Participant Information and Paper Abstracts
Organizing Committee
Liberal Arts Program
Texas A&M University at Qatar

Dr. Leslie Seawright: Chair
Assistant Professor–English
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Brief Bio: Dr. Leslie Seawright is an Assistant Professor of English at Texas A&M University at Qatar. She received her B.A. from the University of Oklahoma in Communication and her M.A. from the University of Arkansas in English. Her Ph.D. was received from the University of Arkansas in Rhetoric and Composition, where she was a Doctoral Academic Fellow. Her edited volume of essays, Going Global: Transnational Perspectives on Language, Multiculturalism, and Education, was published in 2014. In addition, she has several journal articles related to pedagogy, intercultural communication, and literacy. Dr. Seawright’s research interests include technical writing, transnational education, community literacy practices, and composition pedagogy.

Dr. Trinidad Rico: Co-Chair
Assistant Professor–Anthropology
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Brief Bio: Dr. Trinidad Rico’s broad areas of research include ethnographic heritage, critical heritage studies, risk, Islamic materiality, cosmopolitanism, and the vernacularization of discourses and expertise. Her recent work focuses on the construction and
operation of vulnerability in cultural heritage discourses and methods, and the mobilization of Islamic values in heritage making in the Arabian Peninsula and South America. She is co-editor of *Cultural Heritage in the Arabian Peninsula* (Ashgate, 2014) and *Heritage Keywords: Rhetoric and Redescription in Cultural Heritage* (University Press of Colorado, 2015). Dr. Rico teaches introductory courses in anthropology and archaeology at Texas A&M at Qatar.

**Dr. Phillip W. Gray**
Visiting Assistant Professor–Political Science
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**Brief Bio:** Dr. Phillip W. Gray is a Visiting Assistant Professor in Political Science at Texas A&M University at Qatar. His research includes analysis of the just–war tradition and morality in warfare; comparative public administration ethics; network organization structure of terrorist groups; and comparative perceptions of research integrity and research ethics. He is the author of *Being in the Just War: Ontology and the Decline of the Just War Tradition*, and is co-author (with Sara R. Jordon) of *The Ethics of Public Administration: The Challenges of Global Governance*. His work has been accepted in journals including *Politics & Religion, Terrorism & Political Violence, Ethics & Behavior*, and *Developing World Bioethics* among others. Before coming to TAMU-Q, Dr. Gray taught at various universities in Hong Kong as well as at the United States Coast Guard Academy.
**Mr. Martinus Van de Logt (Mark)**
Assistant Professor–History
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**Brief Bio:** Dr. Mark Van de Logt joined the Liberal Arts faculty at Texas A & M University at Qatar in August 2012. He currently teaches two sections of U.S. History since 1865. Before joining Texas A&M, he was a research associate at the American Indian Studies Research Institute, Indiana University, and from 2008 to 2012 taught U.S. history at Benedictine College in Atchison, Kansas. His specific areas of interest include: Native American History, U.S. Military History, the Gilded Age, Mexican History, and the American West.

**Dr. Nancy Small**
Instructional Associate Professor–English
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**Brief Bio:** Nancy Small joined Texas A&M at Qatar in summer 2010, after over 15 years serving on the teaching faculty and as a program administrator at the main campus in College Station. She has experience teaching a wide variety of technical communication and composition courses at all undergraduate levels. Having recently completed her Ph.D. in Technical Communication and Rhetoric, her dissertation work interweaves modern rhetorical theories, feminist rhetorical practices, and storytelling. Dr. Small is particularly interested in performances of identity in complex hybrid spaces. One of her current research projects foregrounds the experiences of Arab women in engineering and the other studies the effects of importing a western honor code into an international branch campus.
**Lorelei Blackburn**  
Research Associate–Liberal Arts  
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**Brief Bio:** Lorelei Blackburn has published research that explores relationship-building between universities and communities. While in DePaul University’s M.A. in writing program, she spent a summer in Uganda working with street kids and former child-soldiers to help them reintegrate into society. She currently works as a research associate at Texas A&M University at Qatar. Lorelei is also currently a PhD student in rhetoric and writing with a concentration in community literacy at Michigan State University where she taught first-year and professional writing for five years and won a national teaching award.

**Hanaa Loutfy and Rida Ahmad**  
Participant Information and Paper Abstracts Booklet Designer

The organizing committee would like to extend a special thanks to Elizabeth Schmidt and Khadija ElCadi.
Key Note and Foundation Speakers

**David Jollife**
University of Arkansas
“Global Corporate Decisions, Local Impacts, and the Need for Economic Literacy”

**Tim Winter**
Deakin University Australia
“Thermal Modernities and the Entangled Future of Air”

**Michael Reksulak**
Qatar National Research Fund
“Qatar National Research Fund Presentation”
Panel Chairs and Presenters

Panel 1
A Shift of the Script:
Transnational Storytelling and (Re) Presentation
Chair: Dr. Nancy Small, Texas A&M University at Qatar

Danielle Saad
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Abstract: “The Other Muslimah: Online Narratives of Hijabi Women” explores the ways American and European Muslim women’s verbal and visual discourse diverges from discourse found on popular Islamic websites. Using Fischer’s Narrative Paradigm and Boje’s Microstoria Analysis, this presentation highlights how the narrative shifts when Muslim women from diverse backgrounds tell the story of hijab from their own understanding and experience.

Courtney Beggs
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Abstract: “(Her)Stories of Motherhood: Revising the Narrative of Maternity in 18th-Century British Literature and Culture” describes the story of British motherhood in the 18th century as dichotomous, positing unnatural, monstrous, and savage mothers in opposition to virtuous, loving mothers who are absent or dead. Textile tokens left by mothers who gave over their children to the London Foundling Hospital offer a counter-narrative about both mother and child, weaving together parental affection with tragic loss.
Christina Cedillo  
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**Abstract:** “Being Transnational, Transnational Being: Proprioceptive Acculturation in Latino/a Literacy Narratives” argues that literacy entails spatial concerns, questions regarding how we move and interact with others within certain spaces. Examination of Latino/a critics’ literacy narratives demonstrates people navigating transnational spaces must attend to proprioception, how one senses oneself in relation to his or her body. As a result, entering new discourse communities means adapting even enculturated ways of being in one’s own skin.

Belinda Amaya  
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**Abstract:** “Pen Bilong ol Meri: The Voices, and Silences, of Gender Violence in Papua New Guinea” examines first person accounts of violence in Papua New Guinea (PNG), shared in online public spaces. Gender violence in PNG is often considered an acceptable norm and domestic violence is rampant. This presentation examines some of the reasons why many stories are told about violence in PNG, but few stories are shared by the victims themselves.

Panel 2  
**Connections with Technology, Social Media, and Education**

Chair: Michael Telafici, Texas A&M University at Qatar  

Takashi Yamauchi  
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Beena Ahmed  
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**Title:** Cultivating Learning-Centric Adaptive Minds: Acceptance of New Technology  

**Abstract:** How does the nation prepare its citizens to compete and thrive in ever-changing complex global environments? What would be a proper way of cultivating resilient minds that can initiate lifelong learning despite many setbacks? Challenges pertaining to globalization arise from many spheres, including rapid modernization, increasing demographic shifts, and the abrupt dissemination of disruptive technology. In this study, we focused on individuals’ acceptance of new technology, and examined why some people accept and learn new technology readily while others stumble.  

Research in psychology suggests that learning-centric adaptive attributes are essential qualities for people facing complex situations, and that these attributes stem from people’s beliefs about their ability, goal, and character (i.e., implicit self-belief, e.g., the tacit general belief that one’s ability is fixed or malleable). On the basis of these research findings, we hypothesized that the same implicit self-beliefs influence the extent to which individuals embrace or reject new technology. In a longitudinal experiment, participants (N = 29) were divided into four groups and solved two open-ended problems together using an advanced collaborative video-conference system. We examined traditional metrics of usability and product acceptance with respect to psychological variables of personality, background knowledge, implicit self-belief, and feelings toward group members (i.e., group-level affect).  

Results show that implicit self-beliefs are the most
reliable predictors of positive experiences participants had with the video-conference system. The more participants held malleable self-beliefs (e.g., one’s ability is changeable), the more likely that they had positive and engaging experience with the collaborative conference system. Notably, the influence of the self-belief was stronger particularly when the learning situation was complex and cumbersome. These results suggest that one’s beliefs about attributes play a pivotal role in complex learning and that learning-centric adaptive attributes can be cultivated by fostering positive self-beliefs about one’s ability and character.

Joseph Williams
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Title: Working Through Social Networking: A Burkean Rhetorical Study
Abstract: Seven online-PhD students at Texas Tech University collaborated to design a suite of documents for a real-world situation. The students, all PhD students in Technical Communication & Rhetoric (TCR), designed and developed new media that could be used to provide information and generate enthusiasm for a digital humanities project (the client). This face-to-face collaboration proved to be both challenging and rewarding. The students encountered a host of obstacles, ranging from client expectations to time constraints to interpersonal conflicts.

Upon completion of their project deliverables, the team opted to collaborate on an article that reflected this work experience. This, however, was easier said than done. With a plethora of authors at the helm, the task of co-authoring provided a challenging
experience in itself. Facilitating the writing of the abstract and article was the students' private Facebook page, a shared workspace that provided a communication opportunity for the numerous authors in numerous time zones.

Kenneth Burke's pentad—act, agent, scene, agency, and purpose—is well-suited as a classification system, as it can provide a solid framework for analyzing specific rhetorical moves. Burke's dramatistic pentad has been used for rhetorical analyses for such varied topics as company events, public relations firms, and video games. Rhetorical strategies can be found and explored within intra-team communication as well as the document's iterations within this digital space. When it is used along with the consubstantial relationships of his pentad's components (ratios), Burke's pentad lends itself as a reliable mode to explore the rhetorical moves of the students' article, particularly the abstract drafts and additional rhetoric included along with the abstract's iterations - Facebook comments.

The presenter, who is also the main author of this article collaboration, will explore his experience in working on an article via Facebook - through the lens of Burke's pentad and ratios.

Jason Edwards
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Title: Narcissism and Ethnocentrism in Digital Rhetoric

Abstract: Despite students’ access to information via multiple platforms, many rely on the culturally homogeneous sources such as Facebook, Twitter, and Wikipedia for information or reference. Although these platforms have been utilized to some extent for
effective information exchange, many students fail to
distinguish the reputability of resources, parody from
reality, and diverse cultural perspectives.

This paper proposes that the nature of digital
interactions has inverted the rhetorical roles of
speaker and audience: many students often associate
themselves as the primary audience; in doing so, they
elevate their roles as “speakers” to a narcissistic level.
The “me-ness” of digital interactions then becomes
grounded in ethnocentricity, and students resist
broader cultural perspectives on international issues.
They rely on platforms that reinforce their ideological
belief systems.

Panel 3
Questions, Ethical Quandaries, and Legal Dilemmas
Chair: Deanna Rasmussen, Texas A&M University at
Qatar

Tanya Kane
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Title: What Do You Mean by Informed Consent?
Introducing a Foreign Construct to a Traditional
Setting

Abstract: Researchers working within transnational
education are often subject to competing legitimacies;
they are accountable both to the home institution
situated in the metropole and the branch campus in
the periphery. Each site comprises different actors
and social landscapes which are reflected in differing
modes of norms, values and expectations. Concerns
with constructs such as informed consent, a common
procedure required by Institutional Review Board
(IRB) panels, reflect Western notions of contractual
obligations and risk mitigation that do not find much
traction in the more collective and discursive Gulf setting (Dawson & Kass 2005; Hyder & Wali 2006; Marshall 2008).

An ethnographic case study of women’s gatherings (majlis al-hareem), part of a larger grant project funded by the Qatar National Research Fund (UREP 15-035-5-013), will be used to demonstrate how Western academic “research” (and its concomitant constructs, practices, and ethics) underscores the competing demands of students’ American academic training and their Arab social world. The paper charts undergraduate student researchers at Northwestern University in Qatar as they navigate their way through issues of informed consent and culturally sensitive language as they formally negotiate access to their traditional gathering space.

Conceptualized and designed by American university faculty functioning within a Western academic framework, the research project provides 15 female undergraduate students (12 of whom are Qatari) with training in the “American way” of conducting qualitative research. The Qatari community recruited to participate in the research, however, have little familiarity or understanding of the notion of informed consent. This paper details the complex discussions between the faculty and students on how best to explain the research and fulfill the requirement of informed consent in the Qatari context. The paper will also discuss how the implementation of consent procedures also foregrounded issues of language and literacy barriers as well as a cultural propensity towards oral consent over written documentation, highlighting the conflicts between Western academic research and authentic access to Qatari context and culture.
Title: A Study on Academic Integrity Among Students and Teachers at Jazan University

Abstract: One of the increasing academic challenges that Jazan University, and universities worldwide, face today is maintaining academic integrity. The spread of the internet and modern technology, along with many social and cultural misconceptions about academic behaviors and regulations, have resulted in vague understanding of the accepted academic behaviors and activities in school. The current study aims at examining the common understanding of academic integrity among Jazan University students and teachers. It is an academic attempt to study academic integrity from three different perspectives: first, from an educational perspective where researchers examine how Jazan University students understand and practice academic integrity in academic activities on campus. For example, researchers want to see how students at the prep. year at Jazan University define concepts such as ownership and cheating. Second, from a pedagogical perspective, researchers will evaluate some of the practices and behaviors that teachers at Jazan University do such as designing their courses’ policies and choosing books and study materials. Then, researchers examine how these behaviors, directly or indirectly, influence students’ conceptions on academic integrity. Finally, researchers will study the social and cultural factors that the students bring with them to school, and how these conceptions match or mismatch academic behaviors and expectations.
Margaretha Wewerinke  
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Title: *Interacting With the International Legal System: Climate Justice Claims in Multilateral Climate Change Negotiations*

Abstract: This presentation discusses the climate justice movement’s engagement with multilateral climate change negotiation as an illustration of how ‘agency’ may be conceptually reconciled with traditional perspectives international law that focus on the role of States as subjects of international law. The climate justice movement includes individuals, collectives and organisations from all regions, unified by their formulation of claims in favour of an international legal order that regulates greenhouse gas-emitting activities internationally in accordance with principles of historical responsibility. A significant part of its activism is centered on the framework of the United Nations Framework Convention on Climate Change (UNFCCC), where the legal concepts of equity and common but differentiated responsibility are relied upon as tools for achieving climate justice. The presentation uses agency theory and legal scholarship to analyse how interactions between States and non-State actors shape climate justice discourse. Empirical observations serve as a starting point for this analysis: for example, what did it mean that climate justice activists from all regions of the world were cheering when an Indian delegate delivered a speech focused on equity at the closing session of negotiations in Durban, South Africa, in 2010? What happened when African nongovernmental organisations ‘stood with Tuvalu’ when it threatened to block an agreement in Copenhagen, Denmark in 2009? What does
Venezuela’s reference to the ‘Margarita Declaration’ - a document produced by coalitions of grassroots activists and global movements – at a 2014 Climate Change Summit in New York tell us about the normative implications of agency for international law? By contrasting those examples with theories of international law, the presentation explains the significance of deterritorialised agency - a type of agency exercised through a web of interactions between actors across local, national, international and global levels – for international law-making processes.

Panel 4
From iPhones to MOOCs: Technology and the Literature Classroom
Chair: Amy Hodges, Texas A&M University at Qatar

Chris Anson
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Panel 5
Traditional Perspectives on Citizenship and Indigeneity
Chair: Martinus (Mark) van de Logt, Texas A&M University at Qatar
Anne Grob  
Leipzig University, Germany  
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**Title:** Building Bridges: A Cross-Cultural Look at Communication Between Indigenous Peoples and Academia  

**Abstract:** “To effectively communicate, we must realize that we are all different in the way we perceive the world and use this understanding as a guide to our communication with others.” This quote by Tony Robbins concisely sums up both the incentives and the challenges associated with communication. Knowing that communication is a difficult task even within seemingly homogenous groups, it comes as no surprise that communication between different cultures is even more challenging, and can lead to misunderstandings and conflicts that arise out of ignorance or the unwillingness to look at the world through the other cultures’ eyes.

With the growing interconnectedness of cultures through globalization, with increasing knowledge seeking possibilities, and opportunities to change perspectives one might think that nowadays conflicts can be solved before they even arise, but the reality looks quite different. Academic research is by no means exempt from this development, and this becomes acutely visible in research about and with indigenous groups.

Matina Magkou  
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**Title:** The European “Narrative” on Culture in a Globalized World: From an Agenda to Action
Abstract: Culture has been put at the heart of the European integration process for the last decades. However, faced with the ongoing “globalisation challenge”, the European Union through the “Communication on a European agenda for culture in a globalizing world” published in 2007 set the ground for enhanced dialogue on the role of European culture in a globalised world of fluid and multiple identities and permanent cultural and social transformation.

The paper will describe the notion of culture in the European Union's “narrative” and how it has been shifting throughout the years from a purely internal “European” issue to a component of external relations of a transnational entity faced with the challenges and the growing competition from other countries and regions. It will explore the concept of European cultural citizenship in the context of globalisation and its relation to understanding the self and the other. It will examine the recent developments in the field, the actions and efforts for proposing a “European” paradigm for cross-cultural encounters with globalisation adopting a spirit of global cultural citizenship that recognises shared cultural rights as well as shared responsibilities, hinging upon access and participation in a framework of cosmopolitan solidarity.

The paper will raise questions concerning the boundaries between global cultural citizenship and cultural diplomacy and how the European cultural responses to globalisation are actually reinforcing primarily the (still under construction) “common” European cultural citizenship in an effort to propose collective transformations to facing the cultural challenges of globalisation from within.
Cynthia Werner  
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**Title:** The Citizenship Logics of Ethnic Return Migration in Kazakhstan: Privileged Exclusion in Post-Soviet Content

**Abstract:** This paper explores issues of citizenship and belonging in a post-Soviet context. Between 1991 and 2012, the government of Kazakhstan facilitated the migration and resettlement of more than 860,000 ethnic Kazakhs (known as oralman) from nearly a dozen countries, including Mongolia. In previous studies of migration and citizenship, scholars such as Aihwa Ong have observed how neoliberal states tend to favor those who bring capital investments to a country, while discriminating against those who take on low wage positions. Similar to ethnic return migrants in other settings, Mongolian Kazakhs have been recruited for migration, and thus face fewer challenges acquiring citizenship in Kazakhstan than other categories of migrants, such as labor migrants from neighboring Uzbekistan or Kyrgyzstan.

This paper has two interrelated arguments. First, we argue that the experience of Kazakh ethnic return migrants is not a straightforward case of privilege. From the outset of the program, the experiences of repatriates are best described as a form of “privileged exclusion,” which we define as a mix of privileges and prejudices that shape experiences with Kazakhstan. Ethnic return migrants have had a privileged status relative to other migrants, given the importance placed on Kazakh demographic superiority in the post-Soviet nation-building process. One key privilege for repatriates has been an easier path to citizenship. Despite this legal advantage, our
ethnographic research supports previous findings suggesting that many repatriates from Mongolia have failed to develop a strong sense of belonging to Kazakhstan. Their difficulty assimilating into Kazakhstani society largely stems from social prejudices towards their rural backgrounds and their inability to speak Russian well.

Our second argument is that state policies on migration have changed over time in a way that privileges migrants on the basis of class (rather than ethnicity), thus conforming to the practices described by Aihwa Ong in her study (1999) of the citizenship logics of neoliberal states. To demonstrate this shift, we explore the changes in policy towards ethnic repatriates over time. We describe a pattern where the privileges for ethnic return migrants have declined at the same time that the forms of exclusion have increased. We suggest that the evolution of Kazakhstan’s repatriation policy reveals a tension between two concurrent state projects that emerged in independent Kazakhstan: a nation-building project aimed at creating a new post-Soviet national identity, and a neo-liberal reform project aimed at reducing socialist welfare benefits. We find the origins of the repatriation program are deeply rooted in the first project, while the contradictions, challenges, and (ultimate) closure of the program are closely linked to the second project.

Panel 6
**Media and Communication in a Globalized World**
Chair: Curtis Famer, Texas A&M University at Qatar

Latofat Tolibjonova
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Title: Global Media Culture and Changeable Infrastructure of Musical Activity: A Look from Uzbekistan

Abstract: The main idea of this paper is to identify the course of evolution of Uzbek musical culture in the XX century, where a new cultural "paradigm" is forming, due to the context of the globalization era and indicating its transition to a new stage.

The author tries to explore: 1. The opposition and the interaction of mass and elite music in the mainstream of technical and innovative trends and development of global media culture. The author reveals that due to the rise of mass media and the development of global media culture in Uzbekistan a new type of mass musical culture based on entertainment, media facilities, commercialization, mass reproduction and consumption. The main niche in the sphere of mass culture takes popular music and popular culture, based on physicality, sensuality (erotic), start of rhythm and spectacular enhancement in conjunction with modern technical means and technologies of show business - creation of "hit", "promotion" of performers, success ratings and etc. With the growth of consumer culture interest in the field of classical music is greatly reduced, but the role of business and commerce arises. Sphere of mass culture, with its pronounced focus on spectacular - entertainment component, commercial success, technological innovation of media culture (screen culture, sound recording technology, new technical tools to help you compose, play music and replicate ) gradually draws in the space of consumer culture and academic music.

2. Impact of media culture on the infrastructure of musical activity and professionalism. The author reveals that in the era of globalization, there are new "mixed" type of musical professionalism at the
"threshold" of composing and performance, professional and amateur approach, which is the subject to technical experiments and the use of media in the process of composition, performance and preservation of music. Update such professions as sound engineering, as well as the role of new professions like musical art management, musical producing, musical arrangement on the basis of computer technologies, which are gradually becoming important challenges in activity of composers and performers. Examples of incorporating elements of spectacular culture will be presented in academic performance and vice versa: the show and broadcast of the concerts with pop stars and classical music professionals, appeal of academic musicians to massive genres and popular music.

Antonia LaPastina
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Title: Subverting the North-South Flow of TV Production: The Case of Brazil’s Cable TV
Abstract: In 2012 the Brazilian government created a law requiring that all paid television channels present at least 30% of nationally produced content. This new regulation which applied to all forms of paid television delivered a jolt in the system forcing many of the large conglomerates to hire local production agencies to produce and deliver content that would allow those channels to remain in business. This study investigate how, and if, after two years in effect, this new legislation is allowing for transformations in the flow of content and the creation of a new training ground for a large segment of the media industry. These new television production companies are
largely not connected to the network television conglomerates in Brazil, such as Globo network. This attempt by the Brazilian government to subvert the traditional flow of media content from north to south, mostly from the United States to the Brazilian market, --and limit the opportunity of these cable channels to heavily rely on their libraries--creates an interesting fracture on the traditional pattern of media flow allowing for a transformation on local patterns of media production and consumption.

According to local producers, this new legislation is allowing Brazil to create a new class of artists and professionals that can experiment with the genres as well as create a new audience for local programming that range from the mundane to the sophisticated. In this essay, I will attempt to problematize the impact of state regulations to safeguard and promote one's national culture and industries as a tool for intellectual diversity.

Natalie Khazaal
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Title: Civil Conflict and the Meaning of Media, Publics and Global Citizenship

Abstract: In 1976, just seventeen years after it was born, Lebanese television was on the verge of total collapse. Despite the government bail-out, the hopes and dreams of administrators and employees that television would become a national forum unifying all Lebanese were sadly quashed. Thankfully, television lived to see more rosy days. Nine years later it became a legitimate medium of communication under radically different circumstances that no one could have predicted. It happened when an illegal, pirate
station (the Lebanese Broadcasting Corporation, LBC) launched by a right-wing Christian militia rose to prominence in mere months. Although the militia’s partisan agenda emerged in stark contrast to the unifying aspirations of 1970s television officials, it accidentally transformed the meaning of television not only in Lebanon but in the whole Arab world.

The circumstances of 1980s Lebanon were unique, however, they also bear a striking resemblance to sectarian and civil conflicts that seem to define today’s globalizing world. Displacement, emigration, bombings, street warfare, abductions, summary killings, genocide destruction or theft of resources, infrastructure and financial assets accompanied conflicts in Lebanon, Syria, Iraq, Afghanistan, Egypt, Rwanda, Yugoslavia … the list goes on. The central question that this presentation will answer is how television became a legitimate medium of communication in such an inhospitable environment. Since the mid-1980s, the relationship between Arab citizens and media has been profoundly dynamic. This presentation explores the roots of this dynamic relationship in 1980s Lebanon, in the midst of a civil war. Thus the case of Lebanon is rich to study because it shows us the historical roots of the globalization of communications and the development of important regional and global trends, such as the value of the commercialization of media for performing citizenship.

Panel 7
Heritage, History, and Hospitality
Chair: Mark Gleason, Community College of Qatar

Jared McCormick
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Title: **Historical “Visions” of Tourism in Qatar: The Role of Hotels, Heritage, and Hospitality**

**Abstract:** This paper is an analysis of early postcards and visual publications around the tourism industry in Qatar. The goal is to explore, from the 1960’s onwards, how certain trends of representing Qatar were developed and how a certain conception of “place” was established around Doha, Qatar, and the larger GCC.

This historical inquiry into the early days of tourism will examine the development of Qatar in a visual analysis on the themes of hotels, hospitality, and the urban/built landscape. These provide entry points to think about how space, culture, and tourism became represented and how these tropes are used to conceptualize the “heritage”/”history”/”past” of the nation today. They are interwoven into the fabric of what the tourism industry has come to represent – and are also wrapped up many goals of the nation as it crafts itself.

By the year 2030 the Qatar Tourism Authority expects “tourism” to make up over 5% of the Qatar’s GDP (QTA 2014). Likewise, in 2014 Qatar ranks 3rd in the world for the growth of financing and investments for tourism related projects (16.9% growth / WTTC 2014: 9) With such large infrastructural, economic, and national-making ambitions for tourism how is tourism conceptualized outside of a business model? How is the past imagined/imaged in order to create a future? In “diversifying” the economy there are many slippages with what “tourism” actually comes to represent. This specific paper thinks through hotels, heritage, and hospitality in one part (of three) in a larger project currently underway: “Qatar Deserves the Best”
Abstract: United Nations declared 2001 to be the “year of dialogue among civilizations”. This designation does not only encapsulate our political predicament in the twenty-first century but also the academic importance of pursuing dialogues between different traditions, cultures and religions in the age of globalization. The process of globalization more than ever compels people from different cultures and traditions to communicate in order to renounce the myth of the ‘clash of civilizations’ theory and construct a horizon for living together. The aim of this paper is to provide a paradigmatic sketch for the possibility of a meaningful dialogue between the Western and Muslim traditions through the explication of the narrative of hospitality in Islam. In this regard it attempts to benefit both from Gadamer’s philosophical and Ricoeur’s critical hermeneutics from an anthropological standpoint.

I want to establish that Ricoeurian and Gadamerian hermeneutics are not merely confined to the discussion about the foundations and limits of Geisteswissenschaften. It also raises the question about the fundamental gesture of our global age, that is, dialogue between different cultures and traditions. Common to both thinkers is the ethical significance of the concept of hospitality as the primordial principle in hermeneutics. Islam offers a rich account of hospitality as a virtue to be flourished in society. This
article consists of two parts. In part one; I will compare Ricoeur’s critical hermeneutics with that of Gadamer. Gadamer’s concept of dialogue and Ricoeur’s model of translation are intimately connected to the virtue of hospitality. Through the triadic relationship between dialogue, translation and hospitality I will develop a hermeneutic framework for the possibility of dialogue between the Western and Muslim traditions. In part two; I will explore the narrative of hospitality in Muslim culture through the hermeneutic analysis of Islamic ethical theory. The concept of hospitality in Muslim culture is not only tied to social etiquette but recognized as the most esteemed virtue, thereby disclosive of the genuine moral character of an individual.

By using transcendental hermeneutic cognitive anthropology I will elucidate the narrative of hospitality in Islam and its ramifications for the possibility of a dialogical model between the Western and Muslim traditions. The virtue of hospitality both in Gadamer-Ricoeur hermeneutics and Muslim culture is primordial for the possibility of a dialogical model between the Western and Muslim traditions.

Rainer Hatoum
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Title: Seeking Dialogue and Collaboration—Personal Reflections Involving Historic Museum and Archival Collections from Native North America

Abstract: What is knowledge, its source, and who owns it? Can “mankind” be an owner? Similar fundamental questions may be asked with regard to notions of research and science or basic categories of human reality such as e.g. objects or music. And how shall these issues be handled when rules and
perceptions change over time? What about archival records which, proven or assumed, touch topics that are deemed “culturally sensitive” by some today. Who defines what may be considered as “ethically appropriate” or “respectful”?

These and other similar questions are not random but actually came to bear in my past and current research projects – my personal attempts to bring theory to life, to pursue dialogical and collaborative approaches in my work as an anthropologist. Instances in which dilemma and compromise come to play, often resulting in moments of questioning the borders of one’s own professional identity and personal convictions, remind us that “the devil is in details.” Therefore, I chose to address some of the issues raised by turning to specific examples from my own research: a wax-cylinder collection of ceremonial songs of the Navajo, a regional collection of material culture from the American Northwest Coast and the decades-spanning shorthand fieldnotes of the German born central figure of American Cultural Anthropology, Franz Boas. The latter example reflects my current work, which only had become possible after I had been able to decipher Boas’ shorthand for the first time. As with my dealing with the mentioned Northwest Coast collection, my latest research project likewise raises the question of how to pursue one's dedication to dialog and collaboration if multiple source communities are involved and when constrains of project-type of work, time and funding rule.

Panel 8
Identity, Citizenship, and Society
Chair: Trinidad Rico, Texas A&M University at Qatar
Title: Identity Construction and Sense of Place Among Second Generation Residents in Qatar

Abstract: This presentation examines place-based identity construction among second-generation immigrants (SGI) in Qatar. Although much has been written about the life trajectories of SGI in the United States and Europe (e.g., Portes & Rumbaut, 2001), there is limited research on such populations in Arabian Gulf countries like Qatar, where foreign workers are the majority group. Whereas in many countries, there are tensions created by pressure upon immigrants, and especially their children, to assimilate to the mainstream culture and become citizens, in Qatar such pressures to not exist.

In this context, we ask: how does the specific context of Qatar affect the identities of SGI in Qatar? Drawing on data from 20 interviews and focus groups with SGI whose families are from the Middle East and Southeast Asia, we use grounded theory (Emerson et al., 1995) to highlight the salient themes in the experiences of these immigrants. We then use APPRAISAL (Martin & White, 2005) to perform close analysis, investigating how participants evaluate their experiences as SGI in Qatar, enact place-based identities, and orient to Qatari mainstream culture.
We suggest that in Qatar, like other countries, place-based identity construction is complicated for SGI due to conflicting attachments to “host” and “home” countries. Unlike other contexts, however, we find that there is a decentering effect on the identities and sense of place of SGI in Qatar, where their connection to the country remains tenuous and there is no pressure to assimilate to Qatari culture. Their place-based identities are often pulled in multiple directions, from Qatar, to their parents’ home country, to other places where they lived before, to places special to their family such as Palestine. These findings complicate commonplace assumptions about assimilation and integration.

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Title: Citizens of the Future: Third Culture Kids and the Globalization of National and Cultural Identity

Abstract: With globalization being a world trend, Third Culture Kids are an ever-increasing population. Third Culture Kids (TCKs) are people that spent a significant portion of their developmental years outside of their passport countries, or outside of their parents’ culture(s). With the rise of international business, interconnected economies, global diplomacy, international education, and missionary work, children are following their parents in their global employ. These children, growing up cross culturally in internationally diverse societies and communities, interestingly have more in common with each other than they do with fellow citizens from their passport countries. Dubbed “citizens of the future,” TCKs provide a unique look at how one perceives their own culture. TCKs are often
multilingual, feel comfortable in diverse environments, and can act as cultural bridges. However, these benefits do not come without some downsides including depression, grief, and a convoluted sense of nationalism, culture, and identity. This paper will discuss how globalization affects expatriate children, issues that TCKs face upon repatriation, and outline how TCKs can be model citizens of the future.

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Title: Identity Formation in a Globalized World: The Case of Koreans in Japan  

Abstract: Globalization alters ethnic identity in manifold ways. Koreans in Japan present an important case for understanding the nature of the interconnections between race, nationalism, and ethnic relations in the context of globalization. All too often, studies of these phenomena center on Western cases or on cases where non-Western racial minorities move to Western states. In this paper, however, I examine these inter-relations within Northeast Asia. The Zainichi Koreans or old-timer migrants in Japan (who are already in the fourth generation) must face what I call a “bifurcation approach,” which makes a strict distinction between the Japanese and the non-Japanese based on nationality. In Japanese, the concepts of ‘race,’ ‘ethnicity,’ and ‘nation’ are virtually indistinguishable.

The formulation race = ethnicity = nationality = culture is essential to the Japanese conceptualization of what makes one Japanese in the management of ethnic/racial diversity instituted by the Japanese state and society. As a result, Zainichi Koreans—who have
significantly become acculturated to and share a similar phenotype to the mainstream Japanese—have been racialized and constrained in their formation of hyphenated identities such as 'Korean-Japanese.' Under the Japanese sense of nationhood defined along exclusively ethno-genealogical lines and nationalistic multiculturalism, minority cultures have become fossilized owing to state sponsorship of the dominant Japanese culture.

Based on interviews with Zainichi Koreans, this paper demonstrates how they negotiate the shoals of race, nationality, and ethnicity in order to survive in a deeply racialized state and examines their collective identity-formation under circumstances in which they have to live by hiding their ethnic origin with a constant pressure to ‘impersonate’ being Japanese. The paper closes with a brief comparison of identity formation of Korean immigrants in the USA, to show very different patterns owing to diverging forms of state reception, social relations between natives and immigrants, and dominant racial paradigms in different countries.

Panel 9
Pedagogical Approaches to Writing and Literature
Chair: Sherry Ward, Texas A&M University at Qatar

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Title: Assimilation, Accommodation, or Separation: Teaching and Tutoring English Writing

Abstract: The idea that second language learners who come to America to earn their degrees should have only minimal interference as they strive to write for English professors in their American university
classroom settings has been a hotbed of controversy for the last decade. Scholars such as Paul Matusda, Tony Silva, and Carol Serverino have pushed against appropriating (taking control of the student’s text and removing the student’s voice) the students’ texts; however, other scholars such as Linda Shamoon and Deborah Burns, 2011, provide substantial pedagogical views toward modelling as a way to teach students to write and modeling can be seen as appropriation, particularly if the second language learner has multiple syntactical errors. In order to avoid appropriation, writing professors and writing center consultants walk a fine line. Serverino, 1993, provides teachers of second language learners with a guide to reading second language learner’s text: the three sociopolitical stances—separationists, accommodationists, and assimilationists.

Many scholars argue against the assimilationists’ stance, arguing for a more separationist’s stance. In this presentation, however, I provide a justification for taking a stance that fits between the accommodationists’ and the assimilationists’ based upon the student’s motivation for studying in the USA. Additionally, I provide some of the best practices for tutoring second language learners based upon the model of stance based on objective.

Stephanie Scott
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Title: Teaching Multicultural Composition through Graphic Novels

Abstract: Differing cultures have become increasingly aware of how they fit into the globalized cultural framework. These cultures have inevitably had to adopt both a local and global identity for the
preservation of past tradition and future opportunity. In education, specifically, there is a strong push to develop a more globalized curriculum that establishes uniform objectives despite cultural differences. Efforts in America and abroad are under way to quantify educational outcomes, but this overlooks the complexities of a global world such as the challenges of communicating to multiple cultures at once. For the past five years, I have had the unique opportunity to have a specialized composition course based on graphic novels, one in each semester. This course has allowed me to not only teach students the necessary skills of consistent collegiate writing, but has also expanded the worldviews of the students involved in the course. Through the graphics and story, students are better able to empathize with the element of war and the Iranian Revolution in 'Persepolis', appreciate the artistry of the American 'Unsounded', and draw parallels to their own adolescence through the Japanese 'Fruits Basket.' They are better able to discern necessary tools like “theme” alongside being able to differentiate between cultural landscapes. Through teaching the graphic novel, I have been able to provide my students with a broader scope of cultural backgrounds and it is rewarding to find that this format encourages the students as readers to negotiate the different cultures as not the same, but not any less than their own, which is a valuable skill in the growing globalized world. The students willingly accept and pursue the unconventional composition format through enrollment in the course which organically creates a curiosity and willingness to discover new perspectives outside of their homogenized worldview.
Title: Using Global Literature to Teach Composition

Abstract: In an increasingly globalized world, the value of exposing otherwise insulated young adults to other cultures cannot be understated. In an attempt to do just that, I recently designed and taught a Composition II course that used literature and film produced during or heavily influenced by conflicts in the Middle East as the basis for student writing assignments. I drew upon literature and films that was created during or as a result of four highly significant conflicts in the region: the Arab nationalist movements in Egypt, the Israeli-Palestinian conflict (specifically the occupation of the West Bank), the Lebanese civil war, and the Iraq War. This somewhat unconventional pairing of Middle Eastern Literature and Composition II resulted in a number of unforeseen benefits for students as writers and as human beings. While considering texts for this course, students were required to carefully consider the relationships between author, purpose, and audience of the course texts as well as of their own writing. Because of the controversial nature of several of the conflicts and literature we discussed, the topic also provided an especially poignant exercise in evaluating the validity and bias of historical and political sources. For similar reasons, students were required to pay special attention to their own diction and the clarity of their arguments in order to maintain a relatively neutral, scholarly tone. One of the most valuable results of using such a nontraditional topic to teach Composition was that students were unable to rely on previously held or deeply ingrained beliefs and argument templates for their papers—they had
virtually no knowledge of these conflicts or authors before taking my class—thus encouraging critical thinking and development. The other, highly significant result of this course is that all of my students gained exposure to literature from and at least a modicum of understanding of a region of the world that had, in their esteem, hitherto been entirely foreign. They left my course as better writers, but also as better global citizens, more aware of the life and plight of other world citizens.

Panel 10
Honor and Academic Integrity in Comparative Perspective
Chair: Mysti Rudd, Texas A&M University at Qatar

This panel is composed of students and professors from Washington and Lee University and Texas A&M University at Qatar. The audience will be invited to participate in this discussion.

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Panel 11
Historical and Cultural Perspectives on Globalization
Chair: Mark Gleason, Community College of Qatar

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Title: Chinese Muslims in the Era of Steam and Print: Lahore Ahmadiyya Movement and the Journey of Its Message to China

Abstract: The development of technologies of steam and print intensified and accelerated interactions between Muslims from different parts of the world; and it led to the formation of a global network of Muslims in the late nineteenth and early twentieth centuries to an extent unimagined before. Different interpretations of Islam raging from liberal to puritan versions circulated swiftly and effectively around the
globe, including territories peripheral to the world of Islam. The diverse and fervent discussions taking place in the Muslim world concerning the religious, economic, political, and social problems were thus reflected in the intellectual thinking of Chinese Muslims as well. Chinese Muslim intellectuals in the early twentieth century were in urgent need to create modern Muslim citizens out of Muslim subjects of the Qing Empire (1644-1911). They had a dual task. They were determined to preserve their Islamic identity in the context of modern China. They were also willing to contribute to China’s progress as fellow Chinese citizens. The path to modernization in a Chinese context that did not put Muslim identity at risk was made possible through the selection, appropriation, and adaptation of ideas not only from non-Muslim Chinese intellectuals in China but also Muslim intellectuals from different parts of the Islamic world. A telling case concerning the transnational connections of Chinese Muslims was the influence of the mission of Lahore Ahmadi movement located in Britain led by Indian Maulana Muhammad Ali (1874-1951) on some Chinese Muslim prominent intellectuals. Although the legitimacy of Ahmadi Islam has been questioned by orthodox Sunni Muslims, Lahore branch of Ahmadiyya movement had substantial impact on Chinese Muslim intellectuals because it offered an alternative to Chinese Muslims, who were looking for a theological ground that would guarantee a peaceful and harmonious existence of Islam in a non-Muslim country. My paper examines the nature of this influence and traces why Chinese Muslims found this specific interpretation of Islam appealing. The historical analysis of this interaction will also contribute to our understanding of the pluralist possibilities of Islam in a global modern world.
Eralda Lameborshi
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Title: The New Mediterraneanization and Ottoman Historical Fiction in the Balkans

Abstract: In The Mediterranean and the Mediterranean World in the Age of Philip II (1949), Fernand Braudel depicted the Mediterranean region as characterized by human networks and human routes of exchange. His three volumes argued for a connectedness model of the region that was based on trade routes. More recently, Peregrine Horden, Nicholas Purcell, Ian Morris, among others, have argued for a connected Mediterranean: a vast network of people and routes that produces unity vis-à-vis maritime trade. And yet, the Mediterranean is certainly not a monolith. I argue that in order to map and understand the different components of the Mediterranean region, we ought to look at multiple regional literary productions one of which is fiction about the Ottoman Empire, a sub-genre of historical fiction in the Balkans that engages the Ottoman legacy and its maritime connections – particularly works by Ismail Kadare, Ivo Andrić, Meša Selimović, Orhan Pamuk etc. In so doing, we avoid the facile reading of the Mediterranean as a unified concept; instead, studying the region by following the imperial paths – the one under question in this essay is the Ottoman Empire – we weave a different, and a more complex history of the Mediterranean that relies on local forms of knowledge.

Andrea Stojilkov
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Title: Translating Cuisine, Translating Culture: The Hogwarts Menu in Britain and Serbia

Abstract: Although it may not be the most prominent element of a culture, food is one of the most significant and most apparent features of a country, or any cultural community. What, when, and how members of a certain society eat is perhaps the best evidence of both the ongoing social trends and the cultural influences present in the historical development of their society. As a rule, the more intercultural contact a nation has had, the more diverse and interesting its cuisine and dining customs are. Some nations, like the British, came into contact with other cuisines as conquerors and colonists; others, like the Serbian, as targets of foreign conquests. Although traditional British cuisine has a stereotypically bad reputation abroad, it has been enriched by other national cuisines, like French, Italian, Thai, Indian, or Mexican. The process of globalization has brought a fusion of tastes accessible virtually to everyone, everywhere. However, despite being part of a globalized society which transcends national borders, Serbia is still rather unfamiliar with many aspects of British eating habits. Therefore, the translation of recipes, cookbooks, and menus is the ultimate challenge for translators. Characteristic dishes are inseparable from the socio-cultural context, as they often bear great cultural significance and local symbolism.

The corpus for this paper is selected from another globally known product of popular culture—J. K. Rowling’s seven-volume series about the good British wizard, Harry Potter. Culinary specialties are an inevitable part of everyday life at Hogwarts. The tables at holiday celebrations are described in detail; nevertheless, their contents differ significantly in
Serbian translations of the English originals. This paper provides a critical analysis of the translation techniques employed in the Serbian versions of the books, and their consequent (ill) effects on the overall picture and the meaning that Serbian readers may derive.

Panel 12
Imagined Continent, Artificial Nations, Transnational Communities: “African” Realities Across Nations and Continents
Chair: John Littlefield, Texas A&M University at Qatar

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Abstract: From reputable news outlets reporting on “African” events and developments without regional and other specificities to flippant references to Africa as a country, for centuries, the myth of a monolithic continent and an uncomplicated, homogenous people has shaped conceptions of and perspectives on Africa and its peoples. But, of course, the realities are vastly more complex, involving centuries of interregional, interethnic and intercultural existence, compounded by far-reaching consequences of colonialism, neo-colonialism and migration.

In this interdisciplinary panel, the papers will
critically examine a very important facet of African global studies, namely the intricate connections of African immigrant communities with nations, towns and villages in Africa as well as with co-immigrant communities in the diaspora. Using case studies from Europe, South America and the United States on cross-cultural encounters with globalization, the papers will shed light on how, traversing ethnic, national and continental boundaries, African immigrants (or Africans abroad) provide ample examples of a post-colonial interconnected world.

Panel 13
Cross-Cultural Encounters with Globalization
Chair: Joseph Williams, Texas A&M University at Qatar

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Title: Exploring Changing Dalit Culture: Impacts of Globalization

Abstract: The social and cultural reality of the Dalits in India is changing. The influences and impacts of Globalization, now an inevitable and irreversible reality, have contributed both positively and negatively to the changing Dalit Culture. In a land of caste and social oppression, and against the backdrop of changes and new thinking spearheaded by Dr Ambedkar and others in the past century in India, the Dalits have begun to show signs of ‘progress’. This progress, though slow, is definitely an emerging force. The Dalit social and cultural realities are still filled with discrimination, deprivation, exclusion, and exploitation, yet glimmers of hope are emerging.
Is this due to globalization? Or has globalization added to their woes? Does Globalization give the necessary identity of freedom that the Dalits are seeking? Has it brought equality and justice or has it also caused more inequality than before? There are conflicting opinions. While there is one view that it does emancipate, there are some other views that opine that Globalization has caused further oppression and exploitation.

In India, caste, occupation, and economy have interrelated roles to play. Globalization, as a stage of capitalism, has thrown open opportunities to the Dalits to rise above their present standards of life. Today, many are leaving behind their ‘traditional’ occupations and seeking new vistas. Even migration, in a way, is a blessing. Yet, on the other hand, it can also be questioned if migration has necessarily increased the social status of a Dalit.

The paper would attempt a philosophical analysis and understanding of the Dalit culture that remains affected by globalization. It would cite cases and personalities to substantiate the impact of globalization.

How does this paper fit into a conference like this? Oppression and exploitation all around the world are no longer secrets, and due to a globalized media, there is a growing awareness of lives that need emancipation. As a collective effort towards transformation of the society, the Dalit reality, could be shared among the global academia. It is an attempt to look forward while looking back.

Zhongwen Zhang
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Title: *Chinese in Africa: An Analysis of Chinese Restaurants’ Employers and Employees in Lusaka, Zambia*

**Abstract:** While much attention has been focused on the presence of Chinese in Africa, relatively little research has taken a close look at the small and medium-sized private Chinese enterprises. Through a sub-group analysis of the Chinese restaurants in Lusaka, Zambia, this paper presents a picture which contrasts some widespread perceptions, such as the employment of extensive Chinese labour force in Chinese enterprises. It will show the fact that the number of Chinese employees in the restaurants is small and will discuss the four obstacles for these restaurants to recruit Chinese staff. Furthermore, combined with the findings, the paper will discuss three patterns of entry paths of Chinese restaurants’ entrepreneurs into Zambia and further demonstrate the significant variety in each pattern.

Through a close look at this group of Chinese in Zambia, the research seeks to answer the following questions:
1) What difficulties do these firms confront in relation to recruiting Chinese workers?
2) How do Chinese entrepreneurs come to Zambia and live there during the initial period? Do they have the help of a network? If so, how does this network develop?

**Pratyoush Onta**  
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Title: *Local Avatars of Global Forms: Circulation of Research in Nepal in the Early 1950s*

**Abstract:** The end of Rana rule in 1951 was an important rupture in the history of social science
research in Nepal. The political and civil freedoms that became available to Nepali citizens after the end of Rana-rule allowed for the possibility of many experiments in the domain of, as scholar Kamal P Malla has put it, “ideas, activities and organized efforts.” These experiments included some serious ventures in research about Nepal in the non-governmental and private sectors. In this paper I will present a history of one such experiment of Nepal Studies within Nepal during the immediate post-Rana years.

Not even three months had passed since the end of Rana Rule when efforts to establish an organization dedicated to studies of Nepal were begun. Such an entity was eventually founded before the close of 1951 and it was called the Nepal Samskritik Parisad (NSP). Its founders were some of the most influential Nepali writers, researchers and politicians at that time. NSP’s main objective, as mentioned in its constitution was “the overall development of Nepali culture and to do research on ancient past subjects”. During the 1950s, NSP became a platform for research and publications as well as an experiment in an organized effort between some newly freed citizens of Nepal and an erstwhile leading member of the Rana oligarchy.

In this paper I argue that the founding of the NSP had largely taken place as part of the larger utopian project of cultural revival in immediate post-Rana Nepal, one in which linking Nepal to the global enterprise of knowledge production was a declared aim. I also demonstrate how multiple interests and influences, many with global connections, came to bear upon the NSP’s formation and activities, giving both of them distinct local avatars.
Panel 14
Perspectives on Globalized and Transnational Education
Chair: Fatma Hasan, Texas A&M University at Qatar

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Title: Cultivating Cosmopolitan Arabs?–Humanities Education and Global Awareness in the Universities of Arabian Gulf States

Abstract: In the era of globalization, knowledge transfers across borders in a more whole-sale fashion and thus results in disintegrating and reintegrating effect for self-understanding and education. During the last 20 years, the GCC countries have witnessed a boom of higher learning institutions, owing to the importing or introducing of Euro-American style universities or programs into the region. The two prominent examples are the Knowledge Village/Academic City in Dubai, UAE and Education City in Doha, Qatar. There have been discussions and reflections on how these knowledge clusters housing foreign universities can succeed in integrating a Liberal Educational Model in the Gulf since such a model has been cherished as an integral of university education in its home countries.

This paper aims to examine the cosmopolitan orientation of the humanities education, or humanities component of the general education in the Arabian Gulf universities. More specifically, we want to assess the extent and depth of cosmopolitan orientation, such as promoting global awareness,
cultural sensitivity and world citizenship in the humanities education/inclusion in the universities. The central question is whether and how the university education in the region have prepared their students, intellectually and culturally, for an increasingly complex, inter-connected and globalized world after having introduced or integrated the humanities courses into their core curriculum or majors. By investigating the academic settings and curricula of ten selected universities in the five Arabian Gulf States, we hope to demonstrate whether their humanities education has contributed to cultivating not only one’s national identity but global citizenship and a sense of belonging to a wider humanity.

Our study on cosmopolitan orientation of the humanities education/inclusion will provide a way to assess students’ readiness in this regard. This paper will use cross-sectional comparisons and textual interpretation to evaluate the extent of the cosmopolitan orientation by comparing and contrasting the academic settings and course offerings of humanities programs in those universities based on the data collected, and draw implications from some existing models in USA, UK, Singapore and India to analyze and contextualize the practices of humanities inclusion and cosmopolitan exposure, while taking into account the learning outcomes of these programs and evaluating their deliverers.

We will also examine whether such a cosmopolitan orientation does exist through a case study of a home-grown, Western-modeled institution, as well as a franchise institution, and how deep it is by closely analyzing and interpreting the selected materials in the course textbooks and readings. The findings will also reveal whether the humanities-cosmopolitan education can cultivate more open-
minded and moderate citizens, whose education is on par with that offered by the mother institution in the West, or Western institutions they are modeled against.

Gwenn Okruhlik
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Title: Missing Linkages: The Ironies and Ambiguities of Transnational Education in a Globalized World

Abstract: Context. This paper is about the extension of the global neo-liberal project to foster development through transnational education. “Globalization” and “Knowledge Development” are buzzwords that that are used to mean everything and therefore, nothing. The conceptual stretching of such vocabulary has transformed them into a pep rally cheer for nation-branding exercises.

Research Problem. The discussion of globalizing cities directs much attention towards competitiveness. There is often an excessive focus on sustaining economic competiveness and providing new conditions for capital accumulation (Tok, Al Mohammad, Al Merekhi, 2014). A key mechanism to achieve these goals is knowledge-based strategic planning. The problem is that the critical linkages between knowledge and economic development are neither linear nor easy. Rather, the transformation is underpinned by complex socio-political processes. It is messy and negotiated. The former does not necessarily lead to the latter. This research focuses on the challenges in that critical space – the linkages between education and meaningful economic growth. Knowledge is not value-neutral - what is the normative basis of knowledge in a globalized world?
What is being negotiated and bargained between whom?

Thesis. I argue that complicated politics and social struggles must be explicitly brought back into the dynamics of globalized spaces of knowledge. Financial investment is not enough. Sustainable development requires knowledge acquisition, production and diffusion (Patrick, 2014) and those tasks are made complicated by unresolved struggles over the nature of knowledge and who should have access to it. There is a world of difference between, on one hand, a Knowledge City and, on the other hand, a Knowledge Culture (Knorr Cetina 2007) or a Knowledge Community (David and Foray 2002). True Knowledge-based Development would be quite different from the more prevalent Consumer-Based Development (Fakhro, 2012).

Method. My objective is to articulate specific points of disjuncture between transnational education and meaningful development. To do so, I document key struggles over the nature of knowledge; the genders, ethnic and national groups that are able to access globalized education; and hypothesize about the diffusion of knowledge, or lack thereof, post-graduation. The Arab states of the Gulf offer informative case studies of these dynamics. Finally, I demonstrate the “separate-ness” of Knowledge Cities in the Gulf. They are often artificial urban spaces rather than integrated into an organic urban environment (Alraouf, 2004).

Significance. This goes far beyond economic development to incorporate belongings and identities (Vora, 2014) and I tie all of this back to constructs of citizenship and belonging in distributive states. If socio-political struggles that should occur in the space between education and development are not addressed, the consequent ideas of citizenship will
likely be about consumerism and privilege. In states that are forced to address complicated issues in some way, the discourse on citizenship is more likely about jobs and rights.

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**Title:** How Does Liberal Arts Education Transform the Globalization Process in Africa?  

**Abstract:** The characteristics of the globalization process—free markets, neo-liberal economics, expansion of multi-national corporations, the ubiquity of the internet and mobile telephones, and the use of the English language—are all reflected in the new universities of the global South and Southeast. This paper explores the ways in which one new university is adapting the liberal arts education system to the demands and challenges of African societies by becoming Pan African in its student body, by adopting the Honor Code for academic work, by emphasizing the importance of social concern expressed in action as part of a four-year leadership curriculum, by requiring the study of African philosophy and African culture, by requiring studies and the experience of entrepreneurship, while also giving students professional education in Computer Science, Business and Engineering. It observes that the emphasis on ethical behavior actually does prepare students for work of the highest levels in the global system while challenging them to respond to needs in their own societies.
Title: Fostering Small and Medium Size Enterprise (SME) Development in Qatar

Abstract: The development of SMEs is a particular focus of recent economic policy reform and the larger sustainable development strategy in Qatar. Our study examines access to external financing for Qatari SMEs in their incubation and startup stage. The primary objective of the study is to produce a balanced diagnosis of the financial and business climate, offer statistical analysis of constraints, evaluate current policies, and finally suggest possible alternative more efficient frameworks for SME financing.

In short, the objectives of the research are as follows:
1. Assess the scope of financial accessibility and the larger business environment for SMEs in Qatar
2. Investigate and analyze the nature, constraints, and stakeholders involved in access to financing
3. Gauge the effectiveness of current policies using data obtained through stakeholder surveys and interviews and determine potential reforms to SME financing mechanisms
Title: Transnational Biology and Astronomy in the Gulf: Globalization and Science in the Middle East

Abstract: Most studies on the history of science in the Middle East have focused on the region’s pre-modern scientific heritage. Yet, increasingly, scholars have also investigated the role of science in the modern Middle East. While these scholars have provided valuable insights into the social and political dimensions of science, they have primarily focused on science in specific nation states, such as Egypt or Iran. Even though since has been one of the most global human activities, little research exists on the transnational development of science in the modern Middle East. This paper seeks to rectify this gap in the literature by investigating the transnational development of modern biology and astronomy in the Gulf monarchies. Internationally mobile scientists from other Arab as well as Western countries have built up many of the Gulf’s universities and research centers, from King Saud University to foreign branch campuses in Qatar and the United Arab Emirates.

Many native biologists and astronomers from the Gulf region have since joined them after completing their education at home and abroad. Since around the 1950s, scientists working in the Gulf have engaged in applied research, such as studies on agriculture and wildlife conservation. In collaboration with colleagues outside of the Middle East, they have also ventured into areas of basic science, such as evolution and extrasolar planets. Drawing on cases, like the Qatari exoplanet researcher Khalid Alsubai, I argue that the Arab world has not only contributed to global science in the pre-modern era, but has also been a
major site in the contemporary globalization of science. I also show that the Arabian Peninsula, an area that had been peripheral to older centers of learning in Egypt or Iraq, has become a center of transnational science in the Middle East through its rich natural and funding environments.

Summer Bateiha
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Title: Providing Space for Critical Conscience in the Mathematics Classroom

Abstract: Few educators would argue that developing critical conscience in students is necessary for the development of socially aware global citizens. Nevertheless, in some fields, such as mathematics, educators do not often explicitly address critical social issues with their students nor do they conduct much research on the matter. For the most part, university level mathematics education research continues to be scarce in the area of teaching a critical mathematics that relates both content and delivery to considering transformative possibilities not only for mathematics but also for society. Not much research exists on how to formulate courses that help students develop mathematical as well as social knowledge at the collegiate level. Therefore, through my own teaching and research, I have begun to explore the factors involved in the evolution of social justice mathematics content courses for university students. My findings have suggested that participating in courses that utilize a social justice approach to teaching mathematics can increase enjoyment of learning mathematics for students and can transform their understandings of both mathematics and social issues, however, not without limitations and
resistance. This presentation will encompass an explanation of why I have chosen to teach and research this form of mathematics education, an illustration of how I do so, and an exploration of the successes and challenges I have encountered.

Panel 16
Investigating the Intersections of Language, Culture, and Education
Chair: Michael Telafici, Texas A&M University at Qatar
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Title: Attitudes Towards Different Varieties of English: University Students in Qatar
Abstract: Qatar is a small country where expatriates outnumber the locals. The developing economy of the country has relied heavily on expatriate labor at all levels to support the remarkable development which has taken place over the last 50 years. As a result, Qatar has a diverse mixture of cultures, languages and social backgrounds. This situation has had fundamental sociolinguistic implications, one of which is the use of English as the main medium for communication among speakers from diverse first language background and hence the emergence of English as a lingua franca at all levels of the society. Qatar promotes English as the Medium of Instruction at tertiary level. All higher education institutions in Education City use English to teach content subjects and native English speaking teachers
make the majority of the teaching force for English classes. Teachers mainly enforce a monolingual classroom environment where English is compulsory and there is no or minimal use of students’ L1. This paper discusses this situation in general and looks in particular at the language needs and attitudes towards English amongst Qatari undergraduate students studying in higher education institutions in which English is being used as a medium of instruction. We investigated which model of English (native speaker models, nativized models and lingua franca models) is considered appropriate and useful for implementation in classroom teaching.

A language survey is used for data collection. The questionnaire asked students about their impression of different varieties of English in the inner, outer and expanding circle (Kachru, 1985, the status of English in Qatar, their English language use inside and outside the university and other related issues. Results of the study shed light on the importance of different English varieties of English in Qatar and whether Qatari students recognize a localized variety of English as a valid variety to be used in Qatar and its educational contexts. Additionally students’ views on American English versus British English and the domains of their uses is revealed. The study has implication for English language teaching and learning in Qatar, use of Arabic and the status of Arabic compared to English, and how multilingualism can be promoted through language policy mandates and teaching practices.

**Magdalena Rostron**
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Title: A Cultural Other in Transnational Education: Impact of Globalisation on Student/Teacher Identities

Abstract: The presentation concerns the changing perceptions and interpretations of cultural identity in a pre-university English-language academic institution in Qatar where globalisation is traversing the once-impermeable boundaries of neatly delineated, ‘national’, higher education. The paper is based on my continuing doctoral research.

In my paper, I propose to examine the concept of a “cultural other” in the context of teaching English to Qatari students enrolled in a foundation programme preparing them to enter western universities.

The presentation will consist of the following parts:
1. Definition of terms (cultural other, transnational education, globalisation, cultural identity); context and methodology
2. Traditional vs. contemporary narratives of teacher/student identity (native vs. non-native teachers of English; English teachers as ‘post-modern paladins’; foreign students abroad vs. local students in a foreign institution at home)
3. Emerging discourse/s of ‘otherness’ (foreign teacher as a cultural other; otherised local students from non-local backgrounds)
4. Conclusions (burgeoning ‘small’ classroom culture/s with new power relations and re-defined identities)

Jeremy Cook
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Title: Cultural Conflation: Encounters with the Global Education Paradigm
Abstract: As the cultural differences in our world shrink, educators must do everything we can to bridge any perceived gap among cultures. Northern Oklahoma College in Stillwater is a leading two-year college in global studies and international programs being recognized by the Aspen Institute as among the top 10 percent of American community colleges. In the fall of 2014 approximately 30 students with funding and support from the Kingdom of Saudi Arabia began attending classes at Northern Oklahoma College in Stillwater, Oklahoma. At the end of the semester I will conduct a series of interviews with these students regarding their educational experiences back home compared to their time thus far in college at Northern Oklahoma College. The study will examine their educational and cultural background of the students as well as their expectations of their educational, curricular, and cultural experiences in college in the United States based on their demographics. This study will improve this educational program directly from the students participating in it, a population that unfortunately does not always have a voice in the implementation of their educational programs. Because this study takes into account the students’ input, it will address and acknowledge diversity in a globalized educational paradigm.

Panel 17
Perspectives on Gender, Heritage, and Ethics
Chair: Bea Amaya, Texas A&M University at Qatar/ Texas Tech University

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Title: *Qatari Women and Majalis Al-Hareem: Heritage in a Globalized World*

Abstract: Qatar’s capital city of Doha was long seen as a “sleepy pearling village” (Crystal 1995, 112) of little import for the international world. But this characterization seems a distant past when viewing the city’s towering skyscrapers, world-class museums, and tree-lined seaside boulevards today. Concurrent with the rise in infrastructure has been a staggering rise in population growth: A mere decade later, Qatar’s total population in 2014 is almost three times that of the 2004 official census. These booms in infrastructure and population have been driven by Qatar’s rising wealth due to the country supplying a third of the global demand for liquefied natural gas, which has placed Qatar atop the IMF’s GDP per capita list since 2010. All of these rapid changes—more buildings, more people, and much more wealth—are signs and symptoms of the impact of globalization on the sleepy pearling village of the past. Yet the question remains: How has this globalization impacted Qatari society, particularly regarding traditional family heritage practices?

We explore this question by looking in-depth at Qatari women and their participation in familial majalis al-hareem (singular=majlis). A majlis al-hareem is a separate, designated space where women gather freely for various purposes, such as to discuss issues, in a formal or informal atmosphere. The majlis space is unique to the Arab world, but there is little existing social science literature on female participation in these types of gatherings, as Western literature traditionally depicts the majlis as a male-
only place of power. With funding from a QNRF grant (UREP 15-035-5-013), our research team of six faculty and fifteen female students (twelve of whom are Qatari) has been gathering qualitative and quantitative data on Qatari women’s participation in majalis al-hareem. Our professional survey of more than 1,000 Qatari women, conducted in June 2014 by Qatar University’s Social and Economic Survey Research Institute, showed that three-fourths of Qatari women attend a family majlis al-hareem, making this space a natural setting of familial, social, and cultural life for women in Qatar.

Our ethnographic fieldwork, photography, audiovisual recordings, and interviews give context to these numbers. They also present surprising and powerful examples of globalization’s impact and effects on the family majlis al-hareem, including through the food, activities, and other rituals of the majlis as well as the educational, economic, and marriage choices discussed there. Our research constructs a fuller picture of how this important heritage practice has been affected by the increased globalization of Qatar, and opens a window into an important but understudied topic of research.

Susie Kilshaw
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Title: Birds in Heaven:
Lost Babies and Other Fetal Beings in Qatar

Abstract: This paper explores emerging themes from ongoing cross-cultural research (UK and Qatar) into the experience of miscarriage. Globally, one in four pregnancies end in miscarriage; thus, pregnancy loss is a common women's health issue. The research uses the approach and methods of medical anthropology
and has incorporated 12 months of ethnographic fieldwork in Qatar. Themes explored include: the theories of miscarriage causation, cultural significance of reproduction, notions of fetal personhood, and cultural practices (i.e. burial) around miscarriage. All of these forces impact the way a Qatari woman might experience the loss of a baby. A focus on pregnancy and loss provides a lens through which we can better understand broader themes in Qatari culture; thus, providing valuable ethnographic material on Qatari social life.

One of the key elements of globalization has been the spread of biomedicine and this in turn has impacted the way people experience their bodies. Increasingly, health, illness and human bodies are embedded in global relationships. However, despite the globalization of biomedicine and its technologies, there remain important local variations in the experience of health and illness. Furthermore, medical practices and its categories are not necessarily the same throughout the world. This paper explores the local and shifting categories of "fetus", "baby", "mother" in a variety of contexts in Qatar. It will explore how different contexts give rise to different beings, creating a multiple of realities. Questions around when does an embryo or fetus become a baby or human being may be defined differently in legal, medical, religious, and popular contexts.

By using ethnographic material I explore the way a miscarriage (Tasqeet) may mean lost motherhood and lost potential for the woman. However, a miscarriage also produces a particular kind of being, a "bird in heaven" who protects its mother and speaks for her on judgment day.
Title: Changing Women’s Roles: Filipino Migrant Care Workers and Their Female Employers in Saudi Arabia

Abstract: In recent decades, social and economic policies at national and supranational levels, together with the increased mobility of workers, have helped give shape to the “international division of reproductive labour” (Parreñas, 2001). An area in which this process has become increasingly apparent is care work. Care has been redistributed in an international system whereby immigrant workers, mainly women, provide care in wealthier countries (Misra and Merz, 2006). These developments can be seen as part of a wider pattern of social change, which has affected gender roles and social structure, such as the family. One of the main source countries of female migrants, globally, is the Philippines, while one of the main destinations is the Middle East, including Saudi Arabia, where Filipino women are widely employed as care workers in private homes or social care institutions.

This paper explores how the migration of Filipino women to work as carers in Saudi Arabia both responds to and reinforces changes in women’s roles and positions. Drawing on evidence from a recent study of private and institutional elderly care in Saudi Arabia, I argue that for the Filipino employees, migration is a proactive exercise of agency that brings economic reward and enhances their position as a wage earners, but at the expense of conventional family life, forcing them to reconceptualise their roles as women, and especially as daughters, wives and mothers. For Saudi employers, employment of
Filipino migrants fills gaps in the family system created by social and economic forces that increasingly encourage or even necessitate women’s involvement in education and work outside the home, yet simultaneously continue to construe domestic work and personal care as female responsibilities. By entrusting household tasks and care of children and the elderly to migrant workers, Saudi women are enabled to pursue new roles, whilst ensuring that obligations associated with their family’s roles are fulfilled. Such trends have often been discussed in term of exploitation of migrant workers on the one hand and of family breakdown on the other (Faleh, 1985; Al-Taeqib, 1986; Al-Tuwaijri, 2001). I argue, however, that notwithstanding structural inequalities between employer and employee there is a degree of mutuality in these exchanges and, moreover, that they reflect not so much a breakdown of family as new ways of ‘doing’ family, for both parties.

Panel 18
Educating the Whole Student: Pedagogies Spurred by Globalization
Chair: Laticia Salter, Texas A&M University at Qatar

Yvonne Eaton
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Title: Stasis and Newness: Globalized Pedagogy and its Impact on the Imagination and Innovation of the Periphery
Abstract: Intercontextualizing Homi K. Bhabha’s constructions on Postcolonial Theory, Arjun Appadurai’s conceptualization of the social imagination, and Thomas Popkewitz’s notes on comparative educational research, I will examine
ambivalence, hybridity, stereotype, and imagination in the performance of globalized pedagogy in case studies based in Southeast Asian, African, and Middle Eastern postcolonial teaching and learning contexts.

Jennifer Job
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Title: Undoing the Myopia of Western Education: Looking for a Globalized Curricula on Political Trauma

Abstract: In 2013, the world experienced 11,952 terrorist attacks. And yet, the U.K. and America commemorate their own events as if they are singular in terms of scope and meaning. It is essential that adolescents, the stakeholders of future political maneuvers, gain a more globalized perspective on political trauma in order to develop a sense of empathy and responsibility to populations beyond their own.

This talk is an extension of the author’s study of political trauma curricula in wide use in U.S. high schools following the events of September 11. The study was an analysis of each of the curricula in terms of critical thinking skills, political bias, and ethics. One of the significant findings of the study was the myopic lens through which the authors of the curricula—often state organizations and well-funded foundations—viewed the attacks; students are being inculcated with the notion that what America experienced was unique in its scope, method, and impact.

The author looks to Howard Gardner’s “ethical” and “respectful” minds, two of his “five minds of the future” (2008) that can be seen as a guide for a globalized curriculum. The “respectful mind” calls
for the student to appreciate the differences among human beings and their cultures, while the “ethical mind” asks the student to see himself as having a moral responsibility to both his society and the world at large. These mindsets are essential for a globalized curriculum that recognizes the cultures and needs of people worldwide. This talk highlights how a necessary quality for exhibiting an ethical and respectful mind is empathy, a quality not prioritized by the widely-used curricula in the U.S. This talk will also describe the elements necessary for a political trauma unit that builds empathy as a global mindset and show how several examples of such curricula accomplish this goal.

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Maheen Hyder
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Title: Traumatized Students: A Practical Approach to Classroom Teaching

Abstract: The influx of displaced refugees around the globe can be a debilitating experience for educators. Engaging with the trauma that affects our students—and acknowledging its effect on students' mental health profiles in critical and meaningful ways—is of paramount importance in fostering effective learning practices in the classroom. Paralyzed by grief and shell-shocked by the realities of war, efforts to engage with students through narrative and dialogue in order to build and maintain trust can allow students to explore potential avenues of recovery. We will explore such questions as 1) How do classroom
practices affect students' ability to learn? 2) How can we help to cultivate safe spaces in which students can reach their full potential? 3) How can we address rage, grief, and debilitation in unique ways that transcend the classroom? In addition to exploring these ideas, this presentation aims to outline useful techniques and teaching practices for working with traumatized populations by providing insights from our collective experiences in Cairo, Chicago, Kabul and Uganda.

Robert Dickson Crane
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Title: Holistic Education Beyond All Borders

Abstract: Holistic education as a discipline provides coherent purpose, interdependency, and balance within the branches of science and technology and within the liberal arts, as well as among them all. This discipline is designed heuristically to propose paradigms and design parameters for transnational, long-range, global forecasting and planning for peace, prosperity, and freedom, as well as to develop indices, such as the U.N. Millennium Development Goals, to monitor performance.

This paper proposes the further development of natural law, especially as represented in the classical format of the maqasid al shari’ah and the moral theology of Saint Thomas Aquinas, who stated in the preface to his Summa Theologica that, "my mentor is Avicenna" (Ibn Sina).

This normative framework for human responsibilities and human rights consists of four guiding purposes or maqasid and four purposes of application:
Guiding Universal Principles
1. Respect for Divine Revelation and Freedom of Religion (haqq al din)
Haqq al din is the duty to respect divine revelation. Classical Islamic scholars interpret this to require freedom of religion, which means that each human has the right freely to seek truth.
2. Respect for the Human Person and Life (haqq al nafs)
This is necessary to sustain human dignity and existence. This principle provides guidelines for what in modern parlance is called the just war doctrine.
3. Respect for Family and Community (haqq al nasl)
This is the duty to respect the family and the community at every level all the way to the community of humankind as an important expression of the person.
4. Respect for the Environment (haqq al mahid)
This principle of the natural law or Sunnat Allah is respect for the physical environment. The issue of balance through tawhid concerns the relative priorities in protecting the environment versus protecting the other essential purposes of human life.
Universal, Essential, Purposes for Application
5. Respect for Economic Justice with Broadened Capital Ownership (haqq al mal)
This requires respect for the rights of private property in the means of production, which is a universal human right of every human being.
6. Respect for Political Justice with Self-Determination (haqq al hurriya)
This principle requires respect for self-determination of both persons and communities through political freedom, including the concept that economic democracy is a precondition for the political democracy of representative government.
7. Respect for Human Dignity with Gender Equity (haqq al karama)
This principle states that the most important requirement for individual human dignity is gender equity. Freedom and equality are not ultimate ends but essential means to pursue all higher purposes.

8. Respect for Knowledge and Dissemination of Thought (haqq al 'ilm)
The last universal or essential purpose at the root of Islamic jurisprudence is respect for knowledge. This can be sustained only observance of the first seven principles and is essential to each. The second-order principles of this maqsad are freedom of thought, freedom for dissemination of thought, and freedom for assembly so that all persons can fulfill their purpose to seek knowledge wherever they can find it.