The Social Implications of Segregation

By Naba Al-Faddli

The issue of gender segregation is not simply a subject of mass controversy but a matter of great contradiction. As a civil society, Kuwaiti organizations, institutions and policies are intended to facilitate awareness and produce generations of informed citizens who make sound voting decisions. Unfortunately, however, some political groups are infringing on people’s individual rights and imposing their views under the umbrella of religion. In an attempt to uphold Islamic values and past traditions, these parties are willing to undermine the established foundations of the nation. By opposing co-education, the Islamist party is not simply violating the basic rights of the rising generation, but is hindering its ability to function in the professional world and larger societal context where gender integration is part of daily life.

During the 1960s and 1970s, Kuwaiti feminists regarded segregation as a pending threat to the women’s suffrage movement. Many asserted that gender segregated educational institutes offered women a different and detrimental form of education that confined females to the traditional roles. As this gender based curriculum faded with the establishment of Kuwait University, women began to rise in prominence. According to studies conducted in 1991, women composed sixty seven percent of Kuwait University’s graduate students. However, women’s gradual integration into the political, social and economical sphere is systematically obstructed and opposed by recent legislations imposed by Islamist MPs.

By the 1990s, the segregation controversy was opened for heated discussion. However, this time, Islamists MPs managed to over power the liberal party by holding a greater number of seats in Parliament. Hence, they succeeded in ratifying new legislation in favor of gender segregation in higher educational facilities and private schools. In 1996, the Islamist party pushed the National Assemble to pass Law number 24 which requires public educational facilities to be segregated by gender, thus nullifying a government decree that legalized co-education in 1990. It allowed a period of five years for educational facilities to establish separate buildings, labs, libraries, services and activities to accommodate segregation.

To suppress and justify the validity of this decree, the Ministry of Education, the institution that regulates religious affairs, released a statement recognizing the fact that gender integration is legal in Islam but subject to certain stringent rules. For instance, for appropriate gender integration, all women should don the hijab, avoid eye contact and shaking hands with men. Since these codes are extremely difficult to adhere to, the Islamist party claimed that gender segregation in universities is the ideal solution since it reinforces Islamic values and protects the values of the future generation.

Kuwait University executed the provisions of this decree in 2001 by designating separate sections for males and females. Unfortunately, this still did not appease the Islamist party for its ambitions truncated the public educational system. Since the demand for higher education exceeded Kuwait University’s capacity, private universities were established to meet the society’s growing needs. While many hailed this privatization as a movement towards liberalization, diversity, improvement of educational standards as well as a golden opportunity for financial profit, others regarded it as a pending threat to country’s Islamic values. To avoid social conflict and tension between political parties, Parliament included Article 6 in the Establishment of Private Universities Law of 2000. This article requires private universities to be faithfully segregated and to observe “time-honored” customs.

Gender segregation required by Article 6 would appear to contradict other provisions...
Al-Ajmi said. “Having set a clear goal and acquired the necessary skills, it becomes time to take action. It may seem obvious, but many people have achievable dreams yet their fear of failure or even success, with which comes greater responsibility, locks their goals behind bars for life. Others, such as Frederick Smith, founder and CEO of FedEx, the first overnight express delivery company in the world, are bold enough to stick to their dreams despite the fear they may seem to others. In 1962, while attending Yale University, Fred wrote a paper for an economics class; his idea turned into reality nine years later. “Usually, when people receive a call at two in the morning, “catastrophe” is the first word in their vocabulary.” Always expect the best, was Al-Ajmi’s message to the audience. “Be an optimist,” he stressed. Furthermore, commencing with a slight pause, Al-Ajmi reminded everyone how difficult circumstances get. He also encouraged flexibility on all fronts, or having a backup plan in case what you had in mind doesn’t work out. “It’s not the end of the world if you don’t end up in your intended major,” he pointed out. “Your discipline were the last two success factors. After a short prayer break, Al-Ajmi moved on to discuss the importance of personal achievements and developments of Rekaz, which once upon a time was just a dream. He also revealed to the students Rekaz’s original vision and the motivations behind their feedback on the slogan before ending an interactive discussion, which the students seemed to enjoy thoroughly, especially those who received a complimentary gift—Al-Ajmi’s newest book Arabic on the market,” ‘181 Cards to Reiving an Exceptional Manager’.

The Cooperation Club, according to its mission statement, is “an independent, missionary organization that aims to raise awareness and reinforce compliance with Islamic principles, morals, acts of devotion and values among the students of the American University of Kuwait.” The term cooperation refers to helping another to be successful and is inspired from Allah’s directive in the Ever-Glorious Qur’an (005:002).

The final speaker was Mahdi Finbiron, who articulated his conclusion, Sulaiman added, “is a mental process—letting your imagination run wild.” According to Al-Ajmi, being motivated is difficult, especially when you have no one to inspire you, as he had for the trip to the Philippines. Reading, listening and mixing with people are examples of everyday skill building. With their eyes closed, Al-Ajmi asked every student to envision themselves in ten years’ time, thus illustrating the fourth key to success: a broad imagination. “Picturing where you want to be will help you get there quicker,” he continued.
Al-Suwaidan's Personal History of Kuwait

By Fay Al-Basheer

A group of AUK’s female students made a visit to Al-Babtain Central Library for Arabic Poetry with their Arabic professor, Dr. Raymond Farrin, on Saturday 26th April. They were welcomed by a female supervisor who showed them around the place.

From the outside, the library looks like an open book and is composed of four floors. The ground floor is designated to provide a practical and dynamic experience in the field of Arabic poetry. It includes a main hall, multi-purpose hall, audio-visual room, photo and book center, Diwaneya, café, and prayer room.

Al-Suwaidan's career is an integral part of the commercial history of Kuwait and is marked with something “which, of course, are still good but have changed” he noted diplomatically. Practically after returning from military training in the U.S. where he had to work for over 17 hours a day, he promised himself that he would maintain such determination and diligence in his work and encouraged his young pilots to reach the squadron base by 6:30 am. “Yes, they were good,” Al-Suwaidan says with a gentle smile, “and this shows that a Kuwaiti can be a good example if he works hard, maintains high ethics, and helps others,” thus eradicating any negative stereotypes that people may have surrounding these citizens.

This is one of the things that Al-Suwaidan believes marks today’s youth as different: he explains that they have been born and brought up with great abundance of commodities and services—air conditioning, cars, computers, different foods, facilities, books, and so on—so much so that they may have become numb to the real privilege of having these things.

Once Al-Suwaidan had concluded his eloquent talk, inquisitive students poured forth with a series of intelligent, curious questions related to many topics, such as Al-Suwaidan’s experience in Iraq, his opinion on the importance of freedom, education and equality, women’s rights in the air force, and national security. Al-Suwaidan answered all their questions skill and adroitness, thoroughly enlightening students and making them eager to learn more. Al-Suwaidan also kind enough to distribute copies of his book on the history of the KAF, the only one of its kind, to the AUK Library, thus further extending his generous sharing of knowledge.

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By Naha Al-Fadli

On May 3rd, the Shamiya Theater was transformed into a battle ground between animal species and the human race during a spectacular musical performance. Through a unique blend of Islamic folklore, traditional Kuwaiti music, jazz, pop and even the Lebanese debka, the talented young cast of Lotthan Youth Activity Center (LoYAC) managed to bring to life Houda Qaddumi’s theatrical adaptation of tenth century Arabic allegorical fable, “Beware.” Although the production was a visual feast and an entertaining experience for the audience, its ability to raise awareness, communicate relevant messages, and engage young audiences with a forgotten classic tale ensured the success of the performance.

This musical adaptation is inspired by the work of Ibnu Al-Safa (The Brethren of Purity), a mysterious organization of Arab Muslim philosophers of esoterica in Basra, Iraq which was then the seat of the Abbasid Caliphate. Their theories are expounded in an epistolary style in the Encyclopedia of the Brethren of Purity, an extensive and highly influential compendium of fifty two epistles. LoYAC’s production is based on a fable in the twenty second epistle of the encyclopedia titled, “The Case of the Animals vs. Man.” However, to appeal to modern audiences, the writer and director of the bilingual play masterfully interweaved elements of pop and contemporary culture to revive this neglected tale.

The play is broached with an artistic and musical presentation of the animal’s life in paradise. Despite the dialogue not utilized in the initial scene, the principal characters introduce themselves in a creative sequence of solo and collective dance performances. Unfortunately however, the idyllic peace is tragically shattered with the arrival of human kind. Shipwrecked after a violent storm, the new settlers begin to desecrate the harmony and balance of the natural world by hunting and domesticating the animals. Enraged by humanity’s hostility and oppression, the natural inhabitants revolt and plead the case to the wise King of the Jinn. After convening a council of gods, the Jinn decides to hold a formal court for the disputing parties to present their positions formally and democratically. By engaging in a compelling dialogue, the intelligent animals successfully induc humanity of arrogance and cruelty. In its attempt to reconcile the factions, the prudent King decrees that humanity should regard the animals’ sensibilities towards the environment and treat the animals sensibly.

While the plot is rather simple, the costumes, lighting, choreography and the joint effort of the cast attracted a myriad of audience members. The beautifully designed costumes contributed greatly to the overwhelming sense of magical realism. For instance, rather than adhering to conventional depictions of the jinn, the artistic design of the Jinn’s wings created an abstract representation of the supernatural creatures. Through the use of masks and black gowns imprinted with eye patterns, the costumes effectively incorporated Islamic mythology to give the Jinn an omni-present essence. As for the animals, their costumes consisted of detailed head-dresses and matching attires. In addition, since the cast of six humans embody the larger family of humanity, they were dressed in an array of cultural attire to highlight the negative facets of human nature like greed, arrogance and intolerance that are unacceptable to Arab cultural traditions. Not only did the costumes give each creature an air of artistic distinction, but it added to the elegance and fluidity of the actors’ individual dances.

The visual images created on stage are an integral component of the performance and the lighting not only illuminate, but sets the overall mood of the scenes combined with the sound effects, costumes and acting, the effective lighting allowed the audience to fully immerse themselves in the fictitious and eerie magical realm. Through their fine performance, the cast of “Beware” succeeded in the potential of youth drama as creative outlet that builds young people’s self-confidence, social skills and expands their horizons. Although it is a strong attempt at the rise of young creations’ talents and capacities, “Beware” represented something much greater for Houda Qaddumi. Her collaboration with LoYAC’s Drama Club is simply one of her many efforts to inspire youths to rediscover their neglected Islamic and Arabic literary tradition.

Houda is an award winning writer and a distinguished member of the AUK community. She is currently teaching English as a Second Language at Kuwait University and is studying English literature in AUK. It is through her experience as an educator that Houda awakened to the world of Arabic by cultural traditions. Not only did the costumes give each creature an air of artistic distinction, but it added to the elegance and fluidity of the actors’ individual dances.

The scenic fictions are an integral component of any live performance. The lighting, choreography and the dramatic distortions are published from September through June, and in a single issue from September through June, and in a single issue from September through June. The Voice of AUK is a non-profit organization that is independent of the American University of Kuwait. Submissions become the property of the Voice of AUK. The Editorial Board reserves the right to accept or reject any such submission. Opinions expressed in advertisements do not necessarily reflect the opinions of the Voice of AUK nor those of the American University of Kuwait.

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The news by students, for students.

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By Naha Al-Fadli

Scenes from Hooda Qaddumi’s theatrical adaptation of tenth century allegorical fable ‘Beware’ at the Lothan Youth Activity Center.

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Dutch Demagogue Leads New Wave of Islamophobia

By Dina El-Zohaby

It’s been over 1400 years, yet until the right-wing Dutch politician Geert Wilders (known as Khebert) came along no religious scholar had been able to bring us any new insight into the "real face of Islam." Or he believes.

According to The Observer, Wilders’ 15-minute movie Flim (Arabic word meaning “sedition” or “trials and tribulations”) is the outcome of a crash course in Islam. It is incredibly thought provoking, four of them actually relate to wartime, not daily life. Between the verses are images from terrorist attacks and statements attributed to Islamic leaders, all put to music, as if putting verse in the practice in verse.

It is clear that Wilders made his documentary using the Qur’an rather than a secondary source of the Qur’an in making the claim that certain verses of the Qur’an include modern terrorists, by today’s definition. He is merely repeating what others have said in a more offensive, attention-grabbing manner. Statistically speaking, can five minutes of a professional neutrality towards religious minorities be justified? Wilders is found guilty of adopting a professional neutrality towards religious minorities, a field which is founded on the idea of fostering tolerance among people of other beliefs and sexual orientations. And the alcoholism, which she believes is a factor in the outcome of a crash course in Islam. It is incredible the portrait of Islam, when the Qur’an consists of 6236 verses, supplemented by the Prophet’s substantial collection of sayings and traditions?

The, as far as I’m concerned, are incorrectly portraying Islam and generating hate on the ignorant who are convinced that when a certain stance is what’s really needed.

Does every imam necessarily think or speak correctly? If we did, they wouldn’t be consulting with us. The Qur’an is the holy book of Muslims and wouldn’t have simply copied present-day imams. Islam calls for a modernized approach that people are made to forget that extremists, exist in every religion, not just Islam. In the peacefulness of certain Muslim communities or sects is wrong, as is the assumption that every follower of Islam is a sworn enemy of our society. Prophets are the primary reference on how one should solve a problem, not just because he was determined to be guided by Allah.

I sensed feelings of jealousy, frustration, and disdain towards the growing number of Muslims worldwide, but also understood the importance I place on Wilders’ views. I want to outlaw the Qur’an, halt immigration from Muslim countries, and stamp out Dutch Muslims after stripping them of their citizenship—as it doing so would stop Islam from spreading and make Muslims reject their faith.

Despite his strong anti-Muslim stance, Wilders claims there is to be treated that way if I ever think about it. He makes it seem like it is open to debate, but not in this article. I strongly disapprove of the people of other beliefs and sexual orientations. And the alcoholism, which she believes is a factor in the outcome of a crash course in Islam. It is incredible the portrait of Islam, when the Qur’an consists of 6236 verses, supplemented by the Prophet’s substantial collection of sayings and traditions?

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**The Arts**

**By Nur Salem**

Though Jazz Appreciation Month, highlighted by the Gulf Jazz Festival, was over by the end of April, Kuwait’s jazz scene continued to thrive with the 2nd Annual Concert of Desert Cats Jazz Band. The 2nd Annual Concert of Desert Cats Jazz Band was a wonderful and inspiring experience for the audience. The concert was held in the Kuwait University’s American Center, and was attended by a diverse audience who were all there to enjoy the music. The concert featured a series of captivating performances by various artists, including a young Kuwaiti Saxophonist and Drummer, who showcased their skills and talents on stage. The audience was captivated by the musicians’ passion and dedication to their craft, and the concert was a testament to the thriving jazz scene in Kuwait.

The first part of the concert was dedicated to the music of the Bossa Nova style, with ambient and soothing melodies played on the piano and guitar. The second part of the concert focused on the music of the blues, with powerful and soulful performances from the Desert Cats Jazz Band. The third part of the concert featured an array of Ghanaian musical styles, with vibrant and energetic rhythms played by a group of young musicians. The final part of the concert was dedicated to the music of the swing era, with energetic and lively performances from the Desert Cats Jazz Band.

Overall, the concert was a fantastic showcase of the diverse musical talents of the Desert Cats Jazz Band, and a wonderful experience for all who attended. The audience was left wanting more, and the musicians were praised for their skills and dedication to their craft. The concert was a testament to the thriving jazz scene in Kuwait, and a reminder of the power of music to bring people together and inspire creativity. The Desert Cats Jazz Band is a remarkable ensemble, and their performances are a joy to watch and listen to. We look forward to their next concert, and hope to see them continue to thrive and inspire others with their music.
Dar El-Cid Shows Dresses of the Arab World

By Yor Soliman

A striped robe takes one’s attention when entering the delightful setting of Dar El-cid Museum; dyed in purple, orange, green, and yellow, and bedecked with jewel-like stitches, trembling slightly under the breeze before entering the room that houses the golden cup of the Dome of the Rock. Indeed, the calm ventriloquist of the moment: the luminous dresses flutter gently, swaying softly, almost rhythmically, creating an atmosphere of undecorated, now beauti- fully embroidered, decorated fronts. Suspended on clear wire and lined up against the walls of the generously spaced hall, the dresses were organized according to nation, from the Levant to the Gulf, from old Ottoman provinces, from Oman to Palestine. Banging Jehan Rajab’s ex- cessive, admirable collection were evocative photographs or paintings—some by Tareq Rajab himself, modern Egyptian courtyards, colorful Moroccan marabouts, and wide-eyed costumes of Jordan, Syria, or Bethlehem. Also dotting the white wall were glass-paned cabinets with some coin-covered, leather-bound books, and hanging on curious embroidery patterns common to Palestine with their women who had spent their afternoon baubles over needlework exchanging stories of the day. One such example is the “palm tree,” with elaborately cut-out leaves splayed out in cross-stitch, while another more complicated one consisted of little squares of almonds, and triangles, was the “pasha’s tent,” very different in turn to the strange yet perfect “road to Damascus” pattern. Indeed, even some of their favorite dyers had interesting names, such as their blues and blue-red for which Palestinian embroidery is famous. Also known as hadel, or the cooing of doves, the embroidery conveyed an array of pigeons, in rich fusion of deep gold, red, green, orange, creamy blue, indigo, and white. Of course, the Omanis, Gulf, Syrian, and other dresses were made famous by the fashion of their dress, reminiscent of Indian motifs, deep burgundy velvet twinkled with golden-blue and gold-and-red flowers like the gold blossoms of India’s saris. The Syrian dresses were altogether less adorned than their Palestinian counterparts, though some of the dyers offered bird-like designs—some with its swirling ribbon-like ex- tensions of the sleeves, embroidered in innumerable strings of quivering gold—particularly those who had tied innumerable strings of quivering gold threads. Yet, their golden thread did not affect the design of the Kuwaiti woman’s dress, the folds twistfully fell straight, covered in delicate strings of gold thread accentuating the throat, sleeves, and body of the dress in affectionately Gulf tradition.

One of the older pieces in the hall was the Empire-elegant floral-dotted dress from Oman, accompanied by pearly pink floral and geometric motifs entirely covering the torso. One of the most famous patterns, typical of Imperial costumes, even in Magnolia India. One of the most extraordinary dresses from Syria was the tent-like black dress of Jordan, the skirt reputedly folded up into a wonderful wheel of a dress, the second half of which she would wrap about her waist while the flowing sleeves were also incredibly long, so much so that on an accompanying photograph, visitors saw that they were wrapped about the head, though these were later completely cut off so that the sleeves of her first dress covered the head, leaving the voices of the traditional instruments to pre- serve the spirit of the music and to keep it more audibly envelopes. Juvenile, the melody was not only enclosed into the music, but also arranged in musical forms that were “new” for the Kuwaiti audience. What truly evoked most eloquent reactions of the audience included the presentation of the visitor—publisher of a great flock of Oriental music, with rather abstract pieces. The powerful and sparkling rhythms, directions, timings, etc. showed amid the heavy folds of black.
What is Multiple Sclerosis?

By Dina El-Zohairy

It's not old years only don't simply get heart attacks, do they?

As she jumped the rope in physical education class, Foreman convinced her—by her height—BMI above 40—explains it all. Foreman turns to genetics, suggesting Metabolic Syndrome, a cluster of disorders that increase the risk of heart disease, stroke, and type 2 diabetes.

Minutes into the insulin resistance test which Jessica undergoes to confirm Metabolic Syndrome, she starts flailing, trembling and cursing in a bout of psychosis. Had her blood glucose level dropped? Not according to the lab, it didn't. What caused her uncontrollable rage then?

Back to the whiteboard and the Socratic method, House starts again. He quickly suggests a blood clot—possibly causing some over-the-counter diet pills. While Foreman looks confused, Jessica becomes more relieved, aguafriar and hepatiun, to prevent new clots from forming.

“Why don’t you try to avoid processed food?” asks Foreman. “A Fresh, chilled orange juice instead, don’t you think? In addition, you have kept your diet balanced in your weight loss.”

Jessica is surprised by the test results and follows the diet plan. The first step to losing weight is to never blame your extra weight for another thing. Instead of ordering a caramel frappuccino with whipped cream and extra caramel, go for a fresh, chilled orange juice.

To give you more specific examples of healthy food options available on campus,

I know Starbucks offers a variety of salads and fresh juice. The juice also contains steamed vegetables and protein-rich food (broiled chicken or tofu), as well as juices and smoothies. Local gourmet diner in the library offers many club sandwiches and salads. You don’t have the food to choose from, because buffets to keep food displayed for hours, which may remove the food from the buffet. Keep in mind that a tablespoon of dressing is worth 90 calories.

It’s hard to maintain a person eating this way. On the other hand, try to cut down on canned foods or foods containing preservatives, additives, or any artificial coloring.

Why is it important to read food labels when grocery shopping? (Again, what should you look for?)

For one thing, it is important to know the type of fat that is used in cooking. For example, Harder’s and KFC use shortenings which is unhealthy and must be avoided. The healthy cooking oils are: canola oil, fish oil, vegetable oil (not at very high temperature), and corn oil. Try to choose foods that are rich in antioxidants, like green leafy vegetables. Try consuming fish three times a week and other sea food because it is rich in omega-3 fats. On the other hand, try to cut down on canned foods or foods containing preservatives, additives, or any artificial coloring. I don’t eat too much junk food for a week.

I’m a big believer in healthy eating, and this helps my health. I’m a big believer in healthy eating, and this helps my health.

I eat a lot of healthy food, but you still need to watch your diet. The first step to losing weight is to never blame your extra weight for another thing. Instead of ordering a caramel frappuccino with whipped cream and extra caramel, go for a fresh, chilled orange juice.

What is your advice when dining out?

I never deprive myself of anything, once a week it is okay to treat yourself to a teaspoon of any snack you crave. For instance, you can eat a chocolate bar and order a salad. Why is it important to read food labels when grocery shopping? (Again, what should you look for?)

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possibly the world’s largest environmental remediation program in small kuwait

by farah al-shamali

the arab world is plagued with a deficit in scientific research. although we might be satisfied with the level of scientific advancement in kuwait, they do not meet global standards. during the rise of formidable civilizations in this region, scientific discoveries were attributed to arab scholars. however, do not wish to dwell upon this lamentable mentality that arabs adopt so often. there is an apparent problem within the minds of arab individuals: we are relentlessly nostalgic of the past and wish to reclaim it by any means necessary but never take the time to lay out the foundations to successfully do so. we do a very admirable job of speaking of our desires but never set about materializing them. even when there is an outburst that calls for rapid change, it is met by indifference and extinction of any light of hope. our dilemma begins with the very well mannered behavior. made by those with segregab...
Can you tell us about your university years?

When I began my college career, no one in my family had ever done that so I had no idea about what to major in. This was because as a result of the Gulf War, everyone who left high school, you’re supposed to know what you want to do in life. I had no clue about what I would like to major in Business. Then I realized that courses like economics and finance were not difficult but duller than dirt for me. I decided that I wanted to stop asking around for something a little more provocative and I switched gears to education. At that time, there was something called Oriental Stud- ies—Middle Eastern Studies—and that, of course, last but certainly not least, English. Also, in the meantime, I transferred from the University of California State University and the University of Arizona and finally doing my undergrad degree at the University of Toledo. I went to the University of Arizona to play American football. I was a real basic hero in high school.

Quarterback

This is a football. I went there to play but little did I know that the other players were not only larger than I was but taller and that I might break every bone in my body. So I left about after two or three years but I spent the military time in the army—air force. Then finally, after doing MA work at California State University, I realized MA work and finishing PhD work. It’s been fifteen years, I’ve finished a lot of it. I took the PhD British academic, and the city of Hong Kong itself as a character.

Do you have any notable professor?

Not having something just moti- vating, interesting people, may go far, but for me, I think it really is about meeting people. I think that is something that I can say and recall “wow, I’m still that. I do remember this when I was in Malaysia” and it was very helpful when it comes to such things. And about the rules and regulations. However, it is not true in terms of understanding grading policy and the university; it was designed to be enjoyable for me. As a result of this, I mean that class participation is very important. I mean I did like the research where you had to write a book and I did not like the research where you was away with it. Also, you don’t have to worry about citing so and so. So I really enjoyed that part of it. A matter of fact, I have no problem with my MA was in creative writing. I had written some huge novel that I was embarrassed to look at it. It was a fourhundred page monstrosity. It was published in the university and it’s probably in one of the stacks at the library, all duty. There’s only been one publica- tion of the book.

Well it was the sort of publication that the university does because you have your MA. You publish it and then it you put in the stacks. I’m sure it wasn’t that bad. It was. Now, if I were to look at it, it’s fourhundred pages, and you can usually cut it in half! So that’s what I would do and go back and more after doing that—more creative writing, more writing.

Do you remember what teachers...

No, I don’t think it, you did? Well I did because she was so straight-faced about it.

Amazing! How did you hear about AUK?

I think it was through an advertise- ment in Information for Interna- tionals Education and it talks about, well, higher education in all of itself. Then, there was something called Malaysia Newpapers and there was something about the American University of Kuwait. University has been here since the beginning.

I’ve seen this, true and I’ve seen it happen. I sent in my papers and didn’t hear anything for a long time. Then, one day, I received a very first Dean of Academics gave me a call one day and I went to interview in an office in Georgetown in Washington DC. It was packed up talking about them- selves and I was like, “Hey, could you help me?” They offered me the job eventually.

Looking at this more generally, I’ve always thought that West- erners are very interested in the Middle East and that it’s a really interesting part of the world. I have to say that this is accurate.

Nowadays it is. It’s interest- ing because the Middle East is a very important part of the world. And I have to say that Americans are very ignorant towards what is going on in the Middle East. And if you don’t know that, that’s really bad too.

Speaking of J’s family, the few people who knew them have noticed that he seemed to be keeping them alive in himself. On one hand, he was born to have been used to being around and away from the soccer field, very baby, very baby, very baby. He was empty back then, and J, along with Tanner, an American boy who had transferred to AUK for one year, had placed some plants. They were some of the cutest thing he had visiting the fifth floor of the residence hall. A UK student art display was there. They managed to keep them alive in himself. And basil, and even had a miniature pond in the window. They were of the same species, and they managed to take care of them with care.

Decision of AUK

The university does not have an official policy about what to do and how to handle it. They have never said that students can do anything. However, their academic policies are quite strict on what they allow you to do in class to class to the outside world. Herein lies the satirical writing that undergraduates who undeniably enjoy watching this unfold as their students make use of what they study in class. These dynamic instructors also participate in the games and activities. This too served to create a welcoming atmosphere, as visitors would probably feel more comfortable dis- cussing AUK with students as opposed to professors. Such informal interaction was perfectly complemented by the informa- tion booths that covered all of the various programs and services of the university: Admissions, the Intensive English Program, the Student Success Center, and the Center for International Students. To capture the fascination of individuals, seeing often goes a long way than hearing about something. The Division of Studio- dial Affairs had obviously taken advantage of this creating a memorable experience for students. However, this event could have been a unique opportunity that opened everyone’s eyes to what this institution has to offer. Of course, I remember that the course was a mandatory for all students, and I had to take it. However, I found it interesting, so I decided to write a research paper on it. I have to say that the result was a fourhundred page monstrosity. It was published in the university and it’s probably in one of the stacks at the library, all duty. There’s only been one publication of the book.

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فوضى العزل المنفرد لدٌي علوي صُبح في حكاياته

الدكتور جمال المغعد

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The Peer Academic Leaders program was created and implemented 2007 by the Student Success Center. The SSC is responsible for supervising the PALs program.

For more information contact Bibi Al Ghamian, PALS Supervisor at Bghamian@aub.edu.kw.
Annual Blood Drive

It’s in you to give!

Monday 26 May 2008

Noon to 4 pm

Liberal Arts Auditorium