undergraduate liberal arts curricula in eight developing countries, i.e., China, India, Mexico, Pakistan, Poland, Russia, South Africa, and Turkey. Eight chapters focus individually on each country and are flanked by opening and closing chapters, "A Global Framework," and "Comparative Observations," written by Peterson herself.

Peterson describes her study as an examination of higher education's content—its curriculum—a contrast to more prevalent research about higher education access, financing, policy, the professoriate, etc. Mirroring Altbach, Reisberg, and Rumbley's (2009) chapter on teaching and learning in their UNESCO report on global higher education trends, Peterson's book is about the "core functions" of higher education (p. 105). Although it focuses on a limited number of "developing and transitional" countries (a reference to the book's subtitle), each site was carefully selected (P. M. Peterson, personal communication, 2010) and is a critical case in the international higher education

spotlight. As this literature review will demonstrate, the chapters on Mexico and South Africa, are the most substantial research about liberal education respectively in Latin America and Africa.

Peterson's book differs from my study in that it is based largely on expert analysis and perspective. The detailed descriptions of curricula, history, and national policies are evidence that the authors conducted conscientious research. An empirical methodology, however, is not clear or articulated. Although the authors' main objective was focused on "curricular formation and the role of liberal education in higher education," ironically in many cases, their most interesting contribution is an explanation for the frequent *absence* of liberal education (p. 3). The authors' presentation of each country's higher education history and cultural, social, and political context are helpful frameworks for future international and comparative studies about liberal education and curricula. Future research and my own study here are informed by a substantive inquiry Peterson posed in personal communication (2010) and throughout her book: Will liberal education continue to exist on the margins and what, if any, impact might it have on mainstream higher education?

Regions and Countries

There are relatively few pieces of literature that discuss globally emerging liberal education initiatives by region. It is more typical to find resources mentioning liberal education in individual countries or programs. Part of the objective with this study, however, is to assemble data and analyze the contours of liberal education in a regional framework. This framework serves two purposes. First, it provides a structure in which

to “test” whether the phenomenon of growing interest in liberal education is distinguishable by geography, political, social, and cultural trends. Second, it provides logical scaffolding for discussing liberal education on a vast global scale. Heeding van der Wende and Scott’s advice mentioned earlier, it is important to realize that in a discussion about curricula and education philosophy, boundaries are somewhat artificial. Discovering a significant presence of liberal education in one country, for example, does not necessarily indicate a trend that repeats across the entire region. Nonetheless, this was a global study. Although I analyzed pieces of literature carefully to understand the influence of individual programs in a broader geographical context, I delineated the resources and data with a regional lens for making international comparisons. The literature usually does not discuss liberal education in terms of the regions. The section below then brings together disparate resources, typically about individual countries and programs, in order to illustrate what is happening with liberal education around the world.

Europe. Bearing in mind van der Wende (2011) and Scott’s (2009) assessments of Europe as a region with a multiplicity of higher education stories, the small body of predominately non-empirical literature on the subject falls into two categories that correspond geographically to Western/Northern Europe and Central/Eastern Europe. The former, which includes the UK, Scandinavia, France, Germany, Belgium, etc., is characterized by curricula reform and sometimes affiliated with the Bologna process (Redden, 2009a). The latter, including Russia, the former Soviet States, Poland, and Czechoslovakia, is also influenced by Bologna, but hinges more centrally on shifts in

political power and post-Cold War emerging democracies. Van der Wende (2011) and Rothblatt (2003) concentrate predominately on Northern and Western Europe mentioning only occasionally Russia and the central or eastern part of the region. Information amalgamated from other sources (O'Connor & Wilczek, 2010; Kowalski, 2012; Gillespie, 2002; Woodard, 2002; Redden, 2010b; Cohen, 2000; Becker, 2003 for example) provides a better picture of liberal education developments in the post-Communist European subregion. Although they are woven throughout the regional analysis of Europe in Chapter Four, the pieces written by Rothblatt (2003), van der Wende (2012), and O'Connor and Wilczek (2010) warrant individual attention by virtue of their unique place in the scant body of literature about liberal education in a global context.

Sheldon Rothblatt's (2003) monograph was written following a meeting of the former National Council on Education and the Disciplines that convened in order to examine core competencies in American K-16 education. According to the *Forward* detailed by Robert Orrill, the council's Executive Director, Rothblatt played a unique role in these meetings by providing a reflective but directive perspective for the conversation. As Orrill describes, this monograph is a "contemplative act" and "very much a personal sorting out of his [Rothblatt's] own thoughts" (p. ix). While this description might cause a reader to classify the piece as somewhat subjective and therefore of compromised scholarly authority, Rothblatt's expertise in both American and English cultural and higher education history (see Rothblatt (1976, 1997) and Rothblatt & Wittrock (1993)) buttresses his work with valuable insight about a subject where there is otherwise little

global and comparative literature. Further, it is referenced by other authors associated with the subject of liberal education, e.g. Hines (2005), Larsen (2006), Richardson (2005), van der Wende (2011), etc., thereby bolstering its merit. That said, the real value of Rothblatt's (2003) *The Living Arts*, is not its delineation of historical liberal education objectives, nor the author's considerations about what and how liberal education should be taught, but his (a) description of liberal education in Europe at the beginning of the 21st century and (b) account of the role of secondary education as it relates to liberal education in that region. Rothblatt's position on the first point is synthesized in Chapter Four's discussion on Europe. His description of secondary education is not discussed as it is beyond the scope of this study's focus on higher education. The importance of secondary education related to tertiary liberal education, however, is suggested as an important subject of future research in the conclusion chapter.

In her article, Marijk van der Wende (2011) focuses on the contemporary “(re-) emergence” of liberal education in Europe. Although she does not provide perspective on the global phenomenon, she does conduct insightful comparative analysis on the history and current state of liberal education between Europe and the US. Van der Wende's greatest contribution to this discussion is her critical explanation for why liberal education is a “relevant response” to European higher education reform (p. 233). Although it only addresses one region, her analysis of *why liberal education* and *why now* sets a precedent for future questions that could be asked in qualitative research about liberal education in other regions. Van der Wende uses examples from the Netherlands—most pronounced is her own institution, Amsterdam University College—where

“progress of liberal arts and sciences...is particularly substantial” (p. 233). For these reasons, van der Wende’s article has significant influence where Europe is discussed below.

Finally, the book, *Collegium/College/Kolegium*, edited by Mark O’Connor and Piotr Wilczek (2010) captures the salient features of a May 2009 conference in Warsaw, Poland that focused on the “vitality” of liberal education and its role in the contemporary Eastern European university (p. 13). Through a largely humanist lens, its authors discuss the history and future of liberal education in Poland sometimes drawing comparisons to Western Europe and the US. More than any other work on the topic, O’Connor and Wilczek’s book is a collection of carefully crafted deliberations about the imperatives and challenges for liberal education in the context of newly democratized political culture. Where most literature reports on new program initiatives and their features, this book provides a rare and highly nuanced perspective on the development or re-development of liberal education in the East European region. That these ideas are documented and widely available as a scholarly publication may offer a model of critical conversation that has not yet occurred, or perhaps occurred but has not been shared in a meaningful way, related to other new programs. Like van der Wende’s (2011) article, O’Connor and Wilczek’s (2010) work is most evident in the discussion on Europe that follows.

Middle East. Evidenced by the number of programs and institutions that have emerged in the Middle East during the last decade, including the American Universities of Kuwait, Madaba and Iraq, New York University Abu Dhabi, and Al-Quds Bard Honors College, liberal education is clearly of interest in this region. The literature

focusing on liberal education in the Middle East, however, is not vast. There are a few journal and news articles, e.g., Bronner (2009), Coffman (1996, 2003), Detweiler (2006), Redden (2009a, 2010a, 2010b) and conference proceedings, e.g., Chanin (2005), Hollings Center (2007) that together illustrate the prevalence of and the social, political and cultural impetus for liberal education in the region. Zulfiqar H. Giliani's (2012) chapter on Pakistan in Peterson's book provides a stark and important contrast to that analysis. Offering insight to curriculum reform and the evolution of higher education participation in Pakistan, Giliani confirms that new liberal education initiatives in that country are "extremely unlikely" (p. 119). Here again, resources about liberal education's absence (rather than its presence) in one country (rather than the region), play an important role tempering literature about new experiments and emerging initiatives in the Middle East.

While countries generally considered part of the "Arab World" are not an exact overlap with the Middle East, they make up a substantial portion of the region. Literature focused on Arab countries is therefore included here. With that in mind, there is one interesting empirical report about Arab countries produced by Shafeeq Ghabra and Margaret Arnold (2007) for the Washington Institute for Near East Policy. The report focuses on assessing the presence of "American-Style" education in Arab countries and is based on a survey of fifty-six universities in thirteen countries. Although the study includes separate research questions about how many American-style universities are in the region and how many universities offer a general education, the authors conflate the two terms in their own definition. Read carefully, Ghabra and Arnold's results provide cursory insight about the degree to which universities in the Arab world have "American

attributes” like English instruction, U.S.-educated faculty, American textbooks, and affiliations with or accreditation through U.S. Institutions. The challenge with Ghabra and Arnold’s report is to interpret the results while disuniting “American-style” and liberal education in order to discern how this literature intersects with the objectives of my study. As this dissertation reveals, there is a vague but important difference between “American-style” education and liberal education.

Asia. Examined collectively, the literature about liberal education in Asia demonstrates several paradoxes including both the intense competition and interrelatedness of countries and education in the region. Occasional articles that tend to focus on one location, e.g., Hulbert (2007), Hvistendahl (2010), Teichler (1997), or even one liberal education program, e.g., much of Gillespie’s (2002, 2003) work focuses on IILE programs connected to Bard College, combined with a lack of scholarly or even grey literature, reveal little comprehensive understanding about what is happening in the region as a whole or within the sub-regions of East Asia, South Asia, or Central Asia. However, news like that from Abrahamsen (2012) and Fischer (2012a, 2012b), conference dialogue, and at least one dissertation (see Y. G. Jiang, 2013) about liberal education in Asia is increasing. In addition to Jiang’s (2013) work, there are three important chapters on China, India, and Pakistan in Peterson’s book (2012) that inform this study. Collectively, the literature indicates a growing interest in liberal education especially in China and Hong Kong. Where it can be discerned, however, the extent to which it will be part of mainstream education appears to vary greatly.

As the grey literature reflects, liberal education in China is one of the more popular news topics cited in this study (Fischer, 2012a, 2012b; Hewitt, 2010; Hulbert, 2007; Hvistendahl, 2010). The US in particular is observing this politically conservative country with great interest given China's blooming economy and reputation for a rigorous math and science-based education system. Empirical literature that focuses specifically on emerging liberal education programs and related curricula reform, however, is difficult to find in English. Evidenced by references in Jiang (2013), Xin (2004), and Yang (2000) among others, there have been a few studies since 1990 conducted in Chinese. The paucity of scholarly work indeed make Kathryn Mohrman, Jinghuan Shi, and Manli Li's (2012) China chapter in Peterson's book and You Guo Jiang's dissertation, *Conceptions about Liberal Arts Education in China* (2013), especially important resources for this study.

Like China, India's population and rapid economic development (combined with continued poverty in many areas) make it a critical case among countries in higher education scholarship. While there is very little literature on the topic of liberal education in India, a worldwide discussion that excludes India would be remiss. There is an increasing "buzz" about liberal education in India at conferences, among scholars and education policy makers, and in dialogue at the education sectors of organizations like the UN and World Bank. At the time of initial drafting, there were no news or scholarly articles that discussed Indian liberal education to include in this review. Last spring, however, Peterson's book was published with an informative chapter called "India: Structural Roadblocks to Academic Reform," by Pawan Agarwal and Rajashree

Srinivasan (2012) and a *New York Times* news blog about one emerging Indian liberal education program was released in January 2013. Like the other authors in Peterson's *Confronting Challenges to the Liberal Art Curriculum*, Agarwal and Srinivasan (2012) provide history and present-day context for the landscape of Indian higher education while focusing on tertiary curricula. This backstory highlights a striking paradox in the present development of liberal education in India.

Africa. Comparatively little research or media coverage is available about liberal education in Africa. Based on the literature alone, it is unclear whether liberal education institutions and programs are even more rare in Africa compared to other parts of the world, or whether they simply have been overlooked as a topic of research in education media and academic literature.

Featured in a 2007 news article by Elizabeth Redden, Ashesi University in Ghana is the only program highlighted in the current literature. Although Redden's article is not scholarly, her profile of Ashesi University provided helpful clues for data collection and analysis discussed in Chapter Seven. The mystery about liberal education in Africa is partially assuaged by Michael Cross and Fatima Adam's (2012) chapter on South Africa in Patti McGill Peterson's book. Cross and Adam's close examination of South Africa's politics and culture, particularly apartheid history, provides a more holistic picture of the challenging context that surrounds higher education, access, financing and curriculum policies. The complexity that the authors reveal is helpful in deepening the discussion about Africa, and above all, inspires new questions that supplement data collection and analysis in this study.

Latin America. Curiously, literature and research (in English) for this discussion included hardly any mention of developing liberal education programs in Latin America. In one publication, *Myth, Reality, and Reform: Higher Education Policy in Latin America*, however, Castro and Levy (2000), provide brief comparative analysis about and suggest reforms related to liberal education. They note that there are “limited parallels” between Latin American and U.S. institutions where liberal philosophy is concerned (p. 56). Those comments are well supported by Wietse de Vries and José Francisco Romero’s (2012) chapter on Mexico in Peterson’s book. De Vries and Romero state explicitly that the term “liberal education” does not exist in Mexican Spanish vernacular but go on to describe the relationship between the stated goals of many universities, which resonate closely with the definition of liberal education, and the ability of universities to carry them out.

Finally, in the paucity of literature about Latin America, one article in the *Chronicle of Higher Education* provides a cursory look at a unique and important experiment in liberal education, equity, and access at one of the region’s top universities, the University of Campinas (Downie, 2012). Like the few items available about liberal education in Africa, these pieces about Latin America were instrumental in finding liberal education programs for data collection and analysis.

Critique of the Literature and Concluding Questions

The comparative differences in the liberal education initiatives described in the literature, as well as their larger social and economic impact, warrant more sophisticated and in-depth investigation than is provided by the current body of scholarship. Critiquing

information on the global emergence of liberal education has less to do with analyzing the literature in its own right and more to do with discerning how it does or does not fit, or what parts of it apply, to this study's central topic. Because some critique has been made throughout the discussion above, further assessing the literature might be best done by exploring what is missing. What would an ideal body of literature look like on the subject of global emergence of liberal education? In general it might include better definitions of key vocabulary, categorizations of types of programs, a baseline and more balanced summary of regional activity, and more critique and dissent applicable on a global or local scale beyond the US.

Vocabulary. Chapter One discussed my understanding of liberal education, grounded in the literature as the conceptual framework for this study. In general, however, the literature lacks definitions of liberal education that are applicable and recognized by the global community. While the AAC&U operationalized definitions for this discussion include an array of terms like “liberal education,” “general education,” and “liberal arts,” they are not as well known globally as they are in the United States. Ideally, a publication similar to Jane Knight's (2004) article defining internationalization and related terms would provide globally minded vocabulary and come from a source more widely recognized in the international context. Knight's article is published in the *Journal for Studies in International Education*, and is frequently regarded as seminal in discussions about internationalization from many cultural and geographic perspectives. A clear set of terms and generally accepted meanings is critical for the advanced understanding of the growing liberal education phenomenon.

On a related note, there is an issue with literature that consistently uses the United States as the litmus test, model, and defining backdrop for emerging liberal education interests in other parts of the world. That the literature generally proceeds from this viewpoint, even when developed by non-Americans, is potentially detrimental in two ways. First, it perpetuates systematic approaches to liberal learning and it fails to encourage innovative thinking from observers and participants that might suggest a better educational design for non-U.S. cultural and geographic contexts. The influence of the U.S. higher education system in other parts of the world, even if unintentional, can result in cultural imperialism and hegemony.

Categorizations of Programs. The literature clearly demonstrates a wide variety of program designs for liberal education as it emerges in different regions. Program descriptions are handled unsystematically, however, making comparative and international research difficult. A categorical definition of these programs would provide the scholarly and practitioner community with a more crystallized understanding of how liberal education is emerging globally. If liberal education continues to percolate outside the US, a taxonomy for branch campuses, university colleges, dual degrees, organic, public/private, etc., program designs could lead to associated and identifiable models of success on a global scale. Like the Carnegie Classification of Institutions of Higher Education (2010) in the US, a formalized categorization would allow for program and international comparisons as well as more distinct definitions used in the borrowing and lending of ideas across cultures.

Regional Baseline and Balanced Summary. While this research provides an overview of liberal education activity, design and rationales, more comprehensive analysis is required. A baseline regional summary with more balanced information would provide a starting point for future research, individual case studies, and practice and policy analysis and resources. It is clear from the above literature assessment that information available today about liberal education has an uneven distribution among countries and regions. While there is, for logical reasons, an abundance of literature about liberal education in the United States, the scholarly community lacks a variety of perspectives on Europe. Further, very little scholarly research exists at all about the Middle East and Asia, and only a few news articles about Africa and Latin America were found.

It is also notable that the prevalence of information (in English) on the subject of liberal education is not distributed evenly among the regions. Even in this very thin body of literature, the inconsistent quality and volume of articles explains the large variation in attention given in the review above. Based on the current literature, the discussion on Europe that follows, for example, is significantly longer than the review for Africa. For the size of the region and the amount of liberal education in Asia, particularly in China, the review of literature is small because comparatively few publications are available in English.

Inadequate Critique and Dissent. Finally, the small body of predominately non-scholarly literature about emerging liberal education programs also means there is little critique or dissent available for developing a more robust understanding of the

phenomenon. Most publications highlighting liberal education programs and interests praise its development while perhaps only making mention of its challenges. The literature leaves many gaps in knowledge about whether new ventures in liberal education have been successful and by what (or whose) standards. In this way, the literature is insufficient in providing a balanced perspective on the topic of this educational philosophy developing in contexts where it has rarely existed before. The debate between liberal education and specialized, professional-focused educational philosophy has been hotly contested for centuries. Knowing that this is the case and recognizing the stark contrast liberal education presents to the traditional education systems where it is now emerging around the globe, surely more dissent should be recognized and included in the scholarly dialogue.

Conclusion

Future research bearing in mind the literature analysis above will benefit from a number of critical questions in addition to the one posed by this dissertation. What does it mean that most of the institutions or education systems that choose to integrate liberal education are not the top ranked or most prestigious, world-class universities? How do U.S. institutions or consultants that participate in cross-border partnerships approach their work so to avoid cultural imperialism? How do the various funding and governance structures impact the long-term viability of liberal education programs? How are graduates of liberal education programs outside the US faring in the job market, graduate programs, and leadership positions in their societies? In developing countries, where, geographically, are liberal education graduates spending their careers? Does liberal

education have any relationship to brain drain or brain circulation? How are faculty adjusting to liberal education pedagogical practices and what is the impact of their work on learners? What are the barriers and advantages for countries attempting to implement liberal education programs?

This study will not fill all of the gaps in the literature noted above. Its primary outcomes will address one of the deficits, however, by developing a baseline and balanced summary of liberal education activity worldwide. In the concluding chapter of this dissertation, I will speak to the ideas of categorization and vocabulary, and I will raise important examples of “critique and dissent” for which more research is needed.

While the current literature reveals that liberal education is indeed percolating around the world, without more empirical research, it remains unclear whether it is proliferating in the form of a global education movement and what impact it might have on local and international society. This dissertation, this inaugural research, is the first and only empirical study about liberal education in a global context. Chapter three will describe the research strategy and methodology for this project. Using the findings and major themes revealed by the analysis, the subsequent chapters will answer the question *Where, when, how, and why has liberal education emerged globally?*

Chapter Three

Research Strategy and Methodology

In this chapter I discuss the dissertation's research design and methodology.

Given the dearth of empirical research about specific liberal education programs or about the phenomenon of growing global interest in liberal education, the research strategy for this work required a good deal of inquisitive freedom. Anchored by the conceptual framework and literature review, data collection is described in terms of data sources and sampling procedures, that is, where and how liberal education programs were identified for Godwin Global Liberal Education Inventory (GGLEI). This is followed by a detailed account of the criteria used to determine whether a program should be included in the GGLEI and a description of the data collected—the inventory variables—for each program. This chapter includes information about the researcher and summarizes the methods used to analyze the GGLEI that eventually led to the findings, conclusions, and questions for future research.

With little baseline information from which to begin, this work called for a methodology with latitude to interrogate data and the international higher education landscape using clues from the literature, iterative analysis, and leads collected throughout the study. This dissertation was therefore characterized as exploratory, and because of its inter- and multinational milieu, comparative. According to Robert A. Stebbins (2006), exploratory studies are the optimal methodology when “a group, process, activity, or situation has received little or no systematic empirical scrutiny” (p. 9). While exploratory research is anchored in “flexibility and open-mindedness,”

(Stebbins, 2006, p. 9), it must simultaneously be a “purposive, systematic, prearranged undertaking designed to maximize the discovery of generalizations leading to description and understanding” (Vogt, 1999, p. 105).

With these characterizations of exploratory research in mind, I used a calculated plan for collecting, analyzing, and connecting data in order to answer the question *Where, when, how and why has liberal education emerged globally?* This qualitative research resulted in a global inventory of liberal education programs (excluding the United States), a rationale schema that I used to organize ideas about *why* liberal education has emerged, and a comprehensive discussion about the global profile of liberal education.

The qualitative strategy of this dissertation is predicated on an idea emphasized by John Creswell (2005). Qualitative research, he explains, is most appropriate for research problems that require a “detailed understanding of a central phenomenon” and “exploration in which little is known” (p. 45). The phenomenon in this study is the increasing global interest in liberal education curriculum and philosophy. To Creswell’s (2005) second point, as well as Stebbins’ (2006) comment above, the literature review illustrates that there few empirical studies about this phenomenon, though the value of discussions by van der Wende (2011a), O’Connor and Wilczek (2011), Jiang (2013), and Peterson (2012) should not to be underestimated. The objective of this research was to illustrate the current contours of the liberal education phenomenon, a goal that required “exploration, discovery, and inductive logic,” elements particularly suited to exploratory and qualitative research (Patton, 2001, p. 55).

In order to develop some comprehensive understanding about the state of liberal education globally, I gathered basic information about non-U.S. programs and initiatives around the world. Collectively, this information formed the Godwin Global Liberal Education Inventory (GGLEI). While the literature mentions several liberal education programs, it typically provides only cursory information about most of them and in-depth details about a few of them. The program names and descriptions sprinkled throughout the literature are inadequate for making judgments about the overall status or quality of liberal education. The purpose of the GGLEI is to fill an information void that will help international higher education scholars, practitioners, and policy makers understand the status, resources, examples, and variations in models of liberal education on a global scale.

Although this was a qualitative study, some aspects of my work reflected conceptual, though not necessarily methodological, elements of quantitative research. While this study was not grounded in rigorous statistical analysis, much of the Godwin Global Liberal Education Inventory analysis relied on frequency distributions and basic cross tabulation of the inventory variables. Creswell (2005) contrasts his definition of qualitative work when he characterizes quantitative studies as those describing a trend or explaining the relationship among variables. While I was not concerned with the relationship between statistically measured variables in this study, I was interested in identifying trends within and between regions, countries, and various types of liberal education programs. Developing a global inventory was chosen as a research method in order to capture the qualitative characteristics about liberal education programs as well as

some simple quantitative variables. Ultimately, the GGLEI illustrates how a broad sample of programs are structured and organized across a comparative spectrum.

Analysis of the GGLEI resulted in a summary of frequencies (a count of programs with similar properties), global patterns (such as geographic program prevalence), and characteristics (size, structure, affiliations, etc.) of liberal education activity.

Data collection

The GGLEI and ensuing discussion are snapshots of liberal education programs bounded by the period of data collection, approximately June 2011 through February 2013. The central unit of analysis in the GGLEI and this research is the program. A program was defined in this study as an educational initiative with an established curriculum organizing and offering courses to undergraduate students and resulting in an academic degree (either in conjunction with or independent from another institution). The concentration on programs rather than institutions was important. Some instances of liberal education programs can be found within large research universities while the whole university is not oriented toward a liberal education philosophy. Examples include the Collegium Artes Liberales program at the University of Warsaw, the BA Liberal Arts and Sciences program at Tilburg University in the Netherlands, and the Yuanpei School at Peking University in China.

This research focused on liberal education programs but also made note of related educational initiatives and organizations in the GGLEI. Because this study aimed to illustrate the shape and characteristics of liberal education worldwide, the inventory included major liberal education initiatives like the Asian Women's Leadership

University Project and Shiv Nadar University in India that have not yet opened, but will do so soon. Based on similar logic, the GGLEI also includes organizations or associations focused on liberal education. Examples include European Colleges of Liberal Arts and Sciences (ECOLAS) consortium and the Foundation for Liberal Arts and Management Education (FLAME) in India. As detailed below, these organizations have a distinct designation in the inventory so that they can be identified and deliberately included or excluded from analysis.

A pilot inventory of 61 liberal education programs was created between April and August 2011. The pilot inventory was used to define the variables for the GGLEI. It also illustrated that some data fields would not be available for some programs. The pilot confirmed that a critical mass, enough to constitute empirical study, of liberal education programs existed worldwide, that significant data was available through documentation and the Internet, and that there was indeed a pattern of trends, outliers, and interesting comparative outcomes worthy of exploration.

Both the pilot inventory and the ultimate GGLEI were built and analyzed in Microsoft Excel.

Data sources. Data for the GGLEI came from two sources: program websites and other electronic documents published by institutions, programs, and initiatives. Because the goal of this study was to understand the prevalence and format of liberal education over a vast geographical region, data needed to come from a source that was easily accessible and used pervasively in the global higher education arena. While electronic documentation like course description booklets, recruitment brochures, and

academic or strategic planning records served as data sources periodically, program websites were the primary data source.

Given the research question and its global orientation, program websites were a logical data source for three reasons. First, Hemsley-Brown and Oplatka (2006) explain that “most educational institutions now recognise that they need to market themselves in a climate of competition that for universities is frequently a global one” (p. 318). Worldwide, internet website portals have become an almost ubiquitous means for programs and institutions to publish information for prospective and current students, administrators, faculty, and policy officials. Program websites are therefore a prevalent and accessible means for learning about education offerings and initiatives in much of the world.

Second, program websites frequently provide mission statements and information about a program’s offerings that might include an educational philosophy. Liberal education’s definition for this study involves curricula that crosses discipline lines and includes elements of student intellectual (and sometimes moral) development in academic and sometimes co-curricular programs. Therefore, evidence of liberal education is often expressed as a programmatic or institutional objectives. Though they vary largely in their content and presentation quality, program or institutional websites are a medium in which some aspects of mission, vision, education philosophy, or institutional ethos are often communicated.

Finally, many, although not all, program websites provide information about curricula, courses, and academic departments/faculties. Having access to this

information as it was made available in a public (Internet) arena was an important element of the criteria sampling analysis that is discussed below. The way that a program chose to portray itself mattered for its inclusion in the GGLEI.

The website and document data sources in this study were published predominately in English, my first language. There are a remarkable number of higher, and particularly liberal, education programs taught in English, a sign of its movement toward a postsecondary *lingua franca*. This substantial prevalence of English where liberal education is concerned, made an English-dominated study viable for this topic. Many sites, for example, that were published in a language other than English also included an ancillary or translated English website. Even for programs that were conducted in other languages, data were often available in English. The dominance of English and the use of other languages in liberal education programs are discussed using GGLEI results and analysis in Chapters Four through Eight of the dissertation.

The coincidence of an international research topic having the same *lingua franca* as the researcher's first language, however, does not on its own alleviate the potential for ethnocentrism in this study. In order to make data collection as comprehensible as possible, I attempted to mitigate the language limitation in three ways. Using my secondary language skills, I was able to conduct limited data searches and read websites in French and German. Second, I consulted with native speakers and advanced users of languages other than English. Leveraging the language knowledge of colleagues, particularly those who work in or study higher education, enabled me to confirm understanding of site data that I had translated on my own and to expand searches in

additional languages. This method was particularly helpful for programs in Chinese, Spanish, Portuguese, and Japanese. Third, I used the machine-translation service Google Translate selectively to capture data for as many non-English sites and programs as possible. Google Translate was useful in gathering numeric data or trying to understand the primary goals of a program. I did not rely on it, however, as an undisputed English translation of non-English sites and I remained critical of my own culture and language-based assumptions throughout data collection.

Data sampling. Data sampling in this study meant purposefully selecting programs for the Godwin Global Liberal Education Inventory using comprehensive sampling and criteria analysis as discussed below. A preliminary challenge before applying the criteria analysis, however, was finding or identifying non-US higher education programs for consideration in the GGLEI. Conducting Internet searches for “liberal education” or even “liberal arts” programs rarely led to GGLEI-eligible programs. More often, search results (from a U.S.-based Internet IP address) returned information about U.S. study abroad programs or specific humanities disciplines at major world-class research universities.

While Internet searches for a specific country were slightly more productive, finding a critical mass of programs for the GGLEI with this method was difficult given the study’s worldwide scope. The “liberal education” syntax itself lacks cultural salience in many contexts. Different terminology is often used to describe programs that provide an education analogous to the operationalized definition for this study. Therefore, program names were often identified through alternative sources and reflected a kind of

snowball sampling (Patton, 2001) in which information in one resource led to a program name or related information in another resource. Programs, or terminology used to search for programs in various countries, were identified from the literature, news articles, education and governmental organizations, non-governmental organization (NGO) publications, religious associations, and among conversations with key informants, scholars, ministry officials, and practitioners in the field.

Once programs were identified, I used Internet search engines to locate an affiliated website. In order to improve the internal validity of the study, the degree to which the data “match reality,” inventory data came only from primary sources, i.e., sites or documents published by the programs themselves (Merriam, 2009, p. 213) Sources that were not published by the GGLEI initiatives often provided clues about which programs to investigate, where to look on a program website for particular data, or hints for better understanding terminology and language used by individual programs. Such sources, however, were considered secondary and information from them was excluded from the inventory even if that source provided the only available information about a program. In short, I did not include any data in the GGLEI from government documents, third party publications describing programs, Wikipedia, etc. While this approach sometimes meant choosing to leave a inventory variable blank, if this study was to improve upon the literature and current knowledge about liberal education, it was critical that the empirical evidence come exclusively from primary sources.

After identifying a program and locating a program website, I applied the below GGLEI criteria analysis to decide whether the program should be included in the inventory before searching the website for data variables.

GGLEI criteria. Once higher education programs that could potentially be added to the GGLEI were identified and an affiliated program website or other electronic publication was located, I applied a hierarchical criteria analysis to determine whether or not the program should be included in the inventory. The logic of criteria analysis is that a predetermined set of characteristics was used to identify the cases to be studied or in this research, the liberal education programs to be included in the GGLEI (Patton, 2001). The criteria scheme is hierarchical because it follows a linear analytical sequence that checks various aspects of a higher education programs to determine whether a liberal education philosophy is used (based on available electronic sites and documentation).

While acknowledging that this time-bound study would not include every liberal education program worldwide, reflecting Goetz and LeCompte's (1984) sampling methodology, the aim of the GGLEI was to be as comprehensive as possible both in collecting data and identifying programs. Hierarchical criteria analysis was necessary because of liberal education's enigmatic definition. As described in Chapters One and Two, even in the United States where liberal education has a long and well-established presence, it does not have universal meaning nor do all programs name themselves using "liberal education" in their syntax. This study recognizes, however, that there is something distinctive about liberal education and that it is a marked change from the common undergraduate education that focuses on preparing students for specific

professions. Thus, criteria analysis is based on characteristics of liberal education that transcend cultural boundaries. The analysis procedure, therefore, is closely related to this study's conceptual framework and, as an ancillary goal of this research, provides global evidence for the dialogue about elemental characteristics and definitions of liberal education

First criterion. The first criterion for the GGLEI involves programs that use the phrases “liberal education” or “liberal arts.” (Even though these two phrases were defined separately in Chapter One, this study acknowledges that educators and scholars often use them interchangeably.) The first GGLEI criteria tested the way a program was described. Any program that self-identified as offering a “liberal education” or being a “liberal arts” program was included in the GGLEI. Programs that described themselves as “liberal” constituted evidence of a desire or attempt to provide an alternative education to traditional career-focused postsecondary curricula. Although this study made note of obvious deviations from a program's proclamation that it provides a liberal education, the point of this research was not to evaluate GGLEI programs or their effectiveness. Rather, this study's goal was to measure the presence and prevalence of liberal education worldwide and to characterize and analyze programs in comparison to and in conjunction with one another.

Second criterion. If a program did not announce explicitly that it offered a liberal education, determining whether it should be in the GGLEI required a second tier of criteria analysis. Developing this criterion meant asking, “What elements of liberal education are essential? Which elements of a liberal education (could) transcend cultures

and variations in this educational philosophy as it is used in new contexts?” For programs that did not self-identify as liberal, a program needed to provide evidence of a broad, interdisciplinary, or multidisciplinary curriculum in order to qualify for the GGLEI sample. Specifically, I looked for curricula that spanned at least two of the social sciences, natural/physical/formal sciences, and humanities areas. Why? In order for liberal education to “liberate the mind” it requires the multitude of perspectives, ways of thinking, methods, and knowledge content anchored in a variety of disciplines. It requires its students to study beyond a single subject or within one family of disciplines. Doing so not only illuminates the reality of “complexity, diversity, and change” (from the definition used in this study), it lays the foundation for learning how to interpret, interrogate, or to make new knowledge framed in the constructs of various fields. The second criteria focused on the interdisciplinary characteristics of GGLEI programs.

Third criterion. In addition to providing a broad/interdisciplinary curriculum, a GGLEI program must employ that curriculum as part of “general education.” As discussed in Chapter One, general education refers to the courses or distribution of courses required for all students. “General education” can be a confusing term in an international context where it is sometimes used in place of the more contentious “liberal education” descriptor. Based on the operationalized definitions for this study presented in Chapter One, it is possible for a program to offer a general education without being liberal. The important element for this research, therefore, is that not only does a GGLEI program have a curriculum that spans disciplines, it must also require that curriculum for all or a majority of the enrolled undergraduate students.

Fourth criterion. A curriculum spanning social science, natural/physical/formal sciences, and humanities and required for all students does not alone constitute a liberal education. For example, most public universities in the United States have a form of general education that requires all undergraduates to take courses in multiple disciplines. Yet, in the U.S. context, these institutions operate with a distinctively different kind of education philosophy compared to the country's liberal arts colleges. When extending the liberal/general education distinction in an international context and developing the GGLEI, a fourth criterion beyond having a general interdisciplinary curriculum was necessary. Therefore, *in addition* to having a broad curriculum for all students, GGLEI programs must emphasize at least two of the following characteristics (as described in the Chapter One conceptual framework):

- “Transferable skills” such as critical thinking, reasoning or logic, problem solving, inquiry and analysis, writing and oral communication, information and quantitative literacy, creative thinking, etc.;
- Social responsibility, ethical/moral education;
- Global citizenship, intercultural competence;
- Student-centeredness or holistic student development.

A diagram of the hierarchical criteria analysis can be found in Figure 1 below.

Concluding Criteria Analysis Thoughts. Finding evidence of a general and interdisciplinary curriculum and at least two of the above program characteristics on a postsecondary institution's website was often difficult. The criteria elements were sometimes discussed in mission and vision statements, curriculum descriptions, messages

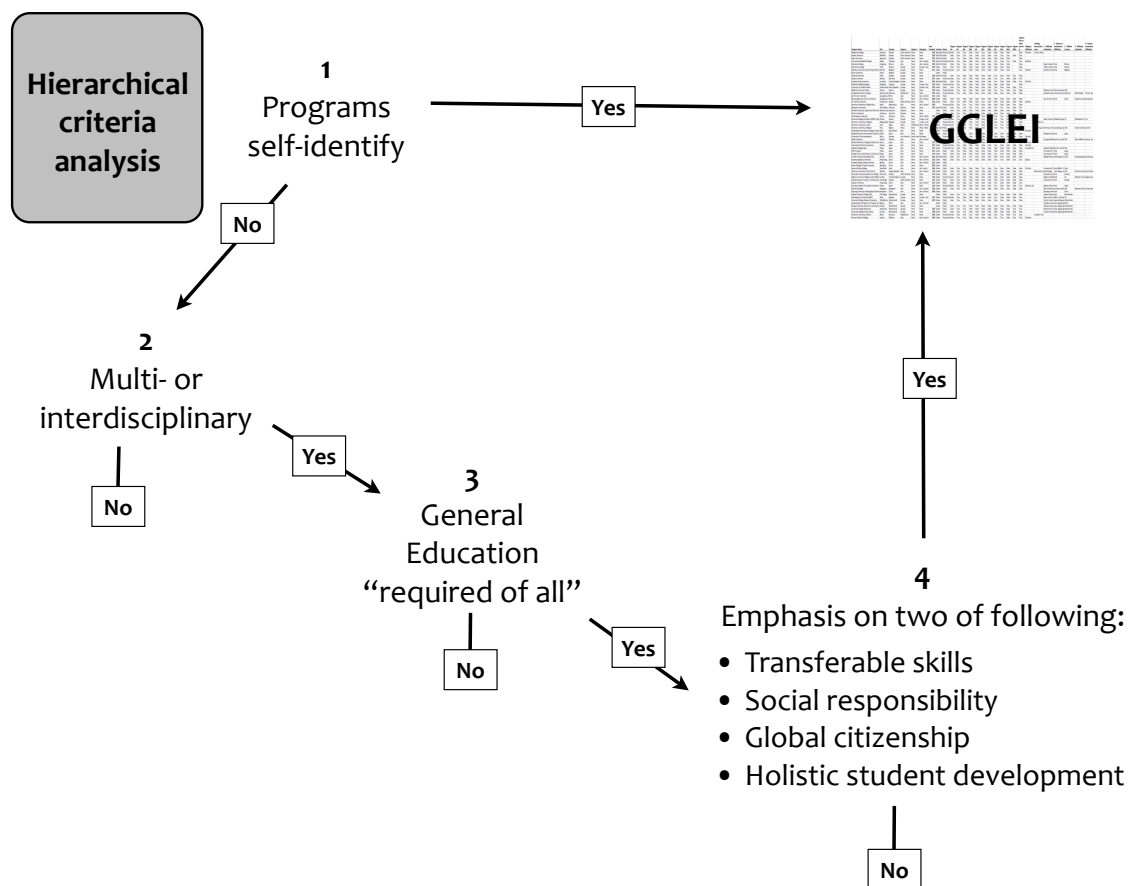


Figure 1. Godwin Global Liberal Education Inventory (GGLEI) Hierarchical Criteria Analysis. This diagram depicts the process used to determine whether or not a higher education program was included in the GGLEI. If programs self-identified as providing a liberal education, they met the first criterion and were included in the inventory. If they did not self-identify (state explicitly that they provided a liberal education), then the program needed to meet criteria two, three, *and* four in order to be included in the GGLEI.

from presidents/rectors/chancellors, undergraduate program summaries, or example course schedules. Frequently, however, discerning whether students were required to study across two of the social science, science, and humanities fields meant a deeper investigation of program and graduation requirements, course descriptions, and curriculum frameworks. Particularly for programs that did not say explicitly that they

were offering a liberal education, I spent considerable time executing the criteria analysis and searching for data to complete the GGLEI variables for each program.

GGLEI Variables. The GGLEI contains 59 data points or variables used to collect information about liberal education programs. During the study design phase, the first list of GGLEI variables were partially inspired by the literature review and the data collected in another type of institutional inventory, the *Women's University and Colleges: An International Handbook*, compiled by Francesca B. Purcell, Robin Matross Helms, and Laura Rumbley (2004). Ultimately, however, the goal was to amalgamate basic information about liberal education programs that would provide data for trend analysis. I was also conscious of collecting data that would allow me to compare the conditions of liberal education with those of higher education in general. Both geographic data as well as variables that captured characteristics about the program like affiliations, degrees offered, public/private status, etc., were required.

With these goals in mind, the pilot inventory was designed with 26 variables. During the pilot data collection, the original variable list was expanded when additional defining program features were detected. This often happened when new data points were evident looking across a substantial number of program sites. Examples of variables added under these circumstances include “U.S. accreditation,” “primary instruction language,” and “branch campus.” Variables like the “graduate program indicator” were also added during the pilot when it became clear that some data points needed for comprehensive analysis were missing. Table 2 below lists the GGLEI

variables, defined values (where applicable) and is followed by explanations providing more information about several of the data points.

Program Name — This field includes the name of liberal education programs, initiatives and organizations. To maintain consistency with the study, English versions of the program name were used in the inventory where available.

URL — This URL links to the program website used for data collection.

City — City data was collected in order to analyze geographic trends. This data was also used to complete the “location” variable (described below).

Country / Region 1 / Region 2 / Subregion — Country names and their affiliated geographic regions and subregions were designated based on the list used by the Center for International Higher Education (CIHE) at Boston College, an international research center focused on higher education around the world.

Year Founded — This variable notes the year a program was founded (if liberal education was offered from the onset) or the year that liberal education reforms were implemented.

Location — This field provides information about the type of geographical environment in which a program operates. If a program has more than one site, the flagship campus location was used for this field. If a program noted whether it was in a

Table 2

GGLEI Variables and Data Definitions

GGLEI Variable	Data Type	Defined Values
Program Name	Text	
URL	Text	
City	Text	
Country	Defined Values	CIHE Country-Region List
Region 1	Defined Values	CIHE Country-Region List: Latin America, Europe, Oceania, Asia, Africa, North America, Middle East
Region 2	Defined Values	CIHE Country-Region List: Oceania, Asia, Middle East, Europe, Latin America, Central America, South America, North America, Africa, Caribbean, None
Subregion	Defined Values	CIHE Country-Region List
Year Founded	Number	
Years	Defined Value	Years: 1096, 1209, 1600-1799, 1800-1899, 1900-1949, 1950-1969, 1970-1989, 1990-1999, 2000-2015
Location	Defined Values	Rural, Small Town, Urban, Suburban
Status	Defined Values	Public, Private (for-profit), Private (non-profit), Public/Private
Human Development Index	Defined Values	Human Development Index
Degree: AA	Defined Values	True, False
Degree: BA	Defined Values	True, False
Degree: BSc	Defined Values	True, False
Degree: BBA	Defined Values	True, False
Degree: BE	Defined Values	True, False
Degree: BEd	Defined Values	True, False
Degree: BMu	Defined Values	True, False
Degree: MA	Defined Values	True, False
Degree: MSc	Defined Values	True, False
Degree: MEd	Defined Values	True, False
Degree: MBA	Defined Values	True, False
Degree: PhD or other terminal	Defined Values	True, False
Jesuit	Defined Values	True, False
Religious Affiliation	Defined Values	Baptist, Buddhist, Catholic, Christian, Church of Christ Thailand, Jewish, Lutheran, Methodist, United Church of Christ
Funding Source/Structure	Text	
Independent or Affiliation ^a	Defined Values	Independent, Affiliation
Multiple Affiliations ^a	Defined Values	None, 1 Affiliation, 2 Affiliations
Domestic/Cross-border Affiliations ^a	Defined Values	Domestic, CB
Affiliation Type ^a	Defined Values	Branch, CB Consult, CB Degree, College Sub, College Sub/CB Degree, College Sub/Dom Degree, Other, Philanthropic/Foundation, Pri/Sec Feeder, Prog/Dept/Faculty, Uni College

Table 2 continued

GGLEI Variable	Data Type	Defined Values
1 - Affiliated Institutions	Text	
1 - Nature of Institutional Affiliation	Text	
1 - Affiliate Country	Defined Values	Japan, Bhutan, Russia, India, China, Poland, Belgium, Saudi Arabia, Slovakia, UK, Estonia, Canada, Netherlands, Germany, USA, Palestine, Greece, Brazil, Philippines
2 - Affiliated Institution	Text	
2 - Nature of Institutional Affiliation	Text	
2 - Affiliate Country	Defined Values	Netherlands, Qatar, Japan, China, Switzerland, Afghanistan, USA, Russia, Singapore
# of Students	Number	
# of Undergrads Enrolled	Number	
# of Grads Enrolled	Number	
# of Faculty	Number	
# of FT Faculty	Number	
# of PT Faculty	Number	
Faculty:Student Ratio	Text	
Curriculum Design	Text	
Misc 1	Text	
Misc 3	Text	
Misc 2	Text	
English Official Country Language ^a	Defined Values	English, Not English
Primary Instruction Language	Defined Values	Korean, Polish, Bulgarian, Swedish, Dutch, Japanese, Spanish, Lithuanian, English, Portuguese, Thai, Russian, Czech, Chinese, German
US Accreditation	Defined Values	NEASC-CIHE - New England, MSCHE - Middle States, SACS - Southern, NCA-HLC - North Central, WASC-ACSCU - Western, None
Gender-Specific	Defined Values	Female, Male
Gender-Segregated	Defined Values	True, False
Scholarship Availability	Defined Values	True, False, Unknown
Organization/ Special Program	Defined Values	True, False
Branch Campus	Defined Values	True, False
Grad Program Indicator	Defined Values	Yes, No

Note: Based on the Godwin Global Liberal Education Inventory.

^aVariables added for analysis purposes only. Not all variables are discussed in the dissertation findings, but may be useful for future research using the GGLEI.

rural, small town, urban or suburban location, that value was used. If, however, no information was given, this field was completed by checking the geographic position and city population via Google Maps. A city with less than 30,000 residents was considered a “small town.” A program location directly outside a metropolitan area was considered a “suburb.”

Status — This field recorded whether a program was public, private and not-for-profit, or private and for-profit. In much of the world, public status generally denotes a program or institution “funded by and responsive to a local, provincial, or national government” (Altbach, Reisberg, & Rumbley, 2009, p. 75). While programs with private status often have some independent funding source and authority, the meaning of this designation varies from country to country. Therefore, the data in the GGLEI records the status of a liberal education program based on the designation provided in that program’s home country without declaring a universal meaning for “private” program status. The details of public/private designations are discussed with the analysis and findings.

Degree Fields — The degree variables serve two purposes. First, to amalgamate data about common degrees offered in various programs around the world, and second, to note where programs are oriented to undergraduate and/or graduate students. The 12 types of degrees recorded in the GGLEI were selected based on their frequent appearance in liberal education program websites. Degrees are not universal in name or content so these fields attempted only to provide a broad profile of the kind of education offered in the GGLEI programs. Surprisingly, data for these fields was not always available. See the degree names listed in Table 3 below.

Table 3

GGLEI Degree Abbreviations

GGLEI Degree Abbreviation	Degree Name
AA	Associate of Arts
BA	Bachelor of Arts
BSc	Bachelor of Science
BBA	Bachelor of Business Administration
BE	Bachelor of Engineering
BEd	Bachelor of Education
BMu	Bachelor of Music
MA	Master of Arts
MSc	Master of Science
MEd	Master of Education
MBA	Master of Business Administration
PhD	Doctor of Philosophy

Jesuit — Because this study was being conducted from a Catholic Jesuit institution that may be interested in the GGLEI outcomes, I made note of Jesuit-specific programs using this variable where such information was available.

Religious Affiliation — This field tracked the religious affiliation of liberal education programs. Within the Christian faith, denominations were noted where available. In particular, programs were designated as “Catholic” when they clearly stated that affiliation on their website or in their materials. However, several programs referred to themselves as “Christian” but did not specify being Catholic or a Protestant denomination. Therefore, “Christian” programs could be Catholic or Protestant but were designated in the inventory based on their self-description. Other religious affiliations included “Muslim” and “Buddhist.”

Funding Source/Structure — This variable was used to capture any unusual or specifically mentioned information about a program’s funding source or structure.

Affiliated Institution Fields — Many liberal education programs have close affiliations with an overseeing or host university, other local universities, or with partnering programs and institutions abroad. The six fields related to “Affiliated Institutions” capture the name of the affiliated organization, the nature of the relationships, and the country location of the affiliated institution. Data was only recorded for this field if it was available on a program’s website or in a program’s documentation. While literature occasionally mentioned partnerships between programs, if it was not an officially stated relationship noted on a program’s website, it was not recorded in the GGLEI. Data for the set of first and second affiliation fields was not hierarchical. If a primary affiliation was obvious, it was listed first. This variable does not include the study abroad and exchange relationships often noted in program materials. The variable was reserved for more substantial institutional partnerships and affiliations.

Of Students / Undergrad Enrolled / Grads Enrolled — These fields captured data related to the size of a program based on the number of students enrolled. “# Of Students” was used in cases where no numeric distinction was made between undergraduate and graduate students.

Of Faculty / PT Faculty / FT Faculty — These fields captured data related to the size of a program based on the number of faculty, professors, or instructors. While faculty and professorate titles vary among programs and across cultures, data contained in these fields referred to instructors where a distinction was made. Like the student

fields, “# of Faculty” was used to record the total number of faculty if separate part time (“PT”) and full time (“FT”) figures were not available.

Faculty:Student Ratio — Where the ratio of number of faculty to students was published on a program’s website, it was recorded in this GGLEI variable.

Curriculum Design — This open text field was used to record any identifying characteristics of a program’s liberal education curriculum. I had hoped during the pilot that some defined values would have become evident for use in this field. I hypothesized that they might included “core curriculum,” “distribution requirements,” “no core/student electives,” etc. However, data collection across programs revealed that curriculum design, terminology describing design, and the availability of information about curriculum architecture varied so greatly that no set of defined values emerged in the data. Therefore, “Curriculum Design” remained an open text field.

Misc 1 / 2 / 3 — These open text fields were used to record miscellaneous information about liberal education programs that were not otherwise accounted for by pre-defined GGLEI variables.

Primary Instruction Language — Data in this field denoted the language of instruction as it was listed on a program’s website. It is important to note that the language logged in the GGLEI was not always the same as the language in which website or program documents were published. The language in the GGLEI refers specifically to the official language used by instructors to teach in the classroom.

U.S. Accreditation — Several programs had or are in the process of applying for accreditation through the regional agencies of the U.S. Council for Higher Education

(CHEA). Although there are several accrediting bodies in the US, the regional accrediting organizations are best known and most frequently solicited internationally. For programs that have received U.S. accreditation, this GGLEI field records the regional accrediting body.

Gender-Specific — This GGLEI variable denotes programs designed exclusively for male or female students. A university or program that enrolls only women would be noted as female under the “Gender-Specific” variable.

Gender-Segregated — Data in this true/false field indicates whether a program segregates male and female students for academic activities.

Scholarship Availability — This field tracks whether or not scholarships are available to offset the cost of tuition and fees.

Organization / Special Program — This variable was used to designate liberal education organizations, associations, and special initiatives. It signifies those GGLEI entries that support liberal education degree granting programs. Organizations/special programs are discussed further in the findings.

Branch Campus — The branch campus indicator designates programs that are “owned, at least in part, by a foreign education provider; operated in the name of a foreign education provider; engaged in at least some face-to-face teaching; and provided access to an entire academic program that leads to a credential awarded by the foreign education provider” (Kinser & Lane, 2012, p. 2). As defined by the Cross-Boarder Education Research Team (C-BERT) at the State University of New York at Albany, liberal education programs with a positive indicator in the GGLEI can be cross-

referenced at <http://www.globalhighered.org/branchcampuses.php> with C-BERT's "Branch Campus Listing."

Grad Program Indicator — This variable was populated to indicate whether a program offered graduate level degrees and was used for analysis of the GGLEI results. The data for this field is based on a "True" value in any of the master and PhD/terminal degree fields above.

Data Analysis

In terms of data and analysis, this study was unconventional in the realm of qualitative research. It did not involve interviews or focus groups and while electronic documents were the primary data source, analysis of them did not mean combing the text, categorizing themes, or scrutinizing their discourse. Data collected from the documents was cursory compared to traditional qualitative methodology. Further, compiled in the GGLEI using qualitative collection methods, the resulting variables were largely quantitative given that they involved little human quality and many, like the number of faculty, founding date, language of instruction, etc., were or could be reduced to numeric values.

In a famous polarized debate between two international comparativists, Edmund King (1914-2002) and Brian Holmes (1920-1993), this study may have been admonished by Holmes who sought a systematic methodological framework for analyzing data. Conversely, it may have been validated by King who argued that comparative researchers should use whatever "tool for the job" was most appropriate for a given investigation (Phillips & Schweisfurth, 2008, p. 83). With this in mind, analysis of the Godwin Global

Liberal Education Inventory was loosely based on a mixture of the well-known qualitative techniques in grounded theory and constant comparison. Simultaneously, however, quantitative distribution frequencies and cross tabulation analysis were essential and employed both for understanding the data and as a reporting tool.

This study had three outcomes: (1) the GGLEI containing the data described above; (2) an analytical report that explains global trends and findings by themes like location, chronology, public/private status, religion, etc.; and (3) a “liberal education rationale scheme” that helped to organize explanation for why liberal education has emerged globally.

Although no new theory was created by this research, focusing on the exploratory research question, *Where, when, how, and why has liberal education emerged globally?*, the principles of grounded theory helped to define and direct the analysis. Analyzing data in this study was a highly inductive process in which I endeavored to “ground” conclusions in the data (Glaser and Strauss, 1967). Unlike some of the generalizing statements made in the grey literature examined for this research, I desired to stay “close to the empirical domain” (Blumer, 1978, p. 38). Inasmuch as grounded theory is meant to “build theory rather than test theory,” I sought to build an understanding of liberal education in a global context and produce baseline knowledge about this topic for future research (Strauss and Corbin, 1998, p. 13).

Of critical importance to analysis in this study was constant comparison of data, of data to literature, of programs, of countries, and of regions. Paralleling Miles and Huberman’s (1994) description of grounded theory, I began deciphering “what things

mean[t]—noting regularities, patterns, explanations, possible configurations, causal flows, and propositions” from the onset of data collection (p. 11). As distinctive characteristics emerged from comparisons, I documented my descriptive observations moving toward an eventual thematic scheme. This technique reflected, as Patton (2001) together with Strauss and Corbin (1998) explain, the way that grounded theory “begins with *basic description*, [and] moves to *conceptual ordering*...organizing data into discrete categories” (original emphasis, Patton, 2001, p. 490). Data collected and recorded in GGLEI are basic descriptive variables. Noting the program “properties and dimensions,” I compared and contrasted similar program qualities and used “description to elucidate categories” (Strauss & Corbin, 1998, p. 21).

Arriving at thematic conclusions in this study using constant comparison also required quantitatively unpacking the prevalence of programs and descriptive qualities of inventory data when juxtaposed with other data, timelines, and geographic characteristics. Frequency distributions, which illustrate the frequency of data values in the inventory, were created using a combination of variables. Developing tables, graphs, and pie charts was not only useful for reporting the frequencies but also for analyzing the magnitude of various GGLEI elements in relationship to each other. Cross tabulations that illustrated independent statistical relationships between variables were used as a simple way of “testing” data elements to look for persistent patterns and unusual outliers.

Ultimately, making sense of the analysis meant framing the results in a discussion based on the literature and current, largely unempirical, knowledge about liberal education in a global context. Themes, groupings and categories of information were

reported from multiple angles and discussed in conjunction with cultural, social, political, and economic phenomena. Despite unconventional methods of analysis, or combinations thereof, the “tools for the job” provided a wellspring of information otherwise unknown in higher education and international research to date.

The Researcher

A critical aspect of sound qualitative research is the “foregrounding and bracketing of the researcher’s assumptions through a process of reflection and comparison” (Philips & Schweisfurth, 2008, p. 48). In a qualitative study where I as the researcher am also the “primary instrument for gathering and analyzing data,” I must be vigilant, keenly self-aware of my perspective and continually reflective (Merriam, 2009, p. 160). Despite having lived in the United Kingdom and spent considerable time in Europe, including two experiences studying in France, I am largely a product of the U.S. cultural context. While my experience living and working abroad has made me better equipped to recognize small but critical nuances of cultural difference, it is also a stark reminder of how much I do not know and how much is easily misunderstood.

While my cultural context forms an enormous part of the “bracketing” for this work, so too does my experience with liberal education. My undergraduate experience at a U.S. liberal arts college was overwhelmingly positive. I credit my liberal arts education and the excellent faculty, staff, and peers with whom I worked, as central to my career and academic success as well as my life satisfaction. I participated in a strong interdisciplinary curriculum, one that included courses co-taught by professors from disciplines as varied as biology and philosophy.

Despite my personal experience with liberal education, I strive to think critically and read deeply about its place in contemporary society. I fathom its reputation perpetuating elitism. I recognize the classroom and administrative costs associated with liberal education learning objectives. I am leery of the challenges facing the globalized economy, massification, and a strong need to justify higher education with a firm understanding of how one's education will lead to employment. I also recognize that liberal education that is well executed, based on the operationalized definition in this study, is often academically challenging for both students and faculty, particularly in terms of its interdisciplinarity. I am not convinced liberal education is for everyone, but I do challenge myself to think about ways that it might be made available to more students.

In a global context, I have dichotomous questions about the effects of liberal education emerging in new milieus. In one way, I struggle to see how increasing critical thinking and broadening students' perspectives about the world could *not* be a good thing. I think about this particularly in light of ongoing conflicts, social injustice, and the relative ethnocentrism that plagues all societies in some ways. Using a more critical lens, however, I also question whether the "emerging" interest in liberal education is a byproduct of neo-colonialism, global hegemony, and isomorphic tendencies. Given my experiences and these ideas with which I wrestle, during this research, I strove to embrace a bias of uncertainty being careful not to allow my opinions to settle on one side prematurely or perhaps at all.

Conclusion

Methodological analysis in this study really occurred at three stages. Once higher education programs were identified, hierarchical criteria analysis was employed to develop a purposively comprehensive sample that ultimately became the GGLEI. The second stage of analysis involved examining the entire inventory and forming conclusions. These conclusions are discussed by region in Chapters Four, Five, Six, and Seven. Within each chapter, findings are organized by themes and topics that emerged as most salient in the analysis and in conjunction with concerns in international higher education today. This research culminates in Part III of the dissertation where I examine global findings using a comparative lens as the third stage of analysis. The dissertation concludes with Chapter Nine in which I review key themes, summarize findings, suggest limitations and future research, and raise important questions about the challenges of liberal education emerging in a global environment.

Part II: Regional Findings and Interpretations

Chapter Four

Europe

This chapter explores the contemporary emergence of liberal education in Europe. The findings are based on data and analysis from the Godwin Global Liberal Education Inventory (GGLEI). In addition to the GGLEI findings, the empirical data are supplemented by information I amalgamated from disparate literature and key informants. This chapter is organized by the three levels of inquiry I used to analyze and interpret the European GGLEI data.

The first section, “Location and Chronology: *Where* and *when* has liberal education emerged in Europe?” considers the location, prevalence, and chronology (based on founding dates) of liberal education programs in the region. It will also discuss briefly non-degree granting liberal education programs in Europe known in the inventory as “organization/special program” and the reason for their presence in this study.

The next section entitled “Program Format and Design: *How* is liberal education emerging in Europe?” explores the way in which liberal education programs have developed based on several themes that materialized from the analysis. Dividing this part of the chapter into subsections, the themes include public/private status, affiliations and accreditation, students and faculty, language, religion, and gender.

The last inquiry, “Rationales and Policy Changes: *Why* is liberal education emerging in Europe and *why now?*” is an interpretation of the findings. This section of the chapter is organized into three units based on the Bologna Process, Western Europe

(including subsections on the United Kingdom and the Netherlands), and Eastern Europe (with subsections about Russia and Poland).

Finally, I end this chapter by highlighting some salient ideas and questions related to liberal education in Europe that also set a precedent for a more comparative global discussion later in the dissertation. The conclusion includes a theory for interpreting the rationales for liberal education's development, new insights about geographic distinctions in the region, a discussion about the relationship between education policy in the region and liberal education, perspectives on the relative magnitude of liberal education enrollments compared to Europe's broader higher education landscape, and questions and forethought about the pending legitimacy of liberal education particularly as it relates to Europe's public and private sectors.

At times in this chapter, Europe will be compared to the United States as a country that was excluded from the GGLEI and this study. Broader comparisons between regions and interpretations of global findings can be found in Part III, Chapter Eight.

Location and Chronology: *Where* and *when* has liberal education emerged in Europe?

Liberal education is not a new concept in Europe. As described in this study's conceptual framework, it has roots in ancient Greece and is more contemporarily anchored by the longstanding Oxford and Cambridge tutorial system. Educational philosophies similar to liberal education, and similarly difficult to define, were present under the names *bildning* in Sweden, *bildung* in Germany, *dannelse* in Denmark, and

paideia in Greece, as well as the trivium/quadrivium in Medieval times (Nordenbo, 2002; Rothblatt, 1997, 2003). Liberal education's modern role in Europe's society and economy, however, has been less well known until this study.

According to the Godwin Global Liberal Education Inventory, Europe is home to nearly a third (31%) of the world's liberal education programs outside the US. Although liberal education remains an unusual approach among the dominant pre-professional fields and specialized university programs, given the region's history and its close ties to the United States, Europe's substantial share of non-U.S. programs is somewhat expected. Although it includes only a fraction of the information from the inventory, Appendix A lists the European programs and their major characteristics on which much of this chapter is based.

Derived from the GGLEI, there are 57 liberal education programs in Europe today. While the comparative magnitude of liberal education's presence in the region is not a great surprise, analysis of the inventory reveals that there are more programs in Europe than previously calculated or assumed. For example, the European Colleges of Liberal Arts and Sciences (ECOLAS), a consortium of institutions and programs that functions as a consultancy and provides formal recognition of new and existing programs, lists only 26 institutions among its network affiliates (ECOLAS, n.d.). Similarly, van der Wende (2011) includes 29 programs in a table that lists liberal education initiatives in Europe since the nineteenth century. While neither of these sources was intended to be comprehensive, the 57 programs in the GGLEI illustrate that there is more liberal education in the region than had been illustrated prior to this study.

Although both scholarly dialogue and the literature name the United States as the contemporary home of liberal education (Becker, 2003; Glyer & Weeks, 1998; Nussbaum, 1997, 2004), data from the GGLEI supports Rothblatt (2003) and van der Wende's (2011) declaration that modern Europe has never been entirely void of liberal education. In addition to Oxford and Cambridge, founded in 1096 and 1209 respectively, Europe has been host to a sprinkling of liberal education ventures since the early 1800s. To be specific, in her summary of liberal education in the region, van der Wende (2011) lists the American College of Thessaloniki in Greece founded in 1886, as Europe's earliest program after Oxford and Cambridge. The GGLEI reinforces knowledge of liberal education's early European presence, but notes two older examples: University College Dublin founded in 1854 and Boğaziçi University in Turkey founded in 1863.

The long history of liberal education in Europe, however, is not the most salient part of the region's story. Of greater interest is the number of programs that have developed in recent years. Analysis of the GGLEI shows that the majority (65%) of European liberal education initiatives were founded in the last two decades. Remarkably, 40% of all liberal education programs in Europe have started since the year 2000.

Figure 2 below illustrates the growing number of programs over time with a dramatic increase in new initiatives since 1990. Given Europe's history with liberal education as described above, van der Wende (2011) precisely labels the phenomenon of recent interest in this educational philosophy as the "*re-emergence* [emphasis added]" of liberal education (p. 233). The GGLEI contributes additional data to van der Wende's discussion by incorporating more programs as well as recent 2012 and 2013 figures.

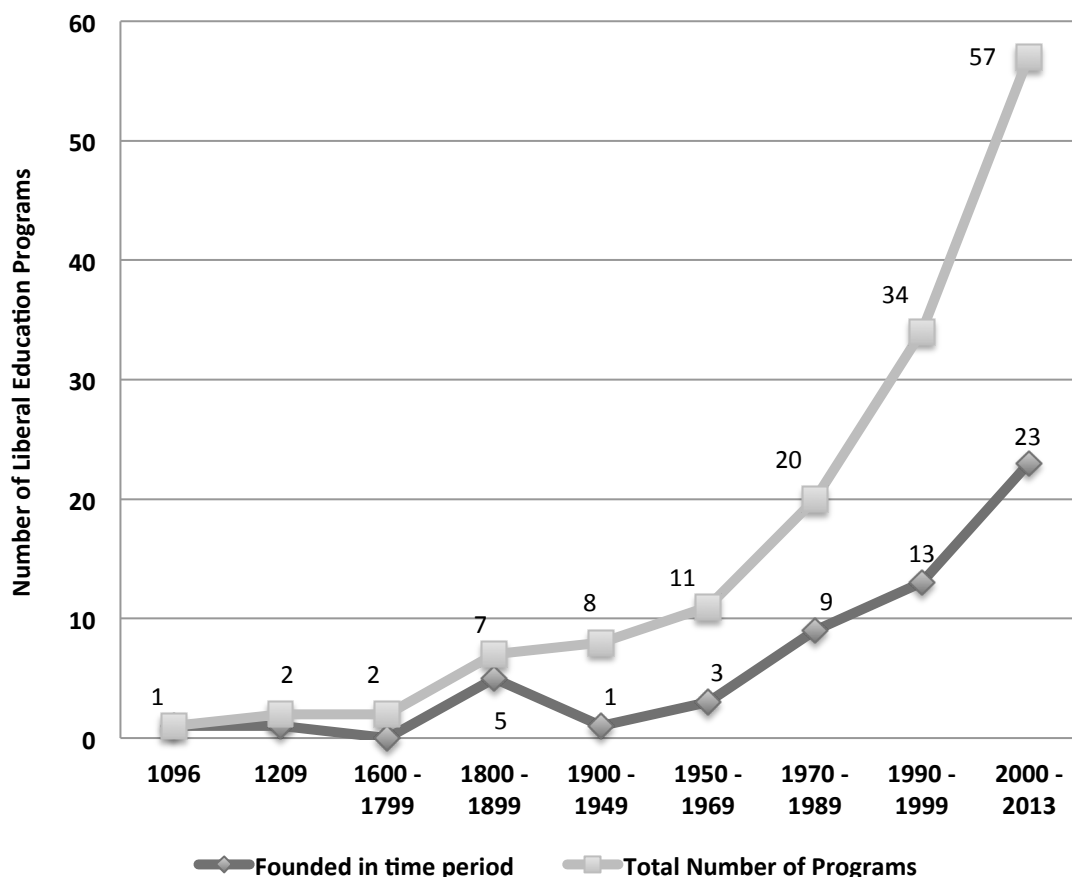


Figure 2. Number of European liberal education programs founded and cumulative number per time period. Points on the darkest line indicate the number of programs founded in the corresponding span of years. Points on the lighter line indicate the total number of programs in existence for the same period. Note that the year intervals vary and are not consistent for each period. The time periods were created to illustrate the significant changes in liberal education program development based on their chronology. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

Notably, that seven programs or a full 13% opened in 2012 or are scheduled to launch in 2013, amplifies the phenomenon of growing interest in liberal education as a topic *du jour*. Except for the University College Freiburg in Germany, all of the new 2012 or 2013 programs are in the United Kingdom.

Although unevenly distributed, liberal education programs in Europe span 20 countries. Table 4 below illustrates the frequency distribution of liberal education programs in various countries within the region. The United Kingdom has the highest prevalence of liberal education with 14 programs. This is followed by the Netherlands with six programs and Poland with five programs. There are nine countries with one program each: Austria, Estonia, France, Hungary, Lithuania, Russia, Spain, Sweden, and Switzerland.

At first glance, it is not entirely surprising that the United Kingdom, with 14 programs, has the largest number of liberal education initiatives in the region. Given the influence of Oxford and Cambridge on the design of the modern university and their medieval roots, one would expect some program emulation in the British domestic higher education system. Further, Anglican priest and Oxford scholar John Henry Newman wrote the *Idea of the University*, a book that has had significant influence on higher education in the UK and on liberal education in the US. One might also expect that the relatively high exchange rate of scholars and students between the US and the UK could influence the development of liberal education initiatives and curricular models. A closer look at the GGLEI reveals that excluding Oxford and Cambridge, the UK is similar to many other countries in that it does not have a large or historical presence of liberal education beyond its two seminal universities. Since the founding of Oxford and Cambridge, only four programs in the UK emerged between 1949 and 1995. Although seven have developed since 2005, all but one of those began in 2012 or is scheduled to open in 2013. So, despite the larger prevalence of liberal education in the United

Table 4

Number of European Liberal Education and Percent of All European Programs by Country

Country	Number of European Programs	% of All European Programs
United Kingdom	14	24.6
Netherlands	6	10.5
Poland	5	8.8
Germany	4	7.0
Turkey	4	7.0
Greece	3	5.3
Belgium	2	3.5
Bulgaria	2	3.5
Czech Republic	2	3.5
Ireland	2	3.5
Italy	2	3.5
Slovakia	2	3.5
Austria	1	1.8
Estonia	1	1.8
France	1	1.8
Hungary	1	1.8
Lithuania	1	1.8
Russia	1	1.8
Spain	1	1.8
Sweden	1	1.8
Switzerland	1	1.8
Total	57	100.0

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

Kingdom compared to other countries in the region, the GGLEI reveals that liberal education in the UK largely follows chronological patterns of recent developments in Europe and, as this study will continue to illustrate, the rest of the world.

An important part of Europe's story with regard to the global liberal education phenomenon is that 32% (18) of the total number of programs in the region are located in Eastern Europe and Russia. Given liberal education's mission to engender critical thinking through a broad curriculum, it is somewhat surprising to see that nearly a third of Europe's programs are situated in societies previously in the Eastern Bloc and oriented toward a highly specialized higher education system. As analysis of the GGLEI will illustrate, the impetus for new liberal education programs in Europe varies distinctly between former Communist countries and the other European states. Additional details about where and when liberal education emerged in individual countries, as well as interpretations of the phenomenon in the Eastern European subregion, are woven throughout the discussion below.

Organizations/Special Programs. Before continuing this discussion, it is necessary to say something about a small collection of unique programs in the inventory and how they are factored into calculations for the remainder of this chapter. Among the 57 European liberal education programs in the GGLEI, five are coded in the inventory as "organizations/special programs." Because this study aimed to collect information that would yield a comprehensive picture of liberal education globally, the GGLEI includes organizations and initiatives that advocate, facilitate, and support degree granting liberal education programs but are not themselves typical university programs. Most of these programs do not confer degrees but they do play an important role in the phenomenon of growing interest in liberal education throughout the world. The five special programs or organizations in Europe are all located in the eastern part of the region. One of them is

ECOLAS, the European Colleges of Liberal Arts and Sciences, described earlier and located in Bratislava, Slovakia.

The other four initiatives are associated with Polish universities and the liberal education “movement” specific to that country and stretching to other Eastern European states. A few of these Polish programs are unique in that they cross national borders. The East-Central European School in the Humanities (MHS), for example, began in 1996 and is a collaboration between the Ukraine, Lithuania, Belarus, Poland, and Russia to provide interdisciplinary opportunities for doctoral students. The Institute for Interdisciplinary Studies Artes Liberales (IBI AL) was created in 2008 to promote and provide outreach for the Polish liberal education movement. Finally, the Artes Liberales Academy is an inter-university program that combines liberal arts discipline resources as part of the Collegium of Inter-Faculty/Interdisciplinary Individual Studies in the Humanities, known as MISH. The MISH program will be discussed more extensively in the section on Poland below and is also among the programs designated in the inventory as “organization/special program.” Because the rest of this chapter focuses on the characteristics of European degree granting academic programs, the statistical analysis going forward will exclude the five “organization/special programs” captured in the GGLEI. The remaining sections of this chapter then will concentrate on the 52 degree granting liberal education initiatives in Europe.

Program Format and Design: *How* has liberal education emerged in Europe?

European liberal education programs vary significantly in the way they offer and conceptualize this educational philosophy. These designs include programs taught in a

myriad of languages dominated, as the data will show, by English. Some programs offer dual-degrees, undergraduate diplomas similar to a certification, or graduate education. There are both public and private programs, some established as university subsidiaries and others that are independent with their own degree granting authority. Based on variables collected in the GGLEI, this discussion about program formats and designs will examine findings related to public/private status, affiliations and accreditation, language (of instruction), religion, and gender. These program characteristics form the discussion sections below and will be repeated for each of the regions in subsequent chapters of this study.

Public/Private Status. The proliferation of private universities and programs in the last decade has had profound impact on the landscape of higher education globally. In places where public universities were the norm, massification and increasing demand for tertiary training has opened the academic market for new initiatives that are often designed and funded by private means. As new education providers enter the academic arena, there have been opportunities for innovation in program structure, delivery, and content. The private/public status of programs in Europe is a compelling topic for this study because the phenomenon of re-emerging liberal education programs constitutes an innovative curriculum and philosophy against the backdrop of pervasive pre-professional, specialized education. Patterns of liberal education that develop along the lines of public or private education could manifest in different levels of access, financial and political support, education policy changes, and local and national agendas for developing talent and human capital.

Public higher education is generally understood as that which is funded by and “responsive to” the local or national government (Altbach, Reisberg, & Rumbley, 2009, p. 75). Private education, however, could be defined by a range of characteristics and does not follow a consistent model globally. For example, private institutions may be independent or philanthropically funded in addition to or absent of public financial support. They may not be accountable to government authority or have the same social obligations as their public counterparts. Private higher education may also operate under potentially fewer and a different set of regulations. According to the GGLEI and these definitions, of the 52 degree granting liberal education programs in Europe, nearly half (46%) are private. The remaining 54% are public. Only three countries, Germany, Turkey, and the United Kingdom, have liberal education programs in both the private and public sector. Table 5 illustrates the number of public and private sector programs in each European country where there is a liberal education presence.

Using the GGLEI data alone, it is difficult to draw regional conclusions about liberal education based on the type of public/private information collected for two reasons. First, while public institutions share the common characteristic of being publically funded, definitions of private education differ from country-to-country and sometimes have further sub-designations within a country. Second, there are few detectable or predictable patterns in the GGLEI data that relate to public and private status alone. These two factors make for a large number of variables, many of which are not part of this study. However, when the GGLEI data is supplemented with knowledge

Table 5

Number of Liberal Education Programs by Country and Sector

Country	Public Programs	Private Non-Profit Programs	Private For-Profit Programs	Total
Austria		1		1
Belgium		2		2
Bulgaria		2		2
Czech Republic	2			2
Estonia	1			1
France		1		1
Germany	1	3		4
Greece		3		3
Hungary		1		1
Ireland	2			2
Italy		2		2
Lithuania	1			1
Netherlands	6			6
Poland	1			1
Russia	1			1
Slovakia		1		1
Spain		1		1
Sweden	1			1
Switzerland		1		1
Turkey	1	3		4
United Kingdom	11	2	1	14
Total	28	23	1	52

Note: Frequencies in this table illustrate the number of public, private non-profit, and private for-profit liberal education degree granting programs in each European country. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

about the broader context of privatization or public/private education in Europe, the inventory does reveal and reflect some interesting findings.

Private Liberal Education in Post Communist States. The larger context for examining private/public education in Europe suggests a differentiation between

developments in the former Communist countries and the north/west part of the region. According to several scholars, the private higher education sector in post-Communist Eastern Europe has gained 20 to 30% of the market share since the fall of the Berlin Wall (Bjarnason, Cheng, Fielden, Lemaitre, Levy & Varghese, 2009; Levy, 2005; Siwinska, 2011; Slantcheva & Levy, 2007). This increase is dramatic considering there was no private higher education in former Communist countries before 1989. Today, of the 13 liberal education programs in Eastern Europe and Russia, six are public and seven are private. Knowing that approximately half of the Eastern European programs are private elucidates the same development pattern for private liberal education programs as that of private higher education in general. There has been a steep increase in the number of liberal education programs in former Soviet states since 1989. Like the pre-professional, specialized programs, almost half have developed in the private sector.

Private Liberal Education Outside the Eastern Bloc Countries (mainly Western Europe and Turkey). The contextual characteristics of private education in the rest of mainly Western Europe, but also Turkey, form a different backdrop than that of the former Communist states. Western Europe is a “striking outlier” among the other regions and the Eastern European subregion, where private education is increasing at an unprecedented pace (Bjarnason et al., 2009, p. 11). In general, public higher education continues to dominate. With that in mind, looking at the subgroup of private liberal education programs in countries outside the Eastern Bloc, the GGLEI presents some curious results. Given that this part of Europe remains predominately public, a surprising and significant number of liberal education programs, 44% or 17 of the 39 Western and

Turkish programs, reside in the private sector. This is a higher proportion of private liberal education programs than might be expected given that the Western European subregion has not been engulfed by privatization to the extent of other countries worldwide.

A closer look using cross tabulation analysis with program founding dates reveals, however, that the private liberal education programs in this part of Europe tended to develop before the mid-nineties. The majority of programs in the last two decades are public and align more closely to the “outlier” profile of a subregion that, unlike much of the rest of the world, experiences its growth this public sector. The dominance of public and private programs during different time periods is visible in Appendix A that contains the European GGLEI data excerpt. About three-fourths of the 17 private programs in Western Europe and Turkey developed between 1962, beginning with the American University of Paris, and 1996 with Sabancı University in Turkey. According to the GGLEI, only four of the 19 liberal education programs that have developed since 1996 are private. The private programs include ECLA of Bard (Germany, 1999), Jacobs University (Germany, 2001), Catholic University Leuven Campus Kortrijk (Belgium, 2011), and the New College of Humanities (UK, 2012). Most of the programs founded recently or scheduled to open in Western Europe this year, which are predominately in the Netherlands and the United Kingdom, are public.

In sum, when liberal education programs were founded in Western Europe and Turkey between 1960 and 1996, they tended to be in the private sector. The six programs founded before that, which include only one program in the twentieth century, were all in

the public sector. The more recent programs beginning with Gotland University in Sweden and University College Utrecht in the Netherlands, both founded in 1998, are predominately public. While based on a relatively small amount of data, it appears that the development of liberal education programs in the last two decades follows the tendency of Western Europe to remain anchored in the public sector for the time being. Given the small number of private programs and the limits of the data collected for this study, it is too early to say whether there are common characteristics between the recent private programs that signal a policy or practice-based tendency for them to develop outside the public sector.

Private Non-Profit and For-Profit. All of the private liberal education programs in Europe, and the rest of the regions represented in the GGLEI, are non-profit entities except for one. The New College of the Humanities (NCH), which opened in London in 2012, has a unique hybrid private for-profit and not-for-profit status. The NCH is based on a tri-pod structure with a not-for-profit college, a not-for-profit philanthropic trust that manages the institution's endowment, and a for-profit entity called Tertiary Education Services, Limited that provides "educational [administrative] support services," according to public records. This innovative model among long-standing, especially public, institutions in the UK has ignited significant controversy (see for example Eagleton, 2012; Horn, 2012; Labi, 2013; Redden, 2012). The private and partially for-profit status of an institution with inordinately high £18,000 tuition, which is twice the government issued cap and therefore makes NCH students ineligible for public loans, is contentious in terms of access and affordability. That, coupled with the cadre of

“celebrity faculty” who are also stakeholders in NCH’s profit-generating entity, has also raised speculation about the quality of an NCH education.

The public debate about NCH has little to do with its liberal education curriculum, however. The NCH’s founder, A. C. Grayling, has in fact been praised for developing a liberal arts-focused institution at a time when humanities programs in the UK are being significantly reduced and under increasing financial pressure at most universities (Furedi, 2011). At the same time, NCH’s high tuition has raised speculation about the program’s elitism. Of particular interest for this study is the survival and outcomes of NCH as a for-profit education experiment that offers only liberal arts subjects. Any element of profit-motivation among liberal education programs is truly anomalous in the global context.

Affiliations. The GGLEI reveals that it is common, though not the dominant model, for European liberal education programs to have substantial relationships with other higher education entities. To understand the prevalence and nature of such relationships, the GGLEI captured data about formal program affiliations. An affiliation in this study is a relationship specifically identified by a GGLEI liberal education program that involves, for example, funding, consultation, curriculum exchange, shared faculty, or a degree granting partnership with another program or institution.

Liberal education programs in this study have affiliations for a variety of reasons. Partnerships can be domestic (between two programs in the same country), with institutions abroad that helped to develop or continue to provide funding, or with universities that provide dual or ancillary degrees. Beyond the definition, the important factor in identifying affiliations in this study was that a GGLEI liberal education program

acknowledged the affiliate relationship in its online or other materials. The GGLEI does not include data about the many, more common program affiliations that constitute study abroad and student exchange agreements (even though they are cited frequently on program web pages). Instead, affiliate programs are those that have a substantial support or collaboration role in conjunction with a liberal education program in the inventory.

Exactly half of GGLEI liberal education degree granting programs in Europe have an affiliation with another program or institution. Out of the 26 programs that have an affiliation, nearly a third (31% or 8 programs), are located in Eastern Europe. While the GGLEI reveals that 12 of the programs with affiliations are private and 14 are public, based on the inventory analysis, there are no clear trends between programs' public/private status and whether or not they have an affiliation or the nature of that partnership.

GGLEI liberal education programs have affiliations with institutions in eleven different countries. The majority of these institutions are in the Netherlands (7) and the US (7), followed by the UK (6). Table 6 illustrates number, percentage, and location of affiliate relationships between GGLEI programs and their partners. Although the affiliations are with relatively few different countries, relationships between liberal education programs and their partners manifest in a number of ways. The greatest variation is evident in those programs that are affiliated with an U.S. program or institution.

Given the significant presence of liberal education in the United States and the country's close political and economic ties to Europe, it is surprising to learn that

Table 6

Number and Location of European Degree Granting Liberal Education Domestic and International Institutional Affiliations

Country in GGLEI	Number of Domestic Affiliations	Country of International Affiliation	Number of International Affiliations	Total Number of Affiliations
Austria		USA	1	1
Belgium	1			1
Bulgaria		UK	1	1
Estonia	1			1
Germany	1	USA	1	3
		Netherlands	1	
Greece	1	USA	1	3
		UK	1	
Hungary		USA	1	1
Ireland	1			1
Netherlands	6			6
Poland	1			1
Russia	1	USA	1	2
Slovakia	1			1
Switzerland	1	USA	1	2
Turkey	1			1
United Kingdom	4	USA	1	5
TOTAL	20		10	30

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

according to the GGLEI only seven of the 52 European programs have a formal affiliation with an American college or university. Three of the programs, McDaniel College Budapest, University of Indianapolis Athens, and Webster University Vienna, are branch campuses, the only branch liberal education programs in Europe. These institutions are designated by a “branch campus” code in the GGLEI.

According to the Observatory for Borderless Higher Education’s (Lawton and Katsomitros, 2012) most recent report on the subject, branch campuses are defined as

degree granting higher education institutions with a physical presence in a country different from that of the institution operating it.¹ Because U.S. liberal education programs were excluded from the GGLEI, one might expect that U.S. branch campuses would also be excluded. Even though these European liberal education programs are run by U.S. institutions and reflect a U.S. higher education model, the branch campuses are part of the GGLEI because their presence contributes to the overall picture of liberal education in the region. At a minimum the branch programs signal a ministry approved alternative education philosophy to the dominant professionally focused programs in Hungary, Greece, and Austria. While each branch campus has U.S. accreditation in accordance with the home institution, the host country education ministries have also accredited the programs or provided operational authorization.

In addition to three branch campuses, four other programs, Franklin College Switzerland, the European College of Liberal Arts (ECLA) of Bard in Germany, Regent's American College London, and Smolny College of Liberal Arts and Sciences in Russia, have affiliations with U.S. institutions. While Franklin College (officially registered with the ministry as Franklin University Switzerland) awards its own degrees, baccalaureates at Regent's are awarded by their affiliate, Webster University in Missouri. The remaining two programs, ECLA and Smolny College award dual degrees, one from the European liberal education program in Germany and Russia respectively, and one from Bard College in New York State.

¹ The definition of "international branch campus" (IBC) is as contentious as that of "liberal education." For further information, see the OBHE Branch Campus Report (Lawton and Katsomitros, 2012), Lane and Kinser (2012), and Kinser and Lane's article

The ECLA is a particularly interesting case. It is unique among other programs with U.S. affiliations because the program did not start with the partnership. The European College of Liberal Arts began as an independent institution in 1999 but it was not until 2011 that it merged with Bard College and began offering dual degrees. The ECLA Bard is also unique among dual-degree programs. It makes a distinction between a German and an American bachelor degree. Students in the “Values Studies” program receive both an ECLA (German) and Bard (U.S.) bachelor of arts. However, for all other study programs, entering students with a German secondary school or equivalent qualifications are ineligible to receive the dual degree from both countries. Students entering with a U.S. secondary school equivalent or qualification (high school diploma), receive a B.A. only from Bard College (“ECLA Bard,” n.d.).

Not all of the affiliations occupied by liberal education programs are cross-border affiliations. In fact, only seven programs out of the 25 with affiliations, or 14% of all degree granting liberal education entities in Europe have affiliations in other countries. The majority of formal academic alliances in Europe are domestic. Seven of the 25 programs with an affiliation are known by name as “university colleges.” This partnership model is particularly prevalent in the Netherlands and the United Kingdom. Although definitions and policy regulations differ from country-to-country, university colleges are often focused on teaching and undergraduate education. Many programs, like University College Utrecht (Utrecht University), are closely affiliated with a larger research university that awards undergraduate degrees earned at the university college. Other programs that have “university college” in their name operate independently and

have their own authority to confer bachelors/first cycle (or second/third cycle) degrees. Examples like this from the GGLEI include University College Dublin and University College London (specifically the Arts and Science BAsC Program).

Though it is similarly named, Amsterdam University College (AUC) is solely focused on undergraduates. Because it is based on the partnership of two research universities, the University of Amsterdam and Vrije (Free) University Amsterdam, AUC is a unique design. By virtue of its joint sponsorship AUC has access to a larger number of faculty, labs, administrative services, and library materials, as well as ministry and governance representation affiliated with larger and longer standing institutions. Assuming the trend of increased interest in liberal education continues worldwide, both the joint university partnership model like that of AUC and the university college subsidiary of larger research institutions may prove beneficial in terms of developing new programs because such designs are able to leverage the resources of larger, more established and respected institutions.

Finally, it is notable that programs with formal affiliations range in founding date from 1863 to 2012, but that almost half of the programs with an affiliation developed after the year 2000. Marijk van der Wende (2011) notes that many of the early European liberal education programs had a strong affiliation with the United States. According to the GGLEI, the earliest of these is Franklin College Switzerland founded in 1969; the most recent is ECLA of Bard founded in 1999. All of the GGLEI programs that developed since the year 2000, however, are independent or have a domestic affiliation with an institution in the same country. Van der Wende (2011) calls more recent

initiatives like Amsterdam University College, University College Roosevelt also in the Netherlands, Collegium Artes Liberales in Poland, and programs at Winchester and Freiburg Universities more “genuinely European” implying that they are less influenced by the US (p. 238). The GGLEI augments van der Wende’s observation that even though formal partnerships between European and U.S. liberal education have diminished in the last decade, an American presence is still evident in institutional names and, especially, through U.S. accreditation.

Accreditation. Most liberal education programs, as with most reputable tertiary programs in Europe, are accredited by some extension of the education ministry in each country and/or another quality assurance agency. The provisions for accreditation or formal recognition from the federal government vary from country to country. In addition to domestic accreditation, some liberal education programs also seek accreditation from one of the regional accrediting agencies recognized by the U.S. Council for Higher Education Accreditation (CHEA).² In Europe, one quarter (13) of the liberal education programs have received accreditation from one of the six U.S. regional agencies. Of the programs with U.S. accreditation, a majority (8 programs) has received their status from the Middle States Commission on Higher Education (MSCHE). Three programs have accreditation through the Higher Learning Commission of the North Central Association of Colleges and Schools (NCA-HLC) and two programs have

² There are several levels and types of accrediting agencies in the US. The GGLEI focused on the six primary agencies because they are recognized nationally by CHEA and the Department of Education and because they were the most consistently identified across liberal education programs globally.

accreditation through the New England Association of Schools and Colleges Commission on Institutions of Higher Education (NEASC-CIHE). Interestingly, all of the GGLEI programs that have U.S. accreditation were founded prior to 2000, and all of them are private. It is unclear from the data in this study, however, why the majority of European liberal education programs (with U.S. accreditation) have sought accreditation through the Middle States agency as opposed to other regional bodies. U.S. accreditation will be discussed again in Chapter Eight in conjunction with other regions.

Each of the European liberal education programs with an U.S. affiliation (as defined above) has U.S. accreditation. The three branch programs, for example, have accreditation through their home institution because they are cross-border subsidiaries of their U.S. overseer. Webster University Vienna and University of Indianapolis Athens are accredited by NCA-HLC; McDaniel College Budapest is accredited by MSCHE. The remaining European programs with U.S. accreditation are the American University in Bulgaria, American College of Thessaloniki, American University of Paris, American University of Rome, John Cabot University, and Richmond and, the American International University in London. In Europe, all of the liberal education programs that have “American” in their name also have U.S. accreditation.

Although it is not clear from the GGLEI data alone, one can imagine many reasons why European liberal education programs have sought accreditation through U.S. agencies. Because the possible explanations are not isolated to Europe, however, they will be discussed in conjunction with global interpretations in Chapter Eight.

Students and Faculty. The availability of data about the number of students and faculty in European liberal education programs, as will be seen in other regions, is sporadic at best. Although the GGLEI includes variables for the number of students, number of graduate/undergraduate students, number of faculty, and number of full/part time faculty, that data was only occasionally available on program websites and other document sources. Therefore, analyzing statistical student enrollment and faculty data from the GGLEI is informative but inadequate for understanding the size of liberal education initiatives and the magnitude of student and faculty participation. In sum, only 19% of liberal education programs in Europe published data about the number of students enrolled and only 25% published data about faculty working in their programs. For these reasons, the data about the number of students and faculty in GGLEI programs is used sparingly throughout this study.

Language. According to the GGLEI, there are eleven different primary languages of instruction among the 52 liberal education programs in Europe. Table 7 illustrates the number of programs by country cross referenced with the languages of instruction. English is overwhelmingly the dominant language for liberal education in the region, a story that will be repeated in subsequent regional chapters. It is the primary language of instruction for 83% of liberal education degree granting programs in Europe.

To be more specific and illustrate the extensiveness in the European higher education system, in the following analysis, I excluded the 16 programs of the United

Table 7

Frequencies for European Primary Languages of Instruction by Country and Language

	Primary Languages of Instruction										Total
	Bulgarian	Czech	Dutch	English	German	Lithuanian	Polish	Russian	Spanish	Swedish	
Austria				1							1
Belgium			1	1							2
Bulgaria	1			1							2
Czech Republic		1		1							2
Estonia				1							1
France				1							1
Germany				3	1						4
Greece				3							3
Hungary				1							1
Ireland				2							2
Italy				2							2
Lithuania						1					1
Netherlands				6							6
Poland							1				1
Russia								1			1
Slovakia				1							1
Spain									1		1
Sweden										1	1
Switzerland				1							1
Turkey				4							4
United Kingdom				14							14
Total	1	1	1	43	1	1	1	1	1	1	52

Note: Shaded cells represent countries where liberal education programs are only available in English. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

Kingdom and Ireland, countries for which English is the official language. Of the 36 remaining liberal education programs that span 19 countries, 27 programs are in English. In other words, approximately 52% of the liberal education programs offered in Europe are conducted in English in locations where English is *not* the culture or society's primary language. Only four countries that have one program in English also offer another liberal education program in that state's official language. These include the Catholic University Leuven Campus Kortrijk in Belgium (Dutch), New Bulgarian University (Bulgarian), University of Hradec Králové in the Czech Republic (Czech), and Witten/Herdecke University in Germany (German). The significance of English as the dominant language in liberal education is similar for Europe as it is in many other regions. It magnifies English as the *lingua franca* of higher education instruction worldwide and, like accreditation, is discussed further in a global context below.

Religion. Of the 51 degree granting liberal education programs in Europe, only six have a religious identity or affiliation. All of these programs are Christian. Four of them are Catholic (of various orders). Two of the liberal education programs with religious affiliation are located in the United Kingdom and one can be found in each of Belgium, Greece, Ireland, and Spain. Mary Immaculate College in Ireland, St. Mary's University College Belfast, and Liverpool Hope University are public. The remaining three, Universidad Francisco de Victoria in Spain, Catholic University Leuven Campus Kortrijk in Belgium, and University of Indianapolis Athens in Greece are private.

Gender. Interestingly, there are no gender-specific liberal education programs in Europe. That is, there are no institutions dedicated to educating only men or only

women. There are also no European liberal education programs that practice gender segregation (at institutions where both men and women are admitted) for religious or cultural reasons. As the following chapters will illustrate, gender and liberal education are a more important distinguishing characteristic for comparing GGLEI programs between the regions.

Rationales and Policy Changes: *Why* has liberal education emerged in Europe and *why now*?

Despite its place in Europe's history, interest in liberal education is still a stark contrast to traditional utilitarian or specialized education that pervades most of the region. What is the impetus for Europe's renewed interest in liberal education? *Why* is liberal education re-emerging today? If the history of liberal education is in Europe, why did it not flourish there the way that it has in the United States? Although the GGLEI by itself does not answer these questions, piecing together disparate information from key informants and the literature does offer clues about why liberal education is re-emerging in the region. This chapter section provides further interpretation of the inventory and discusses reasons for liberal education's growing presence in the European region.

While liberal education's historical presence is an anchor for the phenomenon of increasing interest in Europe, the evidence that so many programs have evolved in the last decade illustrates that, in contrast to the US, contemporary conditions in higher education and society are the catalysts for alternative concepts of undergraduate education. Massification and increasing demand for higher education; global competition for students, scholars, and resources as well as the race for higher rankings

across institutions; and the evolution from an industrial to a knowledge economy, which calls for a “broader epistemic base” (Gürüz, 2012, p. 206), are the “new realities” challenging higher education worldwide.

These “new realities” highlighted globally by the Task Force on Higher Education and Society in 2000, provide an umbrella explanation for why liberal education experiments are percolating globally. Policy makers, academic leaders, and portions of the general public recognize the need for a more malleable work force, one that can adjust to rapid changes in technological advancements and new knowledge-, rather than industry-, based innovation. Global advances in science, technology, and the social sciences are blurring the lines between disciplines, industry classifications, and certainly geographic boundaries. European scientists and academics are increasingly cognizant of the need for interdisciplinary thinking as well as workplace collaboration. In addition to increasing competition and opportunities for higher education, globalization plays an extraordinary role in demanding graduates who can function effectively with people from a variety of cultures. In small pockets, as demonstrated by the prevalence and location of GGLEI programs found throughout Europe, liberal education is seen as one means — a “relevant response” — for meeting some of these changing social, cultural, and economic conditions (van der Wende, 2011, p. 233).

Liberal education is not developing along any strict geographic boundaries in Europe. However, there are some distinct features of its re-emergence that indicate a differentiation between programs that correspond geographically to Western Europe, and Eastern Europe including Russia. The former, which includes the UK, Scandinavia,

France, Germany, Belgium, etc., is strongly characterized by curricula reform initiatives, sometimes affiliated with the Bologna process, and account for about two-thirds of programs in the region. The latter, including Russia, the former Soviet States, Poland, and the Czech Republic, is also influenced by Bologna, but hinges more centrally on shifts in political power and post-Cold War emerging democracies.

Eastern Europe and Russia are host to approximately one-third of the region's programs. Of exceptional note, Turkey, with four liberal education programs, is included with the Western states in this discussion. As deduced from the GGLEI and Gürüz's 2012 text, the design and rationale of Turkish programs align more closely to the trends seen in the west and northern parts of the region than to former Communist states. After reviewing the links between Bologna and the phenomenon of new European programs below, the rationale for liberal education's development in (roughly) Western Europe and Turkey, and Eastern Europe including Russia are discussed using the cases of the United Kingdom, the Netherlands, Russia, and Poland.

Bologna Process. Because it impacts higher education in 47 European countries, Bologna's relationship to liberal education deserves special attention. Only a few publications mention explicitly the relationship between Bologna and liberal education in Europe (see Larsen, 2006; Rothblatt, 2003; Peterson, 2012; van der Wende 2011). The structural changes initiated by the reform process, however, represent an important factor in understanding *why* and *how* liberal education is evolving in the region.

Originally signed by 29 European education ministers in 1999, the Bologna Declaration was intended to reform and "streamline" university education while creating

the European Higher Education Area (ECOLAS, n.d.). In addition to establishing quality assurance standards (often based on learning outcomes), mechanisms for foreign degree recognition, encouraging student mobility, and forming the European Credit Transfer System (ECTS), Bologna differentiated higher education into a three-cycle system for bachelors, masters, and doctoral degrees (European Commission, 2012). This aspect of Bologna in particular contrasts the region's traditional higher education model.

Van der Wende (2011) notes that prior to Bologna the distinction between an undergraduate and graduate education was “not very explicit or even absent” from the European system (p. 236). This contributes to, although does not explain entirely, the rationale for why 60% of liberal education programs in the region, according to the GGLEI, offer some form of graduate education in addition to undergraduate first cycle degrees. Among other pressures on higher education in the last decade including the large increase in programs and secondary school graduates who qualify for tertiary education (Rothblatt, 2003), Bologna has forced university leaders and civic education planners to articulate the purposes of and alternatives for a distinctive sector of undergraduate education.

Carving out a definitive outcomes-based undergraduate education has meant different things in different countries. In some cases it helps to explain why liberal education is developing. In other countries, it raises additional questions that relate to the potential for future liberal education programs. In the Netherlands, for example, where Bologna brought about undergraduate education as a focus “in its own right,” according to the GGLEI, six liberal education university colleges were established to offer a unique

curriculum and university setting for secondary school graduates (van der Wende, 2011, p. 236). Conversely, Ewa Kowalski (2012) cites a way in which Bologna has ignited a dichotomous debate in Polish higher education. Bologna's "greater rigidity and standardization," she notes, parallels in some ways Eastern European higher education trends prior to 1989 (p. 124). The Polish education ministry set in motion utilitarian, profession-specific training goals in reaction to global pressures and qualification frameworks in the Bologna accord (Kowalski, 2012). Simultaneously, however, Poland is striving to "overcome its socialist heritage and develop its own identity, integrity, and autonomy," in a rally for a more liberal education favoring "development of a broadly educated person and professional" (p.132 and 133). This tension and "alternative vision of [undergraduate] student preparation" (Kowalski, 2012, p.133) in the form of liberal education programs is discussed further in the Poland section below.

While Bologna has opened doors for discussion about the distinctions between the bachelor and masters degree cycles, for much of Europe it has "held very few substantial messages regarding the importance of widening the scope of undergraduate curricula" (van der Wende, 2011, p. 244). That is, it has not dictated the content of undergraduate education. In some cases, such as Turkey, Bologna initiated a "positive effect" for widening the curriculum but only in certain areas. The Turkish Accreditation Board for Engineering and Technology, for example, prescribed the "systematic inclusion of liberal arts courses in engineering curricula" in reaction to Bologna's quality assurance provision even though it was not implemented across all disciplines (Gürüz, 2012, p. 213).

With broader impact, in Russia the ministry mandated that most universities adopt Bologna beginning in 2009-2010. Becker, Kortunov, and Fedchin (2012) declared that although it is too early to say definitively, Bologna “should have a profound impact on the whole system of higher education in the country, and...could have a significant impact on the potential for liberal arts education in Russia” (p. 155). Despite the various impacts of the Bologna Process, the education agreement forms an important and idiosyncratic backdrop, and in some cases *is* the rationale for *why* liberal education is re-emerging in the European region.

Western Europe. Acknowledging the shared roots and parallel histories between US and European higher education as the genesis for contemporary liberal education, van der Wende (2011) adds valuable insight to this study by explaining why liberal education did *not* develop similarly in the two systems. Both Europe and the US experienced higher education’s evolution from elite schooling for the “educated gentleman” to the German Humboltian research university organized by disciplines and encompassing graduate education. Van der Wende (2011) contends, however, that the two regions diverged when U.S. professional training matured “more explicitly” at the graduate level, whereas in Europe it developed and continues to reside in the undergraduate sector (p. 235). This “over-specialization and professional bias” at the early undergraduate level in Europe left little room for “humanistic educational values” like citizenship preparation and holistic learning, central liberal education philosophies (p. 236). The dilution of liberal education beyond a few institutions like Cambridge and Oxford, a drop-off illustrated by the chronological data in the GGLEI, was exacerbated by an education

system with poorly defined graduate and undergraduate levels. Whereas, van der Wende believes the continued definition of undergraduate and graduate degrees combined with a general “academic core” philosophy in the United States, allowed liberal education to flourish.

The history of why liberal education did not continue in Europe as it proliferated in the US is a helpful context for understanding why it is re-emerging now—particularly in Western Europe. The primary reason according to van der Wende (2011) is the need for a more differentiated higher education system. That differentiation is occurring on two dimensions: development of a broader, less specialized, curriculum, and increased variation in institutional types. In 2005, the European Commission (EC) “repeatedly” called for greater breadth in undergraduate education (van der Wende, 2011, p. 242; European Commission, 2005). This was in response to new realities in higher education like globalization, the rapid growth of technology, the shift from an industrial to a knowledge economy, and the competitive depreciation of Europe’s higher education system compared to the US, Canada, Japan, and South Korea (OECD, 2008; van der Wende 2011). The EC stated that in addition to specialist knowledge, higher education should “encompass transversal skills,” including “teamwork and entrepreneurship” (EC, 2005, p. 5). In order to add these elements to higher education, “profound curricular revision” and development of interdisciplinarity to fulfill higher education’s social responsibility were essential (p. 5).

The strong messages from the OECD (2008) about European higher education trailing the United States and other member countries further supports the establishment

of liberal education initiatives to produce high-performing institutions and diversified opportunities for European and foreign students (van der Wende, 2011). The EC (2005) expresses directly that “Europe has too few centres of world-class excellence” and universities should be equipped to “explain at home and abroad the specific value of what they produce for learners and society” (p. 5). Liberal education initiatives afford Europe new opportunities for producing graduates with a broader set of skills, social consciousness that defensibly benefits the public good, and a selective educational sector concentrated on academic excellence.

The existence of a “top-tier” higher education rung in Europe contrasts the region’s traditional tertiary model. Although Europe has many excellent universities, much of the system is dedicated to equitable opportunities. With the exception of institutions like Cambridge, Oxford, and the French *grandes écoles*, calls for excellence and notions of “world-class” are counter-intuitive for a society whose conventional tertiary model hinges on egalitarian access and subsidized higher education for the public good (van der Wende, 2011). While the addition of liberal education programs and institutions provides new opportunities for students and education in the region as a whole, it will no doubt challenge the long-held cultural assumptions about the nature and utility of higher education.

Considering a different set of stakeholders — students — also helps to explain the reasons for new liberal education initiatives in Europe. Beyond establishing more distinct layers of higher education and further defining the undergraduate curriculum, the re-emergence of liberal education, particularly outside the Eastern Bloc, broadens the

opportunities available to secondary school graduates. From a student perspective, the prevalence and accessibility of liberal education programs is important. Whether students select a university subsidiary or a freestanding institution that operates in the liberal arts tradition, electing to attend one of the 52 degree granting liberal education programs may be the only way that 18-year-old undergraduates can pursue higher education in the region without determining a life-long specialization in advance (Woodard, 2002).

Woodard (2002) alludes that the number of students seeking to delay their professional declaration is growing. To the extent this is true, the desire to postpone specialization—both from a student and societal perspective—has, according to van der Wende (2011), been a positive driver for interest in liberal education throughout the region. Noting the Netherlands as an example, van der Wende (2011) highlights the disadvantages of specialization as incentive for a broader early tertiary curriculum. She explains that in addition to students being narrowly trained for a specific career, early specialization in undergraduate education can have other negative byproducts. These include low graduation rates, students at a formative age mistakenly choosing their program of study and then having little opportunity to change career trajectories, and insufficient emphasis on critical writing, communication, and analytical skills due to heavy focus on technical information pertaining to a student's selected field of study. In sum, the increasing consciousness about the detriment of students selecting professions before entering university and therein the cost to society and individuals, is further explanation for why liberal education is developing in the region.

Within individual countries, the more detailed rationales for liberal education innovations and reactions to new programs vary widely. The United Kingdom and the Netherlands, the two European countries with the largest prevalence of liberal education according to the GGLEI, are good illustrations. While there is little overall analysis of liberal education developments in the UK, some programs trace their origin to a 1997 ministry-initiated assessment. Conversely, in the Netherlands, the developments of new programs — and the policies that have ensued from them — are part of a more deliberate national dialogue. Both cases are helpful examples for understanding the reasons why liberal education re-emerged in the Western part of the region at a country-specific level.

United Kingdom. Beyond the rationales noted above for the whole of Europe, the reason for the significant development of U.K. liberal education programs in recent years is not entirely clear. However, new initiatives likely have some roots in the 1997 Dearing Report produced by the National Committee of Inquiry into Higher Education. The report expressed explicitly the desire to assuage traditional overspecialization and the disadvantages of early career selection by large swaths of undergraduates (van der Wende, 2011). It promoted inter- and multidisciplinary education and supported focus on student learning objectives related to broad written and oral communication, numeracy, and critical analysis skills (Dearing, 1997). While the increased student fees and decreased public funding have been the dominating themes during the most recent decade in the UK, some programs like that at St. Mary's University College in Belfast site the report as igniting a new liberal education curriculum that focuses on “high level analytical skills,” (Attwood, 2010; Dearing, 1997, para. 4). Although it is unclear in

education policy circles whether there is a venerable “movement” toward liberal education in the United Kingdom, with the strong upswing in the prevalence of programs illustrated by the GGLEI, pockets of curriculum change are evident and could increase. Future reflective scholarship on the increased number of these programs will likely reveal clearer rationales in addition to the Dearing Report.

Netherlands. As the GGLEI illustrates, the Netherlands has established six liberal education programs since 1998. On the whole and in comparison to other European countries, van der Wende (2011) calls the Dutch evolution of liberal education “particularly substantial” (p. 233). Like other counties in the region, especially in Western Europe, new realities exerting pressure on tertiary education explain some of the reasons why liberal education has emerged there. Those rationales have led to policies that engender liberal education initiatives. What is special about the Netherlands, however, is that liberal education initiatives have also engendered new policies. Thus, the rationale for liberal education in the Dutch tertiary system is closely related to the rationale for, and goals of, new higher education strategies.

The Bologna process provided the initial policy gateway and motivation for liberal education programs in the Netherlands. The adaptation from a single masters degree to first and second (bachelor/master) degree cycles played a significant role in differentiating Dutch undergraduate education. Egbert De Weert reported in 2006 that by understanding the two-cycle system as an “essential condition for modern and internationally oriented” education, policy makers were anxious to implement this aspect of the Bologna provisions (p. 903). The two-cycle reforms were bolstered by, among

other things, OECD's 2008 recommendations for improving "student selection and student choice-making," internationalization, and teaching excellence, characteristics that parallel liberal education as it is defined in this study (Marginson, Weko, Channon, Luukkonen & Oberg, 2008, p. 104).

Thus, the evolution of six university colleges all created by Dutch research universities between 1998 and 2010, has become an avenue for broader curricular options, delayed specialization, and a more elite echelon of undergraduate education focused on teaching excellence and selective admittance in an otherwise egalitarian system. Van der Wende (2011), the Dean of Amsterdam University College, explains that by nature of its curricular content and broad disciplinary focus, the new liberal arts and science university college model garnered significant attention. The model and the six university colleges were compelling to policy makers because by design, they embedded provisions for several national education goals like elevated learning outcomes, quality and effectiveness, and internationalization. As a result, new policies were developed that substantiated university colleges as their own branch in the Dutch tertiary education system. The policies included a new accreditation framework specific for the university college/liberal arts and sciences model, and unprecedented changes to the Higher Education Act that allowed for selective admissions and differential tuition fees for these programs (van der Wende, 2011). While it is notable that only a small percentage of undergraduates are enrolled in the Dutch university colleges compared to research universities, the policy changes suggest that liberal education will endure—and perhaps grow significantly—in the Netherlands during the foreseeable future.

Eastern Europe. The prevalence of liberal education in the Eastern European subregion is significant; the area is home to one-third of the programs in Europe. As noted earlier, the emergence of liberal education in Eastern Europe and Russia is uniquely tied to post-Communist political and social liberalization and the parallel higher education reforms that many scholars see as critical to the cultural evolution in their society. Looking at national examples of liberal education initiatives in Russia and Poland is helpful for comprehending the reasons that liberal education experiments developed in this unlikely locale. Although there is very little liberal education activity in Russia, the story of liberal education there is a stark contrast to earlier models. The case of Smolny College provides distinct reasons for why liberal education might expand and elicit stronger future interest in Russia. In Poland, an escalation of liberal education initiatives, both degree granting programs as well as other academic coordinating projects, is supported by dedicated scholars, many from the humanities, and some university officials.

Russia. In their chapter title Becker, Kortunov, and Fedchin (2012) cleverly characterize liberal education in Russia as “against the tide,” but establishing a “foothold” (p. 149). The presence of liberal education in Russia is small but it is radical compared to the former Soviet university model. Understanding its development in the national context is as much about understanding *why* it developed as it is about predicting what it could mean. According to Cohen (2000) and Gillespie (2002), emerging liberal education programs are a signal that there is desire in Russia for a reformed education philosophy that could bolster a more democratic and civil society.

The Soviet university system, a powerful model where the former Communist country colonized, was the “polar opposite” of liberal education (Woodward, 2002, p. 45). Peterson (2012) reveals poignantly that Soviet higher education was an “extreme aversion” to liberal education because it emphasized “departmentalization, segmentation, overspecialization,” and the segregation of research and teaching (p. 12). These characteristics are true in terms of both content and pedagogy. With a system that used rote learning, oral examinations, and single-subject studies (Cohen, 2000), higher education in the Soviet Union produced narrowly trained specialists who were assigned to work for state-run industries and businesses where they were most needed. Thus, the emergence of liberal education — even in relatively few of the approximately 700 Russian public institutions — is a striking shift from a time when students were not allowed to select their courses, change disciplines, or engage in classroom dialogue (Woodard, 2002).

Liberal education developed in Russia because a small group of faculty recognized the need for an “academic setting characterized by greater democracy and freedom” (Gillespie, 2002, p. 266). The country’s one program in the GGLEI, Smolny College, is a joint venture between St. Petersburg University and the Bard College Institute for International Liberal Education in the US. Although it is only made explicit by Becker, Kortunov, and Fedchin’s (2012), analysis across sources suggests what is most notable about this initiative. It required and has received enough social, political and economic support from its former Communist state to sustain a critical mass of students and an increasingly formal role in the Russian higher education system.

Smolny set a precedent for other liberal education entities by achieving accreditation in the Russian higher education system. While few new programs fully pattern themselves after Smolny's approved curriculum, several Russian institutions including Ekaterinaburg Academy of Contemporary Art, Belogrodskii State Institute of Culture and Arts, Kuban State University, and the Peoples' Friendship University in Moscow among others, now operate under the same accreditation standards (Becker, Kortunov, & Fedchin, 2012).

Even with Smolny College's success and ministry recognition, understanding why liberal education is emerging in Russia, or whether it will expand, is irresolute. Opposition to liberal education continues based on the underlying components of its philosophy: interdisciplinarity and breadth. Like other European countries with regard to education reforms, Russia is increasingly focused on market needs (Smolentseva, 2006). To the detriment of potential liberal education developments, Russian leaders continue to have a "narrow interpretation" of higher education's role in national development (Becker, Kortunov, & Fedchin's, 2012, p. 160). Rather than focus on the human capital model that might lead to more liberal education experiments, policy makers and educationalists associate higher education with scientific and technical innovation that can be "harnessed in the business sphere" (p. 160). At the same time, as Becker, Kortunov, and Fedchin (2012) contend, the "thin footprint" of liberal education in Russia "does not mean that it plays no role or that it has no future" (p. 151). Innovations like Smolny illustrate increasing awareness of society's and individuals' development needs through a new interest in diversified programs and the humanities.

Poland. Polish higher education is dichotomous in its focus on scientific education and reforms that better align with labor market needs, and a less well known but significant liberal education movement. Like Russia, Poland has few programs dedicated to teaching “liberally” and overwhelmingly, according to Eva Kowalski (2012), university academic departments are still focused on relaying profession-oriented knowledge (p. 146). The Polish higher education sector has not seen the “radical transformation” of the magnitude experienced by the social and political systems since the fall of the Iron Curtain (Kowalski, 2012, p. 144).

In contrast to Bologna’s role in the Netherlands, which, among other reforms, led to clarification of undergraduate education and therein new liberal education initiatives, Bologna in Poland has manifest in more standardization and focus on specialized competencies needed by the EU labor market (Kowalski, 2012). In its reform report in 2011 the Ministry of Science and Higher Education (MSHE) announced grants for students and faculty in IT, biotechnology, environmental protection, and mathematics in effort to rebalance the “unfavorable proportion” of graduates in the liberal arts (p. 19). Overall, Polish higher education still endeavors to develop specialized professionals with correspondingly relevant skills.

These characteristics of contemporary Polish higher education, then, make an “active and successful liberal education *movement* [emphasis added]” a remarkable occurrence (Peterson, 2011, p. 10). The primary reasons for liberal education re-emerging in Poland are the “opening” of the social and political system after the fall of Communism and the groundswell of support for liberal education from a “visionary band

of educators” in Eastern Europe (Tymowski, 2011, p. 30). Scholars in the liberal education movement began to re-imagine the purpose of higher education in order to improve the “the erosion of morals and values” they declared indicative of Polish society (Piotr Wasoqicz, cited in English by Kowalski, 2012, p. 138). In addition to de-marginalizing the humanities in particular, the liberal education movement endeavors to improve the civic, social, and moral purposes of higher education and student development (Kowalski, 2012). As a result, liberal education initiatives in Poland represent an important form of curriculum experimentation that also provides elite education offerings for top university students.

Based on collaborations within and between Polish institutions as well as across-borders within the subregion, liberal education exists in one degree granting program and four initiatives classified as “organization/special program” in the GGLIE. Led by the classicist Jerzy Axer, one of these “special programs,” the Collegium of Inter-Faculty Individual Studies in the Humanities at the University of Warsaw (represented by the acronym “MISH” in Polish) allows students to work independently and with a personal tutor while taking courses across multiple departments within the university (Gillespie, 2001; Holdsworth, 2000; Tymowski, 2011). Crossing national borders, MISH also hosts collaborative humanities projects in the Ukraine, Greece, Spain, and Lithuania (Gillespie, 2001).

In contemplating *why* and *how* liberal education in Poland emerged, Andrzej W. Tymowski (2011) explains that MISH is “revolutionary” in two ways; it redefines curriculum structure and entitles student choice (p. 30). The MISH program “loosened

the hold,” liberated in many respects, the academic department’s jurisdiction over the student by lifting the strict course requirements needed to earn a degree. In doing so, it also “empowered” the student by “*demand[ing]*” that he/she “exercise initiative” in choosing courses from the variety offered in the MISH consortium institutions (original emphasis, p. 30). Again, this is a remarkable contrast to the strict curricula and professionally compartmentalized government-led programs during the socialist era when political leaders believed liberal education to be “risky.” They were concerned that because liberal education initiated inquiries about human values, motives, and beliefs, it might prove counter-productive to their social and political agendas (Heyneman, 2000, p. 179).

From the College MISH initiative the University of Warsaw faculty developed the Collegium Artes Liberales (CAL). This university college subsidiary includes course work in the humanities, social sciences, and natural sciences. Quite uniquely from many European liberal education programs, CAL includes required courses in research and study skills that prepare students for the independent work, deep reading of text, and critical dialogue required in a liberal education environment (“Collegium Artes Liberales,” n.d.). Charles University in Prague and Jagiellonian University in Kraków, are also establishing distinct units within their institution specifically for liberal arts undergraduate, and sometimes graduate, education based on CAL’s structural design.

There are many challenges with Poland’s new liberal education initiatives, however. Kowalski (2012) notes that even with intentions to reform higher education to better meet new socio-political and economic conditions, statewide initiatives are

frequently “fragmented in their purpose and direction” (p. 144). While the Polish liberal arts movement has had success in “reinvigorating” the academic community, Kowalski explains (2012), the “purpose of education...has not thus far been sufficiently challenged” in order to result in more pervasive policy and practice changes like some of those in the Netherlands, for example (p. 147). Participants at the University of Warsaw conference on liberal education agreed emphatically that Polish universities, despite reform efforts, “have become too captive to the immediate and worldly purposes they serve” (O’Connor & Wilczek, 2011, p. 14), a factor that could thwart a more pervasive “movement” in this part of Eastern Europe.

Conclusion

The Godwin Global Liberal Education Inventory (GGLEI), supplemented by a sparse body of academic and grey literature, illustrates the geographic patterns of liberal education programs emerging in reaction to political and cultural shifts, the chronological surge in the number of programs in the last decade, and the use of liberal education programs as an avenue for differentiating undergraduate curricula and higher education excellence in a largely egalitarian region. With 57 entries in the GGLEI, Europe is home to more liberal education initiatives than previously presumed and is responsible for approximately one-third of the world’s liberal education programs outside the US. Although the region has a long history of liberal education, programs have not been pervasive geographically or chronologically. Most liberal education initiatives were founded in the last decade with the greatest concentration in the UK and the Netherlands. (It is notable that even with Oxford and Cambridge, the development trajectory of

programs the UK is recent and has not evolved at a steady pace or with steadfast presence beyond a few institutions.) Nonetheless, in my study about the phenomenon of increasing interest in liberal education, Europe is unique as a region where this educational philosophy and curriculum model are *re-emerging*.

In addition to the findings shared above, there are five ancillary conclusions that derive from GGLEI research specific to Europe. First, the rationales for liberal education initiatives in the region and a theory for interpreting those rationales. Second, the distinction between liberal education developments in (roughly) Western and Eastern Europe. Third, the relationship between new liberal education initiatives and national education policy. Fourth, the perceived legitimacy of liberal education opportunities. Fifth, the relative position of programs and the number of students enrolled in liberal education programs in Europe compared to all higher education in the region.

Interpreting Rationales. Although on its own the GGLEI does not answer the question of *why* liberal education is emerging globally, combined with the literature, contemplating the rationale for the phenomenon of increased interest in liberal education is an important part of interpreting the inventory results. The reasons for liberal education's emergence have evolved at three levels that I label *global macro rationales*, *national macro rationales*, and *micro rationales*.

Rationales at the *global macro* level include those related to worldwide changes in the knowledge economy and technological advances, increased and more cross-border competition between higher education institutions and nation states, massification, and, for the European region, the Bologna Process. Throughout this study, *global macro*

rationales are often referred to as “new realities” in higher education, a term borrowed from the Task Force on Higher Education and Society (2000).

National macro rationales are tied to state higher education stimuli like the Dearing Report in the UK and the need for a more differentiated, elite tertiary system in the Netherlands; responses to Bologna such as broadening the engineering curriculum in Turkey; and state-wide labor market economic analysis that calls for more graduates with a different, critical thinking, better communication, moral reasoning, etc., skill set.

Micro rationales, the hardest to detect based on the methodology of this study but very appropriate for future institutional or national case studies, are specific to institutions, programs, courses or individuals. Focusing on Europe, faculty initiatives in Russia and Poland that developed into the Smolny College partnership, and the Collegium Artes Liberales as well as related organizations, respectively, are examples of liberal education *micro rationales*. As will be demonstrated for all regions, the reasons that liberal education has developed in Europe span all three types of rationales. The language of the macro/micro rationale scheme will be used throughout the rest of this study to clarify and organize information pertinent to understanding why liberal education is emerging globally.

Geographic Distinctions. One of the most salient themes emerging from study of this region is the distinction between liberal education developments in the western states and those in former Soviet Eastern Europe and Russia. The two subregions vary significantly in terms of the global and *national macro rationales* for emerging liberal education initiatives. In general, liberal education in Western Europe has been a result of

tertiary innovations, alignment with labor market changes caused by *global macro* “new realities,” and efforts to develop a broader range of undergraduate education options. Liberal education in Eastern Europe and Russia, however, has been a result of more micro level rationales and has close ties to social and political shifts since 1989.

Both subregions have been impacted by the Bologna Process but differently in relation to liberal education. In Western Europe, Bologna ignited a clearer distinction between the first and second (bachelor and masters) degree cycles. In some places, the Netherlands in particular, articulating the purpose and definition of undergraduate education as a separate entity from the more specialized masters degree was a catalyst for broader curricula and learning outcomes of a less specialized education. In some Eastern states, however, Bologna’s call for better articulated learning outcomes that align to the labor market has produced opposition to the generalist credentials that liberal education programs produce.

Policy. The relationship between higher education policy in individual European countries and the emergence of new liberal education programs is another important conclusion to develop from the GGLEI findings and analysis of supplemental literature and key informants. In Europe generally, when new policies have been the impetus for liberal education programs, the relationship between the two is indirect; policies do not include mandates that would necessarily lead to liberal education initiatives, though they sometimes do. For example, in government reports (like the U.K. Dearing Report) or legal rhetoric (like Turkish Law No. 2547 that calls on the tertiary system to produce “responsible citizens aware of their civic duties,” (Gürüz, 2012, p. 207)) liberal education

is not named explicitly and may not even be implied as a means for achieving the said outcomes.

Instead, in places where liberal education and policy have intersected more directly in Europe, new liberal education initiatives have been the catalyst for new education policies. In two of the four countries featured in this chapter, the Netherlands and Russia, new higher education policy resulted from the development of liberal education initiatives in the last decade. In conclusion, where liberal education and national policy have been explicitly tied in Europe to date, it has been from the “bottom-up,” a scenario that is not consistent across all regions.

Relative Enrollment. While the presence of liberal education in Europe appears comparatively strong in a discussion isolated on this topic and based on the GGLEI, the results must be tempered with facts about the relativity of these programs across the total European higher education landscape. Even with 57 programs in the GGLEI, the number of students enrolled in liberal education, perhaps less than one percent of all undergraduate students in Europe (Peterson, 2012; van der Wende, 2011), is small relative to comprehensive enrollment numbers in the European region or in U.S. liberal arts colleges.

This chapter has dissected the reasons that liberal education is emerging in Europe, but very little is known (or understood based on this study’s methodology) about why students do or do not choose to study in a liberal education environment. While there is some discussion about the advantages of delaying specialization, there is little mention of employability by programs themselves, by the education ministries, or in the

scholarly and grey literature. In addition to there being only a small number of places available to students in liberal education programs compared to traditional tertiary opportunities, a dearth of connections between liberal education utility and employment may be partially responsible for the low demand for liberal education and the small number of programs and enrollees relative to all European higher education across the system.

Public/Private Status and Legitimacy. There are additional reasons for liberal education's small role in Europe's higher education system. Rothblatt (2003) emphasizes that despite its ongoing presence in the region, liberal education has been "decidedly low on the scale of priorities" (p. 5). Although liberal education is marginalized everywhere except for the US (where, in all but elite institutions, it is currently under significant scrutiny), its inconspicuous profile in Europe might partially be explained by the region's tendency toward public, rather than private, higher education. Commonly characterized as a public good, European higher education has professional emphasis, utilitarian curricula, applied research goals, and generally egalitarian access, factors that justify its government subsidies. The expense and principles of liberal education including "knowledge for knowledge's sake," a broad curriculum, and focus on skills like critical thinking, problem solving, and interdisciplinarity are not naturally conducive to the outcome measurements and economic models used to rationalize ministry agendas and public policies. In an environment where higher education has traditionally been funded almost exclusively by public monies and driven by centralized government directives (Altbach, Reisberg, & Rumbley, 2009; Geiger, 1988; Rothblatt, 2003; Task Force on

Higher Education and Society, 2000), the private sector seems like the most logical place for unconventional liberal education experiments.

The GGLEI illustrates, however, that the majority of liberal education programs founded in Europe during the last two decades have been public, even while higher education expansion in the rest of the world has been largely private during the same time period. Part of the reason for liberal education's development in the public sector may be related to general suspicion about private education initiatives. Joanna Musial (2009) explains that private higher education "suffers challenges of legitimacy based on the lack of tradition, social standing, and established support. The sector is stigmatized by the perception that private institutions are not academically committed." (p. 15). Given that the GGLEI illustrates an almost even split between private and public liberal education programs across Europe, it is too early to say whether a program's public/private status will affect its legitimacy, as well as access, quality, and affordability. With Musial's (2009) comment in mind it will be important to monitor whether private liberal education programs experience even more challenges with legitimacy than their public liberal education counterparts.

The Godwin Global Liberal Education Inventory may hint at a relevant approach to liberal education that could ameliorate the compromised legitimacy of private and public liberal education programs in the region. Eighteen European programs in the GGLEI are named, or similar in format to, university colleges, which are affiliated with larger research institutions by design. The model provides both opportunity and stability for broad and interdisciplinary education in the region. University college liberal

education programs are frequently backed by a widely recognized and successful research institution. In many cases, this could allow smaller and typically newer liberal education programs to leverage funding, infrastructure (including scientific labs and other facilities), faculty, library resources, and senior administrators from the research university. In addition to improving the program and liberal education's legitimacy in the region, the university college model might simultaneously allow experimentation and innovative education initiatives even when such programs do not independently gain, or from a public policy standpoint cannot have, degree granting authority from the ministry of education.

These conditions, Europe's continued preference for public higher education combined with liberal education's challenges for being a salient public sector service, produce a tenuous environment for liberal education, one that could further marginalize its demand and dampen the potential for it to proliferate in the region. Despite the reasonably positive depiction of programs painted by findings in this study, liberal education in Europe represents a mere slice of student and faculty participation, philanthropic investments, government funding, response to massification, or a resolution for many other challenges facing higher education today. The analysis of other regions that follows will illuminate comparative findings and help to complete the picture of liberal education's emergence worldwide.

Chapter Five

Asia

Asia is a large region with countries that have vast differences in size, political structures, social traditions, and economic development status. For a few reasons, regional findings are more difficult to generalize than for Europe. Despite many non-governmental organizations, regional alliances, and cross-border university partnerships, Asian countries do not share any common policymaking bodies similar to the Bologna Process or the European Union. Further, where there are at least four scholarly resources that provide some foundation for interpreting liberal education developments in Europe, there are even fewer for Asia. Nonetheless, as this chapter will illustrate, Asia is home to several uncommon liberal education initiatives including Hong Kong's system-wide curriculum changes, China's national objective to develop graduates with critical thinking skills, and important initiatives in rural and lesser developed societies. Comparative analysis with Europe enriches the story of liberal education in Asia and prompts questions about its future role in the global phenomenon.

Higher education in Asia can be characterized by contrasts and incongruities. China and India, which account for one-third of the world's population and have the largest and third-largest higher education systems (Altbach, 2009), have experienced substantial economic growth and social change in recent years. On the contrary, Asia is home to Afghanistan, Bangladesh, and Bhutan, some of the world's least developed countries with liberal education programs. The region is known for exporting the most international students. Together, the three largest sending countries, China, India, and

South Korea, account for 48% of students studying outside their home country worldwide (Institute of International Education, 2012). At the same time, Asia hosts a growing number of “higher education hubs,” notably Singapore and Malaysia, where liberal education has emerged as an alternative to career-focused degrees for Asian and non-Asian international students. With this background in mind, liberal education is a small but unique part of higher education in the region.

This chapter is organized much like the one about Europe. Three central questions form the discussion framework: where and when, how, and why has liberal education emerged in Asia. First, I report on the location and chronology in a section that also discusses liberal education in urban/non-urban settings and initiatives classified in the in the Godwin Global Liberal Education Inventory as “organizations/special programs.”

The next section considers *how* liberal education is emerging in Asia by looking at the way GGLEI programs are designed. Topics include the public/private status of liberal education, affiliations and accreditation, students and faculty, language, religion, and gender. Because explanations were provided for these topics when they were introduced in Chapter Four, this chapter concentrates on the findings as they pertain to Asia but with less introductory material than was presented for Europe.

Before the chapter conclusion, in the third section I consider why liberal education has emerged and highlight profiles of important liberal education developments in China, Japan, Hong Kong, India, and Singapore. The final section offers conclusions

on the paradoxical elements of liberal education in Asia, issues of academic freedom and national ideology, and Hong Kong's unprecedented liberal education reforms.

Location and Chronology: *Where* and *when* has liberal education emerged in Asia?

The history of liberal education in Asia is not as well defined or frequently referenced as it is for Europe. However, philosophies similar to liberal education are sprinkled throughout Asia's past. Chinese Confucian education was based on four canonical texts (Lee & Ho, 2005) and was rooted in ideals of moral and personal development similar to a liberal education ethos. Hindu and Buddhist philosophy defined education as a means of "self-realization" and a process of "drawing out what is implicit in the individual" by gaining knowledge that would free a person from "ignorance and attachment" (Singh, 2010, p. 336). In a more contemporary example, Japan had a system-wide general education requirement as a result of post-World War II occupation and rebuilding.

Despite the historical presence of philosophies similar to liberal education, traditionally, liberal education has not been part of the dialogue or objective in modern Asian postsecondary systems. Much of this region, especially China, India, Japan, and Korea, is known for having highly competitive universities focused on technology and science with rigorous admissions and graduation exam systems. These characteristics conventionally hinge on an agenda of utilitarian curricula and career-oriented postsecondary training. Such generalizations make Asia seem like an unlikely location for liberal education to emerge.

One of the most striking results of the GGLEI is that Asia accounts for 38% of liberal education programs outside the United States. According to the inventory, Asia has more liberal education programs than Europe. Asia's 68 programs are located in only 14 countries, a narrower distribution than Europe's 52 programs in 21 countries. Table 8 illustrates the number of liberal education programs in Asia by country. See also Appendix B for an excerpt of Asia programs from the GGLEI.

Table 8

Number of Asian Liberal Education Programs and Percent of All Asian Liberal Education Programs by Country

Country	Number of Programs	% of All Asian Programs
India	14	20.6
Japan	13	19.1
Hong Kong	9	13.2
China	8	11.8
Philippines	6	8.8
Pakistan	3	4.4
South Korea	3	4.4
Taiwan	3	4.4
Bangladesh	2	3
Thailand	2	3
Afghanistan	1	1.5
Bhutan	1	1.5
Kyrgyz Republic	1	1.5
Malaysia	1	1.5
Singapore	1	1.5
Total	68	100

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

India, with 14 programs, and Japan, with 13 programs, make up 40% of all liberal education in Asia. Combined with China (8 programs) and Hong Kong (9 programs), these four countries account for 65% of the Asian GGLEI. While they do not contribute substantially to Asia's liberal education statistical profile, the programs in Bhutan and Afghanistan, and the two programs in Bangladesh, particularly the Asian University for Women, are notable because they are in lesser developed countries, a rare occurrence for liberal education as this study will show.

Liberal education programs in the GGLEI were classified by subregion according to the national/regional/subregional schema used by the Boston College Center for International Higher Education (described in Chapter Three). The subregional distinction was informative when analyzing Europe because Eastern and Western Europe produced distinctive results. For Asia, however, analyzing Central, East, South, and Southeastern subregions did not reveal pronounced geographic trends. Table 9 (referenced again below) shows how programs are distributed by subregion and country.

Because China, Hong Kong, and Japan are three of the four countries with the greatest number of liberal education programs in Asia and because they are all in the same geographic area, East Asia almost always dominates the GGLEI subregional statistical analysis. There is little differentiation among the data that do not involve these three countries and/or India. Therefore, few of the Asian GGLEI results are framed by subregions as they were for Europe.

Figure 3 illustrates the historical presence of liberal education in Asia and the founding of new programs over time. The darkest line represents the number of new

Table 9

Distribution by Subregion, Country, and Setting (Location)

Subregion / Country	Rural	Small Town ^a	Suburban ^b	Urban	Total
Central Asia					
Afghanistan				1	1
Kyrgyz Republic				1	1
South Asia					
Bangladesh				2	2
Bhutan		1			1
India	1	1	3	9	14
Pakistan				3	3
Southeast Asia					
Malaysia				1	1
Singapore				1	1
Thailand		1	1		2
East Asia					
China	1		2	5	8
Japan				13	13
Philippines				6	6
South Korea				3	3
Taiwan				3	3
Hong Kong				9	9
Total	2	3	6	57	68

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aCity or town with a population of 30,000 or less. ^bMetropolitan location directly outside of a major urban center.

programs that were created in each time period. The light line represents the total (cumulative) number of Asian programs in existence during the same time periods.

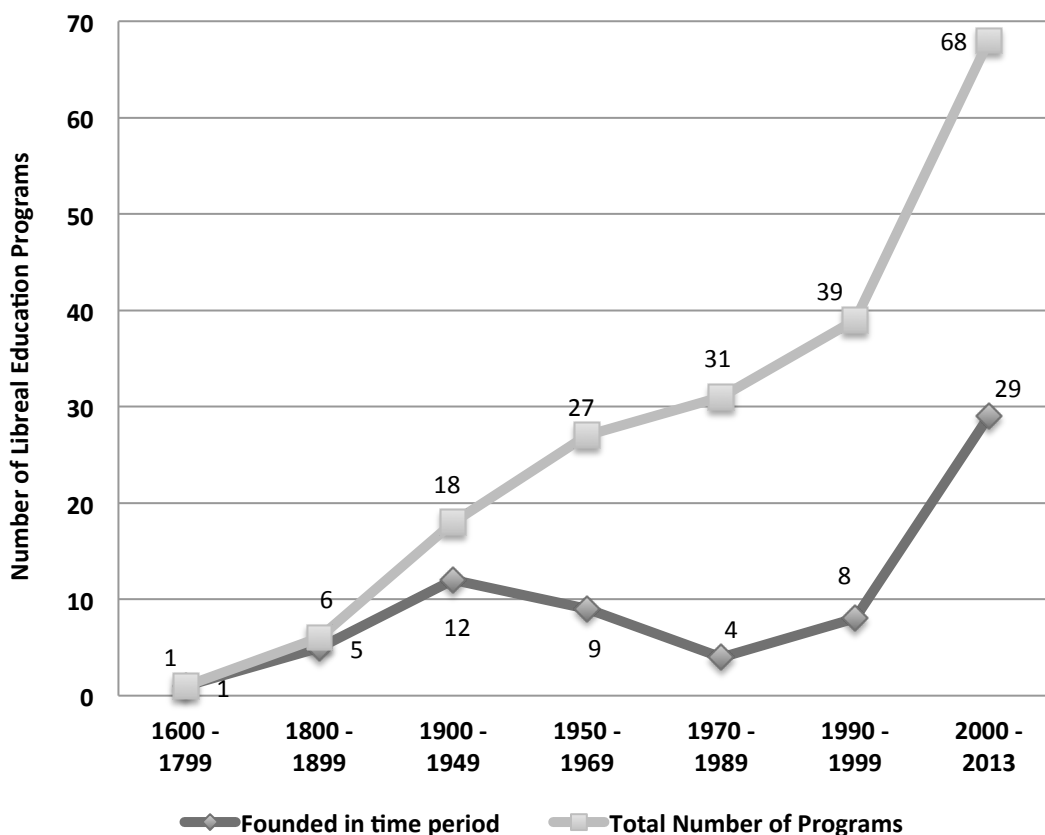


Figure 3. Number of Asian liberal education programs founded and cumulative number per time period. Points on the darkest line indicate the number of Asian programs founded in the corresponding span of years. Points on the lighter line indicate the total number of Asian programs in existence for the same period. Note that the year intervals vary and are not consistent for each period. The time periods were created to illustrate the significant changes in liberal education program development based on their chronology. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

Rooted in Catholic Thomistic ideals, the Philippine University of Santo Tomas Faculty of Arts and Letters founded in 1611 is the oldest Asia program in the GGLEI. While 26 programs were founded in the 20th century, 53% of Asia programs began since 2000. This includes eight in India, seven each in China and Hong Kong, five in Japan, two each in Bangladesh, Pakistan, and South Korea, and one each in Afghanistan,

Malaysia, and Singapore. In four of these countries, Afghanistan, Bangladesh, Malaysia, and Singapore, the only liberal education programs are those that developed in the last decade. There are three programs in Asia that are scheduled to open in the coming years and because their plans are already substantially developed, they are listed in the GGLEI. The latest of these programs is the Asian Women's Leadership University that will open in Malaysia in 2015. Two other programs, Ashoka University in India and Habib University in Pakistan, will commence in 2014.

Program Setting: Urban and Non-Urban. In addition to geographic location, the GGLEI also contains information about the local settings of liberal education programs (urban, rural, small town and suburban). While the overwhelming majority of liberal education programs are in urban locations, the GGLEI shows that Asia has a larger variation in program settings than any other region. Eleven of Asia's programs can be found in rural, small town (population of 30,000 or less), and suburban (metropolitan location directly outside a major city) settings. Eight of these non-urban programs appeared after 1998 in China, India, and Thailand. These findings can be examined in more detail in Table 9 above, which shows the distribution of programs, and their locations organized by subregion and country.

Given the small number of non-urban liberal education programs recorded in the GGLEI, it is too early to tell whether the physical location of liberal education will impact access, curriculum design, graduate completion outcomes, faculty recruitment, or any other institutional measures relative to the size of surrounding populations and the program's proximity to metropolitan resources. It is notable that the majority of non-

urban programs (eight out of 11) have been founded since 1998 in China, India, and Thailand. The location of recent programs may indicate a growing awareness for the usefulness of liberal education in non-traditional, non-urban areas. While the GGLEI analysis did not reveal significant findings with regard to program settings at the time of this writing, I note the small differentiated figures here because of all the regions, Asia has more programs in non-urban areas. If future empirical studies indicate that the location of liberal education is related to a program's success or outcomes, then based on current data, Asia will be a region to watch. I will discuss the significance of program settings (urban and non-urban) further in a global context in Chapter Eight.

Organizations/Special Programs. Among the 69 liberal education programs in Asia, three initiatives are classified in the GGLEI as “organization/special programs” and do not grant degrees. The Fulbright Hong Kong General Education Program was founded in 2008. It is part of the Hong Kong-American Center, a consortium of eight Hong Kong universities whose mission is to promote exchanges and understanding between Hong Kong and the United States. The Fulbright General Education Program is one division of the organization that hires cohorts of U.S. Fulbright and local scholars to study, share knowledge and support development of Hong Kong's new “3-3-4 reform” (Hong Kong-American Center, n.d.). These reforms are discussed in detail below.

The remaining two “organizations/special programs” are located at Japan's University of Tokyo. The East Asian Liberal Arts Initiative (EALAI) and the University of Tokyo (TODAI) Liberal Arts Program were both founded in 2005. The EALAI sponsors BESETHOA (an abbreviation representing each of the attending institutions), a

forum about liberal education topics attended by the top East Asian universities including the University of Tokyo, Peking University (China), Seoul National University (Korea), and the Vietnam National University in Hanoi, about a range of topics related to liberal education. The EALAI also hosts lectures, interactive seminars, and publishes papers from the annual conference. The TODAI Liberal Arts Program is an international effort by the University of Tokyo to share its “accumulation” of liberal education knowledge through student exchanges with China’s Nanjing University (Yamakage, 2012, para. 2).

These three “special programs” are public organizations. The two programs in Tokyo operate in Japanese while the Fulbright HK General Education Program conducts its work in English. Like several of the other “organizations/special programs” in the GGLEI, these initiatives promote liberal education, collaboration, and advocacy for liberal education.

Similar to the European chapter, discussions and data from this point forward will exclude these three initiatives and will focus on the 66 Asian degree granting programs.

Program Format and Design: *How* has liberal education emerged in Asia?

On average, there is less variation in the way liberal education programs are designed in Asia than in Europe. Programs tend to be colleges or degree programs affiliated with larger research universities or they are independent institutions. There are a few exceptions like Lakeland College Japan, a U.S. branch campus, and the American University of Central Asia that offers a joint degree with Bard College (also in the US). For the most part, however, there are far fewer dual degree programs or liberal education certificates as a part of specialized degrees. Similar to Europe, Asian liberal education

programs are split between the public and private sector and the vast majority are taught in English.

Asian programs differ from Europe in several ways, however. There are fewer institutional affiliations and programs with U.S. accreditation, more programs are rooted in religious teaching, and there are nine liberal education programs for women. This chapter explores public/private status, affiliations and accreditation, students and faculty, language of instruction, religion, and gender through the analysis and findings of the Godwin Global Liberal Education Inventory (GGLEI).

Public/Private Status. The section of the European chapter called “Public/Private Status” described the global conditions for distinguishing between public and private liberal education programs. In general, higher education around the world has experienced burgeoning growth in the number of private providers. The previous chapter discussed how public higher education is predominately funded by the government. Although the definition for private education is more variable between countries, it generally identifies programs with some degree of governing autonomy and/or independent funding.

I explained in Chapter Four that while private programs are expanding in Eastern Bloc countries, Western Europe is an outlier to global privatization trends because it continues to be dominated by the public sector. Asia is more like Eastern Europe and the majority of other higher education systems because it has experienced tremendous private sector growth in the last decade. Of interest in this study is how the division of

public/private sector liberal education programs compares with the public/private trends for the whole of higher education in the region.

According to the GGLEI, Asia has 29 public and 39 private programs. Table 10 shows the number of programs in each sector by country, the percent that are private, and the number with a religious affiliation (discussed below). Combined, India, Japan, and the Philippines account for 63% of private liberal education in the region. The GGLIE illustrates that unlike Europe, the largest proportion of private liberal education is concentrated in just a few states.

Understanding the proportion of public and private higher education institutions (HEIs) in the region provides meaningful context for GGLEI results. Based on figures from 2004 to 2008³ in the Program for Research on Private Higher Education's (PROPHE) international database, the countries with the largest percent of private HEIs are in East and Southeast Asia. In Japan, Malaysia, the Philippines, and the Republic of Korea, the proportion of private HEIs ranges from 87% in South Korea to 97% in Malaysia. However, in China, the world's largest higher education system, the greater number of institutions (72%) continues to be in the public sector even though private education has grown significantly.

Liberal education in Japan and the Philippines parallels privatization trends for higher education in general. According to the inventory, in Japan 64% of liberal education programs are private. In the Philippines all six of the liberal education

³ The most recent PROPHE data available.

Table 10

Number of All Asian Programs and Number of Religiously Affiliated Asian Liberal Education Programs by Country and Sector

All Asian Liberal Education Programs					Asian Programs with Religious Affiliation		
Country	Public	Private ^a	% Private	Total # of Programs	Public	Private ^a	Total with Religious Affiliation
Afghanistan		1	100%	1			
Bangladesh	1	1	50%	2			
Bhutan	1			1			
China	8	1	11%	9	1		1
Hong Kong	8			8		3	
India	5	9	64%	14	2	7	5
Japan	4	7	64%	11			7
Kyrgyz	1			1			
Malaysia		1	100%	1		1	
Pakistan	1	2	67%	3		6	1
Philippines		6	100%	6			6
Singapore	1			1		2	
South Korea	1	2	67%	3		3	2
Taiwan		3	100%	3		2	3
Thailand		2	100%	2			2
Total	31	35	53%	66	3	24	27

Note: This table illustrates the number of public and private Asian liberal education programs and the number of public and private Asian liberal education programs that have a religious affiliation. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aAll private programs in Asia are non-profit.

programs are in the private sector and either Catholic or affiliated with another Christian denomination. These figures coincide with PROPHE findings showing a greater number of private over public, institutions. Based on GGLEI results, the same is true for liberal education in Japan and the Philippines.

In China, liberal education developments are predominately public, which aligns with the public/private sector trends for all Chinese HEIs reported by PROPHE. The only private GGLEI program in China is SAIS International College in Xinzheng City. It is not a surprise that public programs dominate the GGLEI for China. In China, the Ministry of Education instituted a policy of “cultural quality education” (approximately the equivalent of “liberal arts education” according to Jiang (2013)) in 1995 to counterbalance its historically specialized higher education curriculum (Cao, 2010). As a result, liberal education in China has been a predominately public initiative.

For Hong Kong, PROPHE statistics illustrate that almost half of HEIs are public (45%) and half are private (55%). The proportions for liberal education programs, however, are more dramatic. Hong Kong’s unprecedented higher education reforms have altered tertiary degree requirements and implemented general and liberal education processes in all of the public institutions. Thus, as a result of ministry initiatives in both China and Hong Kong, liberal education has developed predominately in the public sector.

India is more complicated. Looking at the PROPHE figures alone, it looks like there are more public HEIs (approximately 57%) than private (43%). If this data were used for comparison, liberal education diverges from the pattern for all HEIs. Of Indian liberal education programs, 86% are private, a dramatically higher proportion than what PROPHE shows across all higher education. However, closer examination of the PROPHE data in conjunction with a 2006 report by Pawan Agarwal for the Indian Council for Research on International Economic Relations reveals that the 43% of private

HEIs only includes institutions that do not receive government funding. It does not account for “affiliated colleges” in India that are “private” university subsidiaries, of which there are many. Including these private “affiliated colleges” HEIs would drive the proportion of private providers much higher in India. At least four of India’s 12 private liberal education programs fall into this category of affiliated colleges. In sum, while it first appeared that the proportion of private liberal education programs was much higher than the percentage of private HEIs, it is more likely that the dominant proportion of liberal education parallels the patterns of Indian “private” HEIs when the many affiliated colleges are also included.

Affiliations and Accreditation. Asia has 26 liberal education initiatives that are affiliated with another program or university. This is similar to Europe where there are 25 programs with affiliations. However, unlike Europe where programs with affiliations account for half of those in the GGLEI, Asian programs with formal partnerships constitute only 39% of those in the GGLEI. Eight of the programs with affiliations are located in India, followed by China with six programs, and Japan with five programs that have partnerships with other institutions. Among the 26 Asian liberal education programs with an affiliation, 15 are public and 11 are private, nearly the same split as in Europe. Table 11 illustrates the number and location of degree granting liberal education program affiliations. Note that the table shows the number of relationships. Eight of the GGLEI programs have affiliations with two other institutions.

Table 11

Number and Location of Asian Degree Granting Liberal Education Domestic and International Institutional Affiliations

Country in GGLEI	Number of Domestic Affiliations	Country of International Affiliation	Number of International Affiliations	Total Number of Affiliations
Bhutan	1			1
China	7	USA	2	9
India	7	USA	2	9
Japan	4	USA	1	5
Kyrgyz Republic		USA Afghanistan	2	2
Malaysia		USA	2	2
Pakistan		USA	2	2
Philippines	2			2
Singapore	1	USA	1	2
TOTAL	22		12	34

Note: This table shows the number of affiliate relationships. Eight of the GGLEI programs have partnerships with two other institutions. Based on analysis from the Godwin Global Liberal Education Inventory.

According to the GGLEI, liberal education programs in Asia have relationships with programs in slightly fewer locations than those in Europe. Asian liberal education programs have partnerships with institutions in nine countries. Eleven of the affiliate programs are located in the US, followed by seven programs in India, seven in China, and four in Japan.

For the three countries with the largest number of affiliations, India, China, and Japan, only five partnerships are transnational. The majority, 65% (22) of all relationships between Asian liberal education programs and other institutions are domestic, that is, with institutions in the same country. Most of these 22 affiliations involve a liberal education school/faculty/department of a larger research university. Other domestic partnerships, especially in India, are subsidiary colleges that are legally

under the jurisdiction of a research university, but operate with relative autonomy.

Examples include Boya College of Sun Yat-sen University in China or St. Stephen's College of the University of Delhi in India.

The Asian profile for liberal education programs with U.S. accreditation differs substantially from Europe. Only two Asian programs in the GGLEI have accreditation through agencies endorsed by the U.S. Council for Higher Education Accreditation (CHEA), compared to one-quarter (13) of European programs. Both Asian programs have close partnerships with U.S. institutions. Lakeland College Japan is a branch campus of Lakeland College in Wisconsin and therefore, has accreditation through the North Central Association of Colleges Higher Learning Commission (NCA-NLC). The American University of Central Asia, the only liberal education institution in the Kyrgyz Republic, offers a dual degree program with Bard College in the United States. The relationship between these two institutions is similar to the partnership between Bard College and Smolny College in Russia. Students receive a degree from the American University of Central Asia and a degree from Bard College. Because of its affiliation with Bard, the American University in Central Asia is accredited by the Middle States Commission on Higher Education (MSCHE) in the US.

Incidentally, the only other liberal education program in Asia with the name "American" in its title is the American University of Afghanistan. As the university seeks accreditation from the local ministry of education, it is also pursuing accreditation through a U.S. agency. At the time of writing, however, no other information was available about its process in doing so.

Students and Faculty. As discussed in the European regional chapter, the data available for the number of students and faculty in liberal education programs was often inaccurate and frequently unavailable based on methods used in this study. The sporadic data collected in the GGLEI for the number of students and faculty illustrates that the size of liberal education programs in Asia varies widely, but the data was too unreliable to report any exact figures.

The more important findings related to students and faculty for this study are qualitative and based predominately on observations made from program and institutional websites, disparate pieces of literature, and key informants. These factors include the presence of residential programs, student-centered teaching, faculty development, extra- and co-curricular activities, and program flexibility based on student interest and course selection. In addition to programs focused on a broad interdisciplinary base, critical thinking, communication, and problem solving skills, many of the GGLEI liberal education programs emphasize student activities and support systems for career development.

For the majority of liberal education programs, particularly those that had their own institution or operated on a campus separate from a larger affiliated university, student activities were advertised widely. Almost all sites for these programs had links for "Campus life" or "Student Life." As Mohrman, Shi, and Li (2012) illustrate in their discussion of liberal education in China, student organizations and activities have become an important aspect of "cultivating students' interests, encouraging healthy growth, providing space for self-education, and developing an active culture on campus" (p. 36).

They note specifically that student-run associations encourage school values, moral education, the popularization of scientific knowledge and practice, employment guidance, harmonious campus building, and voluntary social service" (p. 26). These activities, while a less academic part of a student's holistic education, are new developments for higher education in many parts of the world, particularly in Asia.

Where system-wide policies are being implemented for liberal education, students and student development are increasingly incorporated into the official discourse. In addition to a core curriculum, for example, Hong Kong's higher education system will embrace a "whole student development" approach, which includes academic advising, study abroad, internship opportunities, and assessment of education's added value for students (Finkelstein & Walker, 2008, p. 2).

There is a growing awareness that implementing these student-focused and student development structures in Asian universities requires faculty to take a different approach to teaching and for higher education systems to reconsider faculty development needs. As new liberal education initiatives and educational experiments are "flourishing," interest in student-centered, integrated, and active pedagogy are also emerging. These concepts present a sharp contrast to the rigorous university exam system based on memorized material, which is still the dominate pathway for students to enter and graduate from university (Mohrman, Shi, & Li, 2012, p. 30). Faculty exchanges like those that Hvistendahl (2010) mentions between the US and Hong Kong, or strategies for sending Asian faculty to observe U.S. colleagues in well-established liberal education environments, are two possible strategies that support faculty in making

changes necessary to achieve liberal education's learning outcomes. Overall, however, the challenges for faculty — and students — that accompany liberal education projects in Asia have been only peripheral parts of the literature or dialogue on this subject.

Language. Compared to Europe where liberal education programs are delivered in 11 languages, there is less variation in the medium of instruction in Asia. Across the 14 countries with liberal education programs, only five different languages are represented: Chinese, English, Japanese, Korean and Thai. Analysis of the GGLEI reveals that English is again the most prevalent of these, although to a slightly lesser degree than in Europe. Of the 66 Asian degree granting programs, 74% of them employ English as the primary language of instruction. This compares to 83% in Europe. Table 12 details the country location of the liberal education programs in Asia and their primary languages of instruction.

To better observe the pervasiveness of English in Asian liberal education, I also analyzed the GGLEI data excluding Bangladesh, India, Pakistan, the Philippines, and Singapore, countries where English is an official language. Doing so illustrates that 35% of liberal education programs use English as the primary language of instruction in countries where English is not an official language. This suggests that, compared to Europe where 52% of programs use English in non-English speaking countries, English is slightly less pervasive in Asian liberal education. Notably, among countries where English is not the primary language, liberal education in Afghanistan, Bhutan, the Kyrgyz Republic, Malaysia, and Thailand is *only* available in English. While this data alone is

Table 12

Asian Primary Languages of Instruction by Country and Language

	Primary Languages of Instruction					Total
	Chinese	English	Japanese	Korean	Thai	
Afghanistan		1				1
Bangladesh ^a		2				2
Bhutan		1				1
China	6	11				17
India ^a		14				14
Japan		5	6			11
Kyrgyz Republic		1				1
Malaysia		1				1
Pakistan ^a		3				3
Philippines ^a		6				6
Singapore ^a		1				1
South Korea		1		2		3
Taiwan	2	1				3
Thailand		1			1	2
Total	8	49	6	2	1	66

Note: Shaded cells represent countries where liberal education programs are only available in English. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aCountries where English is an official language. Excluding these countries, there are 23 Asian liberal education programs with English as the primary language of instruction. English in places where it is not the primary language will be of interest going forward.

insufficient for analyzing access to liberal education, these programs and their exclusive use of English in places where it is not the primary language will be of interest going forward.

Religion. Of the 66 GGLEI liberal education programs in Asia, 41% have a religious affiliation, a figure significantly higher than the 12% found in Europe. Table 13 lists all of the religiously affiliated liberal education programs in Asia sorted by

country location. The percentage of religious liberal education programs as a portion of all liberal education in each country is also included in the table. In Asia, all 27 programs are Christian except the International Buddhist College in Thailand. The distribution of different religions and denominations can be seen in Table 14. Some liberal education programs described themselves as “Christian” in their materials, but did not note a specific denomination. Because this study was conducted from Boston College, a U.S. Jesuit institution, special note of Catholic liberal education programs that identified their Jesuit affiliation were noted in the inventory. Other Catholic orders are not delineated, however.

All liberal education programs with a religious affiliation are private (non-profit) except for Hong Kong Baptist University, which is in the public sector. As a public entity, Hong Kong Baptist University is rare among “identity institutions,” a university or college whose objectives and ethos are based on a distinct unifying (often religious) characteristic and that reside in the private sector (Altbach, Reisberg, & Rumbley, 2009, p. 79).

The religious affiliations of liberal education programs are sometimes the identifying trend in particular countries. In the Philippines, for example, where the only liberal education programs are also Christian, there is a steadfast history of liberal education influenced by Christian, mainly Catholic, religious teaching. That history is evident in the GGLEI, which illustrates that four Filipino programs were founded early in

Table 13

Characteristics of Asian Liberal Education Programs with a Religious Affiliation

Program	Country	Year	Religious Affiliation	Number of Programs ^a	% ^b
Hong Kong Baptist University ^c	China	1956	Baptist	1	6%
Madras Christian College	India	1837	Christian	5	36%
St. Xavier's College Mumbai ^d	India	1868	Catholic		
St. Stephen's College	India	1881	Christian		
St. Xavier's College, Ahmedabad ^d	India	1954	Catholic		
Jesus and Mary College	India	1968	Christian		
Kobe College	Japan	1875	Christian	7	54%
Aoyama Gakuin University	Japan	1949	Methodist		
Doshisha Women's College of Liberal Arts	Japan	1949	Christian		
Sophia University Faculty of Liberal Arts ^d	Japan	1949	Catholic		
International Christian University	Japan	1953	Christian		
Lakeland College Japan	Japan	1991	Church of Christ	1	33%
Kyushu Lutheran College	Japan	1997	Lutheran		
Forman Christian College	Pakistan	1864	Christian		
University of Santo Tomas Faculty of Arts and Letters Program	Philippines	1611	Catholic		
St. Scholastica's College Manila	Philippines	1906	Catholic		
Silliman University College of Arts and Sciences	Philippines	1909	Christian	6	100%
De La Salle University College of Liberal Arts	Philippines	1918	Catholic		
Miriam College of Arts and Sciences	Philippines	1926	Catholic		
University of Asia and the Pacific	Philippines	1995	Catholic		
Ewha Women's University College of Liberal Arts	S. Korea	1925	Christian		
Underwood International College	S. Korea	2005	Christian	2	67%
Fu Jen Catholic University ^d	Taiwan	1925	Catholic	3	100%
Chung Yuan Christian University	Taiwan	1955	Christian		
Tunghai University	Taiwan	1955	Christian		
Payap University	Thailand	1974	Church of Christ	2	100%
International Buddhist College	Thailand	1999	Buddhist		

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory. Programs listed as “Christian” did not specify a denomination.

^aNumber of religiously affiliated programs per country. ^bPercent of all liberal education programs that have a religious affiliation by country. ^cPublic liberal education programs with a religious affiliation. All others are private non-profit. ^dJesuit Catholic Order.

Table 14

Number of Religiously Affiliated Liberal Education Programs by Country and Religion or Denomination

	Baptist	Buddhist	Catholic	Christian ^a	Church of Christ	Church of Christ Thailand	Lutheran	Methodist	Total
Hong Kong	1								1
India			2	3					5
Japan			1	3	1		1	1	7
Pakistan				1					1
Philippines			5	1					6
South Korea				2					2
Taiwan			1	2					3
Thailand		1			1	1			2
Total	1	1	9	12	1	1	1	1	27

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aPrograms listed as “Christian” did not specify denomination in their materials.

the 20th Century between 1901 and 1926. Unlike the majority of liberal education initiatives across the region, the Philippines’ newest program is the University of Asia and the Pacific founded in 1967.

For a few countries, all liberal education programs have a religious affiliation. This is true for the Philippines (six programs) and Taiwan (three programs), whose higher education systems were heavily influenced by missionaries and colonization, and Thailand (two programs), which has one Christian and one Buddhist liberal education program. This study’s findings illustrate that in these countries the rationale for liberal education is bound to religious education philosophy.

Gender. Asia is home to nine liberal education programs exclusive to women. Bangladesh, Malaysia, and South Korea each have one program while India, Japan, and

the Philippines each have two. Six of these programs are in the private sector and most of these programs have been in existence for some time. The oldest women's liberal education program in Asia is Kobe College in Nishinomiya City, Japan that was founded in 1875 by Christian Congregational Church missionaries. In addition to Kobe College, six other women's programs developed in Asia between 1906 and 1968.

In accordance with current trends where the number of women's institutions is depleting (Purcell, Helms, & Rumbley, 2005), only two women's liberal education programs have opened in Asia since 1968. The Asian University for Women in Chittagong, Bangladesh and the forthcoming Asian Women's Leadership University scheduled to open in 2015 in Kuala Lumpur, Malaysia. The later program has been a substantial and well planned initiative inspired in part by Bangladesh's Asian University for Women but focused on women's leadership in the region.

Cultural and gender issues, like those that will also be discussed in the following chapter about the Middle East, intersect with education for economic development in the Asia context. In developing countries where women's education has proven to be a critical component of social and economic development (Phillips & Schweisfurth, 2008), many leaders and educationalists have "turned to the liberal arts model" (Nussbaum, 2004, p. 46). In many cultures, particularly where women are discouraged from thinking critically or questioning "dominant assumptions of gender that define their role," proponents see liberal education as a way to "empower women, to energize democracy, and to enrich global debates" (p. 47). With key support from government authority, the Asian University for Women (AUW) in Bangladesh, for example, received a public grant

to open a university which draws its student body from South Asia and “less than prosperous rural backgrounds” (Nussbaum, 2004, p. 46). Its international curriculum has been important in empowering middle-class women who were traditionally encouraged not to “express themselves publicly” (p. 47). Being a liberal education institution, particularly in this part of Asia, takes substantial support and perseverance. Nussbaum (2004) reports that institutions like AUW that are focused on women and social and economic development are not popular, but they are “committed to it [liberal education] out of the shared belief that nothing else can produce the sort of resourceful and critical world citizen that these nations badly need” (p. 47).

Country Examples and Rationales: *Why* has liberal education emerged in Asia?

Liberal education programs in Asia are designed for a multitude of reasons ranging from improving graduates’ creativity and critical thinking skills, to providing opportunities for innovative leadership in developing economies, to a resource for educating women where few other opportunities are available, to improving a larger research university’s reputation and stature compared to its international competitors and peer institutions. Similar to Europe, the rationales for liberal education’s emergence in Asia vary greatly.

As this part of the chapter will illustrate, a similar desire for competitiveness, global recognition, and improved retention of native students is sparking major liberal education reforms in China, Japan, Hong Kong, India, and Singapore.

China. In the wake of economic and political shifts, there is a significant amount of liberal education activity in China. Chinese policy makers consistently link higher

education to national economic development and global competitiveness (Mohrman, Shi, & Li, 2012). Taking that into consideration with GGLEI findings, the reasons that liberal education has emerged in this unlikely setting are discussed here as global and *national macro rationales*.

In general, concepts of liberal education in China are not an entirely new phenomenon. Mohrman, Shi, and Li (2012) and Jiang (2013) report on the nurturing and holistic ethos of Confucius education philosophy noting that it emphasized “moral advancement” (, p. 42), cultivation of the whole person, and active engagement with a sense of social responsibility (Mohrman, Shi, & Li, pp. 24-25). In addition to Confucian influence, Hayhoe (1996), Xin (2004), Jiang (2013), and Mohrman, Shi, and Li (2012) describe a modern history of Chinese liberal education that existed prior to the 1949 revolution. Many of China’s most prestigious universities executed American-style undergraduate programs often influenced by American-educated Chinese scholars. Chinese higher education was managed by specific disciplines and even though it was subject-based, it “broadened the horizons of Chinese intellectuals” (Mohrman, Shi, & Li, 2012, p. 25).

Liberal education programs and policies are a striking contrast to more contemporary Chinese tertiary norms, however. Institutions underwent drastic curriculum reforms in 1949 with the establishment of the People’s Republic of China. Curricula reflected a “narrowly specialized” and “exceptionally uniform” Soviet-style higher education (pp. 1-3). Hayhoe and Zha (2006) describe the period of Soviet organization as “bureaucratism and modern managerial leadership committed to

technological change” (p. 670). Higher education focused on developing graduates with specialized expertise and was considered a production system that fulfilled distinct personnel needs defined by government authorities (Hayhoe & Zha, 2006). General or liberal education at that time was in Xin’s (2004) perspective, “neglected” (p. 2) and included only political studies and foreign languages (Mohrman, Shi, & Li, 2012).

The reason liberal education has emerged in China is due in large part to the changes that took place beginning in the 1990s. *National macro rationales* for liberal education include economic transformation that substantiated a market economy in place of one that had been government centralized (Hayhoe & Zha, 2006; Xin, 2004). Mohrman, Shi, and Li (2012) describe the early 1990s as a time ripe for education experiments and resulted in significant effort to change the curriculum. The 1998 “Higher Education Law” refocused higher education on training “high-level professionals possessing creative thinking and practical capability, to develop science, technology and culture, and to promote socialist modernization construction” (Xin, 2004, p. 4). In combination with the government’s concern for China’s “lack of patents, modern inventions, and Nobel Prizes,” (Hvistendahl, 2010, para. 6), education authorities acknowledged a need for graduates with more critical thinking skills and creativity. The evolving objectives stem from *global macro rationales* like globalization, international competition, and the push for more private enterprise linked to academic research. Chinese leaders as a result have been increasingly “explicit” that their universities are missing “multidisciplinary breadth and the cultivation of critical thinking” (Levin, 2010, p. 70).

Liberal education reforms appear particularly drastic in competitive Chinese higher education. As the GGLEI illustrates, unprecedented experiments are being launched at top Chinese research universities and independent colleges. In 2001, Peking University, China's top-ranked elite institution, began the Yuanpei Honors Program for its highest performing students. Fudan University now has a first year residential college and a common multi-disciplinary general education curriculum facilitated by a new academic management system (Hewitt, 2010; Levin, 2010; Mohrman, Shi, & Li, 2012). Sun Yat-sen University in Guangzhou is piloting an experimental elite liberal arts curriculum known as Boya College for its top 30 students (selected from nearly 8,000 first-year undergraduates) (Fischer, 2012; Hewitt, 2010). A similar program called the Po-Ya School of Liberal Arts has been established with 400 students at Taiwan's Tunghai University (Fischer, 2012). Finally, at Nanjing University where students would normally declare their specialization when they apply, new students are now able to choose from among 60 broad education courses during their first year (Levin, 2010).

Examples of curriculum reform and efforts to develop critical thinking extend beyond national institutions. United International College, known as China's first independent (non-government funded) liberal arts college, is described by Hvistendahl (2010) as an effort to "remake undergraduate education into a more dynamic, interdisciplinary experience" (para. 4). While she notes that it is not "quite the intellectual incubator" of a small American liberal arts institution, it does offer small classes to its student body of 4,000 students. In addition to a curriculum designed around cross-discipline distribution requirements and extracurricular activities, United

International College also provides experiential learning opportunities to “broaden” student development in an effort to hone creativity (Hvistendahl, 2010).

Even though the central government has issued the Higher Education Law and Peking, Fudan, Shanghai Jiao Tong, East China Normal, and Tsinghua Universities, five of China’s world-class institutions, have developed liberal education programs, it does not mean that the philosophy has been wholeheartedly absorbed by the public or that all of the reforms, despite their name, are fully liberal. Hvistendahl (2010) quotes Kathryn Mohrman who explains that Chinese universities have implemented a form of general education. Changing the “zeitgeist of education...to turn out more creative people just by having them take a few courses outside their major” will be much more difficult (Hvistendahl, 2010, n.p.). Broadening curriculum in China and producing students with critical thinking and moral reasoning skills, as well as a stronger sense of spirituality (Jiang, 2013), is not supported by the traditional pedagogical culture, which remains anchored in rote memorization, teacher-oriented lectures, and highly competitive university entrance examinations.

China, like the Middle East, is an educational context in which borrowing U.S.-style liberal education is complicated by distinct cultural, social, and political challenges. Because liberal tradition is tied to citizenship and democratic development, it encourages students and scholars to be critical of political and social norms, a practice historically discouraged or censored in China. “Fostering free speech and creativity in students who have spent 13 years in an exam-driven, nationalistic education system is far from easy,” Hvistendahl (2010) notes (n.p.).

Demonstrated in the literature, evolving definitions and syntax are emerging. Jiang (2013) explains that the direct translation of liberal arts education, *ziyou jiaoyu*, “connotes freedom and democracy—sensitive topics in China” (p. 92). As a result, “less direct” vocabulary like “general education” and “cultural quality education” are used in lieu of the Western-devised terms (p. 92). Specifically, the Institute for Postmodern Development of China refers to the principles of liberal education as “integrated education,” the goals of which are not just to “find a good job, or make big money,” but to develop the whole person in mind, body, and spirit (Fan, n.d.). Although the term “liberal education” is not used explicitly by the government or in official documentation, Xin (2004) indicates that it is “widely recognized,” and whether effective or not, it is difficult to find a university that is not implementing some kind of general/liberal education initiative (p. 10).

There is some suspicion that liberal education in China is not being embraced authentically. Political indoctrination is still part of the educational process that remains “untouchable” in terms of reform (Hvistendahl, 2010, n.p.). Levin (2010) and Hayhoe and Zha (2006) note that support for liberal education reform is significantly affected by centralized higher education leadership and the shared responsibilities between university presidents and their designated Communist Party secretary. Further, Yang (2000) argues that the pace of liberal education revival is “relatively gentle and steady” compared to the “radical” 1950 reforms because the injection of liberal education in the current Chinese system is couched as institutional “self-improvement” initiatives (p. 9). Individual university leaders have a lot more discretion than a nation-wide law might imply. “The

full impact of government led liberal education initiatives are, of course, yet to be realized” (p. 9).

Japan and Hong Kong. Although not normally discussed in relation to one another, Japan and Hong Kong both illustrate examples of comprehensive, whole-system approaches to liberal education reforms. The *national macro rationales* for developing liberal education in Japan and Hong Kong are discussed together in order to show a contrast in policy and reform outcomes. Efforts to implement liberal education philosophy in Japan have been historical compared to contemporary objectives in Hong Kong. Both countries illustrate more centralized and policy-grounded approaches to liberal education than those in other parts of Asia. Japan’s comprehensive general education initiative has diminished in recent history; only three new Japanese liberal education programs have emerged since 1997 according to the GGLEI. In Hong Kong, by contrast, liberal education is escalating significantly with comprehensive, whole-system curriculum mandates.

Japan. In Japan, general education (although not necessarily in the liberal tradition) was a mandated part of the university curriculum until the 1970s when institutions were given more autonomy and decision-making power regarding their courses. Post World War II occupation and rebuilding was a *national macro rationale* for introducing a university system and curricula modeled after the United States and other Western standards (Clark, 1986). A general education requirement for all universities meant including the humanities, social sciences, and the natural sciences in a new tertiary credit system (Itoh, 2002). The reforms were classified by Burton Clark

(1986) as largely forced importation, rather than voluntary, and therefore unsustainable (Itoh, 2002). “Neither university professors nor the bureaucrats in the Ministry of Education were very aware or knowledgeable about what constituted ‘general education’,” Itoh explains (2002, p. 12). As a result of poor implementation, leaders and educators who lacked a clear vision for general education, and partially because priorities soon shifted from undergraduate education to research output, the quality of teaching and learning was compromised significantly over time (Itoh, 2002).

Noting that only a few programs in the GGLEI have developed recently in Japan, the rationales that stimulated general education curricula in the Japanese system were not sustained. Decentralization of some higher education policies began in the 1970s and by 1991 the Japanese Ministry of Education had officially transferred all curriculum decisions to individual institutions. While the presence of the post-war occupation curricula declined, Teichler (1997) reports that some of the institutions maintained general education programs for students in the first two years of study, a curricula like that used in many U.S. public universities today and one that postpones specialization until the last two years.

It is not clear from the literature that describes Japanese higher education prior to the 1990s (see Kimball (1981), Starobin (2002), and Teichler, (1997)) whether the curricula were general or liberal since the two terms are often used interchangeably. Even though Teichler (1997) describes the former general education mandates as requiring students to complete a requisite number of credits in the humanities, social sciences, and natural sciences, he does not specifically discuss interdisciplinarity, focus

on essential inquiry and communication skills, and/or a social responsibility component that would signal a more liberal education philosophy. Similarly, Starobin (2002) who investigates the social status of Japanese women attending community colleges says that these institutions provide a “terminal liberal arts education,” one that equates to the “general education” provided by the first two years at traditional Japanese universities (p. 493). Based on limited data in the literature and document analysis of several curricula in current Japanese universities, with the exception of programs identified in the GGLEI and using the particular criteria analysis articulated for this study, the majority of education requirements in Japan’s higher education system appear to be more general than liberal education.

Where literature about system-wide higher education mandates in Japan muddles the historical story of liberal versus general education, reports and writing about Hong Kong are more explicit about curriculum reforms. Based on the operationalized definition used for this discussion, Hong Kong reforms are indeed reflective of liberal, and not just general, education. Where the general education policies in Japanese higher education have deteriorated in the last two decades, liberal education in Hong Kong is proliferating intentionally.

Hong Kong. Hong Kong’s current “3-3-4” reform initiative is one of the most intriguing and comprehensive implementations of liberal education in a tertiary system to date. The global and *national macro rationales* are Hong Kong’s desire to ensure its future competitiveness in the global knowledge economy and to “align [its] educational pipeline with those in the Chinese Mainland, the United States and the European Union”

(Finkelstein & Walker, 2009, p. 23). In 2004-2005 the government of Hong Kong authorized major reforms for its entire higher education system with two foci. First by 2012, institutions were to transition their undergraduate 3-year degree program to a 4-year program. Second the city-state implemented a “substantial” non-specialized or liberal (general) education component in all public institutions (p. 2).

Mohrman, Shi and Li, (2012) list the eight goals of the “3+3+4” reform more explicitly. The Hong Kong initiative will (1) align the four-year degree timeline with Mainland China, Europe, and North America; (2) provide students with a “broader,” multidisciplinary education beyond their major; (3) give more emphasis to extra curricular education and experiences; (4) increase study abroad opportunities; (5) focus on holistic student development; (6) promote connections between academia and the workplace; (7) implement outcomes-based assessment; and (8) develop “graduates who are capable of succeeding in the global knowledge economy and able to meet society’s rapidly changing needs” (p. 37).

With its reforms, Hong Kong has issued its own refined definition of liberal education through the Hong Kong General Education Initiative. It is an excellent example of the way in which new participants in liberal education both expand and refine definitions to promote nuances and new avenues of application for liberal education.

Through its general education reform initiative, Hong Kong will

“Provide students with knowledge and understanding of the challenges that threaten global stability, such as climate change and global warming, public health, unequal resource utilization and distribution of wealth, and religious and ethnic conflict.

Help students to achieve target learning outcomes and competencies, skills such as communication, critical thinking, creative thinking, problem solving, entrepreneurship, information technology, and collaboration and cooperation.

Enable students to question values that are contrary to those that promote self-responsibility, tolerance, and moral behavior; and to reinforce values and attitudes that motivate people to actively engage in activities aimed at solving personal, inter-personal, community, and global problems” (Hong Kong General Education Initiative, 2007).

Based on the GGLEI, the literature, and conversations with key informants, I would add that there are two other characteristics that make Hong Kong stand out as unique from some of the international trends in liberal education and education reform. The implementation reforms are unusually intentional, strategically designed, and supported both financially and constructively by the government and other means. The Hong Kong-American Center, for example, helps to facilitate and mobilize Fulbright consultants. These consultants, assist with the reform process by assessing current conditions as Finkelstein, Fulbright Senior Specialists, and Walker, Hong Kong University Visiting Scholar, did in their 2008 report. Also, conferences and workshops are provided as a means of helping university leaders to implement their individualized plans at their respective institutions (Mohrman, Shi, & Li, 2012).

Second, general education reforms in Hong Kong are comprehensive and apply to all public institutions. Unlike many efforts to implement liberal education which seem to occur in “peripheral institutions” that are outside of the mainstream, most successful and prestigious research universities within a system, Hong Kong’s improvements apply to all public institutions, including the most elite University of Hong Kong, the Chinese University of Hong Kong, and the Hong Kong University of Science and Technology.

India. The same *global macro rationales* that instigate liberal education initiatives across Asia also drive related developments in India. Unlike many of the other country examples analyzed in this chapter, the reasons liberal education has developed in India are more frequently based on *micro* (often institutional) *rationales* rather than *national macro* ones. While India's vast and complex higher education system may include additional programs, based on those identified for the GGLEI, India is home to 14 liberal education programs, nine private and five public. Half of them have emerged since 2004. Five of the older programs have a Christian religious affiliation. Four programs, all private, are located outside of urban centers including St. Stephen's College (near Delhi), Ashoka University (near Rai), and FLAME School of Liberal Education (near Prune), and Apeejay Stya University in "small town" Sohna. Eight of the 14 programs are affiliated with another institution. Only one of the Indian liberal education programs in the GGLEI with an affiliation, Ashoka University (scheduled to open in 2014), has a cross-border relationship with Carlton College and the University of Pennsylvania School of Engineering both in the US.

Agarwal and Srinivasan (2012) provide history and present-day context for the landscape of Indian higher education while focusing on tertiary curricula. This backstory highlights a paradox in the present development of liberal education in India. In many regards, India seems like an opportune place for liberal education. Liberal education values have been the "bedrock" of higher education since the country gained independence in 1947 (p. 56). This ethos is leftover from British colonial influence, a higher education philosophy that ironically became the "seedbed" for India's self-

determination (p. 56). Today, India's "stated goals" for higher education are grounded in liberal values of humanism, tolerance, reason, and truth (Agarwal & Srinivasan, 2012, p. 55). Furthermore, unlike China and many Islamic countries, India is not guided by "any political or religious ideology," a seemingly prototypical condition for liberal education (until recently, at least).

Yet, despite India's goals and higher education history that favor liberal education-like principles, the country's tertiary system has a contradictory agenda and multi-faceted challenges where liberal education is concerned. Since independence India's higher education system has been dominated by utilitarianism that leverages universities for "practical professional training" (Agarwal & Srinivasan, 2012, p. 57). Through "replication rather than innovation," Indian higher education experienced largely impulsive and rapid growth in the post-independence period. In this reactive, "chaotic," environment, education leaders and policy makers ultimately prioritized improving access and equity over quality in the national higher education system (Agarwal & Srinivasan, 2012, p. 59). As a result, there continues to be emphasis on preparing students with "narrowly marketable" skills in contrast to developing broadly trained critical thinkers (p. 48). According to Agarwal and Srinivasan (2012), the inconsistency between higher education's values and its utilitarian goals is intensified by the system's many challenges. These include outdated academic and institutional structures, an ineffective student tracking system, and a dilapidated, ineffective web of affiliated colleges as subsidiaries of large national universities.

For all of the above reasons, the presence of any liberal education initiative is not only remarkable but, according to Agarwal and Srinivasan (2012) and their assessment of four exemplary programs, essential for the future of higher education and the nation's development. Of special note are the programs at the Indian Institutes of Technology (IIT) and the Indian Institute of Science at Bengaluru because they are among the best institutions in the country and because they are focused on technology. Such institutions normally have an "inflexible and narrow" curriculum and few humanities or social science offerings beyond English language or an occasional management course (Agarwal & Srinivasan, 2012, p. 67). With nearly 3,000 universities and affiliated colleges focused on engineering alone, this restrictive and professional-focused curriculum is pervasive in the Indian tertiary system (Agarwal & Srinivasan, 2012).

Focused on developing engineers capable of "taking human factors into account while innovating" through engineering solutions, the IIT liberal education initiatives pose a significant contrast to the typical Indian curriculum described above (Agarwal & Srinivasan, 2012, p. 68). They are a clear example of micro institutional rationales, heavily influenced by more macro, global shifts. By leveraging a partnership with a consortium of nine U.S. institutions, IIT at Kanpur, for example, emphasizes students developing "meta-skills" such as communication and "interactive adaptability" (p. 68). The university now requires humanities and social science courses, provides a curriculum with a significant percentage of electives, and has implemented student-centered pedagogy, self-learning initiatives, and peer-assisted learning methodologies. In a similar vein, the Indian Institute of Science at Bengaluru, known for its science and engineering

graduate programs, is developing a four-year (instead of the traditional three) integrated bachelor of science degree for undergraduates. Agarwal and Srinivasan (2012) report that the academic framework for this program has a “holistic interdisciplinary flavor” and requires science, engineering, and humanities courses. In addition to encouraging students to take electives outside of their focus area, the program culminates with a unique undergraduate independent research project.

India’s complicated system of university affiliated colleges has and will continue to absorb about nine-tenths of all postsecondary enrollments (Agarwal & Srinivasan, 2012). Although most affiliated colleges have little jurisdiction over their curriculum, one, the Lady Shri Ram College in New Delhi focuses on a curriculum that spans the humanities and social sciences, mathematics and statistics, as well as journalism, conflict transformation, and peace building. The college president emphasizes critical thinking, data literacy, and argumentative reasoning while exposing students to “a rich cultural heritage, famous literary texts, music, and art” from a variety of cultures (Agarwal & Srinivasan, 2012, p. 69). With “Leadership and Social Responsibility” as the college motto, students are further encouraged to participate in national service and social agencies.

In a similar effort to counteract the rigid traditional Indian curriculum, the Foundation for Liberal and Management Education (FLAME) in Pune also provides students with a breadth of subjects across humanities, social sciences, sciences, and the arts in a flexible elective system. Additionally a “Discover India” program that includes mandated group work and experiential learning helps students to learn about India’s

cultural traditions as well as “anchor their learning on contemporary realities of the community/country” (Agarwal & Srinivasan, 2012, p. 70). Among the public and higher education officials Lady Shri Ram College and FLAME have a considerably modest profile compared to the prominent engineering universities. Agarwal and Srinivasan (2012) are right to highlight them as critical case examples of liberal education on the peripheries of the most highly regarded institutions. They are potentially models for more common future initiatives and could indicate opportunities for greater access to liberal education.

Defying the multi-faceted challenges and massification that the Indian system faces, privatized higher education may offer additional avenues for future liberal education initiatives. An ancillary piece of grey literature on this topic was published in a *New York Times* blog called “India Ink” in January 2013 (Brara). It features one of the newest private institutions, Shiv Nadar University (SNU) in Noida, just outside of Delhi. The university’s wealthy founder and university namesake strives to build a “world-class” institution by providing sound leadership, hiring talented and well-paid faculty, many of whom were trained in the US, and offering a liberal and general education core curriculum that spans disciplines regardless of a student’s specialization (Shiv Nadar University, n.d.).

Singapore. Finally, one of the most recent liberal education developments is taking place in the city-state of Singapore. Yale University and the National University of Singapore (NUS) have an official partnership intended to “marry Eastern and Western intellectual traditions and cultural perspectives” in a liberal education program that will

add to the island state's status as an "education hub" (Fisher, 2011, n.p.). The program emphasizes critical thinking and student experiences in cross-disciplinary studies (Caplan-Bricker, 2010). The partnership between Yale and NUS will be Singapore's first liberal education program. It will be Yale's first cross-border extension. Yale-NUS, is not a Yale branch campus, however. Yale works in close consultation with the NUS college, shares faculty, co-develops the curriculum, and shares its name with the new undergraduate institution. The Singaporean government is responsible financially for the entire venture including faculty salaries for visiting professors from Yale so that the academic department in the US can supplement the position while its faculty are in Singapore. Students who graduate from Yale-NUS receive a B.A. or B.S. from the National University of Singapore, not Yale.

Singapore's interest in liberal education and a joint venture with Yale University in particular were instigated by global and national macro rationales (as they were defined in Chapter Four). Like much of the world, Singapore has been subject to capacity challenges brought on by massification and an expanding university-age population. In the Singaporean government (2008) press release the Ministry of Education refers specifically to the Yale-NUS college as a means of injecting diversity into its higher education expansion plans. To date, Yale-NUS is the only institution offering a liberal education curriculum.

The question of whether liberal education can truly exist in a society that restricts freedom of speech and expression and where academic freedom is not conceptualized reoccurs, especially from the perspective of U.S. academic observers and participants, in

both Asia, and as the next chapter will discuss, the Middle East. As Mills (2010) notes, Yale constituents and the public reacted with “amazement and skepticism” when the Yale-NUS initiative was announced (n.p.). The recent partnership, as well as Yale’s familiarity and prestige, make this question particularly salient in related dialogue about liberal education, academic freedom, university expansion, faculty governance, and globalization in higher education. Redden (2010c) describes Singapore quoting a Routledge book publication by Carl A. Trocki as a “culture of control.” She cites the arrests and detainments of British and Australian academics who criticized Singaporean legal practices as part of their academic research, as poignant examples of the risks that concern Yale faculty objecting to the university’s agreement with Singapore. Yale’s solution, outlined by Redden (2010c), is a series of collaboration agreements that articulate “principles of academic freedom and open inquiry” but stress the flexibility left for “application of general criminal and civil laws” enforced by the government of Singapore. Based on the content of several related articles and commentary from members of the Yale community (see Brooks, 2011; Caplan-Bricker, 2012; Fischer, 2011, 2012a, 2012b; Foderaro, 2010; Li, 2012; Miller, 2011; Redden, 2012) there is serious concern about whether liberal education hinging on academic freedom is feasible in Singapore and other parts of the region.

Conclusion

Overall, the story of liberal education in Asia is one of paradox, increasing concerns about academic freedom and national ideology, and unprecedented initiatives. As illustrated by the Godwin Global Liberal Education Inventory (GGLEI) and analysis

from disparate literature, the magnitude and role of liberal education's emergence in Asia is significant to the broader understanding of the phenomenon examined in this study. With 69 programs at the time of writing, Asia is responsible for nearly 40% of the world's liberal education programs, more than any other region when the US is excluded. Programs are unevenly concentrated in China, India, Japan, and the Philippines, which together account for almost three-fourths of the liberal education activity in Asia. Although less prominent, the nine programs for women and the four programs in developing Bhutan, Bangladesh, and Afghanistan should not be overlooked. They contribute to the tertiary alternatives and opportunities for higher education in developing societies and for underserved populations. The majority of Asia's initiatives developed in the last two decades continuing the evidence of increasing interest in liberal education as a global and recent phenomenon.

Macro global rationales, especially massification and international competitiveness, underpin the liberal education activity in the Asian region as they do around the world. National macro and micro rationales, however, manifest in a variety of forms throughout the region and help to explain, at a cursory level, the phenomenon of Asia's increased interest in liberal education. Overall, this study shows that liberal education is indeed part of the tertiary "expansion and improvement" movement that sweeps the region as the fastest growing economy in the world (Altbach, 2010, p. 4).

Asia's Paradox. This chapter illustrates that the aims of Asian education reforms involving liberal education initiatives are often paradoxical. The Republic of Korea is a good example. The impetus for South Korea to become "East Asian capital of higher

education” stems from a national macro rationale: a desire to improve its competitiveness in the global market, particularly with Singapore, Japan, China, and the US, for foreign students (McNeill, 2008). Simultaneously, however, South Korea also wants to encourage more of its own students, many of whom traditionally pursue their post-secondary studies abroad, to study at home. This second goal that might raise the domestic prestige of Korean institutions, can be counter-intuitive to its aims to be more globalized. In effort to achieve these goals, South Korea has developed new language programs, increased investment in technology and scientific research, and some institutions are adopting a liberal education curriculum. Yonsei University, South Korea’s top private institution, for example, has established a four-year undergraduate liberal arts option called the Underwood International College (McNeill, 2008).

Other examples abound. India’s history and goals for higher education revolve around tolerance, democracy, and humanistic values. Despite these stated intentions and the absence of other ideological agendas that make the state conducive to liberal education experiments, higher education must contend with multiple, competing challenges that pose obstacles to liberal education. These include rapidly expanding demand for higher education; traditionally competitive, exam-based placement at the best institutions; for-profit motivations in the private sector (where liberal education is concentrated); a quality assurance system diluted by focus on expansion; and economic development challenges like poverty and inadequate infrastructure.

China also exhibits paradoxical objectives. Hayhoe (1996) describes a Chinese education system of “remarkable continuity” over several early centuries but one that has

been increasingly plagued with contradictions since China modernized after the Revolution of 1911 (p. 9). Considering the skepticism of some authors that China's efforts to adopt liberal education might be inauthentic, using the findings in this study, I am less certain that China's liberal education ambitions are inauthentic as much as they are, like India, challenged by competing pressures and priorities.

For China, goals to improve global competitiveness with a world-class university system may be counter productive for policies instilling liberal education initiatives. Jiang's (2013) study provides a nuanced understanding of the results of liberal/general education reform in China today. The structures of the current system despite the broad goals do not necessarily support reform implementation, he explains. China's desire for graduates with more critical thinking skills and creative aptitude contrasts its demands for faculty research and a desire to ascend international rankings. These pressures present competing demands where faculty need time to develop new pedagogical practices for liberal learning outcomes while maintaining their research productivity (Jiang, 2013).

Based on interviews with policy makers, faculty, and institution administrators, Jiang (2013) describes a Chinese higher education system taxed by massification. Large lecture classes, pressure for professors to conduct research and publish in top journals, and quantitative student and faculty evaluation programs have resulted. Mohrman, Shi, and Li (2012) make an insightful observation saying that China's biggest challenge may be that it is "seeking to do everything at once" (p. 43). It endeavors to expand access, reform the curriculum, develop general education, alter funding schemes, and increase international competitiveness through research and innovation simultaneously. More

structural reform may be needed before higher education can embrace curricula evolution toward liberal education.

Academic Freedom and National Ideologies. More so than in Europe, Asia poses several cultural challenges to the viability of liberal education. This chapter discussed the evolution of new language to describe liberal education philosophy in China. The more culturally relevant syntax of “general education” and “cultural quality education” diffuses ideas of free speech and democratic ideals, controversial ideas often associated with liberal education but that clash with Chinese political culture. Similar issues were raised with regard to Yale’s program in Singapore. If faculty and students in either context are restricted from critiquing social and political norms or if their research reveals undesirable outcomes in the opinion of central government, will the veritability of liberal education be compromised beyond sustainability?

In other Asian countries, national ideologies that are religious rather than political, present similar challenges. In Pakistan, for example, where Islamic religious beliefs underpin the entire education system. The country has three liberal education programs in the GGLEI and only one of them, Forman Christian College, has a religious affiliation. However, the ministry has mandated that Islam, “a uniting factor for the country,” be studied at all education levels (Peterson, 2012, p. 231). The pedagogical impetus for rooting studies in Islam, Peterson (2012) explains is the “inculcation from the teacher and the acceptance from the student” (p. 232). That very notion seems an obstacle to the independent thinking, critical inquiry, and broad understanding for a variety of cultural perspectives that is inculcated in a liberal education. Similar themes

related to academic freedom and national ideology are particularly pervasive where liberal education is emerging in the Middle East. If liberal education continues to emerge at the rate that it has in the last decade, these questions will be central to its existence and to its role in creating leaders and critical thinkers of the larger society.

Hong Kong's Critical Experiment. Amidst challenges to secure world-class rankings and recognition, significantly expand access to tertiary opportunities, and reform long standing higher education policies and curricula, liberal education in Asia presents Hong Kong as a truly unique and important experiment. Not only does Hong Kong have the only system-wide mandate for liberal education, it has funded the initiative with public monies and garnered both government and industry support. Aware that its economic focus is shifting away from the UK and more towards the US, the Hong Kong business community and stock holders have declared a need for innovative thinkers and entrepreneurs in order to survive (G. Prostigione, personal communication, November 14, 2012).

According to Gerard Prostigione, Director of the Wah Ching Center of Research on Education in China at the University of Hong Kong, the original reason for the changes to the higher education curriculum and secondary-to-tertiary schedule was “to change society.” There was keen awareness that Hong Kong has no natural resources, that economic ties with other parts of the world are essential, and that a city-state cultural identity, separate from mainland China, was increasingly important (personal communication, November 14, 2012). Improving higher education was seen as a critical means to securing itself economically and culturally. But now, Prostigione explains,

Hong Kong is “really trying to produce a new kind of person — a totally new person.”

As a result, the higher education reforms emphasize critical thinking, empowerment, creativity and flexibility.

The “3-3-4” changes and general education curriculum mandates are not without resistance. Many universities are worried about losing their programs, a major shift is required in understanding that students can study in multiple departments, and despite a call for course proposals, many are rejected if they lack clear learning objectives and assessment mechanisms (G. Prostiglione, personal communication, November 14, 2012). The “expectations are high” and faculty are asked how their courses change student reflections about themselves and society. With access to higher education at only about 16% in the city-state, and many students choosing to earn their undergraduate degrees over seas, government and education leaders wonder whether the reforms are enough to change society. While it will take a generation of higher education to find out, Hong Kong’s experiment will inform the ongoing debate about the utility of liberal education and its role in society worldwide (G. Prostiglione, personal communication, November 14, 2012).

Liberal education in Asia is a complex story of competing demands and objectives combined with the contemporary challenges like massification, intense global competition, and evolving economic industry conditions. In the next chapter about the Middle East and Arab states, many of the same themes persist. With a similar framework that examines *where*, *when*, *how*, and *why* liberal education has emerged, Chapter Six

discusses the smaller presence of liberal education in the Middle East but its important story in unlikely political and cultural environments.

Chapter Six

Middle East and Arab World

The history of education in the Middle East and Arab states has been “long intertwined” with major political, religious, social and economic changes (Herrera, 2006, p. 409). Most recently, those changes have focused on modernization with pressures from national governments, global competition, and market motives. Amidst reform and expansion, themes that pervade higher education globally, tertiary education in the Middle East is threatened by persistent political and military conflicts, a deficit of democratic governance, and education reforms that are largely market driven (Herrera, 2006). While there are a few cases like the American University in Cairo and the American University of Beirut, that have been long standing participants in social, cultural, and higher education movements, for the most part liberal education programs have been a mere blip in the region’s evolution.

Where liberal education does play a role in the Middle East, it is often predicated on partnerships with U.S. institutions. Many relationships developed after the 1980s when the Middle East opened itself to more foreign providers and collaborations as part of its reform efforts (Romani, 2009). While news articles and scholarly works focus on transnational connections between the region and the West, the GGLEI demonstrates that for liberal education, while cross-border affiliations are more prevalent than in other regions, they are not the only or dominant model.

Throughout this chapter, reference is made to “American-style” education. This phrase is taken directly from higher education program data sources (web sites and

documentation) and the literature. The results of this study will illustrate that “American-style” and “liberal education” are not always synonymous. In this study that strives to organize and understand where, why, and how liberal education is emerging globally, the confluence of “American” and “liberal” education used to describe programs in the Middle East was an added challenge in the criteria analysis used to create the GGLEI. In addition to reporting inventory findings, this chapter will discuss the extent to which “American-style” is used to describe some of the GGLEI programs and the assumptions made by authors and educationalists in confusing the two terms.

To maintain consistency in reporting data across regions in this study, the discussion in this chapter will generally follow the same framework used for Europe and Asia. The chapter is divided again by three questions: (1) *Where* and *when?*; (2) *How?* (How are programs designed?); and (3) *Why* has liberal education emerged in the Middle East?

The first part of this chapter discusses the geography and chronology of liberal education developments in the Middle East and includes a short section explaining that there are no initiatives coded as “organization/special program.” The next section discusses how programs are designed under the topics of public/private status, affiliations and accreditation, students and faculty, language, religion and gender. Because some issues of religion and gender are bound together where higher education in the Middle East is concerned, they will be presented together in this chapter. The last section considers broadly the rationales and challenges for liberal education’s emergence in the region. The chapter concludes by raising issues about elitism and the marginalized

position of liberal education as well as academic freedom. More interpretations and conclusions about the Middle East and other regions will be presented in the last two chapters of the dissertation.

Location and Chronology: *Where and when* has liberal education emerged in the Middle East and Arab World?

The story of where and when liberal education has emerged in the Middle East and Arab countries is more succinct than in Europe and Asia. There are fewer traces of philosophies like liberal education throughout the region's history. Liberal education's lineage began with two well known institutions: the American University of Beirut (AUB) and the American University in Cairo (AUC) founded in 1866 and 1919, respectively. The Lebanese American University followed closely behind in 1924 but is less well known. The mission and curricula of these programs were a severe contrast to traditional Middle Eastern and Arab education philosophy. In her unique book-length case study of the American University of Beirut, Betty Anderson (2011) describes, for example, a historical Lebanese higher education system based on memorization and lectures where students had almost no obligation to develop knowledge for themselves.

Based on the Godwin Global Liberal Education Inventory (GGLEI) at the time of writing, the Middle East was home to only nine percent of the world's liberal education programs (excluding the US). See Appendix C for a GGLEI except of Middle Eastern programs. In the region that spans Arabic Northern Africa to the Persian Gulf area, there are 17 liberal education programs distributed in 10 countries, which indicates that the educational philosophy is not heavily concentrated in any one place. Table 15 shows the

frequency and distribution of liberal education programs by country. Qatar and Lebanon have three programs each. In the case of Qatar, all of the programs are U.S. branch

Table 15

Number of Middle Eastern Liberal Education Programs and Percent of All Middle Eastern Liberal Education Programs by Country

Country	Number of Programs	% of All Mid East Programs
Qatar	3	17.6
Lebanon	3	17.6
Kuwait	2	11.8
Palestine	2	11.8
UAE	2	11.8
Egypt	1	5.9
Iraq	1	5.9
Israel	1	5.9
Jordan	1	5.9
Saudi Arabia	1	5.9
Total	17	100.0

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

campuses. Kuwait, Palestine, and the United Arab Emirates have two programs; Egypt, Iraq, Israel, Jordan, and Saudi Arabia have just one liberal education initiative each.

Even more so than in Europe and Asia, liberal education in the Middle East is a recent phenomenon. Fifty-six percent of programs in the region were founded in the last decade. Only three liberal education programs in the Middle East have been in existence for more than 50 years. The American University of Beirut (founded in 1866), the American University in Cairo (1919), and the American Lebanese University (1924).

Bethlehem University in Palestine⁴, a Lasallian Catholic institution, developed in 1973 and four other programs were founded between 1987 and 1999. The remaining nine programs signify the recent phenomenon of growing interest in liberal education and began in the last decade. Figure 4 illustrates the historical founding dates and cumulative number of programs that have developed over time.

Organizations/Special Programs. According to the GGLEI, there are no liberal education initiatives coded as “organization/special program” in the Middle East. With the exception of Qatar and Lebanon that each have three programs, no other country in the Middle East has more than two liberal education initiatives. With the low frequency and diluted concentration of programs in this area, there is likely less impetus — to date — for liberal education organizations to mobilize. Aside from their “American-style” commonalities that will be discussed later in this chapter, liberal education programs are treated individually in the Middle East with regard to policies and support. The imperative and advantage of having common associations for advocacy and shared resources, however, is expected to increase if the phenomenon of growing liberal education initiatives continues to grow.

Program Format and Design: *How* has liberal education emerged in the Middle East and Arab World?

Based on this study’s data, liberal education programs in the Middle East are

⁴ The state and territorial classification of Palestine is still under dispute. While it is not my intention to take a position on this issue, “Palestine” is used here in accordance with the official location name used by Bethlehem University.

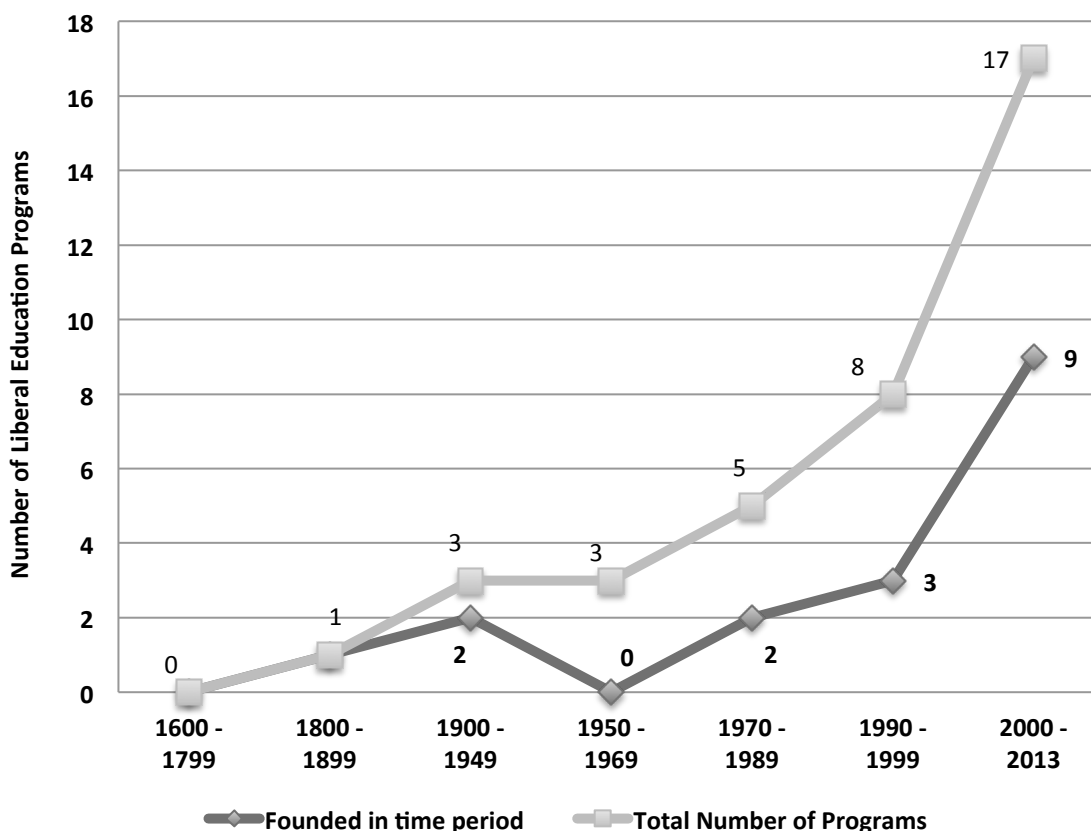


Figure 4. Number of Middle Eastern liberal education programs founded and cumulative number per time period. Points on the darkest line indicate the number of programs founded in the corresponding span of years. Points on the lighter line indicate the total number of programs in existence for the same period. Note that the year intervals vary and are not consistent for each period. The time periods were created to illustrate the significant changes in liberal education program development based on their chronology. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

remarkably similar to one another compared to those other regions. There is less variation in the GGLEI data that represent programs' private status, language, chronology, and the geography of affiliate institutions. Most programs are private, most use English as the primary language of instruction, and all program affiliations are with institutions in the United States. Where variation does exist, it tends to be related to gender and the religious impetus for segregation, or the nature of relationships with other

institutions. As this section and the one after it, which examines the rationales for the emergence of liberal education in the Middle East, will discuss many liberal education programs in this region exist in order to meet demand for higher education that is branded with an American label.

Public/Private Status. Similar to Western Europe, public higher education continues to dominate the Middle East and Arab region. According to the 2009 UNESCO report on private higher education, the Middle East is classified as having a “low” share of enrollments in the private sector (Bjarnason et al., 2009). The development of private higher education, however, has been widespread and rapid (Bjarnason et al., 2009) and accounts for a large percentage of the region’s demand-absorbing growth (Levy, 2006). Notwithstanding public higher education’s prominence, the aggressive evolution of private education in the Middle East is a phenomenon that coincides with the emergence of liberal education. With only two exceptions, Zayed University College in the UAE (founded in 1998) and Al-Quds Bard Honors Program in Palestine (founded in 2009), all of the GGLEI Middle Eastern liberal education programs are private and non-profit.

As discussed in the chapters about Europe and Asia, public higher education is roughly understood as that which is funded by the government and public sector monies. Private higher education, while more nuanced and defined differently in each country, generally has some level of autonomous authority and is financed by individual, philanthropic, or profit-generated funds. Regardless of their private sector designation, however, many Middle Eastern liberal education programs have hybrid characteristics of

both public and private institutions. Authors of the UNESCO (2009) report explain that where private education does exist in the region (notably for liberal education programs as the GGLEI illustrates), it is frequently an enterprise “planned and promoted” by government (Bjarnason et al., 2009, p. 14). New York University Abu Dhabi is a good example. It is a private university yet funded almost entirely by the UAE government. Similarly, Effat University, a private liberal education institution for women, was founded by Queen Effat Al-Thunayan Al-Saud, “operates under the umbrella” of a government-initiated philanthropic organization (Effat University, n.d.), and maintains close ties to the Saudi Arabian monarchy.

Affiliations and Accreditation. More often than in Europe or Asia, liberal education programs in the Middle East are affiliated with other institutions. Nearly half of the Middle Eastern/Arab programs in the GGLEI (eight total) are a part of formal institutional partnerships. Unlike Europe and Asia where liberal education programs with affiliations were predominately associated with institutions in the same country (typically between a liberal education program or subsidiary college and larger research university), there are only two domestic affiliations in the Middle East. Effat University in Saudi Arabia (founded in 1999) is an umbrella organization of the King Faisal’s Charitable Foundation, and Al-Quds Bard Honors College is a part of Al-Quds University in Palestine (in addition to having a cross-border partnership with Bard College in the US).

Unique to other regions, the vast majority of liberal education affiliations in the Middle East are cross-border and all with institutions in the United States. There are four U.S. branch campuses. These include three in Qatar with Carnegie Mellon University,

Georgetown University School of Foreign Service, and Northwestern University. The forth branch campus is formed by the unique relationship between the Abu Dhabi Emirate and New York University. It aims to be the “first world-class, liberal arts university in the Middle East” (“About NYUAD—The Vision,” n.d.) and is, according to *Inside Higher Ed* reporter, Elizabeth Redden (2009), the “most ambitious attempt” at this kind of partnership between a U.S. institution and stakeholders abroad. New York University-Abu Dhabi is an anomaly among the other Middle Eastern initiatives. It provides undergraduate liberal education, but also offers graduate study endeavoring to become a premier research institution. In fact, it refers to itself foremost as a research university, “with a fully integrated liberal arts and sciences college” (New York University Abu Dhabi, n.d.).

The other four non-branch liberal education programs have consulting affiliations that sometimes share faculty, administrative resources, and to a limited extend, funding support. In a more mutual arrangement than the branch campuses model, Al-Quds University in Jerusalem and Bard College in the US have a substantial partnership operating the Honors College for Liberal Arts and Sciences that is “rooted in the best of progressive and classical educational traditions” (“Al-Quds Bard Partnership,” n.d., para. 2). The program is patterned after Bard’s first dual degree liberal education endeavor, Smolny College in St. Petersburg, Russia, discussed in Chapter Four.

The significant number of partnerships and affiliations for Middle Eastern liberal education programs coincides with similar higher education trends in the region. Contemporary dialog and scholarship about the Middle Eastern tertiary sector frequently

include references to cross-border institutional relationships, the region's "education hubs," and branch campuses. Miller-Idriss and Hanauer's (2011) empirical study concludes that approximately one-third of the world's branch campuses are in the Middle East. The interdisciplinary nature of liberal education programs, however, is a unique contrast to most Middle Eastern cross-border relationships that are oriented toward professional training and often based on profit motives (Herrera, 2006).

Liberal education programs in this region that have accreditation through the U.S. Council for Higher Education Accreditation (CHEA) regional agencies, interestingly, only sometimes align with U.S.-Middle East program affiliations. In other words, not all liberal education programs with a U.S. affiliation have U.S. accreditation. Forty-four percent of liberal education programs in the Middle East have accreditation with a CHEA agency as part of their quality assurance strategy. All four of the branch campuses have accreditation through the corresponding regional agency of the home institution.

Three liberal education programs in the region have accreditation through the Middle States Commission on Higher Education (MSCHE). These include the two older liberal education programs, the American University of Beirut and the American University in Cairo, and Zayed University in Abu Dhabi founded in 1989. The Lebanese American University is the only program with accreditation through the New England Association of Schools and Colleges: Commission on Institutions of Higher Education (NEASC-CIHE). Table 16 illustrates in more detail the distribution of Middle Eastern liberal education programs with U.S. accreditation cross tabulated and sorted by the location of program affiliates (where partnerships exist). In sum, all three of the liberal

Table 16

Distribution of Middle Eastern Liberal Education Programs, U.S. Accreditation, and Location of Affiliate Institutions

Affiliate Location (in grey) & Program Name	U.S. Regional Accrediting Agency				Total
	Middle States ^a	North Central ^b	New England ^c	None	
Saudi Arabia				1	1
Effat University				1	1
USA & Palestine				1	1
Al-Quds Bard Honors College				1	1
USA	3	1		2	6
American University of Kuwait				1	1
Carnegie Mellon University Qatar	1				1
Georgetown Foreign Service School	1				1
Gulf Uni of Science & Technology				1	1
New York University Abu Dhabi	1				1
Northwestern University Qatar		1			1
No Affiliate	3		1	5	9
American University in Cairo	1				1
American University of Beirut	1				1
American University of Iraq				1	1
American University of Madaba				1	1
Bethlehem University				1	1
Lebanese American University			1		1
Notre Dame University Louaize				1	1
Shalem College				1	1
Zayed University - University College	1				1
Total	6	1	1	9	17

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^a Middle States Association of Colleges and Schools—Middle States Commission on Higher Education (MSCHE). ^bNorth Central Association of Colleges and Schools—The Higher Learning Commission (NCA-HLC). ^cNew England Association of Schools and Colleges—Commission on Institutions of Higher Education (NEASC-CIHE)

education programs in Qatar have U.S. accreditation and U.S. affiliations, as do both programs in the U.A.E. Interestingly, with the exception of branch campuses, none of the programs founded in the last decade have U.S. accreditation.

Students and Faculty. Because the GGLEI holds mainly quantitative data, my original purpose in collecting information about the number of students and faculty was to gauge the size of liberal education programs around the world. As discussed in both the Europe and Asia chapters, however, I learned that this data was not consistently available or necessarily accurate based on my study's methodology. The same is true for student and faculty data collected in the Middle East. A simple analysis of the data I did find reveals that in general the largest Middle East/Arab programs are smaller than many of those in Europe and Asia. The number of undergraduate students in GGLEI liberal education programs ranges from 50 at the Shalem College, the newest liberal education program in the region, to at least 6400 at the oldest program, the American University of Beirut. However, the data available for both faculty and students is inconsistent in its availability and reliability and so these findings are only a cursory way to assess the size of liberal education programs in the Middle East.

The qualitative information gathered from literature and expert resources provides a more effective portrait of liberal education program characteristics related to students and faculty. Faculty face many challenges in Middle Eastern programs where, Ghabra and Arnold (2007) report, workloads are high and morale is low. Herrera (2006) describes Egyptian national education, for example, as "hierarchical, bureaucratic, and inflexible," characteristics that "thwart innovative research initiatives" (p. 413). These

qualities have a negative impact on the kind of pedagogy and critical content analysis required of faculty who guide students in and outside of their classrooms.

In order for faculty to encourage students to think for themselves, analyze resources critically, and defend their own opinions—trademark learning objectives in liberal education initiatives—faculty need time to modify their teaching, educate themselves, collaborate with academic colleagues, and spend time with students. According to Ghabra and Arnold’s study (2007), demands on faculty to produce research, manage administrative responsibilities that are part of their (sometimes abused (Ghabra, 2012)) contractual agreements, and contend with administrative systems that lack transparency and inclusivity, hinder faculty in significant ways. They are expected to develop students holistically by helping them become “intellectually, socially, psychologically, and globally aware” (Ghabra, 2012, n.p.). However, they regularly lack the administrative resources, training, and time to do so (Ghabra, 2012). Faculty recruiting practices, particularly those that fail to attract the faculty most appropriate for working in and understanding liberal education, also contribute to the above challenges and are mentioned in critical dialogue related to GGLEI programs (Ghabra & Arnold, 2007; Romani, 2009).

Students in Middle Eastern and Arab liberal education programs face obstacles as well. In many Arab public schools instructors are regarded as knowledge authorities and pedagogy is based on lectures and memorization (Ghabra & Arnold, 2007). Students coming from these systems are met with unfamiliar expectations in liberal education programs where the learning objectives involve critical and independent thinking.

Further, as liberal education opportunities (though still few) grow alongside the number of private sector institutions, so too do issues of access. While Ward (2008) reports that a “sizable portion” of operating budgets in Middle Eastern liberal education programs is used for scholarships and financial aid, Ghabra (2012) emphasizes that private programs are unaffordable for most students.

Language. The use of English in Middle Eastern and Arab liberal education is pervasive. All but one of the programs in the GGLEI use English as the primary language of instruction. Shalem College in Israel employs the local Hebrew language as its administrative and instructional medium. In addition to English’s growth as the global higher education *lingua franca*, given the influence of and desire for “American-style” education in the Middle East, the wide-spread use of English is not surprising.

Religion and Gender. While four of the 17 Middle Eastern liberal education programs have a distinct religious identity, the line between religious affiliations and secular education can be obscure in many Arab programs. Clearly part of their founding and contemporary mission, Notre Dame University Louaize, Bethlehem University, and American the University of Madaba are Catholic. Shalem College is Jewish. These institutions manage themselves independently with a value system and curriculum that align to their religious objectives.

Beyond these four institutions, however, gauging the extent to which religion influences liberal education in the region was not always discernible in this study. In Arab countries, religion is often the national and legal ideology that underpins all of society and culture including education. As an integrated part of the civil and legal

system, liberal education programs do not necessarily name Islam as a religious identity, yet it can play a substantial role in an institution's operations. In Saudi Arabia, for example, education is entwined with "Islamic roots" and curricula must align with the *Qua-ran* and *sharia* (Islamic laws) (Ghabra & Arnold, 2007). Men and women are not educated together and the one liberal education program in Saudi Arabia, Effat University, for women is indicative of new opportunities developed within Muslim moral code.

With the Muslim relationship between religion and education in mind, the real remarkableness of liberal education's presence in this region is predominately cultural. How does a liberal education program that values academic and cultural diversity operate under Islamic law? In order to exist, liberal education is frequently combined with gender segregation. The American University of Kuwait, for example, which was the first liberal education institution in that country, partners with Dartmouth College (Redden, 2009a). Like most of the institutions called "American University of...", the Kuwaiti version has a mission that sounds similar to liberal arts colleges in the US. It is "dedicated to providing students with knowledge, self-awareness, and personal growth experiences that can enhance critical thinking, effective communication, and respect for diversity." It also seeks to create "leaders and life-long learners who aspire to the highest standards of moral and ethical responsibility in their societies" ("AUK: About AUK," n.d.). In keeping with Islamic law, however, the institution is open to men and women but maintains gender segregation in all areas of the university including academic

departments and student activities. The Gulf University of Science and Technology (GUST) is also gender segregated.

Conversely, some institutions operate explicitly for one gender. The public Zayed University in the United Arab Emirates, for example, opened in 1998 and serves approximately 2,000 female students in Abu Dhabi and Dubai. It strives to graduate students fluent in Arabic and English, and focuses specifically on creating future leaders. Similar to the U.S. movement that includes aspects of community and social service as integral parts of liberal education, Zayed University integrates national and regional community issues into its interdisciplinary studies majors (Redden, 2009a), a practice less common in GGLEI programs from the Middle East.

While gender segregation may seem counter-productive for an education philosophy that prepares students “to deal with complexity, [and] diversity,” it serves another purpose besides maintaining separate education under Islamic law. Gulf states in particular, according to Coffman (2003), have increased their prioritization of education for females in their campaign for “rapid modernization over the last 30 years” (p. 17). Improved primary and secondary education and the general massification of higher education worldwide have created an “exploding” number of female students that seek tertiary training (p. 17). While the number of male students in the Middle East has also increased, under *sharia*, men have traditionally had more opportunity to study abroad if local institutions did not or could not meet their needs. Because Islamic custom, however, prevents females from traveling abroad to study independently, segregated

institutions offering “American-style” liberal education curricula provide access to higher education for the growing population of Middle Eastern females (Coffman, 2003).

Rationales: *Why* has liberal education emerged in the Middle East?

Although the methodology in this study is inadequate for drawing full conclusions about rationales for the emergence of liberal education, evidence from the GGLEI and literature allow for educated predictions about the reasons for the phenomenon. In the case of the Middle East, the number and focus (geographically and substantively) of partnerships with other institutions, the wide disbursement of programs across the region, and institutional histories as they are reported by programs and scholars, point toward more micro level rationales for liberal education than were observed for Europe and Asia. Liberal education tends to emerge in this region because of decisions at the institutional level more than in reference to macro global or macro national imperatives.

This is not to say that global or national rationales for liberal education are not present for the Middle East. *Global macro rationales* certainly penetrate higher education in the form of competition, private expansion, and massification. National macro rationales are evident in discussion, but not necessarily in practice. In a 2009 report, Romani explained that the “inadequacy of Arab higher education relative to the fulfillment of social needs has been denounced for decades” (p. 2). He highlights brain drain, over emphasis and redundancy of popular disciplines, high graduate unemployment, poor quality research, and inadequate vocational education as significant challenges faced by nations in the Middle East. Those challenges, however, have not yet inspired “an indigenous public debate as to what benefits liberal education offers society”

(Reilly, 2012, n.p.). As a result, liberal education has tended to emerge because of institutional, individual, and sometimes local municipal aspirations, many of which relate to a public demand for and institutional desire to emulate education in the United States.

Referring to the growth of private universities and their “frequent references” to U.S. education, Chanin (2005) emphasizes that despite the “considerable tension” in international relations between the Middle East and the US, “political disagreements have not obscured the appeal of American-style education” (p. 6). Empirical survey data illustrates that Arab “popular support for U.S. foreign policy [is] at an all-time low.” Simultaneously, the “popularity of American-style higher education in Arab society is at an all-time high” (Ghabra & Arnold, 2007, p. 1).

According to Coffman (2003) in order to prosper in today’s higher education “market,” any high quality program in the Middle East “must be as thoroughly American as possible” (p. 18). This “Americanization” of higher education in the region, including having an “American name, curriculum, faculty, and campus architecture” and operating in English is synonymous with quality and encouraged by the public and education authorities (Coffman, 2003, p. 18). While many private and a few public institutions have adopted liberal education in portions of their curricula, the frequency with which programs are labeled “American” makes the specific presence of liberal education challenging to discern.

The demand for American-style education has rationalized the development of many liberal education programs collected for the GGLEI. Arab parents, students, and much of the public believe that an American-style education is preeminent, that it has

potential to raise social status, and that it will yield opportunities for a “successful, productive, and prosperous future,” (Coffman, 2003, p. vii; Ghabra & Arnold, 2007). Coffman (1996) articulates that the presence of American-style higher education in the Arab World, though he does not explicitly mention liberal education, is “ideal” for Muslim parents. It provides skills and a degree associated with American education but at significantly less cost financially and culturally, e.g., students avoid the “dangerous acculturation associated with prolonged stay in the United States,” than studying abroad (Coffman, 1996, p. 17).

The popularity of liberal education, in comparison to “American-style” education, however, is a conundrum in both the literature and in practice. For example, Chanin (2005), Detweiler (2006), Ghabra and Arnold (2007), and the Hollings Center (2007) talk about program characteristics that align to many U.S. programs, but are not part of the definition of liberal education as it is defined in this study. They refer, for example, to faculty hiring and promotion practices, allocation of faculty time between research and teaching, the degree of (even if not total) academic freedom, pedagogy, student-to-faculty ratios, language of instruction, level of student-centered culture within the institutional philosophy, flexibility in the curriculum, or availability of study abroad. While some of these institutional characteristics are related to liberal education, indeed many of them are necessary to achieve liberal education learning outcomes, they are not integral to the definition as it is presented in this research.

These peripheral elements of and including liberal education are known collectively as “American-style” education (Chanin, 2005; Detweiler, 2006; Hollings

Center, 2007). They are examined in Ghabra and Arnold's 2007 report for the Washington Institute for Near East Policy titled, "Studying the American Way: An Assessment of American-Style Higher Education in Arab Countries." They declare "what distinguishes American-style higher education from other types of higher education is its liberal nature" (p. 2). Ghabra and Arnold's report, is an excellent example of literature that could easily be misunderstood as focusing on liberal education (despite what it says) when in fact a closer read reveals that it is about an array of characteristics, with some elements of liberal education, that might be identified as being typical of American post-secondary institutions.

From knowledge gained through the GGLEI and ancillary sources, I agree with Ghabra and Arnold (2007) who conclude that concepts of liberal education are "still developing" in many Middle East and Arab programs (p. 14). They cite "growing pains" like erratic changes in administration and mission, poor faculty recruiting, corporate-style management, and regional political instability as the reasons for an underdeveloped liberal education curriculum (p. 14). The Hollings Center (2007) report on private higher education in Muslim countries, discusses the topic of liberal education distinctively as a "tough sell" in the region (p. 7). There is a perception, as there is in much of the rest of the world, that such an education is not practical, "does not lead to a good job," and that it is an inherently Western concept that cannot or should not be transplanted to Muslim countries" (Hollings Center, 2007, p. 6).

The Hollings Center (2007), which was initially skeptical toward liberal education in Arab countries, later expressed the positive potential of education with a liberal

philosophy. Summarizing the comments of university presidents and senior administrators participants, it cites the ability of liberal education to produce a more flexible workforce critical for an increasingly global society, its obvious practicality due to a focus on “enduring principals rather than on ephemeral trends,” and a pedagogy that encourages critical thinking and questions rather than lectures and rote memorization (p. 7). As a result of these imperatives, a growing number of institutions, education philanthropists, and in cases like Dubai and Abu Dhabi, city municipalities, have established liberal education programs.

Conclusion

The very presence of liberal education in the Middle East is an intriguing topic. Culture and religion, particularly where legal practices are anchored in Islam, make the region an unlikely home for liberal education. The majority of liberal education programs in the Middle East, 88%, are private; only two programs in the GGLEI are in the public sector. Although, many private programs, are hybrid models that also have financial and other governmental public support. Based on findings in the GGLEI, liberal education’s small presence is dominated by the idea of “American-style” education. While only seven of the 17 Middle East/Arab programs have formal partnership in the US, there are 13 programs (76%) in total that either have U.S. affiliation or that use “American” in their institutional title.

For those studying the region, liberal education or related institutions, the overlap between “American” and liberal education requires careful attention. As illustrated above, it is clear that American-style education is highly favored and is sought after by

students and parents wishing to advance their social stature. However, attitudes toward liberal education, while being an effective impetus for women's tertiary opportunities, are less clear. Further research is necessary to discern where liberal education is inadvertently encompassed by programs and institutions that wish to emulate American-style education, where "liberal education" and "liberal arts" is used in name but not necessarily implemented according to the criteria used in this research (which strives to identify the core and culturally transferable essence of liberal education), and where deliberate curriculums and institutions of interdisciplinary education including critical analysis and social responsibility exist organically or in partnership with U.S. entities.

There are several foreseeable challenges for liberal education in the Middle East. One is making distinctions between programs "American" or "American-style" and those that deliver liberal education in order to identify the expected learning outcomes (and for scholars and policy makers who are interested in the development of—specifically—liberal education). Two other concerns relate to the elite nature of liberal education in the Middle East and the sustainability of liberal education programs in places where academic freedom is a contentious issue.

Liberal Education: Elite and Peripheral. While there is still a good deal of suspicion around liberal education in the Middle East, its relationship to U.S. higher education has promoted the reputation of some universities in ways are not as salient in Europe and Asia. However, the phenomenon of emerging liberal education in the region has also created a tier of elite universities and produced challenges for access across the spectrum of tertiary opportunities.

As this chapter has illustrated, there is a significant overlap between private and liberal education programs. Where private higher education in much of the world has been non-elite, that is likely not the case for liberal education in the Middle East. Patti Peterson (2012) refers to the “highly visible and well regarded” American University in Cairo, for example, as a “privileged island” (p. 11). Private college access is generally unaffordable for all but wealthy Middle Eastern families, which risks reinforcing an upper class and “depriving disadvantaged social groups” of the benefits and economic opportunities gained through higher, specifically liberal, education (Ghabra, 2012, n.p.; UNDP, 2003). The issue of access and elitism is exacerbated by the limited contact that liberal education program in the Middle East have with their communities (Ghabra, 2012). The disconnect between liberal education programs and the social challenges in their surrounding environment (not a problem unique to the Middle East), raises questions about the authenticity of the program’s liberal status and the ability of it to help students develop a sense of social responsibility (see the operationalized definition of liberal education for this research in Chapter One).

Academic Freedom. The other major challenge for liberal education in the Middle East and Arab States, as noted most recently by critical faculty who object to the New York University branch in the U.A.E., is academic freedom. Like China and some other Asian countries, the government restrictions placed on civil and academic freedoms could impede the ability of faculty to teach students to think, and researchers to fully explore their field, with a critical lens.

A lack of academic freedom is not an issue in all of the Middle East/Arab World. Israeli institutions, for example, are autonomous. They govern themselves and have full academic freedom according to Herrera (2006). However, problems related to academic freedom are far-reaching. Even for institutions like NYU-Abu Dhabi where agreements regarding academic freedom have been made between the institutions and local government, if the media is censored and the opinions of civilians restricted, how will faculty research, new knowledge and discoveries (particularly those of a social, cultural, and political nature), be received? If the governing authorities suppress forms of artistic or literary expression, then how can the full breadth of education be available in a university setting?

Many Middle Eastern and Arab countries restrict public displays of opinion, expression, and association to varying degrees. In a university environment, restrictions on academic freedom manifest in banning books and library materials, blocking internet sites, and limiting student activities and interactions based on government laws, school policies, or complaints from other faculty, students or the public (Herrera, 2006). Where there is some latitude in these areas, particularly where agreements have been made to honor academic freedom, like those at NYU-Abu Dhabi, the presence of social and cultural restrictions outside the university may still result in faculty who self-censor their teaching and research. Academics and especially their publications (even at private institution) are part of the public sphere. Their fear of prosecution or offending the students and colleagues with whom they work is a detriment to their educating students

and producing research knowledge that could benefit science, culture and the local, national, or global society.

In the chapter that follows I will discuss findings for regions that are underrepresented in the GGLEI. These include Latin America, Africa, and Oceania where there are relatively few programs compared to Europe, Asia, and the Middle East. The chapter also includes results for North America, specifically Canada (since the US was excluded from this study). While Canada is well represented in the GGLEI, for a country with the most liberal education outside the US, it is underrepresented in the dialogue and evolution of liberal education internationally. The most salient data and topics, similar to those above, will be covered with regard to each of the regions.

Chapter Seven

Underrepresented Regions

In this chapter about underrepresented regions, I will discuss Latin America, Africa, Oceania, and North America (Canada). The last three chapters of this dissertation followed a similar framework by examining where and when, how, and why liberal education has emerged in Europe, Asia, and the Middle East. The first section of these chapters discussed the geographic location and chronology of programs, as well as any advocacy and cooperative initiatives coded as “organization/special program” in the Godwin Global Liberal Education Inventory (GGLEI). The second question examined *how* liberal education has emerged by considering programs’ public/private status, institutional affiliations, U.S. accreditation, students and faculty, language, religion, and gender. The last question pieced together GGLEI results with literature and input from key informants to speculate about *why* liberal education has emerged in each of the regions. Those discussions described some of the reasons for growing interest in liberal education as *global macro*, *national macro*, and *micro rationales* (a schema introduced in Chapter Four about Europe). Finally, the chapters closed by raising critical issues and questions about liberal education in each of the regions.

For Europe, Asia, and the Middle East, there were significant GGLEI data to analyze and interpret. This is not the case, however, for Latin America, Africa, and Oceania. Combined, the GGLEI contains only 17 liberal education programs for these three regions. As a result, there are considerably fewer data on which to conduct analysis and draw conclusions. For a topic where there is already very little scholarly literature,

there is even less information available about liberal education in these regions. Liberal education is underrepresented in these parts of the world and the voice of these regions is underrepresented among the emerging dialogue, news, and research about liberal education globally.

North America, specifically Canada, is also examined in this chapter. Even though Canada has many liberal education programs, there are three reasons I included it in a chapter with other “underrepresented” regions. First, as a region, North America was deliberately underrepresented in this study because only Canada was included in the data collection. The US was purposefully excluded in order to concentrate on the phenomenon of expanding liberal education programs worldwide. (Mexico, which is also sometimes associated with North America, was included with data from Latin America.) Second, Canada has more liberal education programs than any other country in this study. However, for nation of its size with a well-developed higher education system, Canada’s liberal education initiatives are not well known, well represented, within its own borders. Third, for a country with many programs in the GGLEI, Canada, like Latin America, Africa, and Oceania, does not play a significant role in the dialogue or literature about liberal education regionally and therefore, is underrepresented in the global context.

For these reasons, this chapter combines the “underrepresented” regions of Latin America, Africa, Oceania and North America. It suspends the framework used previously to discuss the emergence of liberal education in each area. Instead the chapter is divided into sections for each region. Each section includes the relevant GGLEI

findings as well as a general discussion that is informed by the inventory results, ancillary literature, and information from key informants. The chapter concludes with a summary and questions regarding liberal education's presence across all of these underrepresented domains.

Latin American

Liberal education plays a very small role in Latin American higher education systems. Professional training has been the region's "central task" since the 1800s (Mollis, 2006, p. 506). Partially as a result of this tradition and partially as a result of pressures from globalization, universities have attempted to respond to market change in various industries and to "new realities" like massification, the evolution of a knowledge economy, and increased privatization.

According Mollis (2006), however, the orientation of Latin American universities in these reforms has been primarily economic and therefore, focused on human capital needs in specific professions. While the 1990s brought many reform efforts that included developing new "learning models" focused on "professional skills and competencies," ideas that may have paved the way for liberal education to appear more prominently in Latin American, Mollis' analysis contends that the region has lacked a "coherent reform agenda" for its universities (p. 507). In general, Latin American higher education is robustly focused on curricula that provide specialized education for undergraduates. Yet, in my opinion, the region also hosts one of the world's most important liberal education experiments at Brazil's University of Campinas. If successful, the potential for this program to become a prototype in the region, combined with the overall growth of higher

education in the last decade, make Latin America a region to be closely monitored despite its classification as “underrepresented” in this study.

GGLEI Analysis and Results. Latin America is home to seven liberal education programs in the GGLEI that span five countries. Argentina, Brazil, and Ecuador each have one program, while Chile and Mexico each have two programs. See Appendix D for a complete listing of Latin American liberal education programs and select data from the GGLEI.

Unlike the regions discussed in previous chapters, the development of liberal education programs in Latin America has a short and contemporaneous history and therefore, appears a truly recent phenomenon. The GGLEI shows that Latin American programs have founding dates that range from 1940 with the University of the Americas Puebla in Mexico, to 2011 with the Interdisciplinary Program of Higher Education (ProFIS) at the University of Campinas in Brazil. Liberal education is relatively new in the region with no program appearing before 1940 based on the inventory data. Nevertheless, 41% of the Latin American programs developed in the last decade, a proportion similar to Europe, Asian, and the Middle East, but which appears less dramatic than chronological data in these regions given liberal education’s short history in Latin America.

Religious affiliation plays a prominent role in Latin American liberal education programs. Five of the seven programs are Catholic (four of them Jesuit). The oldest and newest liberal education programs, noted above, are the only two in the GGLEI without a Catholic affiliation. The strong presence of the Catholic Church among the few liberal

education programs found in Latin America is not surprising. The “close association of the [Catholic Church] altar and the [Spanish] throne” had a defining influence on Spanish and Portuguese colonialism (Lynch, 2012, p. 105). According to Lynch (2012), the Church continued to wage political influence through the 1950s liberation theology movement as well as through military and revolutionary unrest into the 20th century. Religious founded institutions programs often align the elements of holistic student development from liberal education philosophy to the ideals of Catholic human formation, particularly in the Jesuit order. With the Catholic Church’s historical presence in Latin America, it follows that the church would be tied to some of the social and educational developments as well.

Only one Latin American liberal education program in the GGLEI is public. Except for the newest initiative, the Interdisciplinary Higher Education Program (called ProFIS) at the University of Campinas in Brazil, all other liberal education programs are private. This result aligns with the general development of private education in the region. According to UNESCO’s report on private higher education (Bjarnason et al., 2009), Latin America has one of the fastest growing private sectors. The Latin American private sector also has a longer history than other regions (Levy, 1986). Combining these factors with the number of religiously affiliated liberal education programs, it is logical that the private sector would have a strong presence in the Latin American portion of the GGLEI.

Finally, Latin America is the only region where English is not the dominate language medium in liberal education. According to the GGLEI, there are no liberal education programs that use English as the primary language of instruction in Latin

America. The Interdisciplinary Program of Higher Education, known as ProFIS at the University of Campinas in Brazil, is in Portuguese; all other programs are in Spanish. The findings in this study reflect the general higher education trends in Latin America where English, though still important, is less prevalent than in other parts of the world (Lloyd, 2010; Tessler, 2013).

In an opinion article critical of Latin America's hesitation to adopt English as higher education's *lingua franca*, Leandro Tessler (2013) conflates the internationalization of universities in the region with a need to increase the use of English. He says that Latin America is experiencing "linguistic isolation" (n.p.). Tessler predicts that the region's general resistance to English will be detrimental for its universities. Given the small mass of Latin American data specific to liberal education, however, it is difficult to say at this point whether having no liberal education programs in English will be an "obstacle" to the competitiveness of these programs (Redden, 2013, n.p.). Perhaps the availability of liberal education in languages other than English would in fact expand access to such programs and dispel some of the elitism that has been created around the education philosophy in much of the world.

Discussion. From the beginning, Latin America has been "defined as a synonym of education for the professions" (Schwartzman, 1993, p. 10). It is not surprising, therefore, that Castro and Levy (2000) say that where "general" education courses in the US involve a range of subjects and skill building as part of preprofessional student development, Latin American universities have more in common with the specialized and focused education philosophy in Europe (p. 56). Using Mexico as a specific example, de

Vries and Romero (2012) explain that there is no vernacular for “liberal education” in Mexican Spanish. Written a decade after Castro and Levy’s (2000) piece and focusing on one country, which admittedly does not represent the whole of the region, de Vries and Romero (2012) conclude that,

Undeniably, a liberal or general education tradition is absent from Mexican higher education. Although the theme has popped up at several points, it has never made serious headway against the traditional professions that remain the backbone of the Mexican system (p. 97).

Castro and Levy (2000) are prescriptive. They call for more deliberate planning of general education and they provide an insightful rationale for why doing so is important. While they use the term “general,” their description of necessary reforms resonates more with the definition of “liberal” education. There is a need, they say, for institutions to educate for citizenship, to “teach students how to learn,” to help build character, to provide “more texts, more open discussion, and more writing exercises” (p. 60). They acknowledge a need for “general” education that allows students who are not entering the traditional specialized fields like law, economics, or medicine, to train for “quasi-professional” occupations. Students either enter these fields deliberately or as a matter of circumstance when the professional field they intend to pursue is saturated by the supply of graduates. In both cases, students are either trained in or rely upon skills from general education “by default” (p. 56). Castro and Levy call on higher education to not only design but to be more deliberate in creating general/liberal education programs that foster a broad set of generalist skills preparing students with flexible knowledge for work in “diverse areas” (p. 60).

In the paucity of resources about liberal education in Latin America, a unique and important experiment in liberal education, equity, and access emerges at one of the region's top universities (Downie, 2012). Developed by former Dean of Undergraduate Education, Marcelo Knobel, the University of Campinas (Unicamp) opened the Interdisciplinary Higher Education Program (ProFIS) in 2012. This two-year liberal education initiative provides underprivileged but highly talented secondary school graduates with an entrée to Unicamp that would otherwise be academically unattainable. Two hundred graduates from struggling public schools are selected to study languages, mathematics and statistics, humanities, the arts, and natural/biological/health sciences. With an intense liberal education curriculum, ProFIS is meant to bridge excellent students who have had an inadequate secondary education into the university. Students who pass ProFIS are automatically admitted to Unicamp.

One of the potential benefits of the program is that it will raise student confidence in an environment of intense academic training and prepare them for academic work at Unicamp (Downie, 2012). While the program faces many challenges including those related to the students' incoming academic skill gap, it is committed to providing students with knowledge about critical and abstract reasoning, the natural sciences, quantitative and qualitative research, and other disciplines they would "otherwise never encounter" (Downie, 2012, n.p.).

Given the trend and increasing prevalence of programs emerging in other regions around the world, despite the sparse body of data and literature, it is unlikely that the seven programs in the GGLEI are the only liberal education initiatives in Latin America.

Anecdotally, in Colombia, for example, the Universidad Tecnológica de Bolívar has expressed serious interest in reforming its curricula and pedagogical standards to mirror traditional American liberal education programs (A. M. Alemán, personal communication, February 2010). The tendency for Latin America to pattern its higher education systems after professionalized institutions or programs in Europe would indicate that liberal education might eventually appear there more substantially given the current European trends. If liberal education does already exist beyond the programs collected for the GGLEI (which I suspect is the case), it is not readily apparent in the core body of research and certainly deserves further investigation. Like the other regions, the salience of liberal education in Latin American, whether it will be widely understood, supported, or available as an alternative to mainstream specialized/preprofessional education is also yet to be seen.

Africa

As one might expect from a region where there is not enough research about higher education and where universities are striving to establish themselves or meet the demands of increasing enrollees, Africa is home to only a few liberal education initiatives. Yet, because these programs represent movement toward and experiments with liberal education for the developing world, they are critical cases for future observation.

According to the GGLEI, Africa has only four liberal education programs, one each in Kenya, Morocco, Ghana, and Nigeria. (This analysis does not include some North African/Arab institutions like the Egyptian American University in Cairo, which

was incorporated with data on the Middle East and Arab World.) All four initiatives are relatively new. The African Nazarene University in Kenya was founded in 1990, followed by Al Akhawayn University in Morocco in 1995, then Ghana's Ashesi University in 2002, and American University of Nigeria in 2004. Notably, the Al Akhawayn University is located in rural town of Ifrane while all other institutions are in urban or suburban areas that are identified with the GGLEI data in Appendix E.

Of the four liberal education initiatives, which are all stand-alone institutions and not part of a larger university, two are public and two are private. African Nazarene University is a private Christian-affiliated institution with approximately 1100 undergraduate and 100 graduate students. Ashesi University, the second private program, offers no graduate degrees and is an interesting case for Africa that is described in more detail below. All four African programs use English as their primary language of instruction.

In a region that struggles to develop its domestic higher education systems, Ashesi University in Ghana has several characteristics that signal potential for future institutional stability. The university, which opened in 2002, has an enrollment that has increased from 30 to 400 students, a dedicated president, and an eye toward nation-building (Redden, 2007). Ghana's first liberal arts college was founded by native Patrick Awuah who is quoted saying "Imagine if every Sub-Saharan African country had several small liberal arts colleges, educating students at a level equivalent to liberal arts college in the United States—colleges dedicated to nurturing critical thinking, effective communication skills, practical experience, and a true concern for society in their

students” (Redden, 2007, para. 1). Like many of the other liberal education programs, Ashesi has partnerships with U.S. institutions, specifically, Swarthmore College and the University of California at Berkeley, in order to develop programs patterned after their affiliates and facilitate exchange among students, faculty, and staff.

In an online news article that features an interview with Mr. Awuah, however, commentators scrutinized Ashesi for its relatively small enrollment and limited accessibility based on students who could afford such an education. Despite its goals to increase enrollment and the institutional vision contributing to the human resource pool in a developing country, education at an institution where 80 percent of operations are covered by tuition could remain unobtainable for a majority of the population. It is hopeful, however, that Ashesi’s development of a successful liberal arts education might be a catalyst for other programs as the Task Force on Higher Education and Society (2000) suggested in their recommendations for developing countries (discussed in Chapter One and referenced throughout this dissertation).

In many places, using liberal education to promote development is entangled with national goals, post-conflict social and culture debates, and competing agendas. While Michael Cross and Fatima Adam’s (2012) chapter on South Africa, for example, emphasizes the overwhelming “neglect” of social sciences and humanities, it also highlights the complexities of a developing society and the relationship between those complexities and higher education curriculum reforms. They explain that in post-apartheid South Africa, any resemblance of liberal education emphasizes access, equity, and social justice through pedagogical practices more than the “intrinsic value” of the

arts, humanities, and social sciences (p. 195). However, the Minister of Higher Education and Training, Dr. Blad Nzimande, seeks to revive the social sciences and humanities because he believes it will help people cope with the “scourges of poverty, unemployment, racism, discrimination of all kinds, and HIV/AIDS” and strengthen nationhood (Cross and Adam, 2012, p. 192).

There is a belief that neglecting the humanities and social sciences has diminished critical thinking about important national issues. This includes the quality of leadership in a post-conflict society at a time when apartheid indoctrination needs to be “interrupted” for university students (Jansen, 2009). Two programs, one at the University of North-West and one at the University of Johannesburg, have implemented elements of general education that span disciplines and critical issues, e.g., poverty, power abuse, human rights, AIDS, corruption, etc., and citizenship education (Cross & Adam, 2012). It is unclear, however, whether these curriculum changes constitute authentic liberal education initiatives as they are defined in this study. Despite hope for reviving humanities and social sciences, science and technology fields continue to dominate universities under the pressures of globalization. Education policies favor neo-liberal ideology and its focus on economic markets (Cross & Adam, 2012), an agenda that often compromises the national goals of equity and social justice, and diminishes the education ministry’s effort to revive fields beyond the hard and natural sciences.

It is early to say how the evolution of liberal education programs will impact development in Africa. As discussed in Chapter One, the Task Force on Higher Education and Society (2007) made a strong argument for liberal education programs as

key to developing social and political leaders, as well as citizens. In his historical account of university development in Africa, Grant Lilford (2012) discusses contemporary projects that trace recent graduates from the University of Botswana into their employment destinations. He explains that “consequences of overspecialization” are particularly obvious where graduates lack skills for adapting their “qualifications to new environments” (p. 189). A more general, more liberal education, he claims would also assuage student expectations when their specialized training does not lead to a job that looks exactly like what they studied at university. Given these statements, one can imagine a place for liberal education in producing much needed generalists, leaders and citizens who think critically about development solutions (especially those introduced from outside the continent), and more flexible graduates who get immersed in the quickly changing knowledge economy.

Oceania

Higher education in Oceania is dominated by the well developed national university systems in Australia and New Zealand. Liberal education, however, is scarce. As confirmed by the collection of data in the GGLEI, the “complete absence” of liberal education in New Zealand makes it an anomaly among other English speaking countries with world-class tertiary education systems (Moore, 2012, n.p.). Recent curricular reforms in highly-ranked Australian research universities, however, have called attention to the rationales and process for developing liberal education in a system otherwise focused on professional training and graduate employment. Because Australia hosts the only liberal education initiatives in Oceania, this discussion will focus on that country.

Australia is known for its rapid internationalization during the last decade and for its position as a leading higher education exporter (Harmon, 2006). It hosts more than 6% of the world's international students, ranking third behind the US and the UK (OECD, 2013). Although there is evidence that Australia has long appreciated liberal education values, its system has been dominated by its desire to be globally competitive (Hare, 2012; Marginson, 2006). Simon Marginson (2006) notes that the government's tertiary committee in the 1960s "extolled liberal education," but was "enamored" with human capital theory, which caused it to couch reforms in economic objectives (p. 591). The focus on human skills as capital for meeting national labor market needs, skills that can be produced through a higher education system, became a primary impetus in defining universities and programs. Gannaway (2010), borrowing a concept alluded to by Huber and Hutching (2004), describes Australia's bachelors degree as "defined more in terms of courses and credits than by a vision of what the degree should mean" (p. 154). This was evident in many of the institutional websites explored for the GGLEI where there was little overall description about the objectives and meaning of individual degrees and more focus on the admission requirements, credit hours required, and transferability.

Fueled by the emergence of university rankings and global competition for faculty and student talent and revenue, overtime, the human capital drivers of Australia's system expanded to include knowledge generation and research (Gannaway, 2010; Marginson, 2006). Education value for undergraduates, as a result, was and continues to be closely "associated with employability" (Gannaway, 2010, p. 154), a condition that makes liberal

education with its ill-defined link to professional careers, a philosophy to be sold “with great difficulty” in the region (Lane, 2011).

According to the GGLEI, there are currently seven liberal education programs in Australia. All of the programs are at large national research universities except for Campion College Australia, a small, private Catholic institution outside Sydney. Campion College promotes itself as Australian’s “first liberal arts tertiary college” (Campion College, n.d.). In a 2012 article in *The Australian*, Julie Hare declares that Campion is the “only truly” liberal arts undergraduate program in the country (p. 15). That description, however, could be refuted by GGLEI data explicating at least six other liberal education initiatives. See Appendix E for a list of Australian programs and an excerpt of GGLEI data.

Nonetheless, Campion College’s position as an aberration among Australian universities magnifies the challenges faced by institutions that employ a liberal education philosophy in that country. The college’s 2011 audit report by Lindsay Heywood and the Australian Universities Quality Agency (AUQA), the country’s primary quality assurance organization, recommended that the institution use marketing to obtain a critical mass of students. According to Bernard Lane (2011), Campion had only 78 full time students and five full time staff in 2011, five years after it opened (more current figures were not available). The AUQA report (Heywood, 2011) recognizes, however, that Campion faces a serious marketing challenge because its “niche in the liberal arts is not as well understood in Australia” and will therefore require “determined promotion of the College’s educational goals in many ways, typically in uncharted waters” (p. 4).

That challenge is evident even for the top research universities in the country (some also among the top 200 in the global Shanghai Jiao Tong ranking index) that have, within the last five years, reformed their curricula in ways that align with liberal education philosophy. From the GGLEI these include the University of Melbourne, Macquarie University, University of Aberdeen, and the University of Western Australia, all prominent public institutions. In 2008, the University of Melbourne implemented a curriculum reform that was controversial, but also replicated with modification at the other large universities in the GGLEI. The combination of a “revolutionary” liberal education strategy and its implementation at the country’s top-ranked institution is cause for attention in this study. This discussion, therefore, will focus on the University of Melbourne rather than the institutions that have emulated Melbourne’s reforms.

The “Melbourne Model.” The University of Melbourne curriculum reform is known in Australian higher education as the “Melbourne Model.” It can be analyzed based on its two-prong strategy: modified graduation requirements that include a multidisciplinary education and focus on critical thinking and communication skills, and alterations to the undergraduate-to-graduate degree structure. In terms of degree content, the Melbourne Curriculum Commission (2006) explained that the new breadth of study (beyond a student’s core disciplinary courses), exposes students “to alternative domains of knowledge, different methods of enquiry and different ‘ways of knowing’” (p. 11), all necessary preparation for success in the rapidly transforming knowledge-based society. For the first time, undergraduate students entering the university in 2008 began taking

courses across several disciplines and participated in a variety of interdisciplinary curriculum tracks.

In addition to the curriculum, the Melbourne Model also changed the university's undergraduate degree structure. The university reduced its bachelor degrees offered in 98 fields to six degrees: a Bachelor of Arts, Bioscience, Commerce, Environments, Music, and Science. Eliminating degrees that were more discipline-specific served three purposes. First, it opened the curriculum to require students to take courses outside of their main professional focus with the idea that students would receive an education of both "breadth" and "depth." Second, it provided a more definitive boundary between an undergraduate and graduate degrees by dividing a bachelors degree into three years followed by a two-year masters. Third, in doing so, it made Melbourne-awarded degrees more compatible with those in Europe (for universities that follow the Bologna Process degree cycle), the United States, and some places in Asia, most notably, Hong Kong and its "3-3-4" reforms.

The degrees awarded through the Melbourne Model are known as "New Generation" degrees, a name that implies not only significant change, but also a lasting model. Undergraduate degrees are positioned as a "generalist" approach to education and specialization is postponed until graduate study. Ultimately, the Melbourne Model endeavors to prepare students for one of three paths: continuation to a graduate professional degree (typically a masters), continuation to a research degree (typically a Ph.D.), or straight entry into the labor market (Potts, 2012; University of Melbourne, 2006).

Rationales and Challenges. Given the University of Melbourne’s prominent position domestically and globally, there are several reasons that it implemented such bold reforms. Many of them are micro rationales. As the schema presented in Chapter Four explains, micro rationales often evolve based on institution-level objectives or strategic planning. Davies and Devlin (2011) explain that the Melbourne Model is Australia’s first attempt to strategically align curricula and course structures with Europe and North America while also providing graduates with a broader academic foundation. Having degrees and curriculums that are more compatible with other well-developed higher education systems increases the University of Melbourne’s ability to attract international students and positions Melbourne alumni to more easily pursue graduate study in the US or Europe. All of these are outcomes that could help Melbourne maintain its position in the Academic Ranking of World Universities top 100 institutions (Potts, 2012).

The reforms, however, have been met with considerable academic opposition, public dissent, and student protests. Many critics believe that the model was spawned by the prospect of increasing university revenue. With a financial backdrop that includes “national macro rationales” (from the schema in Chapter Four) like reduced government tertiary spending, increased demand for places in undergraduate education, and the strong desire to compete internationally for faculty, students, and research output, the Australian higher education system faces many of the economic constraints felt around the world. Because graduate programs generate institutional revenue, critics see the Melbourne reforms, now adopted by several other leading public universities, not for their content

injecting a broad liberal education philosophy into a traditionally specialized curriculum, but as a strategy that prolongs undergraduate completion and requires student to pursue professional postgraduate programs that are the “least regulated” by the ministry and potentially the most “lucrative” for the university (Simons, 2010, n.p.).

Under the umbrella of the university’s commitment to “advancing and differentiating” the student experience (Loveland, 2009, p. 15), the Melbourne Model provides opportunity for students to study a broad array of subjects, focus on core skills (like communication, analysis, and inquiry), and acquire a strong “intellectual foundation” (Gooch, 2011, n.p.) through a more holistic academic degree. Melbourne Model critiques, however, highlight the disadvantages absorbed by students because they are now required to pursue graduate study in order to enter the professional workforce. Where students used to be able to begin careers in fields like law, medicine, and engineering after three or four years in undergraduate study, many subjects now require a two-year masters degree that equates to an additional year of academic preparation...and cost. There is concern that the Melbourne Model, with the additional time and expense required for many professions, will “entrench privilege” rather than create opportunity for equity and social mobility (Simons, 2010, n.p.).

From an institutional perspective, by redefining the undergraduate curriculum and graduate degree as a separate pursuit from undergraduate training, the University of Melbourne has more autonomy to “pursue an independent vision of excellence” a move that would potentially boost its international reputation, rankings, and ability to attract international students (Simons, 2010, n.p.). The main question raised by the data and

literature analyzed here, however, is whether liberal education initiatives developed at the top research universities in a globally known tertiary system will position liberal education closer to mainstream education.

North America: Canada

Liberal education programs in Canada have been called the country's "best-kept secret" (Kay, 2008, p. A18), an "alternative" to traditional Canadian universities, and "not well known" (U4 League, n.p.). Comparatively, the scarcity and obscurity of liberal education in Canada is sometimes explained as a "contrast" to the prevalent "public appreciation" for liberal education and liberal arts colleges in the neighboring US (U4 League, n.p.). When viewed in a global context and in conjunction with results of the Godwin Global Liberal Education Inventory, the number of liberal education programs in Canada (21) exceeds that of any other country except the United States. The impact and influence of liberal education in Canada, however, does not align with this finding. Despite having more programs than China and fewer programs than only the US, liberal education plays a minor role in Canada domestically and in a global context. See Appendix G for a list of GGLEI programs and related variables.

This analysis of Canada will make more references and comparisons to the United States than other areas of the dissertation. There are several reasons why it is helpful to use the United States as a comparison for understanding the contours of liberal education in Canada. First, the tertiary systems in the two countries share several similarities. For example, higher education in Canada is a provincial responsibility in much the way that education in the US is decentralized from federal to state governments. In addition to

being in the same region, the countries share English as their official language, which gives them an advantageous position in the global higher education market. Also, although Canada only has 21 liberal education programs in the GGLEI, that is more than any other country in this study. It is logical that the two countries with the largest presence of liberal education, and within the same region, would be considered comparatively. Finally, Canadian higher education scholars themselves most frequently compare their post-secondary system (particularly where liberal education is concerned) to the US (see for example Axelrod (2002), Brooks (1997), and Storm (1996)).

GGLEI Analysis and Results. Canada has 21 liberal education programs in the Godwin Global Liberal Education Inventory. These include 20 degree granting programs and one new initiative, the U4 League, classified in the inventory as a “organization/special program.” Of the ten provinces, Nova Scotia has the most programs (4) followed by New Brunswick, Ontario, and Saskatchewan with three programs each. While 70% of degree granting programs are located in urban or suburban settings, 6 programs (all in different provinces) are in more remote small towns according to the GGLEI, a higher proportion than in other regions.

One of the most notable findings related to Canada is that compared to other regions, liberal education has a long historical presence but is not experiencing the surge of new developments seen in other regions. Figure 5 illustrates the number of new programs started in each time period (light colored line) and the cumulative, total number of programs in existence in the same time periods (dark line). Delineated by the time periods used in this study, the largest number of Canadian liberal education programs,

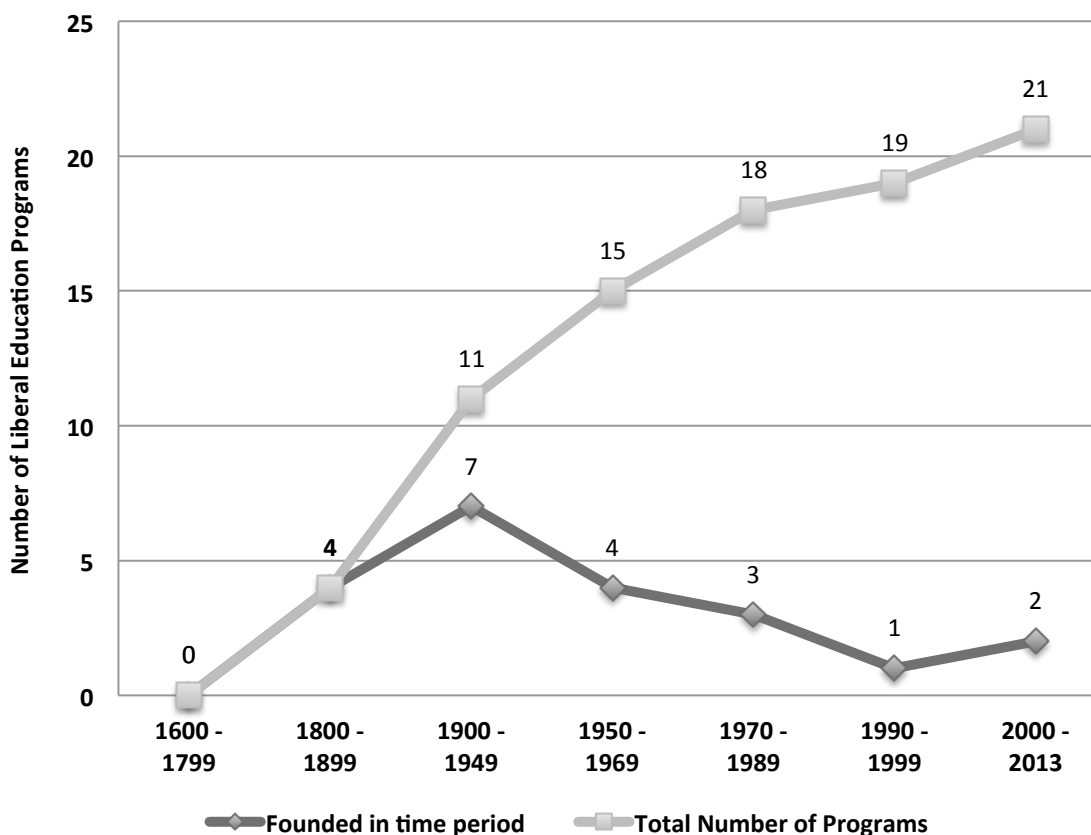


Figure 5. Number of Canadian liberal education programs founded and cumulative number per time period. Points on the darkest line indicate the number of programs founded in the corresponding span of years. Points on the lighter line indicate the total number of programs in existence for the same period. Note that the year intervals vary and are not consistent for each period. The time periods were created to illustrate the significant changes in liberal education program development based on their chronology. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

seven in total, began between 1900 and 1949. While the oldest Canadian university in the GGLEI is the University of King's College Halifax founded in 1789, liberal education did not begin fully at that institution until 1972 with the launch of the Foundations Year Program. Thus the four earliest instances of liberal education in Canada are Acadia University (1838), Mount Allison University (1839), Bishop's University (1843), and St. Francis Xavier University (1853). All of these institutions are fairly well recognized and

generally understood to offer an education unique to that of Canadian higher education providers. In her book about liberal education in small Canadian universities, Christine Storm (1996) calls these institutions the most “prototypical” of U.S. liberal arts colleges in the country (p. 30).

In stark contrast to Europe, Asia, and the Middle East, only three new liberal education programs have been founded since 1990 and none in the last decade. The most recent program, Quest University in Squamish, British Columbia, began in 2002. Only two other Ontario programs, Redeemer College founded in 1982 and the Carlton University’s College of the Humanities founded in 1996, began recently.

Public and Private Status. Analysis of Canadian public and private sector liberal education programs in the GGLEI illuminates a significant difference between Canada and the US. Canadian liberal education is predominately public, as is most of the tertiary sector, a striking difference from its southern neighbor. While some provinces permit private institutions “under fairly restrictive conditions,” according to Axelrod (2002, p. 109), private investment and enrollment in liberal education, as well as all higher education, is significantly smaller in Canada than in the US. Only four programs or one-fifth of the 20 Canadian liberal education degree granting initiatives are private. The private liberal education programs, Luther College Regina (Saskatchewan), Providence University College (Manitoba), Crandall University (New Brunswick), and Redeemer College (Ontario) were founded between 1910 and 1982. The pattern of Canadian liberal education programs, then, follows the trends seen in the country’s higher education sector generally; the majority of institutions and education programs are public.

Religion. All of the private liberal education programs in Canada have a Christian religious identity. In total, however, there are eight programs with a religious affiliation. The remaining four are public institutions. Four programs are Catholic (one Jesuit) and the other programs are Baptist, Lutheran, or list their affiliation as “Christian” without specifying Catholic or Protestant identities. Table 17 illustrates the distribution and Christian denominations among religiously affiliated liberal education programs across the country.

Language. Except for Glendon College affiliated with York University, all liberal education programs in the GGLEI use English as the primary medium of instruction. Glendon is the only bilingual Canadian liberal education program that requires students to learn and offers classes in both French and English. Students may choose to take French as a second language (FSL) or may take discipline courses taught in French, e.g., “Introduction to Psychology” and “History of Canada” in order to meet a graduation requirement (Glendon College, n.d., para. 2).

Affiliations and Accreditation. None of the Canadian liberal education programs in the GGLEI have accreditation through the U.S. Council for Higher Education Accreditation regional agencies. Eleven of the 20 liberal education degree granting initiatives in Canada are programs or colleges affiliated with a larger Canadian research universities, however, there are no formal cross-border affiliations between Canadian GGLEI programs and institutions in other countries.

Discussion. Interpreting the GGLEI results in conjunction with the literature and current higher education news is challenging for Canada. There is only a small quantity

Table 17

Number of Religiously Affiliated Liberal Education Programs by Province and Denomination

	Baptist	Catholic	Christian ^a	Lutheran	Total
Manitoba			1		1
Providence University College			1		
New Brunswick	1	1			2
Crandall University	1				
St. Thomas University		1			
Nova Scotia		1			1
St. Francis Xavier University		1			
Ontario			1		1
Redeemer College			1		
Saskatchewan		1		1	3
Campion College, University of Regina		1 ^b			
Luther College, Regina				1	
St. Thomas More College of Liberal Arts		1			
Total	1	4	2	1	8

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aInstitution identified itself as “Christian” but did not specify a denomination. ^bJesuit Catholic order.

of research about liberal education specific to Canadian programs and institutions that does not focus on the US. Curiously, where the history of liberal education in North America is explored, discussions even from Canadian scholars, almost always default to the history and social context of higher education development in the United States. Thus, in the course of this project, it was difficult to discern how and to what extent liberal education came to exist in Canada based on the literature.

Supported by evidence in the GGLEI, Canada has a historical “flirtation” with liberal education (Brooks, 2007, p. 103) but it is not a pervasive part its higher education system. Liberal education certainly exists, but it is not a distinguishing characteristic of higher education that is frequently highlighted in general discussion about the post-secondary sector in Canada. Unlike the US where the Carnegie Classification of Institutions of Higher Education has a categorization for stand-alone institutions that focus on undergraduate “arts and science” education (see “Standard Listings” on the Carnegie Classification website), Canadian universities that identify themselves through their a “liberal arts and science” curriculum or a “liberal arts education” like Mount Allison, Francis Xavier, and Quest Universities, for example, do not have a their own designation. According to Statistics Canada (Orton, 2009), these institutions are grouped under “university and degree granting,” the same as large research institutions like the University of Toronto and McGill University.

In a 1997 publication, Christine Storm reveals that Canada has had nothing akin to the U.S. organizations and foundations “concerned with liberal education,” its goals, definitions, curriculum standards, innovations or defense. She points out, however, that Canadians “concerned” with liberal education are “aware of the American discussions and have occasionally participated in them” (p. 20). Given the shared characteristics of the two countries in the North American region, one might ask, “Why doesn’t liberal education in Canada have a history and presence more like that in the United States?”

Although it is not the point of this study to research such questions deeply, Kevin Brooks (1997) in a historical analysis of education in the US and Canada, presents one

helpful philosophical argument using Bruce Kimball's *Orators & Philosophers* (1995) well known treatise. Put simply, Kimball describes a dichotomous definition of liberal education based on its early Greek development. *Orators* characterized education by the seven original *artes liberales* disciplines. They were most interested in preserving the oratorical tradition that engendered free moral citizens, that is, to reproduce the "knowledge and values of the ruling class" (Brooks, 1997, p. 104). In contrast, *philosophers* defined liberal education through the lens of the Enlightenment. Their interest was in developing free thinkers who "challenged conventional wisdom about science and society" (p. 104).

Mapping these definitions onto the historical evolution of Canada and the United States, Brooks (1997) explains that despite sharing many educational ideals during the region's nineteenth century development, the two countries diverged in their subtle opinions about the purpose of education at the end of the nineteenth century and beginning of the twentieth. Specifically, Canada continued to focus higher education on "scientism, pragmatism, and materialism," and "shunned" the pursuit of knowledge for its own sake (Brooks, 1997, p. 105). It maintained a steadfast, more oratorical mission to reproduce Western cultural knowledge through its universities. Simultaneously, a more idealistic, philosophical (rather than oratorical) view of education flourished at John Hopkins and other institutions where the pursuit of new knowledge became a prototypical mission in many parts of U.S. higher education fueling a continued development of liberal education programs as they are known (and defined in this study) today.

Although this description oversimplifies Brooks' (1997) explanation and the historical evolution of higher education in Canada and the United States, it paints a helpful comparative perspective about liberal education in the two countries and is grounded, but not delineated in the same terms, by Canadian education historians A. B. McKillop (see for example his 2001 book), and by Allan Smith (1994) who questions the power of U.S. influence on Canada's historical development. In sum, liberal education in Canada was and continues to be a small element of higher education even though the GGLEI results indicate that it has the most programs outside the US.

Challenges and Evolving Initiatives. More contemporarily, liberal education that does exist in Canada, and more specifically the liberal arts disciplines and academic departments, are under scrutiny. Axelrod (2002) describes a situation much like the one I described for the US in Chapter One where the position and value of humanities and many social science fields are in jeopardy due to national and provincial policies that favor "certain academic endeavors" like technology; applied science fields or research and development projects that offer a commercial return, "over others" (p. 86). The weight of public funding in Canada has been thrown toward science and technology in an effort to develop a productive workforce in the knowledge economy (Beach, Boadway, & McInnis, 2005).

This research and the GGLEI highlight two developments, however, that may help sustain liberal education and liberal arts disciplines in Canada or that might at least call attention to their value. One is the newest Canadian program in the GGLEI, Quest

University, and the other is the recently formed consortium of liberal education programs called the U4 league.

Quest University is a particularly unique experiment for liberal education and for the Canadian tertiary sector. Opening in 2002, the small institution in British Columbia was designed from a “blank slate;” it rejected the 19th century German departmental model in order to deconstruct boundaries between disciplines (Helfand, 2013, p. 47). (This strategy is even reflected in the faculty office assignments, which are designated by lottery across disciplines and suspend the traditional grouping by department or area of study.) Also challenging the norms of the traditional Canadian university, the faculty’s primary role is teaching. There are no lectures and no large lecture halls, only seminar rooms with a maximum capacity of 20 students. The Quest curriculum uses the block plan similar to Colorado and Cornell Colleges in the United States where students focus on only one class at a time. The curriculum content is not developed around specific texts like the Great Books model, but strives instead to provide students with various discipline perspectives by illustrating how a physicist, a philosopher, a mathematician, a chemist, a sociologist, etc. “asks questions about the world,” and then tries to answer them (p. 49). Degrees are based on a student-formulated research question and selection of related seminal texts chosen with faculty guidance, and finally, a capstone project in the student’s fourth year.

The fact that Quest University has scored the highest rating among Canadian universities on the National Survey of Student Engagement (NSSE) for three consecutive years, particularly on the points of “level of academic challenge,” “inclusion of enriching

education experiences,” “intensity of student-faculty interaction,” “use of active and collaborative learning,” and “existence of a supportive campus environment,” is a sign that the unique approach to education is having a positive impact on learners. The ubiquity of Quest’s model combined with the press it receives from the NSSE results call some attention to liberal education and most likely other institutions offering programs with similar objectives.

The U4 League is a consortium of the four oldest liberal education institutions in Canada: Acadia, Bishop’s, Mount Allison, and St. Francis Xavier Universities. In May 2013, these small universities announced their alliance in order to “promote and extend [their] common objectives of providing students...with a high quality, undergraduate university education in a residential setting” (U4 League, n.d.). Interestingly, while these four programs easily meet the criteria for inclusion in the Godwin Global Liberal Education Inventory, their alliance appears less focused on the liberal education curriculum and more about the peripheral aspects of undergraduate education that sometimes, but are not a prerequisite for, institutions to deliver a liberal education-based degree. These include, for example, being a residential institution, attention to student engagement, interaction with faculty, and student research opportunities.

While, in combination with the relatively recent development of Quest University, the U4 League conveys small evidence that more attention might be paid to liberal education in Canada, in articulating its mission, the alliance also confirms the findings for Canada in this study. According to their website, “A significant, although not exclusive, focus of the U4 League will be to deepen and extend Canadians’ knowledge of and

appreciation for the quality education and experience provided by the U4 universities.”

The dubious quality of Canadian liberal education aligns with the relatively low impact and relatively small contribution that Canada is making with regard to the phenomenon of globally emerging liberal education, an oddity perhaps for the country with the second highest prevalence of such programs in the world.

Conclusion

All of the regions discussed in this chapter, like Europe, Asia and the Middle East preceding it, experience increased demand for higher education, decreased government funding, and competition from and pressures to participate in a global market for research, students and faculty, and ascending rankings. By itself, liberal education is not a logical solution for any of these challenges. This is true especially in Africa and Latin America where the higher education systems of many countries are underdeveloped and struggling to establish a footprint in the national tertiary sector. The global pressures of these “new realities,” however, are impetus for reform. While liberal education that provides students with broad exposure to disciplines and a focus on critical analysis, communication, etc. skills, may seem like a luxury, especially in developing societies on these two continents, the Godwin Global Liberal Education Inventory unveils that at least 11 programs exist between Latin America and Africa, and that 73% of them (8 programs) have emerged since 1990.

Liberal education in Latin America has a short history that is punctuated by religious (mostly Catholic) affiliations and programs that are predominately private (only two of the 7 in the GGLEI, the oldest and the newest, are public). An important finding

from this study is that there are no Latin American liberal education programs that use English as the medium of instruction. With regard to liberal education, I maintain that Latin America is an important region of which to be vigilant. The fact that higher education in this part of the world is growing rapidly and dynamically is in itself cause for attention. Where liberal education is concerned, important experiments like ProFIS at the University of Campinas and the evolvement of liberal education without English dominance could inform scholars, practitioners, and policy makers about how these programs develop and are accepted (or not) in the region. With regard to ProFIS, an innovative approach to higher education access may emerge in the use of liberal education as a means to bridge students from underprivileged education backgrounds into being academically prepared for top-ranked research institutions. The results could be informative far beyond Brazilian higher education and Latin America.

For scholars and educationalists interested in higher education's impact on and relationship with development, Africa is also a liberal education milieu to watch closely. The fact that there are only four programs on the continent and that Africa itself has a myriad of cultures, social needs, and political systems, make conclusions about the impact of liberal education on a whole, difficult to ascertain at this time. It will be interesting to see whether the growing global interest in liberal education (though still only a minutia of all higher education initiatives) will expand further in Africa. At the very least, more research is needed to understand the evolution of the four liberal education programs in Kenya, Morocco, Ghana, and Nigeria and the significant differences between them and the societies in which they reside. If they are "successful"

(based on any number of criteria related to liberal education learning outcomes, graduate employability, and access), will they — or some other factors — inspire more African liberal education ventures?

In Oceania and North America, economic development is not an issue, but reforming higher education to meet demand, expand access, and produce a cadre of tertiary graduates to help meet the countries' economic goals are persistent challenges that are amplified by global market pressures. The seven liberal education programs in Australia are closely related to institutional, rather than national, reforms and experiments. The top institution in the country, the University of Melbourne, is under close observation as its liberal education “Melbourne Model” is being emulated by other leading universities. Higher education isomorphism means that Melbourne's experiment likely spawned four of the seven Australian liberal education programs in the GGLEI: University of Melbourne, University of Aberdeen, Macquarie University, and the University of Western Australia.

According to Simons (2010), the president of Melbourne University believes that the Melbourne Model changes will over time “transform the way Australians are educated” and sees the initiative as “lifting the standards” of higher education in the country, not just a reform for one institution (n.p). The potential lessons from liberal education in Australia are two fold. First, Melbourne's initiative is uncharacteristic of most liberal education programs that exist on the periphery of or completely outside mainstream, world-class education (some Chinese programs, Hong Kong's reforms, and a few other programs also being exceptions). Can changes in favor of liberal education at

a top-ranked, well recognized university have an impact on tertiary education more broadly?

Second, there is much to learn from the tension between the imperatives Melbourne experienced that made it develop a liberal education model, and the challenges that have ensued during and as a result of its implementation. There is a lack of understanding about the content of a Melbourne's liberal education program, and from the public and students' perspective, much to be lost in extending the time it takes for them to receive specialized (now masters degree level) education for future employment. These are very legitimate concerns. Developments in Oceania manifest some of the obstacles to a liberal education that will be the subject of concern if the phenomenon of increasing interest in this education philosophy continues.

In North America, Canada specifically, the story of liberal education has been different. Liberal education has a longer and stronger historical presence, much influenced by the US. However, only three programs have emerged in the last twenty years and liberal education is not cited as a response to, or a residual result of, reforms connected to higher education's "new realities." With the development of only two programs, Quest University (degree granting) and the U4 League (consortium) recently, Canada is in some ways an outlier in the trend of increased interest in the liberal education around the world. However, the U4 League in which the four oldest and likely best known liberal education programs in the country have formed an alliance, has many possibilities for highlighting Canada's liberal education opportunities and history. As of

today, with 21 programs in the GGLEI, more than any other country, Canada's voice in the unfolding dialogue about liberal education globally, is indeed underrepresented.

The uniting factor about Latin American, Africa, Oceania is that there are remarkably few liberal education programs among the three regions. North America has the highest representation of liberal education, but Canada does not demonstrate the new or renewed interest in liberal education evident via this study and the GGLEI in the rest of the world. Canada remains underrepresented in the research and dialogue about liberal education even though it has a large number of programs. As illustrated throughout this chapter's discussion, while characterized as "underrepresented," these regions (including North America through mainly Quest University) host some of the most important experiments in the evolution of liberal education on a global scale.

PART III: Global Comparisons and Conclusion

Chapter Eight

Global Comparisons and Interpretations

Leading up to this part of the dissertation, I have been discussing results of the Godwin Global Liberal Education Inventory and literature analysis through a regional lens. Chapters Four through Seven considered *where*, *when*, *how* (in what format), and *why* liberal education has emerged in Europe, Asia, the Middle East, and “underrepresented regions” including Latin America, Africa, Oceania, and North America (Canada). In the third and final part of this project, I present data in a global and comparative context along with the study’s interpretations, limitations, and conclusions.

This chapter examines the GGLEI as a whole, across all regions, types of liberal education programs, and time periods. In order for the data to be valuable when considered in conjunction with previous findings about each region, the discussion parallels the framework used for analyzing Europe, Asia, and the Middle East. Results will be interpreted through the three primary research questions: *Where* and *when* has liberal education emerged globally?; *How* (in what format) has liberal education emerged globally?; and *Why* has liberal education emerged globally and *why now*?

The first section of the chapter that considers *where* and *when* liberal education emerged globally, like the chapters preceding it, will discuss the geography, prevalence, and chronology of liberal education programs. In addition, it presents findings for GGLEI initiatives that are classified as “organizations/special programs.” Finally, it will summarize findings for the “location” variable that identifies the urban, suburban, small town, and rural setting of GGLEI programs.

The second section of the chapter addresses *how* (in what format) liberal education has emerged. It is divided into subsections that follow previous chapter outlines. Global and comparative findings will be interpreted under the following topics: public/private sectors, affiliations and accreditation, student and faculty, language, religion, and gender.

The third part of this chapter will address *why* liberal education is emerging globally based on analysis of the GGLEI data combined with interpretations of the literature, higher education and mainstream news, and input from key informants. I will respond to this question by summarizing the rationale schema originally introduced in Chapter Four.

Where and when has liberal education emerged globally?

Liberal education now exists on every continent with postsecondary institutions, a declaration that could not be made just a few decades ago. This study shows that increasing interest in liberal education globally is not merely a coincidence; it is a trend. However, with few exceptions like Hong Kong University of Science and Technology and Melbourne University in Australia among others, liberal education's development remains a phenomenon occurring on the periphery of—without a great deal of influence on—mainstream, world-class higher education where attention, resources, and research knowledge are concentrated.

The overall marginality of liberal education from international postsecondary “centers” of knowledge and resources (Altbach, 2002) is a stark contrast to its traditional position in the United States. Despite popular and increasingly political debates about the

purpose of U.S. higher education and the value of liberal education, the most prestigious institutions like Harvard, Yale, Princeton, etc., have both world-class international research agendas and a liberal education undergraduate component. A sub-sector of more than 300 U.S. small liberal arts colleges with significant endowments and influential graduates are also “centers” within U.S. higher education. While less recognized globally, liberal arts colleges like Amherst, Smith, Williams, Bowdoin, Swarthmore, and Carlton are part of “mainstream” U.S. higher education, viewed as elite, and hold coveted placements for secondary school graduates.

As of February 2013 (the cutoff date for data collection), there were 183 programs dispersed across 58 countries in the Godwin Global Liberal Education Inventory (GGLEI). Table 18 lists countries and the number of liberal education programs. North America (Canada) has the most liberal education programs, though as discussed in the last chapter, it has surprisingly little impact on the global dialogue or recent trends related to increasing liberal education interest.

Figures 6 and 7 contain two pie charts. The first chart illustrates the regional distribution of liberal education programs excluding all but two organizations in the United States. The second chart shows the worldwide distribution of liberal education including the 365 liberal education or “Arts and Science” institutions in the US as classified by the Carnegie Foundation for the Advancement of Teaching. (There are more than 365 liberal education programs in the US. However, because most of them are programs embedded in research universities, they are difficult to identify. The actual share of U.S. liberal education programs worldwide is much higher than indicated here.)

Table 18

Number of Liberal Education Programs and Percentage of All Programs By Country

Country	Number of Programs	% of all Programs	Country	Number of Programs	% of all Programs
Canada	21	11.4	Thailand	2	1.1
India	14	7.7	UAE	2	1.1
United	14	7.7	USA ^a	2	1.1
Japan	13	7.1	Afghanistan	1	0.5
Hong Kong	9	4.9	Argentina	1	0.5
China	8	4.4	Austria	1	0.5
Australia	7	3.9	Bhutan	1	0.5
Netherlands	6	3.3	Brazil	1	0.5
Philippines	6	3.3	Ecuador	1	0.5
Poland	5	2.7	Egypt	1	0.5
Germany	4	2.2	Estonia	1	0.5
Turkey	4	2.2	France	1	0.5
Greece	3	1.6	Ghana	1	0.5
Lebanon	3	1.6	Hungary	1	0.5
Pakistan	3	1.6	Iraq	1	0.5
Qatar	3	1.6	Israel	1	0.5
South Korea	3	1.6	Jordan	1	0.5
Taiwan	3	1.6	Kenya	1	0.5
Bangladesh	2	1.1	Kyrgyz	1	0.5
Belgium	2	1.1	Lithuania	1	0.5
Bulgaria	2	1.1	Malaysia	1	0.5
Chile	2	1.1	Morocco	1	0.5
Czech Republic	2	1.1	Nigeria	1	0.5
Ireland	2	1.1	Russia	1	0.5
Italy	2	1.1	Saudi Arabia	1	0.5
Kuwait	2	1.1	Singapore	1	0.5
Mexico	2	1.1	Spain	1	0.5
Palestine	2	1.1	Sweden	1	0.5
Slovakia	2	1.1	Switzerland	1	0.5

58 Total number of countries with liberal education

40 Number of countries with 1 - 2 programs

45 Number of countries with 1 - 3 programs

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aAlthough U.S. degree granting liberal education programs were excluded from this study, two “organizations/special programs” with headquarters in the US were included because of their significant role in international higher education.

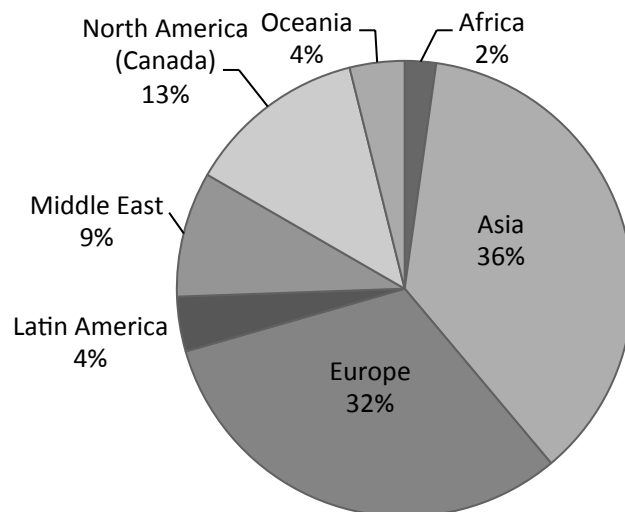


Figure 6. Distribution of liberal education as a percent of all programs worldwide excluding the United States. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

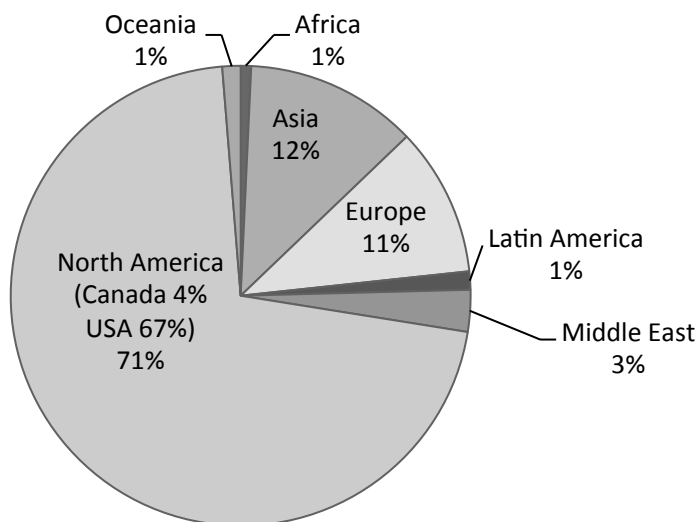


Figure 7. Distribution of liberal education as a percent of all programs worldwide including the United States. Calculations for the US were based on 365 liberal education or “Arts and Science” institutions as reported by the U.S. Carnegie Foundation for the Advancement of Teaching. Actual number of U.S. programs is much greater but not easily identified. All other data is based on analysis and calculations from the Godwin Global Liberal Education Inventory.

One of this study's most surprising results is that Asia has the largest presence of liberal education beyond North America. This finding is a sign that the phenomenon of emerging interest in liberal education is more complex and more extensive globally than the higher education and mainstream news articles, scholarly dialogue, and conference discussions suggest. In addition to the profile of liberal education presented by these sources, there are a number of reasons one might have expected Europe to rank second to North America in the number of liberal education programs.

First, the origins of liberal education are typically traced to Greek and Roman philosophy. Despite having some values that parallel elements of liberal education, Confucian and Buddhist traditions in Asia, and Catholic education in Latin America, are not considered liberal education's philosophical roots—even in those regions. Second, Oxford and Cambridge, the world's oldest universities, are located in the UK and have had the longest surviving traditions of liberal education in the form of their tutorial system. It is logical to expect that other institutions in the region might have emulated those long-standing pillars of higher education. Third, based on the many European-U.S. political, cultural, and postsecondary education partnerships, it is conceivable that more U.S. liberal education traditions might have been shared on the European continent. Finally, most of the scholarly literature about liberal education in non-American contexts comes from or is about Europe, notably van der Wende (2011, 2012), O'Connor and Wilczek (2011), Kowalski (2012), and Gürüz (2012). Yet this research shows, though not by a large margin, that there are more instances of liberal education in Asia.

When the GGLEI is analyzed by individual country rather than region, the results are more nuanced and reveal significant differences between regions. There are a few countries that have a comparatively substantial liberal education presence, and many countries where there are only one or two liberal education programs. For example, Canada has 21 liberal education programs, more than any other country excluding the US. Outside of North America, India, the UK, and Japan have the next highest number of programs (13 or 14 initiatives each). In sum, only 2% of countries (5 total including the US) have more than 10 liberal education programs.

At the lowest end of a distribution analysis sorted by the number of liberal education programs, 45 countries have only one or two GGLEI programs each. The vast majority of GGLEI countries, nearly 80%, have just one to three initiatives in their higher education systems. Even though this study has focused on the growing presence of liberal education worldwide, “crowding at the bottom” of the global distribution dilutes the potential for liberal education to influence the mainstream postsecondary sector worldwide.

Although this discussion began by proclaiming the “spread” of liberal education to all regions, the degree to which liberal education programs are concentrated in individual countries may prove important. Because liberal education is a foreign concept in most postsecondary systems, a greater number of programs in one country could increase the reputation and perceived legitimacy of the liberal education philosophy. Especially in places where the government must approve or certify programs, a larger presence of GGLEI initiatives could improve the way policy makers, higher education

participants, and the public understand, devote resources to, and wage political and social support for liberal education. In places like the Netherlands, Australia, and the UK, liberal education is gaining enrollment as perceptions improve.

Finally, the number of liberal education graduates is positively related to the potential impact of this education philosophy on social, political, and cultural conditions—a core reason that this study is significant. A greater concentration of programs could strengthen the chances that the liberal education ethos will be accepted as a legitimate alternative to traditional universities.

Chronology. Liberal education's worldwide chronological development is dramatic. Evidence from the GGLEI illustrates a distinct increase in liberal education programs and the global distribution of those programs over the last 10 years. In Canada programs have a longer history. Only a few new initiatives, Quest University and the U4 League (discussed in Chapter Seven), have emerged recently, for example. Since 2000, however, the number of liberal education programs has increased in every other region. Figure 8 illustrates the historical presence of liberal education and the founding of new programs over time. The darkest line represents the number of new programs that were created in each time period. The light line represents the total (cumulative) number of programs in existence during the same time periods. Figure 9 illustrates the growth of liberal education in different regions for the same time periods. Analysis of this data reveals that growing interest in liberal education is indeed a recent trend.

Interpretation of the data should be tempered given that the number of higher education providers has increased everywhere in response to swelling demand for

postsecondary training. However, the contrast between liberal education (a broad curricular approach that produces critical thinking, analytical skills, and a sense of social responsibility) and traditional specialized university curricula, make the phenomenon of increasing liberal education globally a unique development irrelevant of the

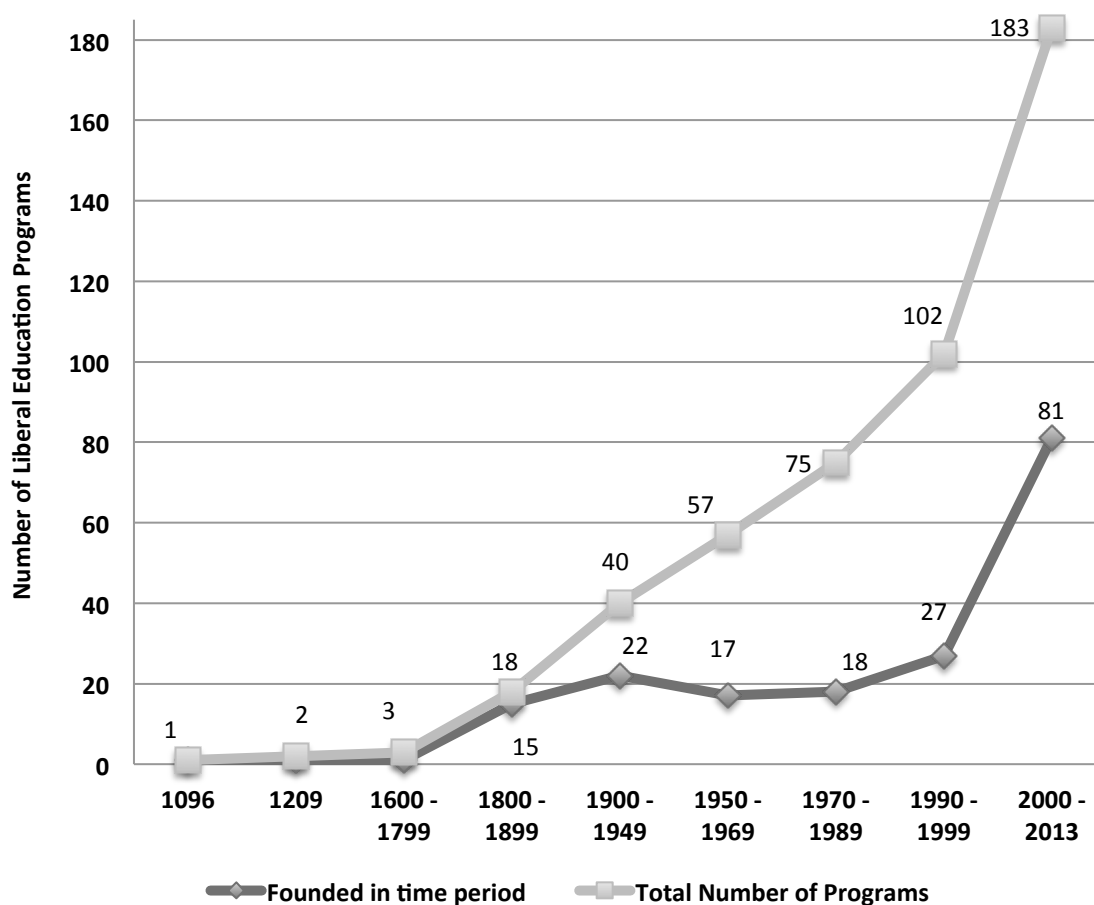


Figure 8. Number of liberal education programs founded and cumulative number per time period. Points on the darkest line indicate the number of programs founded in the corresponding span of years. Points on the lighter line indicate the total number of programs in existence for the same period. Note that the year intervals vary and are not consistent for each period. The time periods were created to illustrate the significant changes in liberal education program development based on their chronology. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

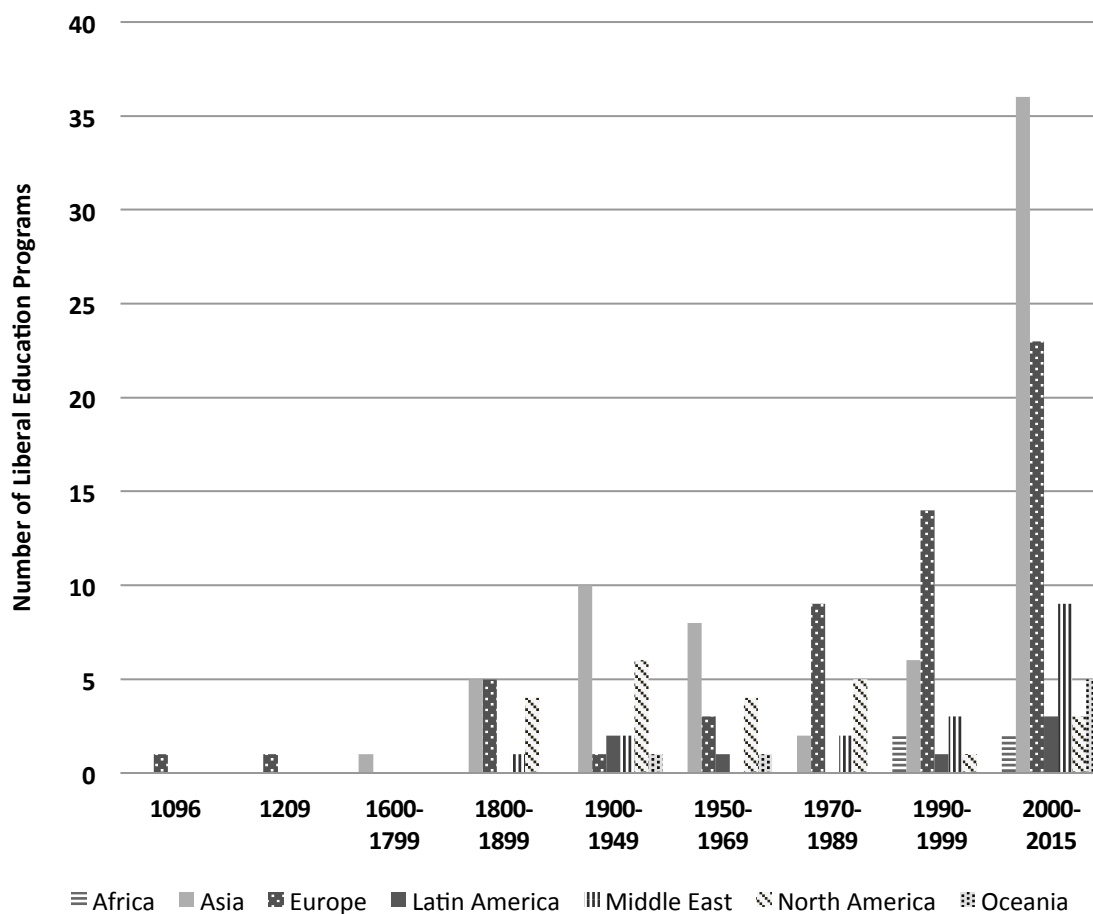


Figure 9. Number of liberal education programs found in each region over time (excluding the US). Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

growing number of higher education providers. Outside the US, liberal education is an atypical approach to higher education and could impact the labor market, politics, and culture differently than conventional university programs.

Organizations/Special Programs. Because the goal of this research was to understand liberal education’s profile and activity in a global context, the GGLEI contains 11 initiatives coded as “organization/special program” in addition to degree

granting initiatives. These organizations count toward the magnitude of liberal education activity and provide a sense of how academic programs organize themselves, share resources, and collaborate to advocate for their common interests. Table 19 lists all of the “Organizations/Special Programs” sorted by region and their frequency in each country. There are five “organizations/special programs” in Europe, and three each in Asia and North America.

Table 19

GGLEI Programs Coded as “Organization/Special Program”

Asia		
Fulbright HK General Education Program		Hong Kong
East Asian Liberal Arts Initiative, University of Tokyo		Japan
University of Tokyo Liberal Arts Program		Japan
Europe		
Artes Liberales Academy		Poland
Collegium of Inter-Faculty/Interdisciplinary Individual Studies in the Humanities (MISH)		Poland
European Colleges of Liberal Arts and Sciences (ECOLAS)		Poland
Interdisciplinary Studies Artes Liberales (IBI AL)		Poland
East-Central European School in the Humanities (MSH)		Slovakia
North America		
U4 League		Canada
Global Liberal Arts Alliance		USA
Institute for International Liberal Education		USA
TOTAL		11

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

Most of these programs were discussed in the regional chapters. However, there are two programs that were included in the GGLEI despite having their home office in the United States. The Global Liberal Arts Alliance and the Institute for International Liberal Education contribute significantly to liberal education’s global profile and were therefore included in the inventory.

The Global Liberal Arts Alliance emerged in April 2009 as a partnership between the Great Lakes Colleges Association (including Indiana, Michigan, Ohio and Pennsylvania in the United States) and several liberal education institutions or programs in Slovakia, Saudi Arabia, Pakistan, Switzerland, Italy, Bulgaria, Egypt, Greece, Nigeria, and France. The organization acts as a “multi-way exchange and knowledge-sharing” entity, centered on the members’ shared liberal education endeavors (Redden, 2009b). In addition to promoting faculty, staff and student exchange, the organization serves as a “matching service” aligning members’ needs with other members who can offer advice, consultation, or resources. Not only does the Alliance mobilize and support multiple liberal education programs, the clarity with which the association appears to be organized indicates it might be a valuable resource for future research on this topic as well as a potential model for other liberal education provider groups.

The second U.S.-based liberal education is the Institute for International Liberal Education (IILE). This initiative at Bard College was mentioned in conjunction with Smolny College in Russia and the American University of Afghanistan in the chapters on Europe and Asia. While the Institute does not facilitate branch campus operations, it does host dual-degree programs that allow students who complete IILE requirements to receive one degree from Smolny or the University of Afghanistan and a degree from Bard College in the US. Simultaneously, the IILE has been an important source of literature, commentary, and definitions in the dialogue and scholarship about liberal education philosophy (see the conceptual framework presented in Chapter One, for example).

There are nine other liberal education non-degree granting “organizations and special programs” that have been discussed throughout this dissertation. Organizations like these could be critical for the evolution of liberal education in a global context. For an education philosophy that requires costly implementations (for new programs), reforms efforts (for existing program modifications), and ongoing challenges (especially for longstanding liberal education programs that remain relatively anomalous in their geographic location), these organizations could play an important role marketing the philosophy and raising awareness of liberal education as an alternative form of study. They could also provide a mechanism for shared experiences and resources among programs with similar challenges. Finally, they could help to increase the legitimacy of liberal education within specialized higher education systems.

Location. Data about the geographic location of liberal education programs was collected in this study to investigate whether there were trends based on programs’ proximity to metropolitan areas. As Altbach, Reisberg and Rumbley (2009) emphasize, the location of higher education institutions is “easily underestimated” as a component of inequality (p. 40). For this reason, liberal education programs were coded in the inventory as urban, suburban (metropolitan area directly outside a major city), small town (population of 30,000 or less), or rural. Based on GGLEI results, liberal education programs, like most postsecondary institutions, are located predominately in urban settings. Table 20 shows the distribution of liberal education programs by region cross tabulated with the location variable.

Of degree granting programs, 92% of liberal education initiatives are in urban or

Table 20

Worldwide Distribution of Liberal Education Programs by Region and Location/Setting

Region	Rural	Small Town ^a	Suburban ^b	Urban	Total
Africa	1		2	1	4
Asia	2	2	6	53	63
Europe	1	1	3	47	52
Latin America			1	6	7
Middle East				16	16
North America		6	3	11	20
Oceania		1	1	5	7
Total	4	10	16	139	169

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

^aCity or town with a population of 30,000 or less. ^bMetropolitan location directly outside of a major urban center.

suburban areas. Based on this study and global higher education developments, I expect this trend to persist for several reasons. Higher education is already concentrated in large metropolitan areas. Where new programs are developing as subsidiaries of existing research universities, they will also be established disproportionately in urban locations. Cities offer access to the greatest number of people as well as ancillary resources. Museums, libraries, music, and cultural centers are especially pertinent to liberal education. Further, public transportation, greater ingress to technical infrastructure, and more options for non-university (and university-sponsored) housing are assets for attracting international students and faculty.

Research has illustrated, however, that the urban concentration of higher education programs and the deficit of rural institutions is a barrier to postsecondary access (Altbach, Reisberg, & Rumbley, 2009; Dassin, 2011; Duczmal, 2006; Yang,

2010). Of the degree granting liberal education programs, only 8% or 14 programs (four private and 10 public), are in rural areas or small towns. Most can be found in Canada and Asia. The concern with these statistics is that students from rural areas often come from disadvantaged secondary schools and families with fewer social and economic resources. Many students are unable to travel to larger metropolitan areas in order to attend university. Especially in Australia (Center for the Study of Higher Education, 2008), Africa (Bradley, 2000), and parts of Asia (Yang, 2010 for example), indigenous populations are also more likely to live in rural areas.

It is too early and there are still too few GGLEI programs to say empirically that geography will play the same role for liberal education as it does for higher education in general, but parallel results are likely. Based on GGLEI data, there is some hope of progress toward non-metropolitan liberal education access. With the exception of programs in Canada, half of rural and small town liberal education initiatives were founded after 1995. Without continued growth in small towns and rural areas, liberal education programs will be challenged to increase access and diversity enrollments.

How (in what format) has liberal education emerged globally?

In the process of presenting international comparisons about liberal education, this chapter also explores the significance of many subtopics discussed throughout the dissertation. Each of the subsections below (public/private status, affiliations and accreditation, students and faculty, language, religion, and gender) will present global GGLEI results describing *how* liberal education is emerging globally. In addition, this

section will emphasize the importance of these topics relative to liberal education developments.

Public/Private Status. As the demand for higher education around the world surpassed the number of places available for students in public institutions, private higher education has increased in importance and magnitude. Given the ongoing debate about the purpose of higher education, the position of liberal education as a public or private entity matters greatly. A program's public or private status can translate to a variety of characteristics from funding resources to decision-making autonomy and leadership. Public sector liberal education also signals government tolerance (though not necessarily support) of a higher education philosophy that engenders critical thinking about social, political, and cultural conditions - many of which could be controlled by the government itself. It is of interest in this study whether the behavior of liberal education programs, particularly given their swelling numbers in the last two decades, reflects or diverges from broader international public/private higher education trends.

Taking all regions into account, liberal education programs are split almost evenly between the public and private sectors. Of 172 degree granting programs, 46% of liberal education initiatives are public and 54% are private. The findings indicate that liberal education is emerging in both sectors and by relatively similar proportions. Analyzed by region and by founding date, however, the results are more varied and illuminating. Figure 10 illustrates in one graph the number of public and private programs for each region. Although all liberal education is divided almost evenly between public and private programs, there are more significant gaps between the sectors for most individual

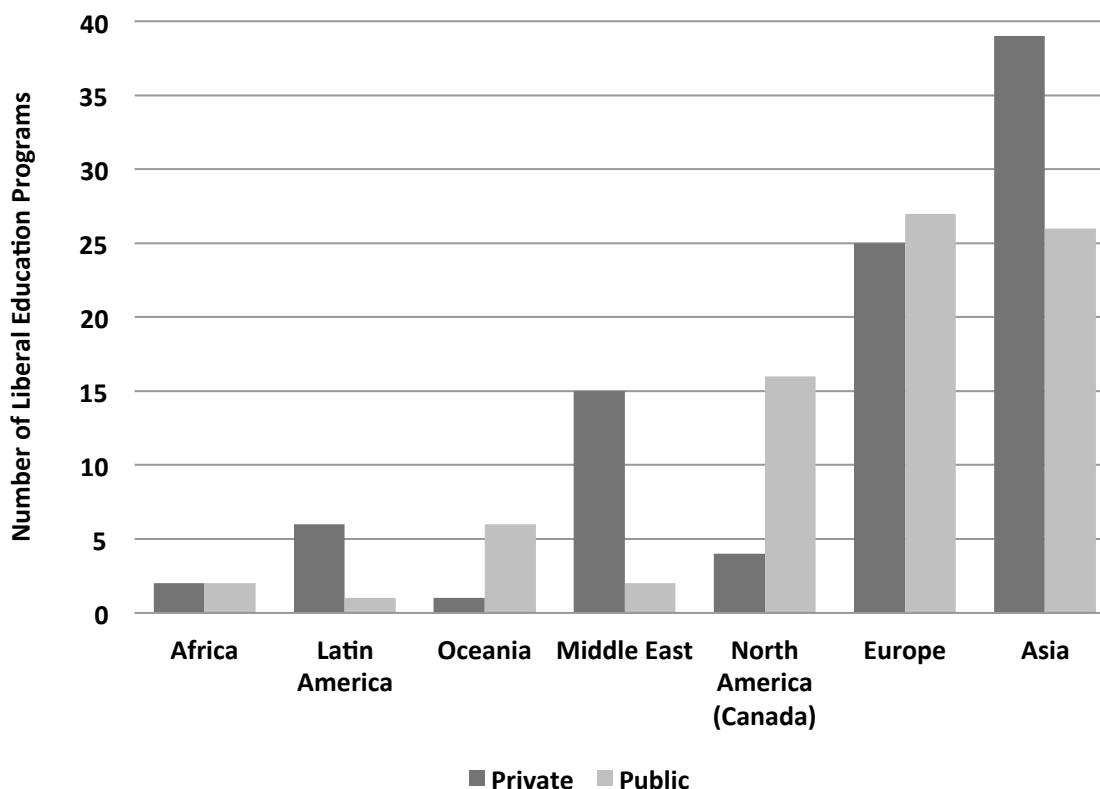


Figure 10. Number of public and private liberal education programs by region. Calculations for private programs include one for-profit program; all other private programs are non-profit. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

regions. As discussed in Chapter Six, liberal education programs in the Middle East are predominately private (though most of them receive public funding). In Canada, the differential between public and private institutions is also large. Canadian liberal education programs, as well as most higher education institutions in that country, are public. In Western Europe where the public sector is still favored across all higher education, the GGLEI indicates similar results for liberal education. In Asia, the results are split. In general, private initiatives are developing rapidly, and liberal education also

follows that path according to the GGLEI. In places like Hong Kong, however, all liberal education initiatives are public as a result of system-wide policy changes.

Analyzing liberal education founding dates with public/private program designations, however, produced more surprising results. See Figure 11. Since 2000, there have been 20% more public liberal education programs founded than private. Because liberal education programs continue to be a minute proportion of enrollments globally, one would expect the latest surge of new initiatives to be made of individual and probably small private institutions. Instead, the GGLEI indicates that many new programs are either incorporated into large public research institutions, are subsidiary or university colleges associated with a public institution, or are part of a large system and university-wide policy changes like those in Hong Kong, China, and Australia.

Authors of *Peril and Promise* (2000), a document that calls for resources and reform in the higher education sector for developing countries, would be pleased to hear that many of the newest liberal education programs have emerged in the public sector. They describe higher education as “reflecting and promoting an open and meritocratic civil society, ” playing a role that promotes inclusive values that are more “public” than other social organizations and communities (p. 44). Liberal education philosophy uses academic inquiry and interdisciplinarity to develop citizens who will be critical of the society in which they live. While private universities may have more freedom

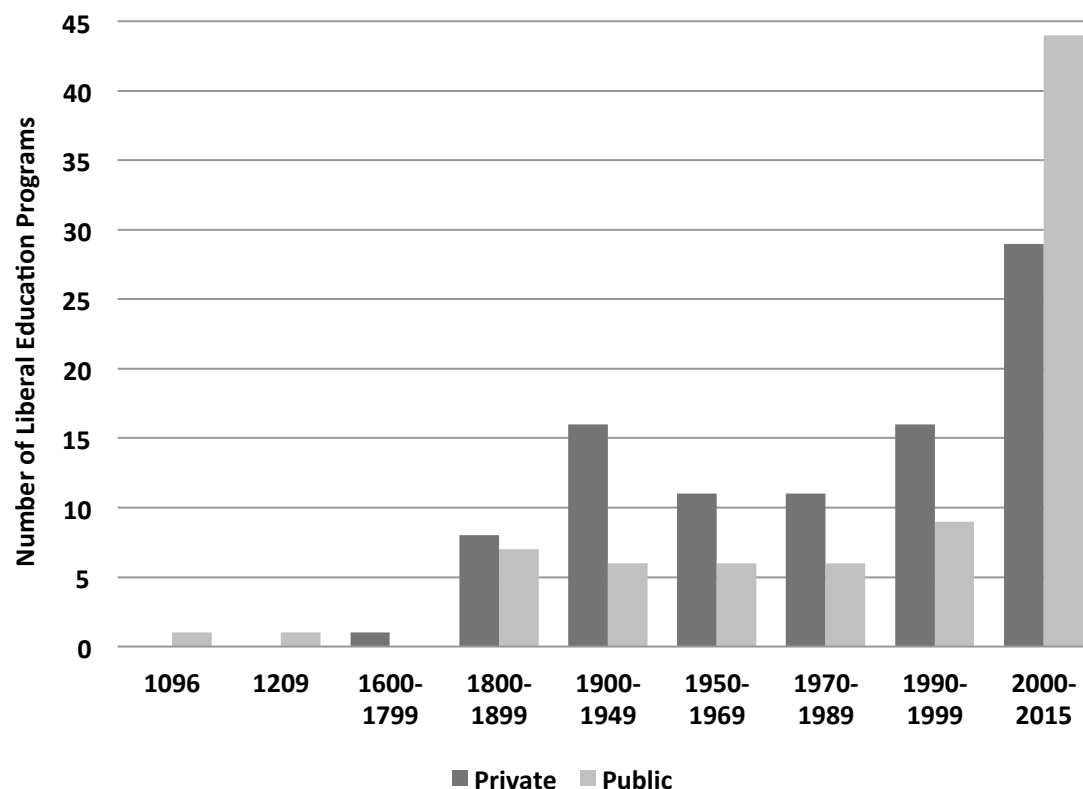


Figure 11. Number of public and private liberal education programs by founding date. Calculations for private programs include one for-profit program; all other private programs are non-profit. Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

to experiment with curricula and promote arts and humanities (less popular fields), the Task Force on Higher Education and Society made recommendations for higher education that centered on the public sector and included provisions for liberal education in developing regions.

All of the private programs in the GGLEI are non-profit except for one for/not-for profit hybrid model called the New School of the Humanities in London. The fact that there is only one for-profit program in the GGLEI underlines the notion that even with significant development in the public sector, liberal education still exists on the margins

of mainstream higher education development. Where for-profit education is playing a growing role in absorbing enrollment demand, the content and philosophy of liberal education is not sought after enough to generate profit. The New School of the Humanities is an interesting experiment in strategic liberal education design, but in my opinion, one that will not be sustainable or widely replicated.

Affiliations and Accreditation. International partnerships—affiliations—between academic programs and institutions have been an increasing necessity in the internationalization of higher education (Altbach & Knight, 2007). Universities with cross-border collaborations have much to gain including opportunities for faculty and student exchange, increased prestige and recognition, and shared organizational and strategic expertise. Of interest in this study are two types of partnerships in which programs (1) leverage liberal education knowledge, funding, shared faculty, infrastructure, degree granting authority, or other institutional resources, and (2) procure accreditation as a means of quality assurance through the U.S. Council for Higher Education Accreditation (CHEA) regional agencies. The following discussion focuses first on liberal education program affiliations and then programs with U.S. CHEA regional accreditation.

Affiliations. There are several reasons to explore affiliations as a characteristic of liberal education programs globally. First, because liberal education is not well understood outside the US and is considered a distinctively American tradition (Becker, 2003; Nussbaum, 1997, 2004; Rothblatt, 2003; Tymowski, 2010), it is logical to expect that non-U.S. programs might consult or partner with U.S institutions to learn about the

content and administration of liberal education. In this study, I wanted to discern the prevalence of those relationships, where they occurred, and with what type of programs.

Second, challenges caused by the relative anomaly of liberal education might be assuaged with organizational partnerships. Institutional affiliations might garner financial support, improve name recognition, or bolster institutional legitimacy. Again, while analysis of the GGLEI does not fully address the content of institutional relationships (though that information was recorded in the inventory where it was discernible from programs' websites, documentation, and the literature), identifying the existence of affiliations and the types of institutions and locations of their partners is key baseline data to facilitate future research.

Finally, in the same way that comparative and international education researchers have attempted to understand the flow of students and scholars worldwide (see for example Altbach (1989), Banks and Bhandari (2012), Bhandari and Blumenthal (2011)), or the "center and peripheries" (Altbach, 2002) of higher education knowledge and leadership, I also wanted to identify the country-to-country relationships between liberal education programs and their affiliates as part of the GGLEI. Doing so supports a more complete profile of liberal education in a global context as well as the movement of higher education knowledge, power, and players.

Independent Liberal Education Programs. This study unveils two unexpected results related to liberal education programs and their affiliations. First, because the higher education news stream and much of the dialogue in the field frequently refer to international partnerships when discussing liberal education, I was surprised to find that

more than half of the GGLEI programs do *not* have an affiliation with another institution. Fifty-seven percent of degree granting liberal education programs operate independently without a formal (and publicized) institutional partnership in their own countries or abroad. I called these initiatives “independent” liberal education programs.

Of the 96 independent degree granting liberal education programs, 54 are private (non-profit) and 43 are public. While a variation of 12 programs between the public and private sectors is not a large margin when examining global data, within individual regions one sector often dominates. These figures are illustrated in Table 21. Of the independent liberal education programs, there are significantly more private entities in Asia (24 private compared to 14 public), Latin America (six private and no public), and the Middle East (six private compared to one public). The independent programs in Canada and Oceania are, conversely, predominately public (seven public compared to two private in Canada, and six public and only one private in Oceania). In Africa and

Table 21

Independent Degree Granting Liberal Education Program Region and Status

Region	Private (non-profit)	Public	Total
Africa	2	1	3
Asia	24	14	38
Europe	13	13	26
Latin America	6	-	6
Middle East	6	1	7
North America	2	7	9
Oceania	1	6	7
Total	54	42	96

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

Europe, independent liberal education programs are divided more evenly between the public and private sectors.

Although the number of independent programs exceeds those with partnerships, independent liberal education initiatives have decreased over the last 50 years and reflect a proclivity for institutional cooperation. Table 22 denotes the percentage of liberal education programs without an affiliation that were founded in each time period analyzed in this study. Relative to the total number of programs founded in each span of years, there are increasingly fewer new independent programs. Between the 1950-1969 and 2000-2015 timeframes, the portion of new independent programs decreased from 67% to 51% of all programs founded during the same time.

Table 22

Independent Degree Granting Liberal Education Programs Founded In Time Period By Region

Region	1096	1209	1600-1799	1800-1899	1900-1949	1950-1969	1970-1989	1990-1999	2000-2015	Total
Africa	-	-	-	-	-	-	-	2	1	3
Asia	-	-	-	3	7	7	3	5	13	38
Europe	1	1	-	1	1	2	6	6	8	26
Latin America	-	-	-	-	2	1	-	1	2	6
Middle East	-	-	-	1	-	-	2	1	3	7
North America	-	-	-	4	2	1	1	-	1	9
Oceania	-	-	-	-	1	1	-	-	5	7
Total	1	1	-	9	13	12	12	15	33	96
Percent	100%	100%	-	60%	62%	67%	63%	56%	51%	58%

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

Liberal Education Programs with Affiliations. While 57% of GGLEI programs are not formally affiliated with another institution, there are still a large proportion of liberal education programs that are. As globalization has waged greater and greater influence on higher education, the number of liberal education programs that are buttressed by a relationship with another university have increased. Half of all liberal education programs founded between 2000 and 2015 had an affiliation with another institution.

Of the 169 degree granting programs in the inventory, 72 programs (or 43%) publicized formal affiliations with other institutions. Sixteen of these programs, like Amsterdam University College, the Asian Women's Leadership University, and the Artes Liberales Academy in Poland for example, have at least two partnerships. In total there are 88 relationships between GGLEI liberal education programs and other institutions, programs, or organizations.

In addition to displaying public and private sector results for independent liberal education programs (discussed above), Table 23 illustrates parallel results for programs that have an institutional affiliation. Among degree granting programs that are affiliated with another institution, programs are divided fairly evenly between the public and private sectors for Africa, Asia, Europe, and Latin America. In the Middle East, however, where liberal education programs in general are predominately private, only one program with an institutional affiliation is public, seven are private. Conversely, in Canada, where most liberal education is public, so too are the programs with an institutional partnership. Of programs with an institutional affiliation, nine Canadian

programs are public and three are private. Table 24 parallels Table 22 and illustrates GGLEI results for institutional affiliations by time period.

Table 23

Region and Status for Degree Granting Liberal Education Programs with an Institutional Affiliation

Region	Private ^a	Public	Total
Africa	-	1	1
Asia	13	11	24
Europe	12	14	26
Latin America	-	1	1
Middle East	6	1	7
North America	2	9	11
Oceania	-	-	-
Total	33	37	70

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

^aCalculations for private programs include one for-profit program; all other private programs are non-profit.

Table 24

Degree Granting Liberal Education Programs with Institutional Affiliations Founded In Time Period By Region

Region	1096	1209	1600-1799	1800-1899	1900-1949	1950-1969	1970-1989	1990-1999	2000-2015	Total
Africa	-	-	-	-	-	-	-	-	1	1
Asia	-	-	1	2	3	2	1	3	12	24
Europe	1	1		4	-	1	3	6	12	26
Latin America	-	-	-	-	-	-	-	-	1	1
Middle East	-	-	-	-	-	-	-	2	5	7
North America	-	-	-	-	4	3	3	1	-	11
Oceania	-	-	-	-	-	-	-	-	-	-
Total	-	-	1	6	7	6	7	12	31	70
Percent	-	-	100%	40%	33%	33%	37%	44%	48%	42%

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

The second surprising finding related to affiliations is that most liberal education partnerships are *not* international. Sixty-one percent of GGLEI partnerships are domestic, between two institutions in the same country. Table 25 shows the location of GGLEI programs (on the far left column), cross-referenced with the country location of the partner institutions.

The greatest number of domestic relationships can be found in Canada where 11 liberal education programs are affiliated with large research universities. In some cases like the Faculty of Arts Program at the University of Prince Edward Island, the liberal education program is housed within an academic department at a public research university. In other instances like Glendon College and St. Thomas More College, the liberal education program operates like a “university college,” a smaller undergraduate subsidiary of a large research university that oversees the programs, sometimes awards the degrees, but allows the “college” to operate as an independent entity. In this example Glendon College is affiliated with York University, and St. Thomas More College with the University of Saskatchewan.

Among the 88 partnerships between liberal education programs and other institutions, 33% (or 28 affiliations) are with universities in the United States, by far the most for any single country. The impetus for liberal education programs to align with U.S institutions is conspicuous. The history and experience of liberal education in the US is long and pervasive. In addition to the institutions classified by the Carnegie Foundation as “small liberal arts colleges,” most large research universities have a general (though not necessarily liberal) undergraduate curriculum requiring some study in

Table 25

Number and Location of Degree Granting Liberal Education Domestic and International Institutional Affiliations

	Country in GGLEI	Number of Domestic Affiliations	Country of International Affiliation	Number of International Affiliations	Total Number of Affiliations
Africa	Nigeria		USA	2	2
	Bhutan	1			1
Asia	China	7	USA	2	9
	India	7	USA	2	9
	Japan	4	USA	1	5
	Kyrgyz Republic		USA Afghanistan	2	2
	Malaysia		USA	2	2
	Pakistan		USA	2	2
	Philippines	2			2
	Singapore	1	USA	1	2
Europe	Austria		USA	1	1
	Belgium	1			1
	Bulgaria		UK	1	1
	Estonia	1			1
	Germany	1	USA Netherlands	1 1	3
	Greece	1	USA UK	1 1	3
	Hungary		USA	1	1
	Ireland	1			1
	Netherlands	6			6
	Poland	1			1
	Russia	1	USA	1	2
	Slovakia	1			1
	Switzerland	1	USA	1	2
	Turkey	1			1
	United Kingdom	4	USA	1	5
Latin America	Brazil	1			1
	Kuwait		USA	2	2
Middle East	Palestine	1	USA	1	2
	Qatar		USA	3	3
	Saudi Arabia	1			1
	UAE		USA	1	1
North America	Canada	11			11
	TOTAL	56		32	88

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

various disciplines. Also, the size, diversity, and global prestige of the U.S. higher education system are well known. Many countries and universities that wish to ascend the world university rankings emulate organizational strategies, curricula, and institutional policies of the most highly ranked (U.S.) institutions.

Accreditation. As postsecondary enrollments multiply and the number of postsecondary providers continues to grow, quality assurance has become an essential component of domestic and international higher education. Accountability schemes, objectives, and ramifications vary from country to country (Altbach, Reisberg, & Rumbley, 2009), however, making it difficult to analyze the way in which liberal education programs demonstrate accountability on a global scale. Many countries and postsecondary education providers look beyond their own national borders to obtain accreditation as a means of quality assurance and recognition. In addition to earning accreditation in their domestic higher education systems, 22 GGLEI programs have gone abroad to secure accreditation through regional agencies certified by the U.S. Council for Higher Education Accreditation (CHEA).

Table 26 lists the liberal education programs with U.S. accreditation by region and country and includes the number of programs accredited by each of three U.S. CHEA-approved agencies. Although there are six regional accrediting agencies in the US, only three are represented in the GGLEI. Fifteen programs are accredited by the Middle States Commission on Higher Education (MSCHE), five programs are accredited by the North Central Association of Colleges and Schools Higher Learning Commission (NCA-HLC), and three programs are accredited by the New England Association of

Table 26

Liberal Education Programs with Accreditation through US Regional Agencies.

	Program Name	Country	U.S. Accrediting Agency ^a
Asia	Lakeland College Japan ^b	Japan	NCA-HLC
	American University of Central Asia	Kyrgyz Republic	MSCHE
Europe	Webster University Vienna ^b	Austria	NCA-HLC
	American University in Bulgaria	Bulgaria	NEASC-CIHE
	American University of Paris	France	MSCHE
	ECLA of Bard, a Liberal Arts University	Germany	MSCHE
	American College of Thessaloniki	Greece	MSCHE
	University of Indianapolis Athens ^b	Greece	NCA-HLC
	American College of Greece, DERE Program	Greece	NEASC-CIHE
	McDaniel College Budapest ^b	Hungary	MSCHE
	American University of Rome	Italy	MSCHE
	John Cabot University	Italy	MSCHE
	Franklin College Switzerland	Switzerland	MSCHE
	Richmond, American International University London	United Kingdom	MSCHE
	Regent's American College London	United Kingdom	NCA-HLC
	American University in Cairo	Egypt	MSCHE
	American University of Beirut	Lebanon	MSCHE
Middle East	Lebanese American University	Lebanon	NEASC-CIHE
	Carnegie Mellon University Qatar ^b	Qatar	MSCHE
	Georgetown Uni School of Foreign Service Qatar ^b	Qatar	MSCHE
	Northwestern University Qatar ^b	Qatar	NCA-HLC
	Zayed University - University College	UAE	MSCHE
	New York University Abu Dhabi ^b	UAE	MSCHE
TOTAL		23	

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

^aUS Regional Accrediting Agencies: NEASC = New England Association of Schools and Colleges—Commission on Institutions of Higher Education; MSCHE = Middle States Association of Colleges and Schools—Middle States Commission on Higher Education; NCA-HLC = North Central Association of Colleges and Schools—The Higher Learning Commission. ^bUS branch campus.

Schools and Colleges Commission on Institutions of Higher Education (NEASC-CIHE).

Further research is required to understand why the majority of GGLEI programs have pursued accreditation through the Middle States agency specifically.

The eight private U.S. branch campuses are also designated in Table 26. As cross-border extensions of their home institutions, these programs have accreditation based on the regional accreditor responsible for Webster University, University of Indianapolis, and Daniel College. Of the remaining 15 liberal education programs with U.S. accreditation, 13 of them are private institutions. The only two public sector programs both have accreditation through the Middle States agency. Because the American University in Central Asia awards dual degrees and is closely affiliated with Bard College in New York, it also has U.S. accreditation. Zayed University, a public institution in Abu Dhabi, U.A.E., received accreditation through the Middle States agency in 2008. That institution recently started the accreditation process through U.A.E.'s Commission for Academic Accreditation.

GGLEI liberal education programs seek international accreditation, specifically through the United States, in order to ensure their programs' quality and improve their domestic and international legitimacy. These 23 U.S. accredited programs represent instances of transnational curricula borrowing for which most nations (due to the anomalous nature of liberal education) lack corresponding quality assurance mechanisms. Where a few education ministries have created new policies to accommodate liberal education, it is more common for countries to "fit" GGLEI programs into existing accreditation structures. While doing so provides legal authorization for the programs to operate, the process may not be an adequate means of self-improvement and quality assurance.

The second rationale for liberal education programs to seek U.S. accreditation focuses on legitimacy and the marginality of liberal and private education. Although almost half of the 183 GGLEI initiatives are public programs, all but two of the programs with U.S. accreditation are private. Private education in many places outside the US, as noted in the regional chapters, is marginalized. The general public, parents, and students tend to be more suspicious of private tertiary providers since most private education is a relatively recent development in worldwide higher education and because it may not be fully supported (or endorsed) by the government. Also, students who elect to attend a private institution may not be allowed to apply government subsidies to their cost of attendance and may be responsible for bearing a greater percentage of tuition (which is usually higher than at public institutions) themselves. U.S. accreditation then becomes one means by which programs can improve their legitimacy as well as their quality and accountability.

Students and Faculty. In order to gauge the relative size of liberal education programs, I attempted to collect data about the number of students and faculty. The variables included “full time faculty,” “part time faculty,” “total number of faculty,” “undergraduate students,” “graduate students” (a figured I tried to collect in order to observe the size variation between a liberal education program and an affiliated graduate program at the same institution), and “total number of students.” This information was difficult to obtain. Liberal education programs in the GGLEI only sometimes published data in their online materials and documentation. When figures were available, enrollments for students in liberal education programs verses the larger university in

which programs were embedded was indiscernible. More problematic, data in one source often contradicted data about the same program in other sources. Where data was available, it was recorded in the GGLEI for future reference and hopefully improvement.

What is clear from the available student enrollment figures is that the size of liberal education programs varies significantly around the world. There are as few as 25 students and 36 students in the Collegium Artes Liberales in Poland and the Charles University Institute of the Liberal Arts and Humanities in the Czech Republic, and thousands of undergraduates at universities in Hong Kong, Oxford and Cambridge where all bachelor degree students participate in a general liberal education curriculum.

Language. There are only 16 different languages represented among the 172 liberal education degree granting programs spanning 58 countries in the GGLEI. These include Bulgarian, Chinese, Czech, Dutch, English, German, Hebrew, Japanese, Korean, Lithuanian, Polish, Portuguese, Russian, Spanish, Swedish and Thai. As the regional discussions foreshadowed, English is overwhelmingly the dominant language of instruction across liberal education programs worldwide. Of all degree granting liberal education programs, 81% of them use English as the teaching medium. Approximately 67% of the programs that use English are in nonnative English speaking countries. Table 27 illustrates the distribution of English-medium liberal education programs by region and subregion, followed by Table 38 that shows the same results but excluding countries where English is an official language (based on classifications by the U.S. Central Intelligence Agency World Factbook 2013-14).

Table 27

Language of Instruction for Liberal Education Programs by Region and Subregion

	Bulgarian	Chinese	Czech	Dutch	English	German	Hebrew	Japanese	Korean	Lithuanian	Polish	Portuguese	Russian	Spanish	Swedish	Thai	Total
Africa					4												4
East					1												1
North					1												1
West					2												2
Asia		7			49			6	2							1	65
Central					2												2
East		7			24			6	2								39
South					20												20
Southeast					3											1	4
Europe	1		1	1	43	1				1	1		1	1	1		52
Eastern	1		1		8					1	1						12
None				1	35	1							1	1	1		40
Latin America												1		6			7
Middle East					16		1										17
North America					20												20
Oceania					7												7
Total	1	7	1	1	139	1	1	6	2	1	1	1	1	7	1	1	172

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

Table 28

Language of Instruction for Liberal Education Programs in Countries Where English is Not an Official Language by Region and Subregion

	Bulgarian	Chinese	Czech	Dutch	English	German	Hebrew	Japanese	Korean	Lithuanian	Polish	Portuguese	Russian	Spanish	Swedish	Thai	Total
Africa					1												1
North					1												1
Asia		7			23			6	1							1	39
Central					2												2
East		7			18			6	2								33
South					1												1
Southeast					2											1	3
Europe	1		1	1	27	1				1	1		1	1	1		36
Eastern	1		1		8					1	1						12
None				1	19	1							1	1	1		24
Latin America												1		6			7
Middle East					13		1										14
Total	1	7	1	1	64	1	1	6	2	1	1	1	1	7	1	1	97

Note: Official language is based on classifications by the U.S. Central Intelligence Agency World Factbook 2013-14. Table data based on analysis from the Godwin Global Liberal Education Inventory.

English is increasingly viewed as the *lingua franca* for administration, leadership, and research in higher education. Its use as a teaching medium is also growing. Results of this study raise contrasting questions about the role of English in the international evolution of liberal education. On the one hand, the universities that “dominate the academic community” use English. These are the same institutions that produce the most influential and greatest volume of research (Altbach, Reisberg, & Rumbley, 2009, p. 11; Sadlak and Liu, 2007).

Liberal education worldwide, however, is developing on the periphery of mainstream higher education. Patti McGill Peterson (2012) comes to the same conclusion after assessing liberal learning developments in “transitional” countries. If liberal education is to be legitimized internationally; if a broader curriculum and 21st century skills like critical thinking, multidisciplinary inquiry, global citizenship, and analytic aptitude are to have a role in world-class education; if the general public is to have a better understanding of liberal education as a first-rate alternative to traditional career-specific university programs; and if liberal education is to survive in the globalized higher education market, then following the lead of the most successful universities, including their use of English, is likely a critical component for doing so.

On the other hand, does the massive shift toward English in higher and liberal education signal a form of cultural hegemony? Do English medium liberal education programs dissuade program developers and faculty from working toward a non-Western canon appropriate for liberal education in new cultural contexts?

The feelings of education leaders are mixed. Although the use of English for teaching, research, and administration is growing rapidly in every region, this study discussed countries in Latin America that are resistant to the idea of adopting English in liberal education. Yet a recent news article reports the steady increase of English in Latin America improves job opportunities abroad and with foreign investors in the region (Green, Fangqing, Cochrane, Dyson & Paun, 2012). Although Coffman (2003) reports that English has been “embraced without reservation” in the Middle East (p. 18), the UN Arab Human Development report (2003) emphasizes the “seminal” role of language as the “essential basis of culture...the key axis around which the process of development revolves” (p. 7). The debate about the use of English in liberal education programs in non-English speaking countries is complex and ironic. Liberal education philosophy embraces the culture, heritage, and social evolution that language preserves.

Religion. The relationship between postsecondary religious missions and liberal education is beyond the scope of this research. The prevalence and location of liberal education programs with religious identity, however, is an important product of this study. Like the data about affiliations between GGLEI programs and other institutions, findings that correlate religions identity and liberal education contribute to the baseline global profile of liberal education established by this project.

Of the 168 degree granting liberal education programs outside the US, 29% have a religious identity. All but two of these programs, the International Buddhist College in Thailand and the Jewish Shalem College in Israel, are Christian. Sixteen liberal education programs identify themselves as “Christian” but do not specific a

denomination. The remaining 31 programs are Baptist (2), Catholic (24), Church of Christ Thailand (1), Lutheran (2), Methodist (1), and United Church of Christ (1). Table 29 cross-references the region, country, and number of religious liberal education programs with their affiliated religion or Christian denomination.

In ten countries, all degree granting liberal education programs have a religious affiliation. Table 30 lists these programs, their country, region, founding date, and religious affiliation. In the Philippines where there are five programs (four Catholic and one Christian) and Taiwan where there are three programs (one Catholic and two Christian), liberal education is tied to a national history heavily influenced by missionaries and colonization. The Catholic University of Cordoba founded in 1956 in Argentina has a similar backstory. The only two liberal education programs in Thailand, which has never been colonized, also have a religious identity but were founded more recently. The International Buddhist College, grounded in Thailand's dominant religion, began in 1999 and Payap University, affiliated with the Church of Christ Thailand, was founded in 1974.

Because programs with a religious affiliation typically operate with an underlying mission aligned to a religious doctrine, their values and teaching may be more important to a subset of the general population. For this reason, higher education programs with a religious identity are most often private institutions (Bjarnason et al., 2009). There are several intersections between religious postsecondary institutions and the evolution of private education that might also be used to analyze liberal education programs.

In their UNESCO report on private education, Bjarnason et al. (2009) explain that

Table 29

Liberal Education Programs by Region/Country and Religious Affiliation

	Baptist	Buddhist	Catholic	Christian	Jewish	Lutheran	Methodist	United Church of Christ	Church of Christ Thailand	Total
Africa				1						1
Kenya				1						1
Asia	1	1	8	11		1	1	1	1	25
Hong Kong	1									1
India			2	3						5
Japan			1	3		1	1	1		7
Pakistan				1						1
Philippines			4	1						5
South Korea				1						1
Taiwan			1	2						3
Thailand		1							1	2
Europe			4	2						6
Belgium			1							1
Greece				1						1
Ireland			1							1
Spain			1							1
United Kingdom			1	1						2
Latin America			5							5
Argentina			1							1
Chile			2							2
Ecuador			1							1
Mexico			1							1
Middle East			3		1					4
Israel					1					1
Jordan			1							1
Lebanon			1							1
Palestine			1							1
North America	1		3	2		1				7
Canada	1		3	2		1				7
Oceania			1							1
Australia			1							1
Total	2	1	24	16	1	2	1	1	1	49

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

Table 30

Countries Where All Liberal Education Programs Have Religious Affiliation

	Program	Year Founded	Buddhist	Catholic	Christian	Church of Christ Thailand	Jewish	Total
Africa					1			1
Kenya	Africa Nazarene University	1990			X			1
Asia			1	5	3	1		10
Philippines	University of Santo Tomas Faculty of Arts and Letters Program	1611		X				5
	St. Scholastica's College Manila	1906		X				
	Silliman University College of Arts and Sciences	1909			X			
	Miriam College of Arts and Sciences	1926		X				
	University of Asia and the Pacific	1967		X				
Taiwan	Fu Jen Catholic University	1925		X				3
	Chung Yuan Christian University	1955			X			
	Tunghai University	1955			X			
Thailand	Payap University	1974				X		2
	International Buddhist College	1999	X					
Europe				1				1
Spain	Universidad Francisco de Victoria	1993		X				1
Latin America				4				4
Argentina	Catholic University of Cordoba	1956		X				1
Chile	Universidad Alberto Hurtado	1997		X				2
	College of the Catholic University of Chile	2009		X				
Ecuador	University of the Hemispheres	2004		X				1
Middle East				1			1	2
Israel	Shalem College	2013					X	1
Jordan	American University of Madaba	2005		X				1
	Total	16	1	11	4	1	1	18

Note: Based on analysis from the Godwin Global Liberal Education Inventory.

institutions with religious identity were often the first instances of higher education in many regions. In several areas, private programs with a religious affiliation were also the first instances of liberal education. This is true in Asia where two Catholic and four Christian programs were founded between 1600 and 1881. St. Francis Xavier University was one of the first Christian programs in Canada founded in 1853, and the Catholic-affiliated Universidad Iberoamericana was one of the first two liberal education programs founded in the 1940s in Latin America. The first liberal education program in Africa, the Africa Nazarene University, was also Christian but did not emerge until 1990.

Nearly half, 24 of the 49 liberal education programs with a religious affiliation are Catholic. Appendix H lists Catholic programs from the GGLEI and some of their most notable characteristics. Six Catholic liberal education programs are of the Jesuit order (as is the institution from which this dissertation is being written). Despite Bjarnason et al.'s (2009) description of diminishing support for religious higher education, six private Catholic liberal education programs have emerged since 1997. Although they are all older, five of the six public liberal education programs with a religious affiliation are Catholic indicating at least some level of government support for institutions despite their religious ethos in Canada and Europe.

Curiously, of the 49 liberal education programs with a religious identity, six are in the public sector. They include one program in Asia (Hong Kong Baptist University), two Catholic programs in Europe (Mary Immaculate College and St. Mary's University College Belfast), and three programs in North America/Canada (St. Francis Xavier University, St. Thomas More College of Liberal Arts, and St. Thomas University). The

two liberal education programs in Europe and St. Thomas More College of Liberal Arts in Canada are all subsidiaries of large public research universities, which helps to explain their public status. For the other institutions, it is difficult to identify common characteristics that would explain their presence in the public sector based on this study's results.

Despite a religious identity, liberal education institutions face competing priorities similar to those without a religious affiliation. In their description of liberal learning in South Africa, Cross and Adam (2012) acknowledge that in schools with a religious affiliation, “denominational concerns” (typically Christian) “prevail over liberal learning concerns” (p. 182). In general, however, Cross and Adam acknowledge that religious-based institutions “embrace a more liberal stance” than public higher education programs. From my perspective both collecting data and exploring news and literature about liberal education globally, this seems a plausible description for many of the religiously affiliated institutions, both those that met criteria for the inventory and those that did not.

Gender. The worldwide population of women seeking postsecondary degrees has increased significantly since the 1980s (Purcell, Helms, & Rumbley, 2005). The catalysts for the growing number of female participants include massification, an increased number and variety of higher education providers, the improvement of primary and secondary schooling in lesser developed countries, and the general liberalization of women in many parts of the world (Altbach, Reisberg, & Rumbley, 2009; Phillips & Schweisfurth, 2008). The global scope of this study unveils some of the instances where

women have an entrée to liberal education specifically and how this approach to education can benefit developing countries and society in general.

The gender data collected for this study did not have a significant impact on global liberal education statistics. However, as discussed in the Asia and Middle East chapters, gender is an important factor at the crossroads of economic development, socioreligious culture, and liberal education. According to the GGLEI, there are nine liberal education programs exclusively for women, many of these “guided by the conviction” that their graduates will “play transformative leadership roles in society” (Agarwal & Srinivasan, 2012, p. 69). Eight of these programs are in Asia and one is in the Middle East. (There are two programs each in India, Japan, and the Philippines, and one program each in Bangladesh and Malaysia. The one Middle Eastern program is Effat University in Saudi Arabia.) While not exclusively for women, in the Middle East there are three programs, the American University of Kuwait and the Gulf University of Science and Technology also in Kuwait, and Zayed University in Abu Dhabi, that segregate⁵ men and women for academic and co-curricular activities. All of these programs are private institutions except for Zayed University.

The existence of programs in the GGLEI that focus on women or offer gender segregated education are opportunities to assuage inequality in developing countries and nations guided by Islamic law. Women’s education has been declared a critical factor in economic and social development (Phillips & Schweisfurth, 2008) and liberal education,

⁵ There may be additional Middle Eastern liberal education programs that segregate men and women, although the practice is not always apparent on a programs’ website or other documents used for data collection in this research.

specifically, benefits women in at least two ways. A broad education that focuses on developing essential analytic and inquiry skills can also produce graduates who are more agile in the labor market than students who receive a narrow education in a single field. In societies where women often leave higher education or the labor force for family obligations, a liberal education may provide more skill adaptability and therein, access to more opportunities upon re-entry (Task Force on Higher Education and Society, 2000).

Second, several of the women's GGLEI programs including the Asian Women's Leadership University, Effat University, and Lady Shri Ram College concentrate on developing students' leadership acumen, independent thinking, and community engagement. In lesser developed countries, all of these missions improve the future chances of women ascending to influential roles in government, social entrepreneurship, and even science and technology where their numbers continue to be low compared to men in the similar positions (Morley & Lugg, 2009; Task Force, 2000).

It is important to recognize, however, that women's opportunity in the labor market, regardless of increasing access to postsecondary and liberal education, varies. This is particularly evident in the Middle East and Arab states. In conservative Muslim cultures like Qatar, for example, earning a university degree does not mean that women will seek employment even though their education qualifies them to do so. In the UAE, however, women with postsecondary education are eligible and more likely to pursue roles in public leadership as well as private industry (D. Lincoln, personal communication, October 3, 2013).

Gender segregated institutions like those in Kuwait and the U.A.E. allow women opportunities to pursue liberal education and obtain the benefits noted above. Where Islamic custom often prevents women from traveling abroad alone, they can pursue an “American-style” education similar to their male peers without having to leave the country. Because a small group of GGLEI programs overlap with a sensitivity to gender issues and female student development, liberal education has been declared by some political and education leaders a potential means for empowering women and democratizing access to postsecondary opportunities (Nussbaum, 2004).

Perhaps equally compelling as the potential to empower women and improve postsecondary access, is that GGLEI programs developed exclusively for women and particularly, gender segregated programs, are examples of ways that liberal education has both expanded globally and conformed to traditions in new cultural contexts. Gender and women’s education should remain at the forefront of future discussions about liberal education. Its potential impact on educational equity and access for women, coupled with the evolution of lesser developed countries, could suggest new responses to longstanding global concerns.

Why has liberal education emerged globally and why now?

The data collected in the Godwin Global Liberal Education Inventory answered the primary question in this study: *Where, when, and how* has liberal education emerged globally? A significant part of this dissertation was also devoted to discerning *why* liberal education has emerged globally and *why now*. While the GGLEI data alone is not appropriate for explaining why there has been a phenomenon of increasing interest in

liberal education over time, it creates a bedrock of empirical evidence that, when combined with analysis of literature, news sources, and dialogue with key informants, can begin to explain why there is a global trend toward increased interest in liberal education.

In each of the regional chapters above, this dissertation discussed possibilities for why liberal education had developed in the corresponding geographic areas. At the end of Chapter Four about Europe, I introduced a global schema for discussing rationales for liberal education's worldwide development. Here I present that scheme in more detail along with concluding thoughts.

Identifying Rationales. There is no single explanation for the dramatic increase in the number of liberal education initiatives during the last few decades. Rationales vary for different regions, countries, institutions, and programs. Developing more concrete, qualitative knowledge to explain the trend in liberal education initiatives should be an important part of future comparative and international education research agendas.

In this study, the data used to understand *why* liberal education has emerged globally included GGLEI findings, literature analysis, higher education and mainstream news, and input gathered less formally from key informants. In analyzing these sources collectively, several explanations materialized as well as overarching categories for organizing and layering the results. The categories developed into a simple “rationale schema.” In addition to supporting results for this study, the schema could be leveraged in future research that addresses international education phenomena.

Categories for the liberal education rational schema emerged when data revealed a hierarchy of explanations for contemporary global education trends; national/local social, economic and educational policy decisions; and institutional or programmatic strategic plans. Each of these categories is named and described below.

Global macro rationales. In *Higher Education in Developing Countries: Peril and Promise* (2000), the Task Force on Higher Education and Society convened by the UN and World Bank developed an unprecedented document calling for increased resources and prescriptive reforms for higher education in developing countries. In the preface to their recommendations, the Task Force articulated the “new realities” facing higher education worldwide. These realities form the backbone of *global macro rationales*. Examples of *global macro rationales* include the following phenomena:

- Massification and the changes in national demands for higher education from “elite” members of society to the “masses” (Trow, 2006);
- Privatization or the evolution of new private for-profit and not-for-profit higher education providers, the influx of private funding in higher education, and the increasingly commercial aspects of universities, research and development, and stakeholders that create universities into market actors;
- Evolution from an industrial to a knowledge economy that is driven by knowledge and technology rather than industrial production. The knowledge economy requires a more flexible labor force, adaptable to changes in information and processes. Changes to the economy have required workers to have more advanced skills, which contributed to massification and the increasing demand for higher education;

- Globalization or “the flow of technology, economy, knowledge, people, values, [and] ideas . . . across-borders. Globalization affects each country in a different way due to a nation’s individual history, traditions, culture and priorities” (Knight & de Wit, 1997, p. 6); and
- *Global macro rationales* are in some ways an impetus for all new(er) liberal education programs. Various rationales have a greater impact on some regions and institutions than others.

National or regional macro rationales. The next level of rationales pertains to events, policies, imperatives, and social changes at the state or regional level. National/regional macro rationales include declarations from an education ministry like those that implemented general education requirements across all Hong Kong universities, a movement toward developing graduates with more critical thinking skills in China, domestic economic or political shifts like the evolving democratic movements in Poland, and broader regional initiatives like the Bologna Process in Europe.

Micro rationales. Finally, micro rationales were the most difficult to identify based on the data collected and methodologies in this study. They are, however, appropriate topics and levels of analysis for future liberal education case studies or projects covering a small geographic region. Micro rationales align with motivations for liberal education at the institution, program, course, or individual level. The idea for Ashesi University in Ghana came from an African entrepreneur formerly educated in the United States, for example. Collegial relationships between faculty at St. Petersburg University in Russia and Bard College in New York became the foundation for Smolny

College. The few branch campuses that spawned from older institutional partnerships and exchanges are also examples of micro rationales for liberal education.

An important feature of this scheme and a reality of liberal education's development globally is that rationales overlap, change, and can exist simultaneously. Although empirical evidence did not define the reasons for liberal education's emergence in this study, ancillary data from literature and other resources, at a minimum, illustrates that rationales for the emergence of liberal education are multifaceted and dynamic. This simple rationale schema is a first step in creating a platform for future studies investigating smaller analysis units in a comparative and international perspective.

Conclusion

It should be noted that the lack of liberal education curricula worldwide does not necessarily mean that the majority of higher education systems do not desire outcomes similar to those identified by GGLEI programs. Authors who write about Turkey, India, and China, for example, places where higher education has a long tradition of specialization, point to historical rhetoric about national education initiatives that sounds very much like liberal education. As Gürüz declares in his discussion about Turkey, “no clause in this [1981 national law] article precludes a liberal arts education,” (p. 207). In fact, he explains, it contains phrases like “independent thinking with a broad worldview” and “respect for human rights,” which imply a liberal education objective. Gürüz makes an important observation when he says that ultimately, however, the phrases from the Turkish national article “stem from a traditional view of higher education’s nation-building role rather than a philosophy of curriculum” (p. 207).

Despite the 183 programs in the Godwin Global Liberal Education Inventory, career-focused higher education continues to prevail. There is cause for excitement in having identified a concrete list of liberal education initiatives and many of their key characteristics. However, as Patti Peterson (2012) stated in a recent article for the *Chronicle of Higher Education*, these programs are mere “islands in an uneven global sea of undergraduate education” (para. 2). She asks exactly the right question: Can liberal education develop “deep indigenous roots?” Are the “independent” programs (as identified in this chapter) or university colleges, for example, in the GGLEI sustainable? Can they provide access to enough students to be viable beyond an elite niche for children of international families or the default option for Chinese students who do not qualify for the most prestigious public institutions? Can liberal education play the visionary role in economic and human development recommended by the Task Force on Higher Education and Society over a decade ago? The concluding chapter of this study will consider these questions. It will review the major contributions of this research, the significance of liberal education in a global context, limitations of the study, and a suggested agenda for future research.

Chapter Nine

Conclusion

The purpose of this dissertation was to establish a baseline for scholarly dialogue, future studies, and postsecondary practice about the current state of liberal education around the world. Many popular news sources like the *New York Times*, *Shanghai Daily*, *Times of India*, and *The Australian*, as well as those specific to higher education, have reported on the development of individual liberal education programs and the contrast they present in cultures where specialized, career-focused universities have long been the norm. Conversations about liberal education are also taking place at international conferences, in humanities departments, and among educators and social scientists.

No work thus far, however, has assessed the profile of liberal education on a global scale. While a few important case studies focus on liberal education's development in individual regions or countries—note especially work by Marijk van der Wende, Patti McGill Peterson, and You Guo Jiang—it has remained unclear exactly how pervasive liberal education has become or what the collection of programs looks like worldwide. This study integrated empirical data to create the Godwin Global Liberal Education Inventory (GGLEI), with disparate news and literature, and information from key informants to illustrate the contours of liberal education around the world.

This concluding chapter has five purposes. First, it will synthesize the most salient results of the GGLEI. Although there were many findings articulated in earlier chapters, this chapter will highlight only some key themes in order to briefly describe liberal education in each of the regions. Second, I will discuss the implications for those

findings and how their interpretation might be useful for educators, scholars, and policymakers associated with liberal education programs. Third, sharing my own perspective, this chapter will consider implications for the subject of this research, the global emergence of liberal education, through a critical lens. In doing so, I identify several challenges that will require attention as programs operate in new non-U.S. cultural contexts. Forth, I will contextualize the results and illustrate issues that might be addressed with new research by discussing this study's several limitations. Finally, bearing in mind the limitations and scope of this study, I will suggest important questions for future work before offering final conclusions.

Summary of GGLEI Findings

The primary research question guiding this dissertation was relatively simple: *Where, when, how, and why has liberal education emerged globally?* A distinct outcome of this study is the Godwin Global Liberal Education Inventory (GGLEI), a database of 183 liberal education programs and 59 data points. Data for the inventory came from primary sources published by the liberal education programs. Most often that meant program websites, course catalogues, strategic plans, and in some cases, ancillary documents like accreditation certificates and public agreements with institutional affiliates. The first three parts of the research question, *where*, *when*, and *how* (in what format), were answered by analyzing the GGLEI. With the exception of two international organizations in the inventory, the US was excluded from this study in order to focus on more unusual environments for liberal education.

Most of the data for this research was accessed via the Internet, frequently from program and institutional websites. While many scholars will critique the use of website data because it is dynamic and can be unreliable with little opportunity to validate results, in this study the way that liberal education programs chose to portray themselves, their mission, and their curriculum, was important. I did not evaluate liberal education programs or the institutions that claimed to deliver them. Instead, I wished to understand the shape and prevalence of liberal education outside the US. This meant identifying programs that wanted to be known for providing a liberal education as well as those that did not explicitly express a liberal education mission, but whose curriculum, ethos, and other materials met the hierarchical GGLEI criteria described in Chapter Three.

The question of *why* liberal education has emerged globally was, in most cases, answered with secondary data sources. I inferred the rationales for liberal education's global expansion based on "data" from a variety of unrelated literature. Sources included the program documents mentioned above; news articles; ministry of education documents; information collected from international non-governmental organizations (NGOs) and from the United Nations (UN), the Organisation for Economic Co-operation and Development (OECD), and the World Bank; and the slim body of scholarship that examined specific programs or countries including the most influential piece, Patti McGill Peterson's (2012) edited book of eight country cases.

Where, when, and how? Through analysis of the GGLEI, this study found that liberal education now exists in every region. The escalation of global interest in liberal education and the development of several new programs is a recent phenomenon. While

the education philosophy has existed at universities since the founding of Oxford and Cambridge in 1096 and 1209 respectively, 59% of the 183 programs identified in the GGLEI began since 1990. A remarkable 44% of all liberal education programs outside the US were founded since the year 2000.

Globally, liberal education programs are divided almost evenly between public and private initiatives, although significant differences exist in the number of public/private programs when analyzed by region. English is used by 81% of the programs globally and by 46% of the programs in countries where English is not an official language. Although many programs have institutional affiliations, 57% of liberal education programs are independent. Of those with an affiliation, the number of domestic partnerships (between two programs in the same country) exceeds cross-border relationships. One-third of all liberal education institutional affiliations are with programs in the United States.

Europe. In Europe, which accounts for 22% of programs outside the US, liberal education can be distinguished between developments in the Western and Eastern subregions. In the West, liberal education curricula reforms are often affiliated with the Bologna process and new programs like those in the Netherlands were created to diversify higher education and encourage an echelon of excellence in otherwise egalitarian systems. Conversely, liberal education is more closely related to shifts in political power and post-Cold War emerging democracies in Eastern states where experiments with new educational philosophies are gaining acceptance.

Asia. This study revealed several paradoxes in Asian liberal education including the intense competition and simultaneous interrelatedness of countries in the region. Three-fourths of the Asian liberal education programs are in China, India, and Japan, while only a few but important initiatives are in lesser developed Bhutan, Afghanistan, and Bangladesh. Central government interest in improving students' critical thinking and creativity in China has not been fully realized across institutions, but is a stark contrast to the country's typical career-focused objectives. Also in the region, the only system-wide mandate for liberal education is taking place across Hong Kong's public higher education system. General and liberal education initiatives, along with changes to the degree cycles, are being implemented at all public institutions. In total, Asia has a stronger presence of liberal education than any other region beyond North America. Based on the GGLEI, it accounts for 37% of liberal education programs outside the US.

Middle East. In the Middle East and Arab countries, liberal education is commonly called "American-style" education and is synonymous with quality. Its market success as a naming convention, however, does not reflect the frequent cultural challenges posed by gender segregation and the prominence of religious law. The region only accounts for 9% of GGLEI initiatives, but it attracts much attention as an unusual destination for education that encourages critical thinking. New programs in Singapore and Abu Dhabi developed with Yale and New York Universities will remain an international focus because of conflicts, mainly at the U.S. institutions, about the viability of liberal education in places where academic freedom is not a universal right.

Latin America, Africa, and Oceania. There are very few liberal education programs in Latin America (7), Africa (4), and Oceania (7). Latin America's liberal education initiatives, none of which use English as the medium of instruction, are affiliated with the Catholic Church and all but one of them is private. The ProFIS Interdisciplinary Program of Higher Education at the public University of Campinas (discussed again below) is a unique experiment among all GGLEI programs. African programs while small in number, offer unique postsecondary opportunities where higher education is strained by demand and where founders hope the philosophy will impact economic and social development in Kenya, Morocco, Ghana and Nigeria. In Oceania, Australia is the only country with liberal education initiatives. Unlike most regions, some of the top universities in the country (and the world) have implemented liberal education to reform their undergraduate curricula. Although the University of Melbourne caused much domestic controversy when it, the highest ranked institution in the region, moved to a liberal undergraduate curriculum, several other prominent universities have followed Melbourne's lead.

North America (Canada). Because the US was excluded from this study, Canada was the only representative from the North American region. Canada has 21 programs, more than any other single country, although it seems to have little influence on the dialogue and activity of recent global liberal education developments. It has a longer history of liberal education than most countries; only 3 initiatives have emerged since 1990. In my opinion, two of these, the U4 League, a consortium of four long standing liberal education institutions, and Quest University, which delivers a unique curriculum

in a diverse academic culture, have potential to set new precedents for liberal education in Canada (particularly the U4 League) and liberal education more broadly (particularly Quest University).

Why has liberal education emerged globally? This study organized the reasons for liberal education's global emergence into a three-tier rationale schema that includes *global macro rationales*, *national macro rationales*, and *micro rationales*. *Global macro rationales* affect most liberal education initiatives and countries that host them. In some cases, like the Bologna Process in Europe, they apply to a region.

Across regions the pressures of neoliberal “new realities” like globalization, massification, evolution from an industrial to knowledge economy, and privatization are impetus for experiments in higher education. This is particularly true for those new programs and reforms related to liberal education. Contemporary pressures have reinvigorated dialogue about the purpose of higher education, and especially, the definition of undergraduate curricula. Questions are being raised about whether content and career-oriented higher education is producing human capital with the right kind of skills for the quickly evolving knowledge economy.

National macro rationales generally occur at the state level. They range from a country's desire to improve creativity and critical thinking in its labor force like the goals articulated in China, to system-wide internationalization objectives in Australia, to ambitions to diversify postsecondary opportunities in the Netherlands. *National macro rationales* can also occur outside academia. Poland's shift to democratic governance

exemplifies a rational external to universities that became impetus for development of programs like the Collegium Artes Liberales at the University of Warsaw.

Finally, *micro rationales*, the most difficult to detect based on this study's methodology, stem from the institutional, department, programmatic, or individual faculty/administrator level. Relationships between faculty or as a result of cross-border partnerships have been the impetus for several GGLEI liberal education initiatives. Smolny College in Russia is a good example of a program begun by faculty ideas and relationships that I classify as micro rationales. At the institutional level, micro rationales often reflect a university's strategic plan. The University of Melbourne's decision to change its degree cycle making its graduate diplomas more compatible with those in the US and Europe illustrates a broader university-level goal to improve graduate employability and graduate school acceptances abroad. That strategic objective, a micro rationale, ignited the "Melbourne Model" liberal education curriculum reforms.

While not an exact science, the rationale schema for liberal education is a way to organize the myriad of impetuses and imperatives that are cause for developing new liberal education programs. Educators and policy makers may use the schema to help justify liberal education initiatives to the public or institution and government stakeholders. For future scholarship about liberal education in an international context, the schema provides vocabulary and structure on which to base research discussions and describe program developments.

Implications of this Research and Findings

This study provides the first collection of empirically based information about liberal education worldwide. There are two kinds of implications related to this work. First, I will focus on the impact of this research, that is, the existence of the GGLEI and new findings revealed through this project. Second, with a critical lens, I will discuss implications of the phenomenon that is the *subject* of this research, the increasing presence of liberal education, in the next section.

The impact of this dissertation's results varies for different institutions, countries, and regions. In general, however, this study presents new knowledge that may be used as a foundation, a leaping off point, for future practice and research related to liberal education initiatives and curriculum content. By producing empirical evidence about individual programs and the broad conditions of liberal education, this study gives global context to the grey literature, discussions, few scholarly pieces, and news articles that focus on individual programs, countries, and occasionally regions. My research confirms with evidence, analysis, and critical questions (below) what other sources may have implied or identified explicitly as the phenomenon of worldwide increased interest in liberal education. How might this data be used or impact the international higher education community?

Borrowing and Lending, Comparison and Collaboration. The collection of liberal education data accumulated in the GGLEI could be an important resource for administrators, university leaders, education policy makers, and faculty who want to identify the location, characteristics, or prevalence of liberal education programs around

the world. This study illustrated that because liberal education is an unfamiliar postsecondary philosophy outside the US, it is common for program and curriculum developers to look for support, advice, and models from educators in more experienced programs. As indicated by the number of GGLEI programs that have affiliations with U.S. institutions (28 in total), connections with the US are common and make sense given that liberal education has been regarded as the cornerstone of American higher education since Harvard University's founding in 1636.

Creating or sustaining liberal education programs can be financially risky and politically and academically challenging in ways that are foreign to many longstanding U.S. programs, however. As a result, there is much that GGLEI programs can learn from each other that they might not be able to learn organically from U.S. partners. The GGLEI can help educators and policy makers involved with liberal education operations identify other programs that experience similar challenges. These challenges, few of which would be encountered in the US, might include a lack of policy infrastructure that allows a liberal education curriculum to exist, barriers to establishing private institutions (where private and liberal education initiatives overlap), or a degree structure incompatible with a generalist undergraduate curriculum, for example.

Perhaps the most important support that GGLEI programs can offer each other is shared experiences creating culturally relevant liberal education curricula. A program in Nigeria might learn from a program in India how it selected and taught non-Western texts and identified the salient themes unique to its culture. Faculty in one Chinese program might work with faculty in other Chinese or Asian programs to discuss pedagogical

strategies for the classroom and for a system in which instructors need help balancing the new classroom challenges with research obligations. In short, the GGLEI is a medium for learning about other programs and, therein, enables opportunities for borrowing and lending ideas, leadership strategies, faculty knowledge, and curricula and policy development tactics.

For both liberal education scholarship and practice, the findings from this study and the GGLEI itself yield regional profiles and information about individual initiatives that invite comparative analysis and collaboration. Scholars, program administrators, and faculty have an ability to see and articulate where their program fits among others in their region or worldwide. The opportunity to establish mutually beneficial partnerships, associations, and multi-program collaborations similar to the Global Liberal Arts Alliance, the European Colleges of Liberal Arts and Science (ECOLAS) consortium, and the Canadian U4 League, are enabled by the new GGLEI database. As a relatively unique postsecondary philosophy outside the US, liberal education programs require public explanation, careful marketing, and often political lobbying. Formal program associations and collaborations—facilitated by the availability of GGLEI data—could stimulate programs to mobilize, consult with each other, report challenges, collectively advocate, and exchange human and intellectual resources.

Legitimizing. If the Godwin Global Liberal Education Inventory can be made widely available, it and this study's accompanying analysis might help to promote liberal education or individual programs. If program constituents, policy makers and the general public are able to see the number of other liberal education programs that exists (although

still very few compared to all kinds of higher education), it may help to legitimize individual programs or the educational philosophy in general. The number of programs and information about them may peak the curiosity of employers or alert employers and graduate programs to places from which liberally trained students might matriculate. In general, awareness that liberal education extends beyond the US and beyond a few programs globally might strengthen the perception of an approach to education that is relatively unfamiliar in a global context.

A New Resource. The GGLEI provides a more central and comprehensive source of information about liberal education than exists elsewhere. Students around the world, as well as parents and secondary/postsecondary advisors, who are looking for alternatives to traditional career-focused education could use the inventory to identify liberal education programs in their country or abroad. Until this study there was no central information outlet for learning about the availability, location, or basic characteristics of liberal education outside the US. It is important to recognize that the number of people seeking liberal education programs is still likely to be very small compared with traditional career-oriented education. However, if the number of programs continues to grow and those that have been created recently can sustain, I predict the number of students interested in non-traditional, non-specialized university education will also increase.

Negative Implications. There are at least two negative implications of the GGLEI. One relates to programs that try to dissociate themselves from “liberal education” either in philosophy or in name. The second relates to programs that want to

be seen as offering a liberal education but did not meet or were unable to be evaluated according to the GGLEI hierarchical criteria analysis used in this research.

Dissociating Liberal Education Programs. Some countries or programs may be uncomfortable with this study's findings. For programs that do not describe themselves using the terms "liberal" or "liberal arts/education," such as Effat University in Saudi Arabia, Africa Nazarene University in Kenya, the University of Melbourne in Australia, or even public institutions in Hong Kong that describe new "general" education initiatives, being listed among other "liberal" education programs may cause confusion. Constituents of programs that do not use the term "liberal education," may mistake the vocabulary to mean politically or socially liberal. As discussed in Chapter One, some programs in the GGLEI are careful *not* to use the "liberal education" phrase or do not recognize it in their linguistic vernacular. For such programs, appearing on the GGLEI could disrupt their deliberate marketing and political positioning or offend program leaders.

Programs that desire association with liberal education. There are other higher education programs and institutions that may be upset, offended, or curious why that they are *not* included in the GGLEI. There are two explanations for the absence of programs in the inventory. Either a program was not identified during the period of data collection and not evaluated for the GGLEI during the timespan of this project (a limitation that will be mitigated as the GGLEI continues to expand). I explain below that, although this study captured a majority of liberal education programs, by virtue of it being a worldwide database, the GGLEI is not comprehensive.

Other programs may have been excluded from the GGLEI because they did not meet the hierarchical criteria—identifying them as liberal education programs—defined within the methodology of this study. (See Chapter Three, especially Figure 1 on page 52, that describes the criteria analysis used to determine which programs were included in the GGLEI). Based on their curriculum, learning outcomes, and the academic goals they strive to deliver, programs may disagree with the definition and analysis used in this research. As a result program leaders, faculty, and associated policy makers may reject this study and its findings or raise (potentially productive) counter arguments about the definition’s limitations.

Catholic Jesuit programs that were excluded from the GGLEI are a good example. Several aspects of the Jesuit education doctrine overlap with the definition of liberal education as it was operationalized for this research. For example, Jesuit education focuses on development of the whole student including moral as well as intellectual growth. Based on its religious theology Jesuit education also centers on social justice that frequently leads to elements of social responsibility associated with liberal education. These characteristics evident in most Jesuit programs analyzed for the GGLEI easily met the fourth part of the criteria analysis described in Chapter Three. However, they did not always meet the second and third criteria that are anchored in the postsecondary curriculum. (Programs needed to be (a) inter- or multidisciplinary spanning at least two of the social science, natural science, and humanities areas, *and* (b) required as general education for the majority of undergraduate students). If Jesuit programs lacked evidence of a liberal education curriculum as it was defined in this study and through the

hierarchical criteria analysis, they were excluded from the GGLEI—a result that may be disconcerting for some Jesuit educators who believe they offer a liberal education by virtue of or in conjunction with their theological foundation.

Critical Implications for Liberal Education’s Global Emergence

Most news and scholarship about liberal education, including information put forth by GGLEI programs themselves, is positive. For countries like Hong Kong and China that are trying to implement system-wide reforms, or for new programs in India or anomalous initiatives like Ashesi University in Ghana, an enthusiastic profile is vital for “selling” liberal education to the public, students, parents, and policymakers. Scholarly sources emphasize the advantages of liberal education for students who want to postpone selecting their career, for societies desiring a critically educated and politically active citizenry, and for developing economies needing more adaptable human capital with skills for the knowledge economy. Proponents of new liberal education programs lean on declarations of experienced U.S. educationalists that defend the philosophy in a country where it has a steadfast history. In sum, the “master narrative” for liberal education in a global context is predominately positive. Problematically, however, there is very little discussion that contemplates liberal education’s challenges or considers potential adverse impacts given its evolving global presence. A number of “counter narratives” that disrupt the dominant dialogue about liberal education, like those below, require future attention.⁶

Teaching, Learning and Curriculum. Once a liberal education curriculum is established, institutions, faculty, administrators, and students may face challenges at the

⁶ For an explanation of master and counter narratives as devised by critical race theorists see Zamudio, Russell, Rios, and Bridgeman (2011).

fundamental level of education: that of teaching and learning. Effective liberal education as defined in this study requires pedagogy that is unconventional in most countries. Liberal education is intimately tied to teaching since it is often the instructor who is responsible for helping students think analytically, providing sound theoretical grounding from a variety of perspectives, engaging students in critical dialogue and creative problem solving, and sharpening learners' written and oral communication skills. The rote transmission approach to teaching that is prevalent in many specialized, career-centered programs is not conducive to the core learning outcomes that distinguish a liberal education. Faculty support, pedagogical training, and instructors amenable to collaborative classroom cultures are imperative for effective and sustainable liberal education programs.

Students who are unfamiliar with liberal education because it is an anomaly in their culture may also face challenges. Ghabra and Arnold (2007) highlight, for example, that students in the Arab region are not versed in “develop[ing] their knowledge through critical thought, hands-on experience, and the use of their senses in the way that Americans have been taught to do from childhood” (p. vii). They are accustomed to lectures, memorization, and authoritarian teaching. In liberal education, however, students are expected to be interactive, to be constructively critical of their peers and the professor, to challenge assumptions and cultivate inquiry for themselves, and to complete reading and a significant amount of learning on their own. If not cultivated, these skills could be challenging for students who were raised to respect instructor authority and approach the classroom as a place where they receive knowledge rather than create it.

In addition to these oversimplified descriptions of teaching and learning in liberal education, making curriculum content relevant to the cultures in which programs operate is a persistent challenge. As described in the GGLEI hierarchical criteria analysis (see Chapter Three), an interdisciplinary curriculum spanning social science, natural science, and humanities is a pivotal component of liberal education's definition. While GGLEI programs might consult examples of U.S. liberal education as models for developing their own course election system, focusing on holistic learning, critical thinking, and problem solving, or creating student-centered pedagogical methods, liberal education curriculum content, which varies considerably throughout the US and now globally, is less transferable.

Historically, U.S. liberal education was anchored in the Western canon, a body of literature, music, and art recognized by scholars as seminal to Western civilization. While use of "the" canon was diluted as a result of post-modern academic debates during the 1960s, 70s, and 80s, many canonical texts still form the skeleton of U.S. curricula. With liberal education's global development, content that reflects and, where appropriate, helps to reproduce understanding of the local culture, is essential. While some GGLEI programs have well-established curricula, other programs and faculty report the ongoing necessity and challenges of designing relevant liberal education courses.

Affordability, Access, and Elitism. Despite the benefits of liberal education advertised by many GGLEI programs and discussed above, a more critical analysis of liberal education emphasizes repercussions of its high cost. In successful programs as they are defined here, faculty must devote significant time to cross-discipline collegial

dialogue and course design. Given liberal education's ideal pedagogy, programs require classrooms with fewer students and therein more courses, space, faculty, faculty hours, and materials compared to their traditional specialized/utilitarian education counterparts. Much of this cost can be transferred to the student through higher tuition and/or fees.

Student access to liberal education programs, as a result, is reserved for those who can afford it. Liberal education programs that are also private may prevent students from using government issued tuition subsidies to enroll. Several liberal education programs, like those in the Netherlands and Australia, have been critiqued because graduate programs looking for conventional specialized, career-oriented undergraduate applicants require liberal education graduates to take another year of university education in order to compensate for their unique bachelors degree and qualify for graduate school enrollment. The prospect of an extra year of undergraduate education is likely cost prohibitive for many students and further exacerbates aspects of liberal education that are perceived as impractical in the job market.

Considered from this perspective, the declared advantages of a liberal education can be viewed as elite and reserved for the upper class. A critical view of affordability and access to liberal education programs reveals potential for socio-economic stratification and social reproduction of elites (Bourdieu & Passeron, 1990), an argument that has long been made against liberal education in the United States. Because liberal education prepares students for a variety of undefined future opportunities and not a specific career, it is further viewed as something that students from less-than-privileged backgrounds cannot afford.

While the knowledge economy has been cited repeatedly in this study and by proponents worldwide as a rationale for liberal education's evolution in new settings, there is risk that the same rationale will amplify elitism. Rapid technological changes, market globalization, and the increasingly blurred industry and discipline borders make the agility of postsecondary graduates a vocational necessity. Globally, members of the contemporary workforce may benefit from liberal education because they are nimble and able to quickly adapt their skills when new systems, knowledge, and innovation emerge. If opportunities to engender those skills are limited to students with social capital, financial stability, and geographic access to GGLEI programs, however, then liberal education will be a benefactor to social and economic inequality.

Hegemony and Neoliberalism. The degree to which American influence and assistance, some would say hegemonic even if inadvertent, define liberal education around the world is unclear. In a neoliberal international environment driven by rankings and market demands, isomorphism in which universities emulate practices of world-class institutions (often those in the US) in order to improve their reputation (DiMaggio & Powell, 1983), is not surprising. The cultural hegemony that might result from dominant Western influence, however, could undermine the very principles of social diversity and broad intellectualism revered in liberal education. If liberal education is to develop and sustain in a truly global context, then academic practices and curricula, while informed by the US, need to reflect the local culture, economy, and society in which programs reside.

The significance of this study has meaning for higher education in general. Indeed the tensions between specialized, career-focused and broader, interdisciplinary curricula perpetuate the age-old debate about the purpose of education. But results of this research and the growth of liberal education globally also magnify the neoliberal and geopolitical proclivity of postsecondary institutions. While liberal education may develop graduates with intercultural competencies, critical agency for challenging cultural norms and social behaviors, and a broad agility to be successful in a variety of fields, its contemporary evolution—especially in new cultural contexts—is inseparable from global economic imperatives. Rationales for liberal education programs at all levels delineated in this study (*global macro*, *national macro*, and *micro rationales*) echo international market pressures, changes to national labor forces and human capital, technological and scientific advancement, and economic institutional sustainability. Emerging global interest in liberal education underlines the intimate relationship between higher education and the economy.

Limitations

There are a number of important limitations in this study, many of which are characteristic of exploratory research. Of primary concern is that the Global Liberal Education Inventory cannot be comprehensive. By virtue of the vast geographic territory that the inventory covers, every liberal education initiative and program cannot be known. Identifying programs for the inventory was also time-limited and data collection was truncated in February 2013. (A list of additional liberal education programs that

were identified since that time will be added to the GGLEI along with newly developing programs.)

Knowing these limitations, my goal with the inventory was to reach a critical mass of entries (at least 150) that represented a variety of countries and regions on which to substantiate analysis and draw conclusions. Because the GGLEI is not comprehensive and because globally there are very few liberal education programs compared to other forms of higher education, the conclusions in this research are often built on small numbers. Some outcomes could be easily changed with the addition of a few more programs in any one area.

Another important limitation is that this worldwide study was conducted in English. Research focused on websites and documents that were available in English or those that I could translate myself, interpret using the Google Translate⁷ online tool, or decipher with the assistance of colleagues whose native language was something other than English. Despite the global prevalence of English in higher education and that the language of instruction and administration for most liberal education programs is English, there were materials that I could not analyze or that I (or others assisting me) may have misinterpreted.

Although the terms “validity” and “reliability” are used more often to describe data and instruments in quantitative studies, the basic meaning also applies to this qualitative research. The data in the GGLEI were only as valid as the information

⁷ Google Translate is in no way a substitute for having studied languages. For this project, however, it was sometimes adequate for identifying a program’s curriculum requirements or basic characteristics. I used it cautiously and sparingly.

published on a program's website or ancillary documentation. There was no way to know in this study whether programs that claimed they offered a liberal education actually did so. This was particularly applicable when programs did not label themselves "liberal" and I had to apply further criteria analysis to determine whether they should be in the GGLEI. I could only base my judgments about an institution's curriculum and educational philosophy on the data presented by the programs or available in the literature.

Similarly, the same data were not available reliably from program to program. Institutions do not have a standard list of information that they publish, something particularly evident when looking at higher education across cultures. While materials for U.K. programs often looked similar to other U.K. programs, for example, those materials might differ significantly from Indian or Russian program websites. The challenges of collecting data about student enrollment exemplify this limitation. Many GGLEI program websites did not include the number of students (or faculty) in their program. The availability of the data was inconsistent from one program to the next. Further, where student enrollment data was available it often did not break out the number of students in liberal education programs versus other programs offered by the same institution. The inconsistency of data availability could compromise the GGLEI's quality. Also, if programs did not publish information that was needed to conduct the GGLEI criteria analysis, they had to be left out of the inventory. It is possible, therefore, that other liberal education programs exist but their publications limited me from being able to assess them for inclusion in the GGLEI.

Also problematic, this research relied on one definition of liberal education. As discussed in Part I of the dissertation, the definition of liberal education and liberal education programs varies greatly even in the US. With the development of liberal education in new milieus, the most culturally salient programs would likely (hopefully) have adapted a definition similar to, but not exactly like, the one used in this study. Moreover, there may be other means of achieving liberal learning outcomes than those I discussed. It is possible that I would not recognize programs achieving liberal learning objectives because they used syntax different than the one operationalized for this study.

Finally, while I used documentation and websites published by postsecondary programs because I wanted to detect the presence of liberal education as it was presented by its providers, this study did not include on-site data collection or extensive correspondence with students, faculty, staff or policy makers. Although I believe my research methods were appropriate for setting a scholarly baseline about the global presence and characteristics of liberal education, they were limited. It is essential that future liberal education projects include researcher observations and data from people directly involved with liberal education initiatives.

Future Research

This exploratory and comparative study about international liberal education was broad, but not deep. The Godwin Global Liberal Education Inventory and related analysis are a foundation on which many new investigations might be based. This section identifies six topics for further research.

Deeper investigation of liberal education programs. By illustrating how liberal education has emerged in a global context, this research provides a springboard for targeted case studies and comparative projects. A more organic explanation for why educators and policy makers decided to create liberal education programs or reforms, for example, can only be acquired by studying programs directly. The challenges related to any number of the themes discussed in the regional chapters deserve more discussion and might be informed by sociological, economic, political scientific, and other social science theories. There is little known about how liberal education programs are operating and sustaining financially; how faculty who elect to work in such programs are affected professionally; or how students are funding their education. As a study that established broad foundational knowledge for the global emergence of liberal education, the GGLEI and related analysis invite deeper investigations of individual programs, countries, and regions.

Stakeholder experiences. Students, faculty, administrators, ministry officials, members of the public, employers, and program affiliates are needed to provide a human perspective to the largely impersonal data presented here. The experience of faculty developing curricula, teaching, and guiding student learning as well as the experience of students in and outside the classroom are critical for addressing teaching and learning challenges in liberal education environments. The experience of administrators involved with liberal education programs could be instrumental for leaders and staff in other programs. Whether through qualitative or quantitative research, ultimately, hearing from employers and civil service sectors about their experience working with liberal education

graduates is important for understanding the value of these programs and their potential impact on transitional and lesser developed, as well as developed, societies.

Program Evaluation, Curriculum Analysis, and Learning Outcomes. This dissertation only briefly examined program curricula in order to apply hierarchical criteria analysis and determine whether an initiative should be include in the GGLEI. A broader and deeper comparative examination of program content could be insightful for new programs, investigating the other topics noted above, and for more experienced programs, faculty, and administrators in U.S. liberal education. This study did not evaluate program or their ability to produce graduates with the desired liberal learning outcomes. Measuring student learning, particularly when objectives include critical thinking, problem-solving skills, analytical inquiry, etc., is an ongoing challenge in the US where there are many enduring liberal education opportunities.

Broader Education System. An examination of secondary education systems was beyond this dissertation's scope. However, the curriculum and outcomes of secondary education play an important role in student transition to and preparedness for liberal higher education. Therein, it could also play an important role in determining the responsibility of faculty to design curriculum and teach incoming higher education students.

Some literature (Rothblatt (2003) and Peterson (2012) for example) mentions but does not discuss in detail where secondary education curricula might overlap with tertiary liberal education. There is a significant gap in understanding about whether liberal education is *needed* in many of the new non-U.S. contexts discussed in my study. Is it

possible that secondary education in some parts of the world already includes the objectives and content that a tertiary liberal education program provides? If so, does this knowledge help to explain why liberal education has not been a traditional part of higher education outside the US? If secondary education accounts for skills and content that is defined as liberal higher education by this research, then what does that mean for the longevity of new liberal education programs at the university level or the prospect for it to expand further in years ahead?

Policy Analysis. This study only touched on policy analysis related to liberal education initiatives. A thorough understanding of the policy transitions and challenges would better contextualize the development of liberal education in new cultures. National and institutional policy could ignite liberal education initiatives like it has in Hong Kong. They might also be an obstacle to liberal education, however, as evident in Mexico's commitment to six-year professional programs. Further, policy may also be created as a result of liberal education experiments as it has been in the Netherlands and Russia.

Program Typology/Classification. This study demonstrates a wide variety of liberal education programs. Program descriptions are handled unsystematically, however, making comparative and international research difficult. A categorical definition of these programs would provide the scholarly and practitioner community with a more crystallized understanding of how liberal education is evolving. If liberal education continues to percolate outside the US, a taxonomy for branch campuses, university colleges, dual degrees, indigenous, public/private, etc., program structures

could lead to identifiable models of success on a global scale. A formalized categorization of liberal education programs would facilitate discussion, international comparisons, and the evolution of definitions to use in borrowing and lending ideas and policies across cultures.

Academic Freedom and Democratic Citizenry. There was little discussion in this dissertation about the issues of academic freedom as it relates to liberal education or the purpose of liberal education as a means of engendering thoughtful participants in a democratic society. These critical concepts were only addressed briefly because the methodology was not appropriate for gathering related data, and because most of the news and scholarship about these topics are based in and written from a U.S. perspective. It is too early to say exactly how liberal education will fair and what impact programs will have when they are situated in non-democratic societies or in places where academic freedom is not a universal right. How U.S. partners like Yale and New York Universities develop programs in such environments and how and whether they are accepted on U.S. home campuses, remains to be seen. The lack of attention given to these topics in this dissertation should not be mistaken as disregarding their pivotal role in future conversations and research about liberal education in a global context.

More Questions. Other general questions come to mind when reflecting on the results of this research. What does it mean that most of the institutions or education systems that choose to integrate liberal education are not the top ranked or most prestigious, “world-class” universities? What does it mean that a few initiatives (in Hong Kong, Australia, China, etc.) *are* opening in mainstream, highly regarded institutions?

How do U.S. institutions or consultants that work with partners and branch campuses abroad approach their work so to avoid cultural imperialism? How do the various funding and governance structures of liberal education models impact the long-term viability of liberal education programs? How are graduates of liberal education faring in the job market, graduate programs, and leadership positions in their societies? In developing countries, where geographically are liberal education graduates spending their careers? Does liberal education have any relationship to brain drain, positive or negative, or brain circulation? What will liberal education mean for fundamental changes to social structures, political systems, democratic movements, and cultural evolution in its new milieus?

Conclusion

At the beginning of this project, having read news stories, studied the small body of literature, and talked with postsecondary scholars and practitioners associated with liberal education's global development, I was not comfortable calling the growing interest in liberal education a "trend." I hypothesized instead that "liberal education was percolating globally, but not proliferating." Based on this study, I feel confident saying that the global phenomenon of increasing interest in liberal education *is* a trend...but a small one.

This research has illustrated that compared to any other time in history, a dramatic increase in the number of new liberal education programs has emerged globally in the last decade. Although it may not be pervasive or the top agenda item for education ministries, liberal education philosophy is likely to continue in a wide variety of settings

for the foreseeable future. Four things related to my study's findings led me to this belief.

First, several policy changes have taken place from the “bottom up” and the “top down” that represent more than coincidental experiments with new curricula. New liberal education initiatives in the Netherlands and Russia resulted in state-level policies that paved the way for university colleges in the Netherlands, and new accreditation standards for liberal education curricula in Russia. In China and Hong Kong, though to varying degrees, the education ministry has set new objectives for its graduates from the “top down.” China's desire to improve graduate creativity and critical thinking skills, and Hong Kong's whole-system undergraduate reforms, are evident national strategies. The growing number of systemic changes related to liberal education help to eliminate obstacles and underline the potential for more programs, students, faculty, and financial and political resources for liberal education to evolve.

Second, reforms, conversations, collaborations, programs, and activities related to liberal education have progressed rapidly in a few short years. Since I began work on this topic in Spring 2009, the following has occurred:

- In a 2009 conversation with Patti McGill Peterson, she relayed speculations by Indian rectors that the interest and viability of liberal education was questionable. At least six new Indian liberal education programs have emerged since that time.
- One of the most important GGLEI initiatives, the ProFIS Interdisciplinary Higher Education Program in Brazil, opened to prepare students from struggling secondary schools for the University of Campinas.

- Hong Kong's 3-3-4 reforms, which were announced in 2004, are now being implemented across its public institutions.
- The Asia Women's Leadership University is looking for a provost and has a location and building contract, substantial financial support, and a strategic plan. In my 2011 conversation with project president, Barbara Hou, AWLU leaders were still determining in which country the university might establish.
- Amsterdam University College, a unique effort of city planners and two research universities, opened, built and moved into a new building, graduated its first class, and expanded enrollment only a few years after the idea was conceived.
- *Confronting Challenges to the Liberal Arts Curriculum* (Peterson, 2012), the only scholarly book about the international presence (or lack) of liberal education was published with a focus on transitional and developing countries.
- New York University Abu Dhabi and Yale University-NUS (National University of Singapore) opened their doors and an ensuing debate about liberal education, academic freedom, cross-border institutional extensions, and the related role of faculty and university leaders. Although largely U.S. based, the dialogue has drawn attention to the challenges of liberal education in new cultural contexts.
- A dissertation exploring liberal education in China, *Current Thinking and Liberal Arts Education in China*, was defended by You Guo Jiang in 2013.
- Mark O'Connor and Piotr Wilczek (2011) published a collection of essays from a 2009 conference in Warsaw that contemplates the role of the humanities and liberal education in Eastern Europe's evolving democratic culture.

- Hong Kong universities sponsored at least two conferences on liberal and general education. An international symposium at Boston College drew together liberal education leaders and participants from around the world.
- Finally, at least 40 new liberal education programs have opened worldwide since 2009.

Third, impetus to articulate and evaluate the purpose of undergraduate education will continue. Global competition, international student and scholar circulation, an increasing volume of cross-border partnerships, and ongoing institutional isomorphic tendencies are driving higher education systems to align degree cycles across national boundaries. Provisions of the Bologna Process, Hong Kong's "3-3-4" reforms, and Australia's "Melbourne Model" emulated by a growing number of Oceanic universities, have all established three or four year undergraduate degrees. Higher education in countries affected by these reforms used to have five or six year, career-focused programs that resulted in a diploma roughly equivalent to a masters degree.

The movement to distinguish undergraduate and graduate degrees necessitates that educators and policy makers decide what will be studied at each stage. Questions are consequently being raised about the purpose of undergraduate education. The majority of responses are likely to maintain specialized paths to careers and graduate study. However, the opportunity to diversify postsecondary systems, implement curriculum reforms that emulate world-class institutions, and create flexibility in the student professional development path, will persuade some leaders to respond with liberal and general education solutions.

Finally, the neoliberal “new realities” discussed as *global macro rationales* throughout this study, are not going away. The evolving knowledge economy in particular will continue to challenge countries to develop an agile labor force. The rapid evolution of science and technology coupled with international transactions and partnerships will require societies to have at least some portion of liberally educated graduates.

The same conditions may also increase student demand for liberal education. Professionals in the knowledge economy need to be able to attain new skills and to solve problems without being bound by discipline-based methods of inquiry. Further, liberal education philosophy encourages learning outcomes that enable global citizenship and intercultural competence. Not all programs will focus on these outcomes but students and their families will seek education that fosters, and employers will require graduates who demonstrate, global competencies.

All told, however, liberal education will remain a growing but small part of higher education worldwide. Despite the impression given by a discussion such as this that focused on liberal education’s increasing global presence, the number of students involved is only a fraction of total postsecondary enrollments. Van der Wende (2011) estimates that liberal education enrollments are less than 1% of all those in Europe, for example.

The underlying philosophy of liberal education that guides the curriculum and ethos of programs discussed in this dissertation, is special though. Unlike education that focuses on preparing students for specific careers and targeted professions, liberal

education strives to impact the perspectives and actions of a citizenry. Particularly where programs include objectives for helping students develop a sense of social responsibility and to think critically about their social, political, economic, and cultural environments, liberal education can have an impact beyond supplying the labor market with qualified graduates. For this reason, an increased understanding about the challenges, opportunities, imperatives, and prevalence of liberal education is important knowledge to which students, educators, scholars, and policy makers should have access.

Appendix A

GGLEI Programs in Europe: Key Characteristics

Program Name	City	Country	Year Founded	Status	Religious Affiliation	Affiliated Institutions	Language	US Accreditation ^e	Offers Grad Degree
University of Oxford	Oxford	United Kingdom	1096	Public			English		Yes
University of Cambridge	Cambridge	United Kingdom	1209	Public			English		Yes
University College Dublin	Dublin	Ireland	1854	Public			English		Yes
Boğaziçi University	Istanbul	Turkey	1863	Public		Robert College (Turkey)	English		Yes
American College of Greece, DERE Program	Athens	Greece ^c	1875	Private			English	NEASA	Yes
American College of Thessaloniki (ACT)	Thessaloniki	Greece ^c	1886	Private		Anatolia College (Greece)	English	MSCHE	Yes
Mary Immaculate College	Limerick	Ireland	1898	Public	Catholic	University of Limerick (Ireland)	English		Yes
Keele University	Keele	United Kingdom	1949	Public			English		Yes
American University of Paris	Paris	France	1962	Private			English	MSCHE	Yes
American University of Rome	Rome	Italy	1969	Private			English	MSCHE	No
Franklin College Switzerland	Lugano	Switzerland	1969	Private		Franklin College (USA)	English	MSCHE	Yes
John Cabot University	Rome	Italy	1972	Private			English	MSCHE	No
Richmond, The American International University in London	Richmond & London	United Kingdom	1972	Private			English	MSCHE	Yes
Webster University Vienna ^a	Vienna	Austria	1982	Private		Webster University (USA)	English	NCA-HLC	Yes
Witten/Herdecke University	Witten	Germany	1982	Private			German		Yes
Bilkent University	Ankara	Turkey	1984	Private			English		Yes
St. Mary's University College Belfast	Belfast	United Kingdom	1985	Public	Catholic	Queens University Belfast (UK)	English		Yes

Program Name	City	Country	Year Founded	Status	Religious Affiliation	Affiliated Institutions	Language	US Accreditation ^e	Offers Grad Degree
Vesalius College	Brussels	Belgium	1987	Private			English		Yes
University of Indianapolis Athens ^a	Athens	Greece ^c	1989	Private	Christian	University of Indianapolis (USA)	English	NCA-HLC	Yes
Vytautas Magnus University	Kaunas	Lithuania ^c	1989	Public			Lithuanian		Yes
American University in Bulgaria	Blagoevgrad	Bulgaria ^c	1991	Private			English	NEASA	Yes
New Bulgarian University (NBU)	Sofia	Bulgaria ^c	1991	Private			Bulgarian		Yes
Collegium of Inter-Faculty/Interdisciplinary Individual Studies in the Humanities (MISH) ^b	(multiple)	Poland ^c	1992	Public		Multiple (6 universities)			
Koç University	Istanbul	Turkey	1993	Private			English		Yes
Universidad Francisco de Victoria	Madrid	Spain	1993	Private	Catholic		Spanish		Yes
Charles University Institute of Liberal Arts and Humanities	Prague	Czech Republic ^c	1994	Public			English		No
McDaniel College Budapest ^a	Budapest	Hungary ^c	1994	Private		McDaniel College (USA)	English	MSCHE	No
Regent's American College London (RACL)	London	United Kingdom	1994	Private		Regent's College (UK) Webster University (USA)	English	NCA-HLC	No
East-Central European School in the Humanities (MSH) ²	Warsaw (multiple)	Poland ^c	1996	Public					
Sabancı University	Istanbul	Turkey	1996	Private			English		Yes
Gotland University	Visby	Sweden	1998	Public			Swedish		Yes
University College Utrecht (UCU)	Utrecht	Netherlands	1998	Public		Utrecht University (Netherlands)	English		No
ECLA of Bard, a Liberal Arts University	Berlin	Germany	1999	Private		Bard College (USA)	English	MSCHE	No
Smolny College of Liberal Arts and Sciences	St. Petersburg	Russia	1999	Public		St. Petersburg State University (Russia) Bard College (USA)	Russian		No

Program Name	City	Country	Year Founded	Status	Religious Affiliation	Affiliated Institutions	Language	US Accreditation ^e	Offers Grad Degree
Artes Liberales Academy ^b	Multiple	Poland ^c	2000	Public		8 Polish universities	Polish		Yes
University of Hradec Králové	Hradec Králové	Czech Republic ^c	2000	Public			Czech		Yes
Jacobs University	Bremen	Germany	2001	Private			English		Yes
University College Maastricht	Maastricht	Netherlands	2002	Public		Maastricht University (Netherlands)	English		Yes
University College Roosevelt Academy	Middelburg	Netherlands	2003	Public		Utrecht University (Netherlands)	English		No
Catherine's College	Tallin	Estonia ^c	2005	Public		Tallinn University (Estonia)	English		No
Liverpool Hope University	Liverpool	United Kingdom	2005	Public	Christian		English		Yes
Bratislava International School of Liberal Arts	Bratislava	Slovakia ^c	2006	Private		Bratislava Institute of Humanism (Slovakia)	English		No
European Colleges of Liberal Arts and Sciences (ECOLAS) ^b	Bratislava	Slovakia ^c	2007	Public			English		
Collegium Artes Liberales (CLAS)	Warsaw	Poland ^c	2008	Public		University of Warsaw (Poland)	Polish		No
Interdisciplinary Studies Artes Liberales (IBI AL) ^b	Warsaw	Poland ^c	2008	Public					
Tilburg University Liberal Arts and Science Bachelor Program	Tilburg	Netherlands	2008	Public		Tilburg University (Netherlands)	English		No
Amsterdam University College	Amsterdam	Netherlands	2009	Public		University of Amsterdam (Netherlands) VU University Amsterdam (Netherlands)	English		No
Leiden University College (LUC)	The Hague	Netherlands	2010	Public		Leiden University (Netherlands)	English		No
Catholic University Leuven Campus Kortrijk (KULAK)	Kortrijk	Belgium	2011	Private	Catholic	Catholic University Leuven (Belgium)	Dutch		Yes

Program Name	City	Country	Year Founded	Status	Religious Affiliation	Affiliated Institutions	Language	US Accreditation ^e	Offers Grad Degree
New College of the Humanities	London	United Kingdom	2012	Private ^d		University of London (UK)	English		No
King's College London, Liberal Arts Program	London	United Kingdom	2012	Public		King's College London (UK)	English		No
University College Freiburg	Freiburg	Germany	2012	Public		University of Freiburg (Germany) University College Maastricht (Netherlands)	English		No
University College London Arts and Sciences BASc Programme	London	United Kingdom	2012	Public			English		No
University of Winchester Modern Liberal Arts Programme	Winchester	United Kingdom	2012	Public			English		Yes
University of Birmingham Liberal Arts & Sciences Programme	Birmingham	United Kingdom	2013	Public			English		No
University of Exeter Liberal Arts Programme	London	United Kingdom	2013	Public			English		Yes
University of Kent Liberal Arts Programme	Canterbury	United Kingdom	2013	Public			English		No

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aBranch campus. ^b“Special Program” or organization (not degree granting). ^cPart of Eastern Europe subregion. ^dOnly for-profit private program in the GGLEI. ^eUS Regional Accrediting Agencies: NEASC = New England Association of Schools and Colleges—Commission on Institutions of Higher Education; MSCHE = Middle States Association of Colleges and Schools—Middle States Commission on Higher Education; NCA-HLC = North Central Association of Colleges and Schools—The Higher Learning Commission.

Appendix B

GGLEI Programs in Asia: Key Characteristics

Program Name	City	Country	Year	Status ^a	Religious Affiliation	Affiliated Institutions	Language	Offers Grad Degree
Akita International University (AIU)	Akita	Japan	2004	Public			English	Yes
American University of Afghanistan	Kabul	Afghanistan	2002	Private			English	Yes
American University of Central Asia ^b	Bishkek	Kyrgyz Republic	1993	Public		Bard College (USA) American University Afghanistan (Afghanistan)	English	Yes
Aoyama Gakuin University	Tokyo	Japan	1949	Private	Methodist		Japanese	Yes
Apeejay Styra University (ASU)	Sohna	India	2010	Private			English	Yes
Ashoka Initiative	Rai	India	2014	Private		University of Pennsylvania School of Engineering and Applied Science (USA) Carleton College (USA)	English	No
Asian University for Women ^f	Chittagong	Bangladesh	2008	Public			English	No
Asian Women's Leadership University Project ^f	Kuala Lumpur	Malaysia	2015	Private		Smith College (USA) Seven Sisters College Consortium (USA)	English	
Beaconhouse National University (BNU)	Lahore	Pakistan	2003	Private			English	Yes
Boya College, Sun Yat-sen University	Guangzhou (East Campus)	China	2008	Public		Sun Yat-sen University (China) Lingnan Foundation (USA)	Chinese	No
Chinese University of Hong Kong	Hong Kong	China	1963	Public			English	Yes
Chung Yuan Christian University	Chung Li City	Taiwan	1955	Private	Christian		Chinese	Yes
City University of Hong Kong	Hong Kong	China	1984	Public			English	Yes
College of Arts and Sciences, University of Tokyo Komaba Campus	Tokyo	Japan	1949	Public		University of Tokyo (Japan)	Japanese	Yes

Program Name	City	Country	Year	Status ^a	Religious Affiliation	Affiliated Institutions	Language	Offers Grad Degree
De La Salle University College of Liberal Arts	Manila	Philippines	1918	Private	Catholic	De La Salle University (Philippines)	English	Yes
Doshisha Women's College of Liberal Arts ^f	Kyoto	Japan	1949	Private	Christian		Japanese	Yes
East Asian Liberal Arts Initiative, University of Tokyo ^e	Tokyo	Japan	2005	Public		University of Tokyo (Japan)	Japanese	
Ewha Women's University College of Liberal Arts ^f	Seoul	South Korea	1925	Private	Christian		Korean	Yes
Sophia University Faculty of Liberal Arts	Tokyo	Japan	1949	Private	Catholic	Sophia University (Japan)	English	Yes
FLAME School of Liberal Education	Pune	India	2004	Private		Foundation for Liberal and Management Education (FLAME) (India)	English	No
Forman Christian College	Lahore	Pakistan	1864	Private	Christian		English	Yes
Fu Jen Catholic University	New Taipei City	Taiwan	1925	Private	Catholic		Chinese	Yes
Fudan College of Fudan University	Shanghai	China	2005	Public			Chinese	No
Fulbright HK General Education Program ^e	Hong Kong	China	2008	Public		Hong Kong American Center (China)	English	
Habib University	Karachi	Pakistan	2014	Public		Carnegie Mellon University (USA) Texas A&M University at Qatar (Qatar)	English	No
Hong Kong Baptist University	Hong Kong	China	1956	Public	Baptist		English	Yes
Hong Kong Institute of Education	Hong Kong	China	1994	Public			English	Yes
Hong Kong Polytechnic University	Hong Kong	China	1972	Public			English	Yes
Hong Kong University of Science and Technology	Hong Kong	China	1991	Public			English	Yes
Indian Institute of Science at Bengaluru	Bangalore	India	2011	Public			English	No

Program Name	City	Country	Year	Status ^a	Religious Affiliation	Affiliated Institutions	Language	Offers Grad Degree
Undergraduate Program								
International Buddhist College	Sadao	Thailand	1999	Private	Buddhist		English	Yes
International Christian University	Mitaka	Japan	1953	Private	Christian		Japanese	Yes
Jesus and Mary College ^f	New Delhi	India	1968	Public	Christian	University of Delhi (India)	English	Yes
Kobe College ^f	Nishinomiya City	Japan	1875	Private	Christian		Japanese	Yes
Kyushu Lutheran College	Kumamoto City	Japan	1997	Private	Lutheran		Japanese	Yes
Lady Shri Ram College for Women ^f	New Delhi	India	1956	Public		University of Delhi (India)	English	Yes
Lakeland College Japan ^{cd}	Tokyo	Japan	1991	Private	Church of Christ	Lakeland College (USA)	English	No
Lingnan University	Hong Kong	China	1991	Public			English	Yes
Madras Christian College	Chennai	India	1837	Private	Christian		English	Yes
Miriam College of Arts and Sciences ^f	Quezon City	Philippines	1926	Private	Catholic		English	Yes
Nalada International University	Nalada	India	2014	Public			English	Yes
Noida International University School of Liberal Arts	Noida	India		Private		Noida International University (India)	English	Yes
Pandit Deendayal Petroleum University School of Liberal Studies	Gandhinagar	India	2009	Private			English	Yes
Payap University	Chiangmai	Thailand	1974	Private	Church of Christ		Thai	Yes
PEAK Program	Tokyo	Japan	2012	Public		University of Tokyo (Japan)	English	No
SAIS International College	Xinzheng City	China	1998	Private		Zhengzhou University (China) Fort Hays State University of Kansas (USA)	English	No
Seoul National University College of Liberal Studies	Seoul	South Korea	2009	Public			Korean	

Program Name	City	Country	Year	Status ^a	Religious Affiliation	Affiliated Institutions	Language	Offers Grad Degree
Sherubtse College	Kanglung	Bhutan	1983	Public		Royal University of Bhutan (Bhutan)	English	No
Silliman University College of Arts and Sciences	Dumaguete City	Philippines	1909	Private	Christian		English	Yes
St. Scholastica's College Manila ^f	Manila	Philippines	1906	Private	Catholic		English	Yes
St. Stephen's College	Delhi	India	1881	Private	Christian	University of Delhi (India)	English	Yes
St. Xavier's College Mumbai	Mumbai	India	1868	Public	Catholic	University of Mumbai (India)	English	Yes
St. Xavier's College, Ahmedabad	Ahmedabad	India	1954	Private	Catholic		English	Yes
Sun Yat-sen University	Guangzhou & Zhuhai	China	1924	Public			Chinese	Yes
Symbiosis School for Liberal Arts	Pune	India	2006	Private		Symbiosis International University (India)	English	No
TODAI Liberal Arts Program ^e	Tokyo	Japan	2009	Public		University of Tokyo, College of Arts and Sciences (Japan) Nanjing University (China)	Japanese	
Tsinghua University	Beijing	China	1925	Public		Tsinghua University (China)	Chinese	Yes
Tunghai University	Taichung	Taiwan	1955	Private	Christian		English	Yes
Underwood International College, Yonsei University	Seoul	South Korea	2005	Private	Christian		English	Yes
United International College (UIC)	Zhuhai	China	2005	Public		Beijing Normal University (China) Hong Kong Baptist University (China)	English	No
University of Asia and the Pacific (UA&P)	Pasig City	Philippines	1995	Private	Catholic		English	Yes
University of Hong Kong	Hong Kong	China	1911	Public			English	Yes
University of Liberal Arts	Dhaka	Bangladesh	2003	Private			English	Yes
University of Santo Tomas Faculty of	Manila	Philippines	1611	Private	Catholic	University of Santo Tomas (Philippines)	English	No

Program Name	City	Country	Year	Status ^a	Religious Affiliation	Affiliated Institutions	Language	Offers Grad Degree
Arts and Letters Program								
Waseda School of International Liberal Studies	Tokyo	Japan	2004	Public		Waseda University (Japan)	English	No
Xing Wei College	Shanghai	China	2011	Public			English	No
Yale-NUS College	Singapore	Singapore	2009	Public		Yale University (USA) National University of Singapore (Singapore)	English	No
Yuanpei College, Peking University	Beijing	China	2001	Public			Chinese	No
Zhejiang University Undergraduate School	Hangzhou	China	2008	Public		Zhejiang University (China)	Chinese	No

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aAll Asian private liberal education programs are non-profit. ^bHas U.S. Regional Accreditation through the Middle States Association of Colleges and Schools—Middle States Commission on Higher Education (MSCHE). ^cHas U.S. Regional Accreditation through the North Central Association of Colleges and Schools—The Higher Learning Commission (NCA-HLC). ^dBranch campus. ^e“Special Program” or organization (not degree granting). ^fWomen’s liberal education program.

Appendix C

GGLEI Programs in Middle East and Arab World: Key Characteristics

Program Name	City	Country	Year Founded	Religious Affiliation	Affiliated Institutions	Language	US Accreditation ^e	Offers Grad Degree
American University of Beirut	Beirut	Lebanon	1866			English	MSCHE	Yes
American University in Cairo	Cairo	Egypt	1919			English	MSCHE	Yes
Lebanese American University	Beirut	Lebanon	1924			English	NEASC	Yes
Bethlehem University	Bethlehem	Palestine	1973	Catholic		English		Yes
Notre Dame University Louaize	Zouk Mosbeh	Lebanon	1987	Catholic		English		Yes
Gulf University of Science and Technology (GUST)	Mubarak Al-Abdullah Area West Mishref	Kuwait	1997		University of Missouri St. Louis (USA)	English		Yes
Zayed University - University College ^{ac}	Abu Dhabi and Dubai	UAE	1998			English	MSCHE	Yes
Effat University ^d	Jeddah	Saudi Arabia	1999		King Faisal's Charitable Foundation (Saudi Arabia)	English		Yes
American University of Kuwait ^c	Salmiya	Kuwait	2003		Dartmouth College (USA)	English		Yes
Carnegie Mellon University Qatar ^b	Doha	Qatar	2004		Carnegie Mellon University (USA)	English	MSCHE	No
American University of Madaba	Madaba	Jordan	2005	Catholic		English		Yes
Georgetown University School of Foreign Service in Qatar ^b	Doha	Qatar	2005		Georgetown University (USA)	English	MSCHE	No
American University of Iraq Sulaimani	Sulaimani	Iraq	2007			English		Yes
Northwestern University Qatar ^b	Doha	Qatar	2008		Northwestern University (USA)	English	NCA-HLC	Yes
Al-Quds Bard Honors College ^a	Abu Dis, East Jerusalem	Palestine	2009		Al-Quds University (Palestine) Bard College (USA)	English		Yes
New York University Abu Dhabi ^b	Abu Dhabi	UAE	2010		New York University (USA)	English	MSCHE	Yes
Shalem College	Jerusalem	Israel	2013	Jewish		Hebrew		Yes

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aPublic institution (2 total); all other programs are private and non-profit. ^bBranch campus. ^cProclaimed gender segregation (other programs may be segregated too but did not say explicitly). ^dWomen's liberal education program. ^eUS Regional Accrediting Agencies: NEASC = New England Association of Schools and Colleges—Commission on Institutions of Higher Education; MSCHE = Middle States Association of Colleges and Schools—Middle States Commission on Higher Education; NCA-HLC = North Central Association of Colleges and Schools—The Higher Learning Commission.

Appendix D

GGLEI Programs in Latin America: Key Characteristics

Program Name	City	Country	Year Founded	Status ^a	Religious Affiliation	Affiliated Institutions	Language	Offers Grad Degree
Catholic University of Cordoba / Universidad Católica de Córdoba	Córdoba	Argentina	1956	Private	Catholic ^b		Spanish	Yes
College of the Catholic University of Chile/Pontifica Universidad Catholica de Chile	Santiago	Chile	2009	Private	Catholic		Spanish	No
Interdisciplinary Program of Higher Education, ProFIS at Unicamp	Campinas	Brazil	2011	Public		University of Campinas	Portuguese	No
Universidad Alberto Hurtado	Santiago	Chile	1997	Private	Catholic ^b		Spanish	Yes
Universidad Iberoamericana	Mexico City	Mexico	1943	Private	Catholic ^b		Spanish	Yes
University of the Americas Puebla	Puebla	Mexico	1940	Private			Spanish	Yes
University of the Hemispheres	Quito	Ecuador	2004	Private	Catholic		Spanish	No

Note: Taken from the Godwin Global Liberal Education Inventory. There are no liberal education programs in Latin America specific to one gender and none of the programs have accreditation through the U.S. Council on Higher Education Accreditation regional agencies.

^aAll Latin American private liberal education programs are non-profit. ^bCatholic Jesuit order.

Appendix E

GGLEI Programs in Africa: Key Characteristics

Program Name	City	Country	Subregion	Year Founded	Status ^a	Religious Affiliation	Affiliated Institutions	Language	Offers Grad Degree
Africa Nazarene University	Ongata Rongai	Kenya	East Africa	1990	Private	Christian		Spanish	Yes
Al Akhawayn University	Ifrane	Morocco	North Africa	1995	Public			Spanish	Yes
American University of Nigeria	Yola	Nigeria	West Africa	2004	Public		American University (USA) Tulane University (USA)	Portuguese	Yes
Ashesi University	Accra	Ghana	West Africa	2002	Private			Spanish	No

Note: Taken from the Godwin Global Liberal Education Inventory. There are no liberal education programs in Africa specific to one gender and none of the programs have accreditation through the U.S. Council on Higher Education Accreditation regional agencies.

^aAll African private liberal education programs are non-profit.

Appendix F

GGLEI Programs in Oceania: Key Characteristics

Program Name	City	Country	Year	Status ^a	Religious Affiliation	Offers Grad Degree
Campion College Australia	Toongabbie	Australia	2006	Private	Catholic	No
Macquarie University	North Ryde	Australia	1964 ^b	Public		Yes
Melbourne University	Melbourne	Australia	2008	Public		Yes
Monash University, Diploma of Liberal Arts	Berwick, Caulfield, Clayton, Gippsland	Australia	1958 ^b	Public		No
University of Aberdeen	Aberdeen	Australia	2010	Public		Yes
University of Western Australia	Perth	Australia	2011	Public		Yes
Victoria University, Diploma of Liberal Arts	Footscray	Australia	1916 ^b	Public		Yes

Note: Taken from the Godwin Global Liberal Education Inventory. There are no liberal education programs in Australia specific to one gender and none of the programs have accreditation through the U.S. Council on Higher Education Accreditation regional agencies. All Oceanic liberal education programs are in Australia.

^aAll Australian private liberal education programs are non-profit. ^bYear institution was founded *not* the start of the liberal education program.

Appendix G

GGLEI Programs in North America (Canada): Key Characteristics

Program Name	City	Province	Year	Status ^a	Religious Affiliation	Affiliated Institutions ^b	Offers Grad Degree
Acadia University	Wolfville	Nova Scotia	1838	Public			Yes
Bishop's University	Lennoxville	Quebec	1843	Public			Yes
Campion College, University of Regina	Regina	Saskatchewan	1917	Public	Catholic ^c	University of Regina	No
College of the Humanities, Carleton University	Ottawa	Ontario	1996	Public		Carleton University	Yes
Concordia University Liberal Arts College	Montreal	Quebec	1978	Public		Concordia University	No
Crandall University	Moncton	New Brunswick	1949	Private	Baptist		No
Glendon College	Toronto	Ontario	1959	Public		York University	Yes
Liberal Education Program, University of Lethbridge	Lethbridge	Alberta	1967	Public		University of Lethbridge	No
Luther College, Regina	Regina	Saskatchewan	1910	Private	Lutheran	University of Regina	No
Mount Allison University	Sackville	New Brunswick	1839	Public			No
Providence University College	Otterburne	Manitoba	1925	Private	Christian	Providence University College & Seminary	No
Quest University	Squamish	British Columbia	2002	Public			No
Redeemer College	Ancaster	Ontario	1982	Private	Christian		No
School of Arts and Social Sciences, Cape Breton University	Sydney	Nova Scotia	1951	Public			No
St. Francis Xavier University	Antigonish	Nova Scotia	1853	Public	Catholic		Yes
St. Thomas More College of Liberal Arts	Saskatoon	Saskatchewan	1936	Public	Catholic	University of Saskatchewan	No
St. Thomas University	Fredericton	New Brunswick	1910	Public	Catholic		No
U4 League ^d	n/a	n/a	2013	Private			n/a

Note: Taken from the Godwin Global Liberal Education Inventory. There are no liberal education programs in Canada specific to one gender and none of the programs have accreditation through the U.S. Council on Higher Education Accreditation regional agencies.

^aAll Canadian private liberal education programs are non-profit. ^bAll institutions affiliated with Canadian liberal education programs are also Canadian. ^cCatholic Jesuit order. ^dClassified as “organization/special program” (not degree granting).

Appendix H

GGLEI Programs with Catholic Religious Affiliation: Key Characteristics

Program Name	Country	Region	Founded	Status ^a	Affiliated Institutions	Language
University of Santo Tomas Faculty of Arts and Letters Program	Philippines	Asia	1611	Private	University of Santo Tomas (Philippines)	English
St. Francis Xavier University	Canada	North America	1853	Public		English
St. Xavier's College Mumbai ^b	India	Asia	1868	Private	University of Mumbai (India)	English
Mary Immaculate College	Ireland	Europe	1898	Public	University of Limerick (Ireland)	English
St. Scholastica's College Manila ^c	Philippines	Asia	1906	Private		English
St. Thomas University	Canada	North America	1910	Public		English
Fu Jen Catholic University	Taiwan	Asia	1925	Private		Chinese
Miriam College of Arts and Sciences ^c	Philippines	Asia	1926	Private		English
St. Thomas More College of Liberal Arts	Canada	North America	1936	Public	University of Saskatchewan (Canada)	English
Universidad Iberoamericana ^b	Mexico	Latin America	1943	Private		Spanish
Faculty of Liberal Arts, Sophia University ^b	Japan	Asia	1949	Private	Sophia University (Japan)	English
St. Xavier's College, Ahmedabad ^b	India	Asia	1954	Private		English
Catholic University of Cordoba ^b	Argentina	Latin America	1956	Private		Spanish
University of Asia and the Pacific (UA&P)	Philippines	Asia	1967	Private		English
Bethlehem University	Palestine	Middle East	1973	Private		English
St. Mary's University College Belfast	United Kingdom	Europe	1985	Public	Queens University Belfast (UK)	English
Notre Dame University Louaize	Lebanon	Middle East	1987	Private		English

Program Name	Country	Region	Founded	Status ^a	Affiliated Institutions	Language
Universidad Francisco de Victoria	Spain	Europe	1993	Private		Spanish
Universidad Alberto Hurtado ^b	Chile	Latin America	1997	Private		Spanish
University of the Hemispheres	Ecuador	Latin America	2004	Private		Spanish
American University of Madaba	Jordan	Middle East	2005	Private		English
Campion College Australia	Australia	Oceania	2006	Private		English
College of the Catholic University of Chile	Chile	Latin America	2009	Private		Spanish
Catholic University Leuven Campus Kortrijk	Belgium	Europe	2011	Private	Catholic University Leuven (Belgium)	Dutch

Note: Based on analysis and calculations from the Godwin Global Liberal Education Inventory.

^aAll private programs are non-profit. ^bCatholic Jesuit programs. ^cPrograms exclusively for women.

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