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Running Head: SOCIALLY-RESPONSIBLE ENTREPRENEURSHIP EDUCATION

The American University in Cairo

Graduate School of Education

SOCIALLY-RESPONSIBLE ENTREPRENEURSHIP EDUCATION: A QUALITATIVE
STUDY AMONG EGYPTIAN TEACHERS

A Thesis submitted to

The Department of International and Comparative Education

in partial fulfillment of the requirements for

the degree of Master of Arts in

International and Comparative Education

by

Mohamed Shabana

under the supervision of Dr. Jennifer Skaggs

Fall 2015

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Abstract

Raising citizens who can contribute to the betterment of the existing conditions has become a critical goal. Socially-responsible entrepreneurship can play an important role in attaining this, as it works towards social and economic contributions that do not ignore or violate the rights of the other, including the environment. The aim of this qualitative research is to explore to what extent the Egyptian faculties of education focus on socially-responsible entrepreneurship education as well as the obstacles and best practices for this socially-responsible entrepreneurship education in the Egyptian context. Seven fresh graduate females from a faculty of education in a public university were interviewed. The semi-structured interviews focused on the students' different experiences during the four university years. The findings showed that socially-responsible entrepreneurship was not introduced to the students at all; in addition, there are issues that need to be addressed in the culture of the faculty which may reflect positively on socially-responsible entrepreneurship education. The theoretical framework of this study is guided by the great Brazilian philosopher, Paulo Freire.

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1 Introduction

1.1 Background

The intensity, multiplicity, range, and long-lasting existence of world problems have created the need for a more empowering educational agenda. In other words, there is a global need to prepare youth to be the catalysts of positive societal changes. They should be given the chance for a transformative and creational role rather than a complying one. Education can be a key player in the development of characters who can make a better planetary history, and build for a more peaceful future.

Ashoka, a well-established organization that supports social entrepreneurship (Jones, Warner & Kiser, 2010), defines social entrepreneurs as individuals who are visionaries, realists, persistent, creative, and ambitious. They generate innovative solutions for major social problems; they do not leave societal needs to the business sector or governmental one. They try to augment the number of participating citizens by presenting ethical, understandable and user-friendly ideas to the public; distinguished social entrepreneurs can enlist huge numbers of national change-makers. Entrepreneurship whether business or social is characterized by innovation— the former may produce new industries, while the latter develops innovative solutions for social problems (What is a Social Entrepreneur? ,n.d.).

The above mentioned definition “social entrepreneurship” identifies to a great extent with my term “socially-responsible entrepreneurship”. Nonetheless, the disagreement over “social entrepreneurship” concerning profitability, and the scope of activities urged me to use the term “socially-responsible entrepreneurship”. This term embraces entrepreneurs, who found creative businesses that serve the community directly, or indirectly. “Directly” means that the entrepreneur establishes social projects in fields like education, and health, while “indirectly”

denotes the main business is not a social one, but the entrepreneurs invest some of their revenue, effort, and knowledge in self and social reform. In addition, socially-responsible entrepreneurs should consider revenue generation a means for independence and business sustainability rather than wealth collection. I believe that the term “entrepreneurship” is preceded by “social” or “socially-responsible” due to the spread of market ethics, which prioritize revenue, expansion, and competition over human considerations. The term “socially-responsible entrepreneurship” will be discussed elaborately in the literature review.

Paulo Freire’s philosophy and pedagogy constitute the theoretical framework of my study. Hence, I am totally against entrepreneurship education that may help in the creation of more apathetic capitalists, while I am in support of socially-responsible entrepreneurship education as it embraces individual economic liberation, humanization, empowerment, solidarity, and transformation. Moreover, Freire’s educational approach can foster socially-responsible entrepreneurship education as both his philosophy and pedagogy, support academic practices that promote curiosity, risk-taking, real-life experience, and other anti-rote learning techniques. The aforementioned concepts are supported in the literature.

It is indeed Freire’s thoughts about teacher preparation institutes and how student teachers should be prepared in order to liberate their future students who in turn can liberate others that have stimulated this qualitative study, which aims at exploring the academic practices in one of the Egyptian faculties of education, and see to what extent socially-responsible entrepreneurship education is addressed among Egyptian student-teachers.

1.2 Problem Statement

Preparing youth to be part of the work force and society requires more than academic knowledge. Secondary education has to equip youth with the skills that can help them thrive in the modern world of rapid economic and cultural changes as entrepreneurship can empower world communities in order to be able to deal with the ramifications of global changes (UNESCO & ILO, 2006). Student-teacher preparation is one of the key factors for the achievement of this critical mission.

According to Gibb (2010), entrepreneurship is needed in order to resolve the issues of uncertainty, threat and complexity that have emerged due to globalization. Additionally, religious studies, music industry, engineering, creative studies, health care, computer science, engineering and biochemistry are just some of the fields that are being affected by globalization. Occupy Wall Street and other similar movements were founded in order to highlight and resist neoliberal globalization due to its negative impact on both the social and environmental dimensions (Zaalouk, 2013).

It is clear that the struggling economic conditions faced by many developing countries have diminished the opportunities for youth who have traditionally relied on the public sector for employment. Furthermore, the economic sectors in regions throughout Africa, Asia and South America, lack the ability to provide and create public as well as private jobs for even the most qualified youth, creating a situation where the people search for employment outside their home country. However, Europe and North America are also experiencing the same dilemma due to the delocalization of industries and the increase in the level of complexity in other fields, which have had negative impacts on many marginalized groups whose skills are not needed for today's economy (UNESCO & ILO, 2006).

Entrepreneurship is the basis of a progressing society. Strong entrepreneurship reflects on the economic prosperity of the country; companies augment the tax income, services provided and employment opportunities, which reflect positively on the national welfare. Personal actions towards the self and others affect the social, physical and psychological welfare of the country (Finnish Ministry of Education, 2009). In the light of this, there is a critical need now for fostering creative youth engagement in enhancing the social welfare and enriching the collective prosperity without any negative exploitation for the natural resources (UNESCO & ILO, 2006).

Entrepreneurial programs can lessen the levels of poverty, social marginalization and youth vulnerability among the members of disadvantaged or distressed communities; programs that believe that youth are “drivers of change” (UNESCO & ILO, 2006, p. ix) and have the ability to solve economic, environmental and social issues within their community and provide them with an entrepreneurial education that unleashes their talents, creativity and imagination are the most successful ones (UNESCO & ILO, 2006). Thus, a paradigm shift is needed in the field of education in order to enable youth to acquire the skills of social entrepreneurship; they should be able to actively reconstruct the economic systems in a way that “situate the welfare of human beings and societies above all other priorities” (Zaalouk, 2013, p.356).

Socially-responsible entrepreneurship can reduce the percentage of brain drain in developing countries and still contribute to the common good of humanity. During the period 2010-2013, 18.6 million people around the world became migrants. In addition, one in every nine Africans who attended higher education in OECD countries stayed in those countries. For example, Egypt recorded 193,000 highly educated citizens emigrating during the period 2010-2011 (OECD- UNDESA, 2013). According to Kohnert (2007) brain drain has a negative impact

on the development of African middle classes and civil societies. Poverty, human rights abuses and depletion of natural resources are some of the major push factors for African immigrants.

Socially-responsible entrepreneurship also has a particular benefit for youth. The susceptibility to drug abuse, disease, crime, poverty increases among youth when they are exposed to employability and economic crises, and demotivation (UNESCO & ILO, 2006). Entrepreneurship education can have a positive impact on social and economic enterprises, employability rates and employees' performance within different sectors. Students who get entrepreneurship education start businesses more than those who do not; the probability increases 3-6 times (European Commission, 2014).

According to Ruskovaara and Pihkala (2013), Gibb (2005, 2011) stated that entrepreneurship education requires a pedagogy that embraces active learning, collaboration in knowledge formation and tolerance for failure since it is a learning opportunity. According to Gibb the above mentioned purposes could be practiced through "cooperative learning, team learning, project work, learning by doing, learning journals, drama pedagogy, practice enterprises, work guidance and enterprise visits" (Ruskovaara and Pihkala,2013,p.206).

Many students now believe that schooling does not meet the societal and economic needs of the real world. National education planning, in many countries, has prioritized preparing students for higher education over real life; secondary education in rural areas has experienced this dilemma since agriculture and informal economy, which are probable pathways for students, are ignored for the sake of the less probable ones (UNESCO& ILO, 2006). Ruskovaara and Pihkala (2013) indicate that many researchers have referred to the problems that teachers experience in delivering entrepreneurship education due to the inadequate availability of contents and methods which hinders the attainment of both national and international strategies.

In Egypt, there is a significant need to address social and economic issues face by youth through socially-responsibly entrepreneurship education. The Egyptian Human Development Report (2010) outlines nine key goals concerning the improvement of the youth status-quo. The first one is enhancing the educational system; policy makers and educators should aim at creating an alignment between the academic outcomes and the market needs. In such a scheme, the academic curricula should engrain “problem-solving skills, entrepreneurial and management capacity, and the value of self-employment”. In addition, the national youth policy states that social responsibility and the spirit of volunteerism should be promoted among youth. Moreover, environmental topics should be tackled in the curriculums and teachers should get adequate training on delivering these issues.

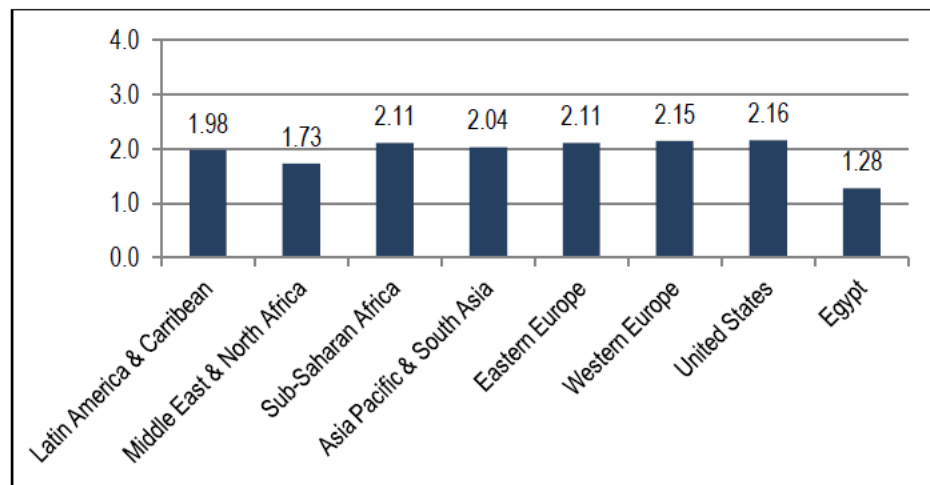
The Survey of Young People in Egypt (SYPE) for 2014 stated that although 37.2% of the youth prefer to be entrepreneurs, only 4% of are either self-employed or employers. The aforementioned percentages were respectively 53.6% and 1.2% in 2009. The participants mentioned that their biggest constraints in starting a business are counseling and advice, followed by financial inability. Although these constraints are the same of 2009, financial difficulties came first then (Population Council, 2015).

The Global Entrepreneurship Monitor (2012) defines entrepreneurship education as “the extent to which training in creating and managing new, small or growing business entities is incorporated within the education and training system at all levels” (p.51). A group of experts were given a questionnaire in order to evaluate the existence of entrepreneurship education in their educational system. The first three points were as follows:

“In my country, teaching in primary and secondary education (a) encourages creativity, self-sufficiency, and personal initiative; (b) provides adequate instruction in market economic principles; (c) provides adequate attention to entrepreneurship and new firm creation ” (p.51).

The experts responded through 1 (weakest) -5(strongest) Likert scale. Pre-university education was perceived as being a hindering factor for entrepreneurship .The educational system negatively affects entrepreneurship, innovation and creativity. The following chart shows that Egypt ranked last in 2012, which means that the educational system does not provide the learners with adequate entrepreneurship education in order to start their own business.

Figure 58 Entrepreneurial Education at Primary and Secondary Schools – By Geographic Region – 2012



Source: NES Global 2012.

Note. Retrieved from The Global Entrepreneurship Monitor (2012, P.51).

I argue that an important approach and indicator of socially-responsible entrepreneurship education is through teacher education. The Strategic Plan 2014-2030 for Pre-university Education (Egyptian Ministry of Education, 2014) stated that the teacher is the core of the educational process and its development. However, 30% of the teachers are not qualified and nearly 25% are hired in preparatory and secondary public schools. This has a negative impact on the quality of education especially in the existence of weak professional development programs

and the absence of teacher preparation ones. The report goes on to say that the teaching methods are mostly traditional as the teacher represents the only source of knowledge and academic authority. These methods depend on memorization and nurtures passive obedience and the prevalence of a culture of silence in society (Egyptian Ministry of Education, 2014). The report adds that the absence of school activities, prevalence of tutoring, the disintegration of the educational outcomes and societal needs, and the lack of focus on the issues that foster citizenship are some of the urgent problems that hinder attaining quality education.

There is a dearth of studies that examine the Professors' teaching practices in the Egyptian faculties of education .This finding was reached by conducting a search on The Egyptian Universities Libraries Consortium <http://srv4.eulc.edu.eg/>, which is a website that is dedicated to helping Egyptian researchers find the different topics that have been tackled in the books, doctoral dissertations, research articles, and other academic resources of different Egyptian universities. I used the Arabic words for “faculty of education” and “professor” in addition to the delimiter “title”, in the advanced search fields of the abovementioned website. These delimiters led to ten different findings, none of them examined the Egyptian student teachers' perceptions of their educators' practices. The Arabic words for “faculty of education” and “evaluation” in addition to the delimiters “title” and “dissertation” resulted in thirty studies that did not tackle the faculty of education professors' practices. The Arabic words for “faculty of education” and “entrepreneurship” and the delimiter “title” led to zero results. However, I also noticed during my search the prevalence of quantitative research methods in the studies that were done on the faculties of education. I have to admit here that there may be relevant Arabic and English research articles, conducted by Egyptian researchers, but are not added to the database of the website.

Although examining the preparation process of Egyptian teachers to raise socially-responsible entrepreneurs is of ultimate importance, the relevant academic practices in the Egyptian faculties of education may not have been addressed adequately in literature as far as I know. The teaching methods and curriculums that are used in the Egyptian faculties of education should be examined because these practices may impact the readiness of the teachers to become socially-responsible entrepreneurs or prepare their students to become ones. In a trial to shed light on socially-responsible entrepreneurship education in the Egyptian context, the following research questions will be examined in my research:

- 1- To what extent is socially-responsible entrepreneurship education a focus within Egyptian faculties of education?
- 2- What are some of the obstacles as well as best-practices of socially-responsible entrepreneurship education in Egypt?

1.3 Purpose of Study

The aim of this qualitative study is to explore to what extent socially responsible entrepreneurship education is addressed in the Egyptian faculties of education as this may reflect on the teachers themselves and the coming generations. The participants were all 2015 graduates from a faculty of education that is located in Lower Egypt. Semi-structured interviews were used to give the participants, who were seven non-Cairene females, the chance to voice their experiences during the four university years.

Socially responsible entrepreneurship education is examined from both international and national perspectives in the literature review with a noticeable focus on the Finnish context. This is because; only Finland integrates entrepreneurship education from pre-primary to adult education following a life-long

learning strategy. Additionally, Finland and Poland are the only countries that address entrepreneurship education in the educators' professional development programs from primary to higher education. Furthermore, Finland is among very few countries that provide student teachers with entrepreneurship education and is the only country that has compulsory entrepreneurship education courses in three departments of education. Moreover, in three countries, namely Finland, Austria and Spain, different ministries, businesses, governmental organizations and NGOs collaborate in developing teaching curricula for entrepreneurship education (Thematic Working Group, 2014 ; see Ministry of Education, 2009, p.29).

The Egyptian faculties of education play a vital role in equipping both prospective and in-service teachers with the important tools in order to be able to help their students become future entrepreneurs, among other objectives and outcomes for students. Socially responsible entrepreneurship education can help teachers themselves become part of the solution. They can found socially and academically acceptable educational enterprises or become intrapreneurs in their schools. In other words, they can find alternatives, other than tutoring which is one of the chronic issues of Egyptian education, to compensate for the shortage in income, and also become initiative in finding solutions for their school problems.

Socially responsible entrepreneurship can preserve the country's identity in an informed, critical way. In other words, social- responsible enterprise actors can initiate projects that preserve and maintain the dynamism of the national identity. For instance, establishing sustainable businesses that represent Egyptian non-mainstream cultures like Bedouin and Nubian communities may be considered an act of social entrepreneurship in today's globalized world. This maintains the diversity of world cultures which is crucial for the sustainable existence of human culture. In addition, empowering the economy of the relatively marginalized cultures may reflect positively on other life aspects. I believe that socially-

responsible entrepreneurship may curb some of the forms of oppression, injustice or discrimination, and teachers can play a significant role in that transformation.

Chapter 2

Literature Review

This chapter covers socially-responsible entrepreneurship from eight perspectives, namely the definition, international views, teacher's duty, role of teacher education institutions, vision of the Finnish Ministry of Education, practices of some of the Finnish teacher education institutions, the vision of the Egyptian Ministry of Education, and theoretical framework. The eight perspectives represent my inclination to "socially-responsible entrepreneurship" as a term and concept, and also the recommendations and practices of different entities. Each perspective is followed by a conclusion and the chapter ends with a lead-in to the following chapter.

2.1 The Definition of Socially-responsible Entrepreneurship

"Just as high levels of biodiversity (differentiation) characterize a vibrant ecosystem, high levels of entrepreneurship characterize a vibrant economy and high levels of social entrepreneurship should come to characterize a healthy society. No solution is likely to bring us to an ideal state and keep us there forever. Society will change over time just as ecosystems change. New challenges will arise as we make progress on the old ones. Thus, the need for this independent innovation process has no foreseeable end" (Dees, 2007, p.26).

The 18th and 19th centuries witnessed the beginnings of social entrepreneurship. Philanthropic manufactures like Robert Owen considered the welfare of his workers and tried to improve their lives. Thereafter, social enterprises, education, voluntary and non-profit organizations, charities and churches had been linked with social entrepreneurship. The inefficiency of the governmental sector has led to the

expansion of the “third sector” – another term for social economy which contributes greatly to the economic as well as the social sides of the UK (Shaw and Carter, 2007). Gertrude Himmelfarb labeled the shift that happened to the ideology of charitable organizations during the Enlightenment, “scientific charity”. Social entrepreneurship is considered an additional step which contributes to the progress of the “third sector” (Dees, 2007).

Ashoka uses the terms “citizen sector” or “citizen organization” when referring to the so-called “non-governmental organization” which is a European term, or “non-profit organization” which is an American one. The philosophy behind using citizenry terms is that citizens who are socially responsible formulate the core of the sector; when people create positive social change, they attain the comprehensive definition of citizenship (Why “Citizen Sector”? n.d.).

Prominent social entrepreneurs can utilize the available tools, attain sustainability, value innovation and efficient management, and are goal-oriented and ready to adopt and adapt different business models and strategies. They do not mind establishing hybrid organizational structures that have for-profit and non-profit components, or just for-profit organizations that can help solve a social problem (Dees, 2007). Similarly, Smith et al. (2008) stated that social entrepreneurship seeks an innovative approach that prioritizes the social interest over the individual one; it is a broad term that can encompass non-profit entities that rely on governmental or non-governmental donations and grants, for-profit entities that cater to social needs or a hybrid model of entities that receive aid and make profit.

Dees (2007) mentions that the concept that governments can, solely, solve all the existing social problems, has proven failure. Governmental services, even in the fields of healthcare and education, have been critiqued for being uneconomical, politically driven, bureaucratic, traditional and ineffective, which is not the case with social entrepreneurship. In addition, social

entrepreneurship is cost-effective and “increase the opportunities for learning and success” due to the diversification and experimentation on a small scale which is not the case with governmental intervention programs. Also, it does not affect the public expenditure since it is privately-funded. The initiative and innovative nature of social entrepreneurship can enhance the environmental and social conditions of the world (Dees, 2007). “The combination of entrepreneurship and social enterprise provides a formula for a new kind of capitalism—a more humanitarian capitalism” (DeBerg & Eimer, 2012).

Social Enterprise Knowledge Network (2006) in its valuable publication stated that social value (SV) “is the pursuit of societal betterment through the removal of barriers that hinder social inclusion, the assistance to those temporarily weakened or lacking a voice, and the mitigation of undesirable side effects of economic activity.” These barriers can be divided into four main types. The *price/income barriers* are manifested in the inability to have formal education, sexual education and family planning, IT training or buy consumer goods. The *non-price barriers* can be represented in market failures and access to credit. The *symbolic barriers* are related to the inability to function outside one’s local community due to the fractured identity of underprivileged people. The fourth and last barrier is *geographical remoteness* that leads to the inaccessibility of public services (Social Enterprise Knowledge Network, 2006).

Helping the weakened underprivileged target populations can be attained by working towards eradicating the violation of basic rights, strengthening local communities, involving marginalized youth in positive actions to curb delinquency. Giving a voice to those who cannot stand for their rights and interests can also represent a social value; children and teenagers, consumers, the physically or mentally handicapped and the environment represent the voiceless groups (Social Enterprise Knowledge Network, 2006).

Horvath (2013) states that “ a society where social fabric, cohesion and engagement are all strong , and where in addition material security is guaranteed , is an attractive society for people to live in” (p.439). DeBerg and Eimer (2012) published a research article that deals with a program called SAGE (Students for the Advancement of Global Entrepreneurship) which aims at raising a generation of entrepreneurs who try to satisfy the world needs through their business ideas and social enterprises. According to the official website of SAGE, <http://sageglobal.org/> , the program exists in 21 countries; Egypt is not one of the mentioned countries. Community service, social enterprises and socially responsible businesses will improve the different world conditions which is the goal of SAGE network (DeBerg&Eimer, 2012).

Starting from 2010, SAGE teams were asked to run either a social enterprise business or a socially responsible business. The former has a tendency to hire the disadvantaged or provide society with services and products that satisfy its needs. In addition, it must have a business model that guarantees profitability whether the legal system is for-profit or non-profit. The latter, is legally for-profit. What makes it socially responsible, are the activities that affect society positively (DeBerg & Eimer, 2012).

The benchmarks for social enterprises include (a) evidence of profit making or an achievement plan; (b) details about the employability of the disadvantaged or the services and products; (c) environment stewardship either through services and products or by community actions; (d) civic engagement by participating in the democratic process. Socially responsible businesses share all the benchmarks except for the second one as the focus is on corporate social responsibility; volunteering in community projects, using eco-friendly materials and paying fair wages and other behaviors that have a positive impact on society should be adopted (DeBerg & Eimer, 2012).

According to Jones et al. (2010), business publications argue over the profitability of social entrepreneurship. Aspen Institute Business and Society Program (2006) considered profit generation and earned-income strategies, two of the main areas of disagreement in the field of social entrepreneurship. Zahra et al. (2009) examining twenty definitions of social entrepreneurship found that there had been disagreement among literature concerning the definition; still, the majority of the definitions prioritized social change over revenue generation. According to Zahra et al. (2009), organizations that neglect either the economic or social dimensions in their operations did not fall under the umbrella of social entrepreneurship.

In conclusion, I claim that the term “socially-responsible entrepreneurship” is broad enough to include the different definitions and structures of social enterprises and may help resolve the existing disagreement. Although different classifications can emerge from this inclusive term, they all intersect in one main goal which is adding a social value (not limited to the ones mentioned above) without devaluing another. The impact, criticality, relevance, and sustainability of the social actions may give the enterprise high-ranking in the scale of social responsibility. As for the economic side, the more the enterprise generates revenue, and manages its resources efficiently, the more entrepreneurial it is. Generating revenue in the case of socially responsible entrepreneurship should not be the ultimate goal, but means to provide others with more help, empowerment, and liberation. Entrepreneurs, who compete in the market with the capitalist ethics of domination, demolition of other entrepreneurs rather than helping them, and augmentation of wealth for mere economic motives, may not be considered socially-responsible. I resort not to mention accepting funds as a financial activity as it might be considered a socio-economic one. In others words, accepting donations and grants from entities that persistently

violate social values excludes the enterprise from the sphere of socially responsible entrepreneurship.

Working under the umbrella of an existing organization with an entrepreneurial spirit is called “Intrapreneurship” which also requires enterprise skills and behaviours (QAA, 2012). The existence of any company is conditioned by the ability of its workers to “work autonomously, to take responsibility and decisions, to be flexible and creative and to update their skills continually” (UNESCO & ILO, 2006, p. 8). The term socially responsible entrepreneurship also includes socially-responsible intrapreneurs; those who work with a socially-responsible entrepreneurial spirit within an organization. Those who are selective in choosing the organizations they work for, and/or can create positive changes within their organizations for the betterment of the whole society.

After delving into the definitions of social entrepreneurship and its pertinent terms and notions, and introducing the term socially-responsible entrepreneurship, the following section will shed light on some of the adaptations and applications of these previously mentioned notions in various educational settings worldwide.

2.2 International Perspectives on Socially-responsible Entrepreneurship Education

The International Labor Organization (ILO) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) share the goal of strengthening an entrepreneurial culture and believe in supporting the youth to have entrepreneurial tendencies through entrepreneurship education. Cooperation between the two organizations is transcending technical and vocational education and approaching general secondary education (UNESCO & ILO, 2006).

Some countries have integrated entrepreneurship in technical and vocational education but fewer ones have worked towards following the same approach in general secondary education. Those countries have considered secondary education as a path to achieve social cohesion, environmental sustainability, local economic development and enterprising which align with a comprehensive national reform (UNESCO & ILO, 2006). This has led to the collaboration among “the Ministries of Education, Ministries of Enterprise, Trade and Industry, Ministries responsible for social welfare and poverty reduction and training providers at the national level as well as “schools, businesses, Chambers of Commerce and local/regional/national government at the local level” (UNESCO & ILO, 2006, P.33).

Entrepreneurship education in secondary schools should not be only about revenue generation but must focus on major social issues like achieving sustainable development, reducing poverty and enhancing the different social conditions. Linking entrepreneurship education to environmental, cultural and social goals may reassure the teachers who think it is entrepreneurship education that supports the business values that have had devastating effects in many parts of the world (UNESCO & ILO, 2006). Some researchers, practitioners and policy makers think that social entrepreneurship should be part of the different academic programs, arguing that innovative approach of social entrepreneurship may help in solving some of the most challenging global issues (Smith et al., 2008).

Despite the rapid growth of social entrepreneurship, it is not adequately represented either in literature or academic programs. This negligence may have a negative impact both on our students and social enterprises (Smith et al., 2008). Based on previous studies, many teachers did not favor the term “entrepreneurship” as it is related to commercialization and capitalism although they value many of the common factors between enterprising people and entrepreneurs,

e.g. autonomy, initiative taking and creativity. The educator's mindset should be directed towards equipping the students with the tools of innovation, creativity and ability to function successfully in today's uncertain and sophisticated globalized world; these entrepreneurial characteristics should be practiced in all social and professional sectors (Gibb, 2010).

I argue here that socially-responsible entrepreneurship can resolve the teachers' justified dilemma. It may constitute an area of intersection between entrepreneurship and active citizenship. The demonization of socialism and the presentation of capitalism as the savior has lost its credibility as it has failed to eradicate many human problems and augmented the existence of some. Teachers should not be robbed of their worry about the future of the world if they help in the creation of only for-profit entrepreneurs or socially irresponsible ones. Teachers live in a world of wars, crimes, diseases, child abuse, human trafficking and many other problems. Hence, directing the teachers' conscious towards equipping the students with entrepreneurial skills without the social dimension may create internal conflicts for the teachers. Raising their students' awareness concerning the existing social problems and the role they can play in eliminating world human agony while being able to satisfy the economic or materialistic needs of life, will be more appealing to teachers and consequently students. Socially responsible entrepreneurs will not initiate or tolerate any sort of human or environmental abuse or misuse.

This approach harmonizes with the concept of active citizenship. Enterprise education and citizenship education have led the arguments on students' preparedness for the modern world; the recent political, cultural and social changes have propagated the progress of the abovementioned educational paradigms (Deuchar, 2006). Educational activities that transcend the classroom borders help develop the students as active citizens (Fayolle (2008) as cited in Ruskovaara and Pihkala (2013).

Caldwell et al. (2012) mentioned that citizenship includes relationship to the self, society and other, not just our relationship to the nation-state. Hoskins et al. (2012) stated that the terms active or participatory citizenship encompasses democratic values, institutionalized and non-institutionalized politics and community support; the researchers suggested maintaining both the terminology and definition: "Participation in civil society, community and/or political life, characterized by mutual respect and non-violence and in accordance with human rights and democracy" (Hoskins, 2006, p.4).

History has witnessed the importance of problem-solving skills and resilience through the work of entrepreneurs who contributed to the economic, social, governmental and business arenas although nowadays it is mostly related to economy of the private sector. Modern citizenship encourages people to be initiative by reflecting on their capabilities and conditions and try to overcome the day-to-day problems (UNESCO & ILO, 2006).

Some educational agendas and political practices have created a young generation who identifies with and perceives social problems from a global lens. The forceful prioritization of economic national needs over the world social ones will create another conflict within the mind of the students. The process of economizing the human consciousness may lead to catastrophic effects in the near or far future.

Educators should utilize the new generations' passion for tackling both local and international problems; they should enrich their students' smart giving tendencies and problem solving power through social engagement at an early age. Classroom practices should enhance the students' problem-solving skills and surpass teaching empathy; this will enable the students to recognize and solve real social issues. Critical, respectful and engaging social entrepreneurship should be treated as a model (Gregory Dees, 2012).

In order to help all young people have an equal access to satisfactory work, which is one of the Millennium Development Goals (MDG), UNESCO is working with the stakeholders of educational reform in order to achieve the aforementioned goal where “self-employment and enterprise creation” is a tool. This need has led to the integration of entrepreneurship education in secondary education as it helps youth practice a creative approach when thinking about their future employment or community contribution. Young people need to see the potentials future opportunities when positive values and actions are adopted (UNESCO & ILO, 2006).

Social enterprises focus on both the social and economic dimensions as they need to generate revenue in order to attain sustainability for their social purposes; this is known as “the double bottom line”. Students need to learn about the diversity of social entrepreneurship bottom-lines (Smith et al., 2008). Tracey and Phillips (2007) mentioned that managing the tension between the social and economic aspects should be addressed in social entrepreneurship education in order for social enterprises to realize sustainability.

Entrepreneurship education courses should include the “About” and “For” approaches. The learning “about” classes are theoretical; in other words, lecturing is the method to deliver topics like the history of entrepreneurship, launching a start-up and business development. Also, students are given the chance to critique the literature in the field. As for the learning “for” classes, the teaching methodology is based on experiential learning in order to enrich the students’ skills and abilities. Students experience cognitively-challenging scenarios that encourage them to foresee future opportunities, and be creative and innovative (QAA, 2012). Experiential learning proved to be useful in teaching social entrepreneurship (Smith et al., 2008). According to Ruskovaara and Pihkala (2013), many research studies show that experiential learning is favored as an approach for entrepreneurship education. Also, teaching

should aim at developing the learner's skills and knowledge; active participation, social skills and problem-solving abilities should be fostered.

According to the European Commission (2014), entrepreneurship education can help youth acquire entrepreneurial behavior, competence and spirit; hence, limiting entrepreneurship education to the know-how of managing a business or to commercial objectives is not accurate. The Commission states that all Member States should include the students' entrepreneurial skills which are to be sharpened at all the academic stages via creative educational practices. Secondary and higher education stages should be given attention in order to maximize the chances of business creation; "All young people should benefit from at least one practical entrepreneurial experience before leaving compulsory education" (European Commission, 2014, p.4).

In conclusion, socially responsible entrepreneurship education may resonate with many of the world educational agendas, as it is a catalyst for better social and economic conditions. The classroom should be an area of real-life practice of socially responsible economic experiences or economically responsible social experiences. Socially responsible entrepreneurship is about socially responsible innovation. Entrepreneurial knowledge and skills should be coupled with social responsibility and empathy. Students should learn how to add compatible social and economic values to their societies.

As could be easily seen, integrating socially responsible entrepreneurship into education is highly advantageous for the students, their societies and countries, and, consequently, the globe. Zooming in on the educational process, one can not overlook the role of the teachers, who are the active force of change. Thus, this role will be discussed in the subsequent section.

2.3 The Role of Teachers in Creating Socially Responsible Entrepreneurs

According to the European Commission (2014), entrepreneurship education at schools should not be a separate curriculum. Instead, the teaching methodology should involve experiential learning, doing projects and conducting research. The whole school environment should consider mistakes part of the learning of the process, encourage risk-taking and foster creativity. European Member States believed that preparing the teachers and school leaders for entrepreneurship education is of utmost importance. Delivering quality education requires “effective teaching and teacher education; because no reform will succeed unless it starts and ends with teachers and those who teach them” (European Commission, 2014, p.5).

According to Gibb (2007), entrepreneurial behaviors that are related to a generic definition for entrepreneurs can be taught within different school subjects. Gibb (2007) also states that entrepreneurship or enterprise for educational purposes can be defined as “Behaviors, skills and attributes applied individually and/or collectively to help individuals and organizations of all kinds to create, cope with and enjoy change and innovation involving higher levels of uncertainty and complexity as a means of achieving personal fulfillment”, which is an inclusive definition to all types of entrepreneurship (p.3).

As stated by Gibb (2007), entrepreneurship education should be manifested in the teacher’s ability, classroom organization and the culture of the educational entity. Experimentation, risk taking, creative problem-solving, hands-on activities, accepting mistakes, dramatization, role-playing, feedback, and social interaction with the inside and outside world including role models are all approaches that should be present in the pedagogy of teachers who aim at preparing their students to be entrepreneurial.

Entrepreneurial teachers should efficiently inspire motivation and commitment in their students; in addition, encourage risk-taking, opportunity seeking and grasping creatively, social learning, building

networks, autonomy and learning ownership (Gibb, 2007). Creativity, innovation, risk-taking, securing resources, networking, solving problems and utilizing opportunities are all entrepreneurial activities (Thompson & Doherty, 2006).

Entrepreneurial teachers should be open-minded, persuasive, confident, inspirational, responsible, attentive listeners, team players, passionate about teaching, coaches more than lecturers, and can support the student's learning processes and competences. They believe in active learning, the interdisciplinary approach, project-based learning, hands-on experiences, group work and student-centered education. They can perceive the classroom as a "clash room" where different opinions, responses and reflections about learning are heard (European Commission, 2014).

The guide goes on to say that entrepreneurial teachers try to relate education to economy by exposing their students to real life experiences at the hands of experts and referring to economic issues in their subjects. Although the guide refers to some key features of entrepreneurial teachers, it lacks the dimension of social responsibility .

According to European Commission (2014), the following points lay the foundation of entrepreneurship teaching:

- Entrepreneurship education should aim at developing the student's attitudes, skills and knowledge;
- Teachers can teach entrepreneurship when they themselves are entrepreneurial;
- Active learning that inspires creativity and innovation fosters entrepreneurial competences;
- Real-life experiences and practical activities nurture entrepreneurial competency and skills;

- Entrepreneurial skills can be presented as an independent subject or incorporated in all subjects;
- Entrepreneurship education should help in the creation of both intrapreneurs and entrepreneurs since entrepreneurial skills are needed in both the private and public sectors; and
- Cooperation with career mates, businesses and other stakeholders will allow schools and their teachers to achieve their dreams for entrepreneurship education.

Almost all entrepreneurship education programs follow active learning methods as students practice experiential learning, knowledge construction, and hands-on activities as they relate theory to practice and develop their business ideas (UNESCO & ILO, 2006).

Examining a variety of world programs, the guiding pedagogic principles can be summarized in the following:

- “- circuits of educational success can be created by identifying and tapping into talents and skills of young people at an early age;
- dynamic, flexible and inclusive curriculum underpins students’ life pathways, including employability, personal growth, social participation and the development of shared values;
- experiential learning, as one of the principle pedagogical pillars, enables participants to draw on their own life and cultural backgrounds and is more likely make school based learning relevant, applicable, and meaningful;
- promoting real life applications allows students to reach for high levels of achievement, while creating their own solutions for addressing cross-cutting issues improving their environment and community infrastructures;

- education, coupled with guidance and counselling, will enhance the process of shaping a confident, responsible, independent, and complete young person;
- role models and mentoring extend students' aspirations, increase motivation and lower the risk of drop-out;
- teachers and instructors should assume a role of facilitators with students exercising increased responsibility for their learning; and
- regular evaluation of the curriculum should be promoted to ensure its capacity to truly connect students to their schooling and their community and to engage them as active, self-directed learners" (UNESCO & ILO, 2006, p.28& 29).

In conclusion, preparing teachers whose beliefs and practices, reflect and can transfer the knowledge, values and logistics that are related to socially-responsible entrepreneurship is a key challenge for the faculties of education. Socially-responsible entrepreneurship should not be expected to be an integral part of the teacher's practices, if it is not considered in teacher preparation institutions. In order to increase the probability of students becoming socially-responsible entrepreneurs, teachers need efficient preparation to carry out that mission. Such preparation within the realm of teacher education institutes is presented in the following section.

2.4 The Role of Teacher Education Institutions towards Socially-responsible Entrepreneurship

The ILO created a training methodology called KAB which stands for "Know About Business." It was initiated in 1990s aiming at spreading entrepreneurship among young people. The target audience of the program are general secondary school teachers, technical and vocational institute teachers and higher education professors so that they can teach

entrepreneurship for their students. The tool has been used in 50 countries including Egypt but integrated in the national policies of only 18 countries. It is, also, available in Arabic among a list of 22 other languages. In addition, it is suitable for rural areas (ILO, 2011).

The program includes ten modules that deal with topics like the qualities of entrepreneurs and why and how to become one; in addition, how to find a good business idea, develop a business plan, and organize and operate an enterprise. Social entrepreneurship has, also, its place in the program. Skills training, entrepreneurship, gender, environmental responsibility, cooperativeness, disability and social entrepreneurship are the technical areas to be covered (ILO, 2011).

The program follows a learner-centred, interactive and participatory teaching methodology. It includes simulations of transactions within enterprise and among the different representatives of the market, a business plan competition, and the methods that allow teachers to support their students found a real business during the training (ILO, 2011).

Gibb (2010) tackled a program that aimed at preparing higher education staff to develop the entrepreneurial vision of their institutions, academic programs or pedagogies and curricula. Self-efficacy, experiential learning, psychodrama, social learning and the zone of proximal development, situated learning and the “community of practice,” tacit knowledge (Polanyi), emotional intelligence, heuristics and intuitive decision making, metacognition and andragogy are all related to the concepts ,and theory of constructivism which is well-established in entrepreneurship education. These approaches should be utilized by the educators of different faculties (Gibb, 2010).

Gibb (2010) stated that training programs for entrepreneurship educators should help them form internal and external networks in order to support their initiatives; in addition, provide them with the chance to experience the dimensions of entrepreneurial life:

“Ownership of the process; exposure to putting the ego on the line; opportunity to experiment and make and learn from mistakes; stimulus to initiative taking, the making decisions and “performance” under pressure; opportunity for relationship development learning; and, importantly, encouragement for the practice of learning by application (Gibb , 2010, P.158).”

QAA (2012) stated that educators should work towards improving the following students’ enterprising behaviours, (a) seek and identify opportunities; (b) solve problems creatively;(c) be initiative while taking calculated risks; (d) be independently responsible for project management; (e) show perseverance and rationale in rough conditions in order to realize the desired goal; and (f) utilize the social skills in communicating thoughts and information, and in building networks and trust.

QAA (2012) also mentioned that educators should work on developing the students’ awareness and level of enterprising attributes. Students should work towards being(a) ambitious and goal-achieving especially amid challenges;(b) confident and believing in the self; (c) perseverant, resilient and determined to realize the desired goals especially amid challenges;(d) believers in their ability to change their lives;(e) action oriented and learners of different experiences; and (f) innovative and creative in solving complicated problems .

According to QAA (2012), educators should provide students with the environment that gives them the chance to practice and develop enterprising skills. Students should be able to (a) manifest their creativity and innovation by generating and reflecting on a variety of solutions; (b) persuade and negotiate in an informed discussion; (c) evaluate the givens and take decisions despite the ambiguity of the situation;(d) utilize networking skills to construct , examine, or gain

support for an idea; (e) recognize opportunities in complicated conditions; and (f) consider the financial, legal and intellectual property dimensions in business proposals. Students should be able to practice the above-mentioned points within the real contexts of NGOs, charities, small businesses and social enterprises (QAA, 2012).

Seven themes can incorporate enterprise behaviours, attributes and skills: (a) “creativity and innovation”; (b) “opportunity recognition, creation and evaluation”; (c) “decision making supported by critical analysis and judgment” ; (d) “implementation of ideas through leadership and management” ; (e) “reflection and action” ; (f) “interpersonal skills” ; (g) “communication and strategy skills” (QAA, 2012). The integration of entrepreneurship education within different subjects satisfies the students’ needs and enriches the curricula (QAA, 2012).

Critical and creative approaches for current issues, personal construction of emotional responses towards different challenges, multimedia communication represented in group presentations, debates and visual communications, methods for active learning, developing personal perspectives and persuasive strategies through reflective group work projects, getting engaged in real-world activities, reflecting on the learning process and designing strategies for success, and fostering self-confidence, self-reliance and persistence in solving any problems and executing the needed project are all factors that should be considered by educators in order to attain entrepreneurship education (QAA,2012).

With their role as being “facilitators of learning and multipliers of ideas”, teachers and educators need to have the entrepreneurial attitudes, skills and knowledge in order to be able to help their students’ meet the desired entrepreneurial objectives. Entrepreneurship education training should be provided to pre-service and in-service teachers at least once during their professional journey. The published policy documents, by the European Commission asserted

the fact that teacher training is a key factor for entrepreneurship education (European Commission, 2014).

The European Commission (2014) outlined very important points on what will support entrepreneurship education and could be summarized in the following:

- Initial teacher education: Student teachers can acquire entrepreneurial knowledge and skills through their initial training; this will enable both teachers and students to become entrepreneurs;
- Student teacher institutions with an entrepreneurial vision: Institutes can adopt entrepreneurial policies that serve their visions. A horizontal approach may be applied so that entrepreneurship would be integrated in the different curricula of teacher training programs rather than being presented as a separate subject.

- The role of new pedagogies in entrepreneurial teacher education:

“To act entrepreneurially, active learning is necessary. Contemporary pedagogies (e.g. project-based, active learning or independent learning) should be applied. These can be piloted in specific programmes; emerging good practices should be shared amongst teacher educators to eventually become embedded in day-to-day pedagogy. Non-traditional learning environments (real-life situations, out of classroom) should be available for all students”(p.6);

- Professional development: Quality in-service teacher training programs should be available in order to enrich the teachers’ entrepreneurial expertise and qualify the teachers who missed entrepreneurship education in their initial training;
- An entrepreneurial school culture: An entrepreneurial school culture and leadership maximize entrepreneurial teachers’ impact;

- Community partnership: Teacher education institutions as well as schools should cooperate with different organizations and businesses to enrich the entrepreneurial experience of teachers; and
- Entrepreneurial networks: Teachers should create learning networks in order to share experiences and knowledge.

In addition to the foregoing points, the European Commission (2014) stated that there are four areas that should be dealt with in order to realize sustainable integration of entrepreneurship education in the European initial teacher education. These areas point to the importance of establishing socially responsible entrepreneurship on a broad institutional-wide level attempt to ingrain socially responsible entrepreneurship within the culture of the school. These areas are namely the vision and strategy of the educational institution; the practices of entrepreneurial teacher educators; the teacher training programs; and partnerships.

Some of the characteristics for the vision and strategy of the educational institution are the following: (a) the culture and mission of the institution should be entrepreneurial;(b) learning theories should support the learning practices of the institution;(c) entrepreneurship education courses should be mandatory; (d) there should be a space for the experimentation of novel projects and teaching methods. Teacher educators can examine the success of new practices with the expectation that failure can occur; and (e) the institution should have a strong network (European Commission, 2014).

As for the practices of entrepreneurial teacher educators, (a) teacher educators should follow an entrepreneurial approach in the educational process; their teaching practices should be innovative; and (b) “Teacher educators on their way to become entrepreneurial sometimes need to overcome negative notions of ‘entrepreneurship’. Endorsing the concept of social

entrepreneurship - 'profit-making' rather than 'profit taking' - connects well to common ideals of teaching and can help to overcome bias" (European Commission, p.10)

This point strongly supports my belief that socially responsible entrepreneurship should be adopted in teacher education institutions. Raising students to be socially responsible entrepreneurs resolves the inner conflict that might arouse within teacher educators. Teachers who get training on socially-responsible entrepreneurship may either found an entity that tries to tackle educational problems or work for an existing entity, whether school or organization, with an entrepreneurial spirit. Teacher training programs should help teachers become entrepreneurs in their schools; they should be able to handle issues that have to do with the classroom or lack of resources and also inspire the entrepreneurial spirit of their students (UNESCO&ILO, 2006). They will, also, prepare their students to consider both the social and entrepreneurial aspects in their future careers.

Concerning the teacher training programs,(a) student teachers' entrepreneurial attitudes, skills and knowledge should be fostered;(b) student teachers should know how to set their mission, goals; in addition, can identify the enabling factors like the available resources, experiences and methods;(c) active learning, real life experiences and hands-on activities should be reinforced. Students should set their own objectives, structure their learning methodology and take action;(d)there should be space for the students' discussions, reflections and evaluations concerning the curricula and teaching methods;(e) entrepreneurship education should be supported by theory; (f) teacher educators should be a supporter and facilitator for the student teacher's learning; they should let their students search for answers to their questions; and (g) different reflective activities that focus on the learning processes and findings should be

encouraged; reflective diaries and discussions can serve this purpose (European Commission, 2014).

Partnerships can be represented in the following points: (a) cooperation with the business sector is very useful as business representatives can play different roles, namely critical friends, mentors, supporters or experts; (b) the creative sector can help the different stakeholders of teacher education institutions be creative; creative arts can teach them how to deliver and evaluate the process of generating ideas and implementing them; and (c) Co-founding entrepreneurial projects with schools will be a real trial for teachers and will also benefit the students (European Commission, 2014).

I believe that partnership with the business sector can have a positive impact on the teacher's perspective on entrepreneurship education as major economic problems can be resolved if students embrace entrepreneurship education. Still, the lack of a comprehensive view for the reason behind entrepreneurship can lead to negative consequences. Entrepreneurship education that does not consider society in its scope can create citizens who are materialistic and/or uncaring. Socially –responsible entrepreneurship education should not (a) adopt business practices that violate human, animal or environmental rights regardless of any demographic differences; (b) discourage solidarity among living creatures; or (c) misuse their ignorance or instincts.

Preparing socially responsible entrepreneurs requires the fusion of the social and economic needs of the individual and society in the entrepreneur's mind. Teachers should go through the same process in the teacher training institutions. In addition to partnership with the business sector, teacher training should collaborate with entities that aim at serving society whether public or private. Social problems, needs, and realities should be tackled and pre-service teachers should generate a comprehensive perception for socially responsible entrepreneurship education.

In conclusion, through cooperation with other faculties like business, psychology, and agriculture; in addition to partnering with the different entities of the public and private sectors, pre-service teachers can have the chance to study and experience the theoretical and practical sides of socially-responsible entrepreneurship. What distinguishes pre-service teachers from other higher education is that they are committed to creating future generations of socially responsible entrepreneurs. Moreover, they should be socially-responsible intrapreneurs in their organizations and also able to found their socially-responsible enterprises. These roles are relevant to teachers of all school subjects as socially-responsible entrepreneurship should be an integral part of the school subjects and culture. This means that teacher-education professors' academic practices and beliefs, in addition to the curriculums, play a very important role in preparing pre-service teachers for the abovementioned mission. Therefore, consistency between the professor's practices and curriculums, as well as that across the different professors' practices and curriculums is of utmost importance. In order to exemplify and consolidate the all-encompassing benefits of socially-responsible entrepreneurship education, as well as the vital role of teachers and teacher training institutes in executing the process and actualizing its outcomes, the leading model of the Finnish Ministry of Education will be examined hereunder.

2.5 The Finnish Ministry of Education and Socially Responsible Entrepreneurship

According to the European Commission, initiative and entrepreneurship are considered to be two very important traits that every citizen should have in order to succeed in the future. The Commission states that entrepreneurs should be a good model in their ethical choices and actions; social enterprises and fair trade are two manifestations of positive ethical practices (Finnish Ministry of Education, 2009).

Entrepreneurship education and related teacher preparation have positively affected the attitudes of Finnish people concerning entrepreneurship. One-person enterprises, mainly in the technology sector, represent 60% of the existing businesses in Finland. The service sector is expected to flourish worldwide which will enrich the national economy. The knowledge-driven economy mandates that the education play a role in the emergence of new businesses(Finnish Ministry of Education, 2009).

The 1990's economic recession led to the belief that schools should prepare the students to consider self-employment as a potential option. The modern concept of entrepreneurship education appeared in the second half of the 1990's. In order to have an operational definition for entrepreneurship and set a development plan based on the existing conditions, the Finnish National Board of Education formed a committee in 1992. The efforts of the committee resulted in the integration of entrepreneurship education in the 1994-1995 core-curriculums of basic, upper secondary and vocational education. Also, teachers were provided with in-service entrepreneurship training and pilot projects, related to entrepreneurship education, were started in many schools(Finnish Ministry of Education, 2009).

General upper secondary education builds on the educational foundation of basic education. Truth, justice, human rights, humaneness, and respect for life are the ultimate goals of secondary education. Students are the active agents in the constructional process of knowledge, perceptions and competence. Through secondary education, students should grow up to be active citizens in both the social and professional lives. In addition, they should be encouraged to embrace self-development and lifelong learning. Moreover, secondary education should enable the students to identify the tensions between the status quo and desired values, and the challenges

and opportunities for local and international sustainable development in today's dynamic world (Finnish National Board of Education, 2003).

The cross-curricular themes support the basic values of secondary education which must be manifested in the school's operational culture, curricula and instructional methods. The operational culture encompasses all forms of rules, behaviors, values, principles and standards that formulate the schoolwork. Cross-curricular themes represent values, deal with real life issues, and have social significance. They are the policies that define the trans-subject objectives and formulate the operational culture of secondary schools. This culture should embrace collaborative interaction with community members; also, should encourage the active participation of the students in their working community by participating in activities like the student union (Finnish National Board of Education, 2003).

Students' recognition of the impact of their as well as others choices, actions and ethical practices should be nurtured. Upper secondary education should, also, develop citizens who can act responsibly towards the self and others within a democratic society. Health, well-being, self-esteem, personal uniqueness, expressing ones' observations and opinions, and participating in cultural and artistic activities are all very important aspects in upper secondary education. Upper secondary school should prepare the students to plan their future academic and professional life including entrepreneurship. In addition, they should be able to handle successfully the potential challenges and be influential in today's changing world (Finnish National Board of Education, 2003).

Calculated risk-taking, intrapersonal skills that are related to one's ability to recognize points of strength and weakness, working individually or in teams, and proactive project management are all considered to be entrepreneurial skills. Innovation, independence, pro-

activity and initiative in the professional, social and personal lives are considered to be entrepreneurial attitudes (Finnish Ministry of Education, 2009).

The Finnish cross-curricular themes for upper secondary education are “(a) active citizenship and entrepreneurship; (b) safety and well-being; (c) sustainable development; (d) culture identity and knowledge of cultures; (e) technology and society; (f) communication and media competence” (Finnish National Board of Education, 2003).

The objective of the first theme is to:

“Educate students to become contributing, responsible and critical citizens. This means participation in and influence on different areas of society from political, economic and social activities to cultural life. The levels of participation are local, national, European and global” (Finnish National Board of Education, 2003, p.27).

Students should:

- associate human rights to the pillars of democracy;
- construct informed opinions and express them in a way that demonstrates respect for others opinions;
- recognize different participation entities and their operational policies;
- be prepared to an active member in the process of creating common good for their locality, society and environment, act individually or in groups and take part in decision-making;
- include pro-activeness and enterprise in their operating methods;
- be able to identify the operating methods, types and opportunities of entrepreneurship;
- realize the individual and social benefits of work;

- know the tools that can influence the consumer and how to use them (Finnish National Board of Education, 2003).

Students should grow up to be responsible, contributing and critical citizens; “Active citizenship and entrepreneurship” prepares them to become influential socially, economically and politically within and beyond the Finnish borders (Vuorela, 2013). European policies use the term “active citizenship” as it entails practices that maintain and enhance social cohesion in order to attain diversity and equality; this can be witnessed in many dimensions, e.g. health, housing, well-being, collaboration, employment, and marginalization (Hoskins & Mascherini, 2009).

Generating more and equal academic and professional opportunities for young people and increasing their social engagement are two main objectives in the European Union Youth Strategy 2010-2018; employment, entrepreneurship and voluntary activities are some of initiatives in order to realize these objectives (European Union law, 2009). The partnership with other social actors, enterprises and organizations will help the school in providing the students with an experiential environment as the students should acquire the objectives of this theme through practical exercises and real, effective participation (Finnish National Board of Education, 2003).

In conclusion, the Finnish Ministry of Education cross-curricular “active citizenship and entrepreneurship” may help create a generation of socially-responsible entrepreneurs. This will in turn have an impact on the role of the Finnish teacher preparation institutions and the quality of the prospective teachers as they experience socially responsible entrepreneurship before they join the faculty of education. In light of this, the succeeding section analyzes the integral role of teacher preparation institutes in carrying out the Finnish Ministry of Education’s scheme.

2.6 Finnish Teacher preparation for Socially–responsible Entrepreneurship

Schools and teachers have played a key role in “transforming Finland from a traditional industrial-agrarian nation into a modern innovation-based knowledge economy” (Sahlberg, 2010). Finns consider teaching a noble profession with high social prestige since it is morally-driven and contribute to the public good. The teacher’s income does not exceed the average of the salary level; still, ranked the best-regarded by high school graduates in Helsingin Sanomat (2004) as referenced by Sahlberg (2010).

“Instruction in Finnish teacher-education departments is arranged to reflect pedagogical principles that newly prepared teachers are expected to practice in their own classrooms”; as in all faculties, student teacher learning incorporates computer-assisted, problem-based, collaborative and reflective methods. Pre-service teachers go through three stages of teaching practice, namely basic, advanced and final. During the different stages, prospective teachers attend classes for experienced teachers and also give classes that are supervised and evaluated by teachers and university professors and lecturers (Sahlberg, 2010).

Finnish teacher education supports the student teachers’ decision-making and independency in pedagogical thinking through research methods and development strategies that incorporate teaching experiences and educational theories. Another distinctive feature is the guided, research-oriented student teachers’ practice; teacher educators participate with the student teachers in pedagogical and academic discussions that tackle the academic and cultural aspects of the training school (Ministry of Education and Culture, 2014). Universities that offer teacher education programs, encompass training schools where prospective teachers can have the practical side of preparation. Pre-service teachers are required to practice teaching and take part in other student-related matters e.g. curriculum planning, evaluation, and counseling and welfare. The teachers’ creative and analytical skills are sharpened by linking educational research to the teachers’ practices (eNorssi, 2014).

To enroll in a teacher education institute, applicants go through a screening process as the most interested and suitable are chosen. Teacher education institutes focus on the link between educational research and practices in order to create teachers who can implement problem-solving strategies and are guided by research in their subject-teaching and educational practices. Thus, teachers can be initiative and capable in the process of intra and inter professional development. Teachers should, also, be aware of the professional world; the faculties of education cooperate with the world of work in order to enrich the content of the teacher education programs. There is no national evaluation for teachers as the system is based on trust (Ministry of Education and Culture, 2014).

The Finnish Ministry of Education aims at enhancing the students' entrepreneurial mindset and intensifying their tendency to consider entrepreneurship in their future plans. In order to accomplish this, by 2015 entrepreneurship education should become a core component of pre-service and in-service teacher training programs; collaboration among teachers through learning networks, including online ones, can provide another learning opportunity, Pihkala et al. (2009).

Nowadays, initial and in-service teacher training is considered one of the main strategies that work towards promoting entrepreneurship education (Ministry of Education, 2009). Ruskovaara and Pihkala (2013) stressed the importance of teacher and principal training during the tertiary years and professional ones. According to Ronkko and Lepisto (2015), the Finnish Ministry of Education works towards having entrepreneurship education in all teacher education institutes.

Most of the Finnish teacher education institutions offer entrepreneurship education compulsory or elective courses for its students (Thematic Working Group, 2014). The education department in three universities, namely Oulu, Turku and ÅboAkademi, have entrepreneurship education as a mandatory

requisite, while it is an elective one in other universities e.g. Jyväskylä, Eastern Finland and Lapland (Ronkko&Lepisto, 2015).

Entrepreneurship education has become part of the curriculum of some teacher- training institutions in Finland. It is provided to pre-service teachers either as compulsory or elective courses. Pre-service teachers can study the know-how of entrepreneurship through the faculties of economics and administrative sciences at Finnish universities that have teacher education. Still, teachers may miss entrepreneurship education if there are no compulsory courses and they do not join the elective ones. In addition, entrepreneurship education is not yet part of the guided practice for prospective teachers. Thirteen teacher training entities are collaborating to integrate entrepreneurship education in all teacher education programs. Applicants who have entrepreneurship education or experience have a better chance to be accepted in teacher education institutions (Ministry of Education, 2009).

The European Commission (2014) guide for entrepreneurship education mentioned examples from European countries that integrate entrepreneurship education in teacher education institutions. Finland has a very strong representation in the manual, as four of the practices are Finnish. University of Jyväskylä, HAMK PTEU, University of Lapland and an online project titled “YVI” at the University of Turku were mentioned in the guide. The European Commission (2014) mentioned that in the University of Jyväskylä, entrepreneurship education is addressed in the mission and curriculum of the institution; it is a compulsory part of the teacher training programs. In addition, starting from the academic year 2013-2014, a mandatory course titled “Educational Innovations and Entrepreneurship” would be added to International Master’s Program. Student teachers have stated that they became more knowledgeable about entrepreneurship education. Several modules are presented for the teachers as follows:

- The fundamentals and the know-how of entrepreneurship;
- Participatory citizenship and entrepreneurship: This involves studying the fundamentals of entrepreneurship, reading relevant literature and doing a project in collaboration with an NGO or a school. One of the projects that aimed at enriching the students' entrepreneurial spirit was "The Children's Parliament" as they played an influential role through the participatory approach; I recall an Egyptian TV program, with the same title, that was broadcasted in the 1980s for a short time and was stopped. The acting children played the role of members of parliament and tackled real social problems;
- Entrepreneurship education and learning organizations: student teachers stay in an enterprise for a designated time. They interview staff, observe the business environment and join its activities in order to compile teaching materials; then, students are asked to analyze the findings and state their recommendations (European Commission, 2014, p.16).

Entrepreneurship education and entrepreneurship is a core component of the strategy of the faculty of education in the University of Lapland. It offers a course that tackles music from an entrepreneurial perspective. Students learn background information about music and relevant teaching methods. Moreover, some entrepreneurial behaviors and skills are addressed like risk-taking, initiative, perseverance, self-confidence, decision making, negotiating, bearing uncertainty and considering mistakes part of the learning mistakes (European Commission, 2014).

In order to attain this, the teacher educator (a) lets the students participate in setting the course content and choosing the academic partner during the course so that they can learn risk-taking, dealing with uncertainty; in addition, learning ownership is attained; (b) encourages peer-learning through collaborative discussions that includes problem-solving and decision-making; (c) asks students to state in their reflective diaries and classroom discussions, their opinion about the entrepreneurial approach

and the content of music curriculums, during and following each music lesson; (d) allows the students to evaluate the teaching methodology used; (e) plays the role of a facilitator by letting the students search for knowledge rather than giving them answers ; and (f) provides support when needed (European Commission, 2014). The university is planning to develop this approach by giving more time for the student teachers to exchange their different creative processes, and critical reflection since equity and social justice are core components of a comprehensive view for entrepreneurship (European Commission, 2014).

Since 2006, HAMK PTEU, which is considered to be the biggest institution for teacher training and aims at preparing higher education teachers, has listed “The basics of entrepreneurship” as an elective course; in 2012, it added four new entrepreneurial courses (European Commission, 2014). At the University of Turku, 257 Finnish student teachers from the education department showed disagreement over entrepreneurship and whether it should be included in or excluded from the educational system. The supporters believed that entrepreneurship education is a motivating factor for learning and a booster for self-esteem. In addition, students become environmentally and socially engaged. The opponents stated that entrepreneurship education is politically-colored, and supports capitalism and neo-liberalism. Despite the fact that the majority of the teachers were for entrepreneurship education, they stated that the definition of entrepreneurship education was not clear, Ronkko and Lepisto (2015).

In conclusion, the Finnish teacher preparation institutions provide pre-service teachers with a culture that can be characterized by active learning, innovation, problem-solving, experiential learning, independence, real-life experiences, initiation, reflection, academic discussion, collaboration, analytical thinking, life-long learning, networking, partnerships, consistency, knowledge creation, research-driven practices and guided individual educational philosophies. In addition to these characteristics, that are

very relevant to entrepreneurship education, social trust and perception of teachers as agents of positive change may equip teachers with some of the enabling tools of socially-responsible entrepreneurship whether it is manifested inside the classroom, school, or society at large.

Needless to say, providing student teachers with entrepreneurship education courses may enrich their entrepreneurial knowledge, skills, behaviors and attributes. The previously mentioned examples for the Finnish faculties of education show that each university has its own approach. While the University of Jyväskylä presents entrepreneurship education in a separate course, which gives student teachers the chance to experience entrepreneurship both theoretically and practically, the University of Lapland presents music from an entrepreneurial perspective and focuses on enriching the student teachers' entrepreneurial skills, behaviors and attributes through the classroom practices. Although the social dimension of entrepreneurship education could be traced in both universities to an extent, the study that was conducted in the University of Turku shows that the social dimension needs a stronger representation in entrepreneurship education courses in the Finnish faculties of education. Hence, socially-responsible entrepreneurship education courses and/or practices may serve that purpose. After closely studying entrepreneurship education in the Finnish context, the next section considers it in the Egyptian one, with attention to the Egyptian Ministry of Education.

2.7 The Egyptian Ministry of Education and Socially Responsible Entrepreneurship

Following a decentralized structure that depends on active and productive social engagement, the Egyptian Ministry of Education strives for developing the pre-university education in order to achieve the most possible level of availability and capacity within a quality educational system that aims at raising the Egyptian citizen in the context of cultural and human values (Vision, n.d.). The Egyptian Ministry of Education is committed to provide all Egyptian

students with equal opportunity to attain quality education that enables them to acquire the skills of scientific thinking and life-long learning in order to be active citizens in a coherent society (Mission, n.d.). The Egyptian Ministry of Education is committed to securing quality pre-university education for all which is one of the fundamental rights of human beings; a decentralized system that depends on social engagement is to be implemented. In addition, Egyptian education is to be a pioneering model in the region that aims at preparing citizens for the knowledge community within the framework of a new social contract based on democracy, justice and continuous future-oriented aspiration (The future vision for pre-university education, n.d.).

The pillars of the vision

- 1- Active school that provides all learners with quality education in a non-traditional learning environment where the focus is on the learner. The system should be based on the use of active learning tools and methods, and communication technology in order to allow the learner to acquire independent learning, scientific and critical thinking, and life skills;
- 2- Distinguished teachers with a high level of professionalism and experience which enable them to be educational leaders, good planners and reflective thinkers; in addition, make them active agents in the process of change and progress;
- 3- Curricula that are based on active learning, are related to the local needs and support critical thinking, problem-solving, life-long learning and citizenship values in knowledge society;
- 4- Advanced educational technology that is integrated in the educational process meaning curriculum, school book, school administration and educational system;

- 5- Social engagement that lets out the potentials of the civil society in order to support quality education, create a participatory culture and build a democratic society in the light of the national tendency towards decentralization;
- 6- Distinguished educational administration that relies on informatics, transparency, accountability and responsible leadership that pursues development within the framework of decentralization (The future vision for pre-university education, n.d.).

The Egyptian Ministry of Education (2014) published a guide titled “The Teacher’s Guide for Values, Ethics and Citizenship”. The guide states that honesty, altruism, mercifulness, cooperation, trust, fairness and modesty are the pillars of the curriculum of values and ethics which should be taught through both the formal curriculum and the hidden one. The formal curriculum is represented through cross-curricular themes and as curricular and extra-curricular activities. Concerning the hidden curriculum, the principal, teachers and other stakeholders should be a model for the students so that they learn from them.

The guide (Ministry of Education, 2014) mentioned the values that are considered to be common between religions, namely Islam and Christianity. I selected from the guide some of the values that may be relevant to the traits of socially responsible entrepreneurs:

- national values: Loving the country, being proud of the national heritage, preserving the national wealth and rationalizing the consumption;
- social values: generosity and philanthropy, and team work;
- individual values: courage, self-control, patience, adaptation, ambition, persistence, sense of responsibility, self-respect, attentiveness and cautiousness, adaptation to the present, preparation for the future and success;

- academic values: following scientific thinking, being knowledgeable, supporting innovation and seeking wisdom;
- beauty values: cleanliness, order and nature.

According to the guide (Ministry of Education, 2014), “citizenship” is a state being lived by the individual where social relations among the individual, the state and society exist. In this relationship, the citizen practices loyalty and belonging to the country and abides by its law, values, customs and traditions, and duties. In return, the state provides the individual with security and protection, and guarantees her/his attainment of all the political, economic and social rights. This condition that the citizen lives with her/his nation is led by positive interaction emerging from a structure of positive ethics and values.

The guide (Ministry of Education, 2014) stated that, in the light of the adopted value-system, in order for the students to attain the desired citizenship, they should: (a) participate in the production of material wealth according to their capabilities;(b) run the material wealth well and rationalize the consumption;(c) preserve the material wealth;(d) plan their time well;(e) protect the environment from pollution.

The abovementioned goals are intended to prepare the students economically for citizenship; as for the social aspect, students should (a) avoid using the word “I” and use “we”;(b) understand that scientific and national progress is the outcome of teamwork;(c) follow a philanthropic attitude within their limits;(d) respect and abide by the decision of the majority;(e) avoid selfishness and unreal sacrifice;(f) appreciate teamwork; and (g) learn that the secret of existence is the harmony among existing creatures (Ministry of Education, 2014).

In order for development to occur, social engagement is a must in today’s world; it is the best method to augment the society’s resources and abilities. The individual and non-

governmental organizations' positive and effective participation in any activity that aims at developing the surroundings or improving the performance of governmental organizations that work towards enhancing the citizens' different conditions represent forms of social engagement (Ministry of Education, 2014).

The guide (Ministry of Education, 2014) , also, states that the Ministry of Education believes that rote learning is not appropriate for teaching values as it depends on memorization and recitation. The proper methodology should depend on the active interaction among the teacher, the students and the educational material through teaching and learning situations and also, by practicing the skills and behaviors that lead to the comprehension and development of the anticipated values and ethics. Furthermore, the guide (Ministry of Education, 2014) mentioned that reflection and thinking, imagination and innovation, participation and teamwork, social skills, self-development, attentive listening, self-expression, decision-making, knowledge acquisition, enjoyment and extra-curricular activities like research, theatre and expeditions are some of the strategies that can be used in teaching the abovementioned values and ethics.

In The Strategic Plan 2014-2030 for Pre-university Education (Ministry of Education, 2014), Dr. Mahmoud Abu El-Nasr, who is the former minister, states that the Ministry of Education is committed to the belief that every child has the right to be provided with quality education that meets the international standards which will allow her/him to participate effectively in the social and economic development of the country and to compete regionally and internationally.

In conclusion, it appears that the Egyptian ministry of education aims at raising citizens who are socially and economically responsible; this goal synchronizes with the Finnish cross-curricular theme "active citizenship and entrepreneurship", and also the term "socially-

responsible entrepreneurship”. The mentioned pedagogical approach is, also, entrepreneurial; active learning, independence, critical thinking, life-long learning, experiential learning, problem solving, reflective thinking, self-expression, decision making, research, collaboration, innovation and dramatization are considered the methods via which the students can acquire the stated ethics and values. In addition, the aforementioned values and ethics should be represented across different school subjects and manifested in the different school and teaching practices.

2.8 Theoretical Framework

Paulo Freire’s pedagogical approach towards education and philosophical stance towards life in general is my source of inspiration. I share the dream of Paulo Freire to create a society of critical citizens who can construct a planet based on equal rights, free will, and solidarity rather than justified unfairness, advanced exclusive technology, and competitive bureaucratized economy. The role of schools and faculties of education in liberating the human soul and mind from the prisons of materialism, capitalism, colonialism, and any other act of structural violence, has been tackled by Freire in his different writings.

I believe that the Freirean world can welcome socially responsible entrepreneurship education, and its philosophy. Socially-responsible entrepreneurship will allow the majority to construct thoughtfully, creatively, and collaboratively a better history. The elitist social and economic powers, which represent the minority, will not be able to domesticate the minds, behaviors, and actions of the citizens to serve inhumane intentions. These intentions can harm, or neglect the self or the other including the environment.

Freire (1998) believed that neoliberalism has denied people the right to dream differently and believe that they can change the world to a utopia. Globalization, being rooted in capitalism, tries to hide its fundamental ideology which is augmenting the wealth of a few at the expense of the poor majority. “The freedom of commerce cannot be ethically higher than the freedom to be human. The freedom of commerce without limits is no more than the license to put profit above everything else” (Freire, 1998, P. 116). “The application of technological advances, which requires the sacrifice of thousands of people, is one more example of how we can be transgressors of a universal human ethic in the name of the market, of pure profit” (Freire , 1998, P. 116).

Freire believed that when workers do not practice their creative powers at work and turn to passive receivers of orders, their citizenship participation decreases despite the increase in the factory production. Freire (2000b, p.229) mentioned that in the capitalist economy, productivity increases when workers are not interrogative, and care only about following the routine procedures, and executing the required tasks... “In the name of efficiency and productivity what we are seeing is the bureaucratization of workers’ minds, consciousness and creative capacity”. “Bureaucracy annihilates creativity and transforms persons into mere repeaters of clichés. The more bureaucratized they become, the more likely they are to become alienated adherents of daily routine, from which they can never stand apart in order to understand their reason of being” (Freire, 2000b, P. 117). “Depriving factory workers of their right to participate in ideological debates, in the workplace, impedes their citizenship practice, which will never be achieved by focusing on their “technical efficiency only” (Freire, 1998).

Educational practices have been geared towards technical training in a trial to help the students avoid unemployment which has been presented as an inevitable reality. Hence, neoliberalism is the modern version of fatalism (Freire, 1998). I think that religious speeches that support fatalism have nurtured economic speeches that support neoliberalism, which is another

form of fatalism. In other words, based on my personal observation as an Egyptian, the Egyptian fatalistic religious dogma, coupled with the neoliberal economic dogma, has conflicted with the Egyptians' ability to dream, and believe that they can transform their living conditions.

Some Egyptian media have presented religious men who talk about death, after life, heaven, hell, supernatural elements, and the possessed. A TV presenter, named Reham Saeed, whose Program "*Sabaya El-Kheir*" or *Charity Girls* Facebook page has more than 8 million likes, showed a case of five possessed girls in an Egyptian village and how she helped them by bringing an exorciser, who recited qur'anic verses to free them of the evil spirits. The story ended up with the girls being freed from the evil spirits, and doing a minor pilgrimage (Sabaya El-Kheir , 2014). The exorciser was a member in the dissolved national party and in the parliament during Mubarak's regime (Hassan, 2014). All of these practices aim at deviating people's focus from current life to after life, and from existing real structures of powers to supernatural ones.

During 25 January Revolution, many Egyptian Muslims and Christians realized that religion is politicized, as I have personally experienced as an Egyptian and consequently, did not follow the religious figures who considered going against the regime religiously wrong; they doubted the intentions of these people and some even doubted religion itself. The revolutionary motto "Bread, Freedom, and Social Justice", is anti-neoliberal as it calls for a possible, and doable economic, social, and cultural change that prioritizes the basic needs of citizens over elitist luxurious manifestations of consumerism and neo-liberal globalization. Also, this revolutionary motto supports freedom from the different powers of oppression; powers that create and promote submissive receivers of the existing givens including food, clothes, religion,

politics, education, media , and many other aspects , which are all heavily affected by neo-colonialism. “Social Justice”, the third dimension of the motto supports equity rather than unjustified social privileges for certain circles in society. None of the above mentioned principles, which are limited to my personal interpretation, can be favored by the neoliberalism. The success of the revolutionary experiment of Egypt is a threat to many economic, religious, and political structures. Hence the opposing forces to the revolution are international and national, and economic, religious and undoubtedly political.

According to Freire (1998), human beings are not passive and isolated beings who are unconscious of their surroundings or other humans. On the contrary, the presence of humans should be manifested in their relationship to others, and the whole world. Humans should have the power for self-reflection, intervention, transformation, self-expression, evaluation, decision-making, freedom, and dreaming. Humans are not determined as they have many alternatives and hence the power to choose and construct their history; even if the future is problematic, it is not decided yet.

“Transformation of the world implies dialectic between the two actions: denouncing the process of dehumanization and announcing the dream of a new society” (Freire, 1998, p.74). It is of utmost importance to construct a universal human ethic that can replace the ethics of the market which have been spreading and strangling nations throughout the world. The law of profit should not dominate the ethics of the market. Acts that abuse labor, let people live in a world of illusion, or support discrimination whether it is based on race, sex, or class, should be denounced (Freire, 1998). “No to an ideology that humiliates and denies our humanity” (Freire, 1998, P.27).

The humanization process requires people to be resistant, believe that their future is dynamic, and seek greatness (Freire, 1998). During the humanization process, the oppressed need to understand

that their freedom is not just from hunger (Freire, 2000a), but also “there must be freedom “to”; freedom to create and to construct, to wonder and to venture. Such freedom requires the individual to be active and responsible, not a slave or a well-fed cog in the machine” (Fromm, 1964, p.52). Open-minded people who are courageous enough to try new things, and resent different forms of injustice, discrimination, and impunity are full of critical hope. A culture that embraces humanity, solidarity, and inclusion, is able to change its history (Freire, 1998).

Socially-responsible entrepreneurship is not about creating employable, even self-employed, individuals whose only focus is the financial gain; it is about helping citizens become socially constructive, cognitively creative, and economically productive. The role of education should not be limited to training students to be competent employees in the future, and it should not be only about technical -scientific training (Freire, 1998). “In fact, the more inventive and creative capacity of students is “brutalized,” the more they are simply being conditioned to accept “answers” to questions which have not been askedThe more students adapt to such a procedure , the more, ironically, it is reckoned that this “productive” education (Freire, 2000b, P.229) . “I am a teacher who favors the permanent struggle against every form of bigotry and against the economic domination of individuals and social classes. I am a teacher who rejects the present system of capitalism, responsible for the aberration of misery in the midst of plenty. I am a teacher full of the spirit of hope, in spite of all signs to the contrary” (Freire, 1998, P.94).

“One of the most important tasks of critical educational practice is to make possible the conditions in which the learners, in their interactions with one another and with their teachers, engage in the experience of assuming themselves as social, historical, thinking, communicating, transformative, creative persons; dreamers of possible utopias, capable of being angry because of a capacity of love” (Freire, 1998, P.45). Teachers should tell their students that they have the power of intervention in

knowing and constructing their history. The process of knowledge creation should include immersion in the existing knowledge, and doing research in order to construct the new one (Freire, 1998).

“In order to be in the world, my conscious body, unfinished and historical being, needs food as much as it needs ethics. The fight would make no sense to me without this ethics backdrop, upon which experiences of comparison, criticism, choice, decision, and rupture take place”(Freire , 2000b, P. 281). Teachers should always struggle against domesticating their students, and adopting a paternal leadership style in the classroom. In addition, they should be innovative in the methods of their struggle (Freire, 1998). Tutoring in Egypt is one of the biggest forces against proper education. Many schools have become no more than the marketing space for many teachers, where they show their students that they have the ability to deliver information in the easiest way possible, and hence they can help them get good grades. Another method would be exercising their authority in compelling the students to take private lessons.

According to Sobhy (2011) Egyptian families give their children private lessons, which may be considered "de-facto privatization" of education; underprivileged parents who represent 40% of the population are forced or threatened by the teachers ,who themselves get very low salaries. Families of higher socioeconomic levels are also forced to seek the assistance of tutors in order to attain a decent academic level. Students are hurt emotionally and may be physically in case they cannot afford to take private lessons. Eighty percent of secondary school students take private lessons regularly throughout the whole year which has an enormous negative impact on the students' attendance or school truancy (Sobhy, 2011). As referenced by Sobhy (2011) ,Kadir al-Mu‘alimin (2009) and Al-Samni (2009) stated that families spend yearly 12-15 billion EGP on tutoring ; this figure exceeds the annual budget of the Ministry of Education which is 10 billion EGP.

This may have created a sense of hatred or disrespect between the teacher from one side, and the students, their families and the whole society from the other side. Teachers have not tried to find solutions for their low salaries other than tutoring. In that process, teachers who are oppressed due to their indecent incomes have turned to oppressors by letting it out on their students, who in turn, with the help of some other stakeholders, responded with disrespect and more oppression. This may have led to hatred within the teachers, among them, and towards society.

I believe that many Egyptian teachers are consumed cognitively due to the continuous tutoring classes, which do not exceed recitation of the same material over and over again. In addition, they are consumed psychologically as they may be living an inner conflict of expected image and their existing one. Even if they do not live that struggle, and they got consumed ethically, the ramifications on the students and the whole society are enormous. Teachers who memorize and recite texts, and are afraid to take risks do not link their readings with the current conditions of their local or international surroundings. In addition, they think mechanically, and their presented materials lack personal values, and do not tackle the real world (Freire, 1998).

The emotional, physical and economic damages are just some of the ill-consequences of private tutoring; I believe that cognitive, social and cultural drawbacks occur. My personal experience in schools has shown that teachers resort to rote learning in private lessons as they are geared towards the exam questions which do not address any skills other than memorization in most of the subjects. In addition, the teachers' different practices are not guided by the school, or the national culture. Each teacher demonstrates her/his culture outside school as tutoring takes place in private centers; students may acquire devastating traits in this process. Also, tutors mostly share a common destructive practice which is capitalism; they represent a wild, capitalist form of enterprises as they abuse many rights in order to satisfy their needs. Students live with their teachers a state of cynical fatalism, similar to the

neo-liberal one, which prepares them to follow submissively both the national and international agendas, as they grow up surrounded by different forms of fatalism.

The students' inability to find a job after this bitter journey and attain social mobility leads to the degeneration of any existing respectful image for the teacher. In addition, raising the students in such a corrupt system may lead to the domination of negative energy and practices in society. Considering the status quo, it is very difficult for schools to assist in creating socially-responsible entrepreneurs or citizens with an entrepreneurial spirit, creative mind and ethical conscious. Teachers can be socially-responsible entrepreneurs and help solve many educational problems if they are prepared well in the faculties of education. Teachers need to unleash their creative, empathetic, and transformative powers in order to be a source of inspiration for their students.

In order for teacher preparation to create liberating teachers rather than oppressing ones, (a) "Teacher preparation should go beyond the technical preparation of teachers and be rooted in the ethical formation both of selves and of history." (Freire, 1998, P.23); (b) teacher education should enable teachers to create an atmosphere of knowledge creation, not knowledge transfer (Freire, 1998); (c) teacher education should promote life-long learning as "those who are called to teach must first learn how to continue learning when they begin to teach" (Freire, 2000b, P.114); (d) Teachers should always seek progress and professional development, and work towards improving their autonomy (Freire, 1998) ; (e) "The education of teachers ought to insist on...the obvious importance of teachers knowing the ecological, social, and economic context of the place in which they live and teach." (Freire, 1998, P.122); (f) teacher education should be democratic, "I must not think only of the programmatic contents that are the themes of our discussions in the various teaching departments. I must reflect at the same time on the question of whether this or that teacher teaches in an open, dialogical way or in a closed, authoritarian way" (Freire, 1998, P.84). "It is impossible to democratize the choice of content without

democratizing the teaching of content” (Freire, 2000b, p. 243). Teacher preparation that may help create a less ugly and more humanitarian society should include democratic practices. Elitist authoritarianism will transform student teachers to objects rather than “subjects” who can change history (Freire, 1998); (g) teacher education requires the chance for informed practice; in other words, practice that is based on theory. In order for practice to develop, it should be followed by critical reflection. This will reflect positively on future teaching practice (Freire, 1998); and (h) “As a teacher in an education program...my theoretical explanation of such practice ought to be also a concrete and practical demonstration of what I am saying. A kind of incarnation joining theory and practice”(Freire, 1998, P.49). “The critical, exacting, consistent educator, in the exercise of his or her reflection on educational practice, as in practice itself, always understands it in its totality.... He or she will not center educational practice exclusively on, for example, the educand, or the educator , or the content , or the methods , but will understand educational practice in terms of the relationship obtaining among its various components , and will perform that practice consistently with his or her understanding , in all use of materials, methods ,and techniques” (Freire, 2000b, P:241). I believe that the Freirian academic practices in the school classroom can also enrich the aforementioned list.

The Freirian classroom should comprise (a) mutual learning as “whoever teaches learns in the acting of teaching and whoever learns teaches in the act of learning” (Freire, 1998, P.31). Both students and teachers go through a process of construction and reconstruction of knowledge when they reflect on their learning process and examine the boundaries of creativity, and seek courageously and persistently more knowledge (Freire, 1998). Both teachers and students should share the hope of learning, teaching, being curious, producing something, and removing any hindrance for their joy (Freire, 1998) ; (b) curiosity as “curiosity is what makes me question, know, act, ask again, recognize” (Freire, 1998, P.81). The exercise of curiosity involves

imagination, emotions, assumptions, comparisons, investigations, and hypotheses until the learner finds a satisfactory explanation (Freire, 1998) Learners' curiosity should be bold, critical, and adventurous in the process of interacting with a world they did not make, in order to add something they make (Freire, 1998) ; (c) teachers should respect their students and themselves, demonstrate risk taking, and show responsibility for their actions (Freire, 1998). Mutual respect has to have to exist between and among teachers and students. Teachers should respect the knowledge that their students' acquire from their different life experiences. They should relate this knowledge to the contents of the school curriculums. For example, they should discuss with their students the reasons and consequences of pollution, and its prevalence in poor areas more than rich ones (Freire, 1998); (d) integrity as "the teacher who really teaches, that is, who really works with contents within the context of methodological exactitude, will deny as false the hypocritical formula, "do as I say, not as I do" (Freire, 1998, P.39); (e) stance against injustice as "the kind of education that does not recognize the right to express appropriate anger against injustice, against disloyalty, against the negation of love, against exploitation, and against violence fails to see the educational role implicit in the expression of these feelings" (Freire, 1998, P.45) ; (f) questioning as "It is in my concrete respect for the right to question, to doubt, and to criticize that I bear witness to what I believe and speak. Simply speaking will never be enough"(Freire, 1998, P.89). Educators should not "produce answers without having been asked anything" (Freire, 2000b, P. 222).Any situation in which some individuals prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate human beings from their own decision-making is to change them into objects (Freire, 2000a, P.85); and (g) consider making mistakes an act of learning as "error and mistakes imply the adventure of the spirit.... error is a temporary form of knowing" (Freire, 2000b, P.281).

The abovementioned points represent the reverse of the “banking system” which (a) depends on mechanical memorization which leads to a state of domestication rather than memorization; in other words, students become fatalists as they believe that they cannot change what they are exposed to (Freire, 1998). The more students (the depositories) memorize, the better they are and the more qualified the teacher (the depositor) where students are allowed to receive , memorize , and repeat (Freire, 2000a); (b) deforms the creativity of the learner and the teacher; it affects negatively the learner’s curiosity, risk-taking, and adventure skills as there is no chance for any cognitive activities that include problematization, critical thinking, being doubtful, autonomy, and making comparisons, and observations (Freire, 1998) ; (c) lacks inquiry, and reflective interaction with the other and the world or “praxis” , “authentic liberation—the process of humanization—is not another deposit to be made in men. Liberation is praxis: the action and reflection of men and women upon their world in order to transform it” (Freire, 2000a, p.79), and knowledge creation as “knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other” (Freire ,2000a, p.72) ; and (d) “anesthetizes and inhibits creative power,... attempts to maintain the *submersion* of consciousness” (Freire , 2000a , p.81) , where “ the individual is spectator , not re-creator” (Freire , 2000a , p.75).

In his criticism of globalization, Freire mentioned that globalization is represented as an irrefutable, unshakable, and unavoidable fatalistic reality; “...globalization is inevitable. Nothing can be done about it. It must happen because, mysteriously, that is how destiny has arranged things. So, we must accept what in essence only strengthens the control of powerful elites and fragments and pulverizes the power of the marginalized, making them even more impotent (Freire, 1998, P.102).

I believe that socially- responsible entrepreneurship can open opportunities for the development of healthier national and international societies. Interacting with the world in a creative, reflective, conscious, and thoughtful way can hinder the progress of egocentric entities that support slogans like “survival of the fittest”, and “the end justifies the means”, the former mentioned by Darwin, and the latter by Machiavelli. Using creativity in solving social problems, in collaboration with the self and others, while maintaining the non-creation of other ones, nourishing human development and empowerment, and promoting freedom of choice, is the core of socially-responsible entrepreneurship.

Socially responsible entrepreneurship can create infinite groups of socially-responsible entrepreneurs who are in continuous interaction with the self, each other, other entrepreneurs, society, and the whole world. Not only can socially-responsible entrepreneurship education encourage socially-responsible entrepreneurs but it can also buoy intrapreneurs. Socially-responsible intrapreneurs are much needed in order to resist bureaucratization of workers, unethical behaviors of governmental and non-governmental entities, and promote the progress of the self and other whether inside and outside the entity, and help in transforming the world into a human-welcoming one. Socially-responsible entrepreneurship education can also help in the emergence of socially-responsible consumers who are willing to support socially-responsible entrepreneurship.

Freire’s concepts about teacher preparation, and the school classroom culture, which can complement the Freirian desired features for the faculties of education, resonate very well with socially responsible entrepreneurship education. Both promote creativity, innovation, curiosity, questioning, solidarity, liberation, humanization, respect, theory, research, real- life practice, reflection, creation, learning through mistakes, risk-taking, critical thinking, problem-solving, continuous development, responsibility, social engagement, empowerment, collaboration, and the desire and power for transformation. I believe that the “banking system” of education should not exist in any educational

entities, not only because it curbs the development of socially-responsible entrepreneurship which I totally support, but mainly because it transforms individuals into passive receivers and may be unconscious promoters for the already-formulated present world which may be characterized by wars, unequal distribution of wealth, unemployment, oppression, cultural-diversity eradication, marginalization, discrimination, environmental abuses, and all forms of terrorism, including the explicit or subtle terrorism that is practiced against countries that do not comply to the economic capitalist global agenda, or countries that want to preserve their identities against unjustified cultural atrocities.

2.9 Lead-in

Based on my literature, I claim that preparing students to be socially-responsible entrepreneurs is a common goal in many world educational agendas including the national one. In the coming chapter, I will examine the role of Egyptian faculties of education towards socially-responsible entrepreneurship.

Chapter 3

Research Design and Methodology

3.1 Research Design

I have to admit here that the scarcity of research articles that tackle the professors' academic practices did not surprise me; on the contrary, they resonated with my assumptions. Evaluating a higher authority is not common in the Egyptian setting. The lack of qualitative studies might indicate that individual verbal reflections are considered an unreliable source of information.

The Egyptian teachers are always held responsible for the poor quality of Egyptian education and its inefficiency in preparing qualified graduates; hence, giving them a chance to narrate their experiences in the teacher education institutions is crucial. My inclination to seek the learning experience of the fresh graduates of an Egyptian faculty of education through qualitative research methods was a trial to liberate their voices and share with them my thoughts and resources concerning the practicing or teaching of socially-responsible entrepreneurship. According to the critical theory, qualitative research can play a role in the emancipation of oppressed groups (Marshall & Rossman, 2011).

3.2 Data Collection

The semi-structured, in-depth interviews suited the phenomenological approach as I tried to explore and better understand the existence of socially responsible entrepreneurship in the academic practices or curriculums through the experiences of the fresh graduates interviewed. The interview was a learning experience for the participants as they had an idea about qualitative

research especially that they had never participated in or executed qualitative research before the interview. Moreover, it was a tool of empowerment; for example, I kept asserting the fact that they can turn off my recorder during the interview in case they feel uncomfortable. I wanted them to feel that we are on equal footing; something that I wished to feel when I was a university student. I asked a qualified external reviewer who is familiar with qualitative methodologies, critical theory, and of a higher academic stance to provide me with constructive feedback on the methodology and interpretation.

An Egyptian demonstrator from the participating public university helped me in the process of finding the participants. I informed her of the criteria of my sampling and she put me in contact with the graduates who were willing to participate. Since my intention is exploratory in nature, focusing on one university allowed for a relatively in-depth understanding of the phenomenon of interest. Still, I have to admit that the study could have been more informative if techniques as observations, focus groups had been used with interviews. Other researchers can apply more comprehensive methods and do the study in different governorates.

According to the university website, more than 40,000 students are enrolled, and distributed among 15 faculties, where more than 2000 are student teachers in the faculty of education. There is no definite number available for the gender breakdown of 2015 graduates, neither on the faculty website nor in the faculty records, but according to the acting dean the majority of the student teachers are females, exceeding 75%.

The forthcoming information, being presented about the faculty of education, is based on my translation for some parts from the Student Handbook for 2011/12. There are five departments in the faculty of education namely Comparative Education and Educational Management, Curriculum and Teaching Methodology, Educational Foundations, Educational Psychology, and Mental Health. According to the vision, the faculty aims at being a leader in the educational field both nationally, and regionally. This is accomplished by establishing a quality comprehensive system that aims at providing the student teacher with distinguished educational, research, and social services. As for the mission, the faculty aspires to create student teachers who are competent in the knowledge, skills, and approaches of the main pedagogies. Satisfying the needs of the educational job market by monitoring the students during and after graduation is another goal. A third goal is: developing the students' positive tendencies towards good citizenship, and local community service through the active participation with its different organizations.

According to the Student Handbook, the aforementioned vision and mission will enrich the personality of the student teachers and develop their creative thinking; in addition, they prepare new teacher education professors. Also, they aim at updating the student teachers with contemporary educational approaches which will help in solving environmental and social problems; additionally, resolving both the local and nationwide educational issues. Moreover, they promote exchanging knowledge, experience and culture with different Egyptian, Arab, and international educational organizations. Last but not least, the mission and vision aspire to satisfy the different societal needs, by offering different graduate and post-graduate degrees, in order to reach sustainable social development.

There are educational courses that are exclusive to basic education and others to secondary one. However, all student teachers of different school subjects, whether basic or secondary education, study the following courses and attend some of the lectures together: History of Education, Introduction to Psychology, School, and Classroom Management, Psychology of Learning and Teaching, Teaching Methodology, Mental Health and Counseling, Teacher and Teaching Profession, Psychological Development, Community Psychology, Introduction to Educational Supervision, Individual Differences, Evaluation, Educational System in Egypt and Contemporary Approaches, and Social and Philosophical Foundations in Education. In addition, students study courses related to the subjects they will teach. Student teachers attend classes for these courses of specializations with professors from their respective faculty.

As for the evaluation, students have to attend a minimum of 75% of the course. , or else they are not allowed to have sit for the final exam and fail the course. The grades of the courses that do not include a practical part are distributed as follows 20% for formative assessment (coursework), and 80% for summative assessment (final exam), while they are split into 30% (coursework) and 70% (final exam) for the ones that include practical activities. In order for the students to pass, they have to get a minimum of 30% in the final exam. Students can have a re-exam in maximum two courses per year; otherwise, they have to repeat the academic year. The school-based practicum during the third and fourth years is out of 100, divided as follows: 40% for the educational supervisor, 40% for the subject or major supervisor, and 20% for the school principal. This may include teacher education professors whether they prepare students on the educational side, or the school subject one (Student Handbook, 2011/12).

As for the elective courses, the student selects one of the following so-called “cultural courses”, in order to study it for one semester. These courses are Environmental Education, Philosophical and Scientific Thinking, International Education, Early Intervention, and Counseling, Study Skills, School and Society, and Personality Psychology. There is a mandatory course that is called “Human Rights” and it is taught across different majors for one semester, but falls under this category called “cultural courses” which are all elective; in addition, it follows the evaluation system of these courses. “Cultural courses” are neither counted in the GPA, nor are required for passing on to the next academic year, but the students have to pass the course that they choose before graduation. “Human Rights” is the only course among both mandatory and elective courses, where the whole grade is based on the final exam. There are no grades for any course work, in case it is required from the professor (Student Handbook, 2011/12).

For this research, all participants had to be 2015 graduates for several reasons. First, they experienced the four academic years; hence, they were more eligible to give a more complete vision of the experience. Secondly, they were exposed to the most recent teaching methods and curriculums, used in the faculty of education; thus, they were stronger candidates to give reflect on the current situation. Thirdly, their memories about the undergraduate academic years were supposed to be fresher in comparison to older graduates; consequently, they could recall more details.

According to Daniel (2012), exploratory studies do not require a large sample size; although there is no definite number for non-probability sampling, studies that have a phenomenological approach usually have from 6-10 participants. The convenient sample included 7 female students, in their early twenties, with general mention “excellent”(A) or “very

good” (A-). They represented different departments namely English (two participants, secondary education), History (one participant, secondary education), Mathematics (one participant, basic education), Philosophy (two participants, secondary education), and Social Studies (one participant, basic education).

I met the participants in an office at their university. They were informed that the interview would not exceed one hour. I tried to eradicate any factors that would segregate me from the participant. It was a casual meeting where only colloquial Egyptian Arabic was used unless the participant showed interest to speak classical Arabic; moreover, I tried to create a friendly atmosphere. I followed a culturally conscious approach in dropping some of the sides of the “academic armor” for a better understanding of the participants as well as the self (Lerum, 2001).

The participants were asked to give their consent for participation in the study. The informed consent was designed based on the guidelines of the World Health Organization; I read it thoroughly for the participants and asked them to read it and see if they had any questions. I asserted for the participants that they could withdraw from the study at any moment. I also stated that I would share with them the research findings; this would show them how their experiences could be a tool of enlightenment and positive change. In addition, I would share with them resources for socially responsible entrepreneurship. Moreover, they could contact me as long as they wish, even after publishing the study. Respect, offering help, and seeking future correspondence should be demonstrated by ethical researchers; this may curb any possible feeling of anger or loneliness (Marshall & Rossman, 2011).

I told the participants that I would use pseudonyms that would not suggest any clues about their identities. They were, also, informed that all the collected data would be deleted once

the study is finished. I used a digital voice recorder that has an access password for the safety of the participants. I created a word document, on my personal laptop that has an access password, with the name of the interviewee, pseudonym and time of interview so that I could register this information after each interview. I also transferred the recorded interviews to my personal laptop so that I can transcribe them.

3.3 Research Tools

I asked the participants (seven fresh graduate females) six questions that may help in the exploration of socially-responsible entrepreneurship education in the faculties of education, and the enabling or hindering factors for this education. The questions were about their experiences during the university years. The first question dealt with the level of inclusion and awareness concerning the educational goals of both the Ministry of education and the participants' faculty of education. The second question focused on some of the professors' as well as the participants' practices within the faculty. The third question attended to the participants' experiences with the practicums in particular. The fourth question tackled the prevalence of social discussions in the faculty. The fifth question was about the existence of courses or activities that addressed creating and sustaining a business. The sixth question concentrated on the participants' different perceptions of their future students.

3.4 Data Analysis

I used the thematic analysis model, developed by Braun and Clarke (2006), and "can be applied across a range of theoretical and epistemological approaches" (Braun & Clarke, 2006, p.5). The six phases are as follows: (1) "familiarizing yourself with your data," (2) "generating

initial codes,” (3) “searching for themes,” (4) “reviewing themes,” (5) “defining and naming themes,” and (6) “producing the report.”

Phase One was characterized by immersion in the data by repeated active reading of the transcription, which is considered very important for the researcher’s familiarization with the data. Note taking and highlighting important clues were considered as they are important for phase two, which is regarded as the initial coding stage. During that phase the “data driven” coding was done manually where potential themes, and individual extracts were coded. During the third phase, the focus shifted towards forming themes. Mind-mapping helped me to end up with potential themes, subthemes, and related extracts. During the fourth phase, the candidate themes went through a reconstruction process, as clearly different themes were formulated and elaborated by relevant subthemes and extracts; this led to the creation of a thematic map. The themes were refined during the fifth phase; in addition, the relevance of the themes to each other, and to the research questions were also examined. As for the last stage, the data analysis was written in a precise, coherent, and well-supported manner. The aforementioned steps, for every phase, were guided by Braun and Clarke (2006).

Chapter 4

Findings

The findings are divided into two major themes, namely academic practices and social interactions. The fear of questioning, academic papers, attendance policy and its effectiveness, and practiced teaching methods and desired ones constitute the four subthemes of the former major theme. While the latter one is represented through school-based practicum, the social dimension in academic discussions, cooperation with other entities, and socially-responsible entrepreneurship courses.

4.1 Academic Practices

4.1.1 The Fear of Questioning

Four participants expressed the fear that they felt towards some professors, as they had the authority to fail them. They believed that the professors, who did not like questions and discussions, would fail them if they asked a question. Elham and Farida (pseudonyms) mentioned that some of their professors would have bullied and failed them if they started a discussion, or asked questions during the lecture.

Nada (pseudonym) said, “Once during the lecture I asked the professor a question which she answered, I rephrased the question as I thought it was not clear. The professor told me bad words, and I had to sit at the very back of the hall till the end of the term so that she would forget me, or else I would lose my ranking as a top-student as she would bully me, and give me bad grades.”

Farah (pseudonym) mentioned that one of the professors of the specialization section, who taught them for two successive years, admitted that he gave them bad grades in the year before because they complained to his superior that they did not understand his explanation. Elham also had a problem with the grade of one of the specialization courses, and she wanted to remark the paper but she was informed that remarking meant just the recounting of marks and not recorection of the paper: “Recorection required filing a case against the professor in court. Where could I get the time and effort? In addition, there are expenses for this legal process.”

4.1.2 Academic Papers

The participants stated that they used to submit academic papers as part of the graded course work. Four participants mentioned that the Internet is their first choice in finding information about the research topic. In support for this point, Sahar said that “first thing comes in mind is the Internet and my favorite sources are Wikipedia, and pdf files,” which was mentioned also by Elham as she said, “I always use pdf files as they are trusted.” While Nada said that the Internet was her last resort as she used to go to both the university central and faculty libraries, she added saying that “I used to see very few students in the library. The majority either used the Internet, or went to the stationeries outside and asked the sales assistants working there to do it for them. The sales assistants search the Internet, select a source, and then print it out for the student to submit.” This issue is reinforced by Zahra (pseudonym) who said that sometimes students submitted the same research paper. Two of the participants admitted that sometimes they got papers from the Internet and submitted them.

These papers would usually get grades without feedback. Nevertheless, two participants mentioned that sometimes they got feedback on their research paper, and not just the grade. Nada said that in one of the courses, she got feedback on her papers and it was really useful. Still, Nada said that some professors did not ask for research papers; instead, they asked the students to buy their published book, which she found expensive, in order to get the coursework grade. Elham mentioned that she had a professor who came only about two times all term, and said that she would not be able to come again because her son had exams. Elham added, “She asked us to buy her book and said that the syllabus is from p: -- till p:-- in the book.” Still, Farah mentioned that some professors did not ask the students to buy their books.

4.1.3 Attendance Policy and Its Effectiveness

Six of the participants mentioned that there were students who did not attend regularly. Elham and Sahar said, “students were absent from lectures whose professors did not use to take attendance” which was more frequent in specialization courses. This was supported by Nada, who added that some used to leave the lecture in the middle, after the attendance was taken. Farida said that some listened to music during lectures as they attended just for the records. This could not be noticed by the professors due to the big number of students. Three agreed that those who were absent depended on the transcribed lectures of others; Sahar said “our professors like to see their words and phrases in the final exam. They used to tell us that we should not transcribe the lectures and leave them in the stationeries outside for photocopying, as students who were absent would rely on that. Personally, I did not like these stationeries as they exploited us badly. They used to code the photocopying papers so that we could not print them in other places, and sell them for high prices.” Farah said that some professors used to tell them “study

from lectures and everything will be fine,” she added “these professors used to check some of the students’ transcriptions, and then recommend a well-transcribed lecture to photocopy and study from.”

4.1.4 Practiced Teaching Methods and Desired Ones

The seven participants mentioned that different teaching methods were used during the four academic years. They experienced mere lecturing, question and answer technique, discussions, cooperative learning, and curriculum design; in addition, they had the chance for practice in the faculty practicums. Still, they expressed they did not prefer lecturing as a method, and they would not rely on it when they become teachers.

The participants liked the university practicums as they were given the chance to practice what they learned. They used to teach for their colleagues, and get feedback from the professor and their peers. Farah said, “We used to prepare the lesson, then come and teach to our colleagues who gave us feedback. I liked it.” Zahra also said “The professor used to let us practice all the methods she knew like having discussions, doing hands-on activities, and explaining the lesson.” “Both the professor and my colleagues used to evaluate my performance, and give me feedback,” Farida said.

The teaching strategies during the lectures varied to a noticeable extent. Sara mentioned that some professors just lectured and they just used to write after them, while many others gave a space for discussion. She was very annoyed by lectures that did not include discussions. Zahra said that lecturing was very common in specialization courses. Elham also asserted this: “Lecturing was more common in specialization courses. Still, it also occurred in education courses due to the big number of students. The professor would not have time to say what he wanted if he gave a space for discussions.” In addition, Nada said that lecturing was more

common in specialization courses than educational ones; “rarely when you found professors in the education section who lectured, as they used strategies like brainstorming and discussions.” Zahra also mentioned that the majority of the professors in the education section gave a chance for discussions to take place.

Five of the participants shared different experiences that happened only once during the four years. Sahar had a very useful experience with one of the professors. He told them that they will make their own book. He asked them to search about a different topic every lecture, and come to class with printed materials for discussion. By the end they decided which papers to compile in order to make their own book. Sara also said that in one of the courses a professor followed a different strategy: “He asked us what we would like to learn as he would not impose anything on us. We selected one strategy every lecture for discussion like problem solving, brainstorming, and cooperative learning. We really liked that.”

Zahra also mentioned that she was very happy with her experience with one of the professors who did not use a book; instead, he asked them to search for information and use different resources; “ he was the first professor to show me the importance of reading the same topic from different resources,” Zahra said. Elham mentioned that in one of the courses they were asked to prepare before the session that they really liked. Nada believed that only one professor followed constructivism theory as she used to start the lecture by asking a question, and then sought their opinions so that they would go through a process of knowledge construction.

When I asked the participants about the learning theories that they studied, and had an impact on them. Nada stated that she studied Constructivism and Behaviorism; she said “but I prefer constructivism, which was founded by Jean Piaget, as people are the constructors of their

own knowledge.” Sara stated that she studied “Skinner, Pavlov, Ausubel, and Gestalt theory”; she said that she would like her teaching strategies to include cooperative learning, brainstorming, discussions, and some lecturing. However, Farida said, “I do not like philosophies or theories; I do not like theoretical things, I like practical ones. The only name I can recall is Chomsky who is a linguist.” Concerning the teaching strategies, she said, “I would like to work at a university, not a school. I want my students to have freedom in the subject they study, do research, and expand their knowledge.”

As for the four remaining participants, they did not name any theories or educational figures. Sahar said, “I adopted the teaching strategies of the professors that I liked. I always like to deal with reality.” She said that she would like her teaching strategies to include discussions, projects, group work, and research. She also believed that teachers should not be autocratic as students will be passive receivers of information which will affect the development of their thinking skills. She prefers democratic leadership as it creates a space for interaction between the teacher and the student. Farah also said that she learned from her professors how to deal with the students; she said, “I want my students to think, deduce, and discover for themselves. Also some professors encourage us to help each other, which is an example of cooperative learning.” Elham also said that she would like to use cooperative learning.

4.2 Social Interactions

4.2.1 School-based Practicum

The nature of classroom observations witnessed disagreement among the seven participants. They did not agree whether they were monitored by the class teacher, and /or school subject supervisor, and/or school principal, and/or ministry supervisor(s), and/or university professor(s). There were also discrepancies concerning the frequency of visits. Moreover, two of

the participants referred to a conflict between the guidance of the supervisor and the university professor.

They all had observations from the ministry supervisors except for Elham, while Sara and Zahra did not have any visits from the university professors; Zahra said “the professor from the faculty did not attend a single session; he took the evaluation from the ministry supervisor.” As for Nada and Sara, they did not have any observations from the classroom teacher; Nada said, “the classroom teacher used to tell me what to teach, and which exercises to answer, but she did not attend with me.” Sahar was the only one who had visits from the school principal, while Zahra was the only one who had a visit from the subject supervisor.

As for the frequency of visits, the classroom teachers used to attend regularly with Farah and Zahra. As for Sahar, Zahra, and Farida they did not use to attend on regular basis. The case with Elham was different as she said “the classroom teacher attended once, and told my university supervisor that I am really good.” Sara and Zahra, who did not have any visits from the university professors’ side, had only one ministry supervisor during the fourth year. Nada said “I had two ministry supervisors in fourth year, but only one used to visit me as the other had personal issues.”

Four out of the seven participants mentioned that they had feedback on “classroom control.” Thus, this was the most common factor. Zahra said, “The school subject supervisor criticized my teaching in front of my colleagues. He criticized my movements and used bad language, but when he found that I can control class he handed me to the class teacher who did not attend regularly. I am happy that he criticized me because I did not repeat my mistakes again.” Farah stated that the classroom teacher used to correct her mistakes, and fill in the missing information in front of the students, which she did not have a problem with. Farida said

“the university professor, unlike the ministry supervisor, used to give us the feedback collectively without mentioning our names. The ministry supervisor used to scorn me. I just ignored what she said as I was not convinced. I also used to tell myself that I am self-confident.”

Other than the classroom, the seven participants were not officially assigned any school tasks. Farida said the university professors used to tell them “when you go to school, do whatever they ask you for.” She mentioned that at school they were only asked to take substitution lessons. Sahar said that she used to sit with the librarians, and help them in arranging the books.

4.2.2 The Social Dimension in Academic Discussions

Social, economic, and environmental topics hardly exist in the course of the lectures. Sara and Nada mentioned that they discussed environmental issues with their professors as they studied Environmental Education which is one of the elective courses. “No, this is not our field. We are here in the faculty of education which is for teacher preparation and not for discussing social problems in our governorate or elsewhere.” The previous quote was Sahar’s (pseudonym) reply when I asked if they discussed any social problems, related to their governorate, Egypt or the world, with their professors. Farida said that they once talked about street children during the lecture but she could not remember what was said, adding “I used to memorize subjects more than linking them to real life. The focus was on passing the course, and then we forget everything.” This was asserted by Elham who once was asked to talk about a social problem; she wrote a paper about street children but did not discuss it with the professor, adding “the focus is on the curriculum.”

When I asked the participants if they tackled during the lectures the vision and mission of the Ministry of Education, the seven participants mentioned that they had never read or discussed with their professors the vision and mission of the Egyptian Ministry of Education. Farida (pseudonym) said, “This is none of my business. I just focused on the academic courses. I think that the “vision and mission is just meaningless theoretical talk.” As for the vision and mission of their faculty, the seven participants had also never discussed them with their professors; two stated that they are posted on the walls of the faculty, and the book covers. For Sara (pseudonym), the vision of the faculty is “preparing the student teacher to be a good teacher, able to deal with different educational situations in a good way.” While for Nada it is “preparing student teachers who are able to raise a generation that can face the challenges and difficulties of the Egyptian society.”

4.2.3 Cooperation with Other Entities

Cooperation with other universities and hosting guest speakers is not a common practice in the faculty of education. Nada wished to attend lectures for university professors from different countries; “the university professor could be from a foreign country as we will learn both the academic subject, and the culture of the person,” Nada said. Both Farida and Sara mentioned that there should be cooperation with different universities in Egypt in order to “share experiences, do joint research,” Farida said, and “exchange experiences, and know what is going on there,” Sara said.

Farida and Elham mentioned that they attended once a seminar that was given by foreigners. Farah said that once during the past parliament elections (dissolved), she attended a seminar for one of the candidates who talked about the political situation of the country, and

listened to the students' opinions. As for Sahar, she wished to attend seminars but she could not because they used to conflict with the academic schedule.

4.2.4 Socially-responsible Entrepreneurship Courses

In addition to the fact that entrepreneurship education was not one of the elective courses, the seven participants stated that they never discussed with their professors the concept of founding a business. When I explained to Farida what is meant by entrepreneurship and socially-responsible entrepreneurship, she said, "it is good to know how to found and run a business. If I do not like teaching, I can do another thing." Nada said, "our society needs this, and the university students do as well in order to increase their income."

Farah said "I had always dreamed of founding a clothes factory in order to provide jobs for the people of my village, the girls." She mentioned that she heard there was supposed to be a graduation project for the students. When I checked, I knew that it was just an idea that was never implemented. As for Elham, she said, "I need it because we will not work as teachers as there are no jobs. The ministry of education does not assign teaching positions for the faculty of education graduates anymore. My friend and I looked for vacancies in private schools, but they said they needed experienced teachers. Now those who are not even university graduates give private lessons; there is no monitoring for the teaching process in general."

Chapter 5

Discussion and Conclusions

5.1 Discussion

The findings showed that socially responsible entrepreneurship education is neither one of the offerings of the elective courses nor the mandatory ones at the Faculty of Education under examination in this study. Still, there are other critical issues that are relevant to entrepreneurship education in general and socially- responsible entrepreneurship in particular that need to be resolved in case the faculty decides to present this course to the students, as it is not just about offering the course. Entrepreneurship education should be incorporated in the vision and mission of the faculty (see section 2.4, p.37). The discussion will tackle the themes one by one, in the same order of the findings, and refer to the different sections of the literature review.

5.1.1 The Fear of Questioning

The participants interviewed in this study expressed a fear to ask questions and this may have an impact on socially- responsible entrepreneurship education as it may curb the students' chance to initiate a discussion, reflect, evaluate or develop their negotiation and persuasive skills (see section 2.4, p.35). Professors who deny the students their right of discussion do not give them the opportunity to bear uncertainty, make mistakes, receive encouragement to search for information, or get assistance in case it is needed (see section 2.6, p.49-50). The inability to question may also have a negative impact on social learning and metacognition (see section 2.4, p.34). Moreover, it contradicts active learning, which is one of the key factors of entrepreneurship education (see section 2.4, p.37). Finally, it is clear that students in lectures

where questioning is not allowed do not exercise curiosity (see section 2.8, p.64-65), which affects their creative capacity (see section 2.8, p.57).

Therefore, teacher educators should embrace democratic education where dialogue happens in order to create a more humanitarian society. Elitist authoritarianism, which is practiced by some professors in controlling the grading system and creating a fearful environment, may transform the student teachers to objects or passive receivers of the existing social problems rather than active subjects in the process of history making (see section 2.8, p.64).

Four students in the Faculty of Islamic Jurisprudence and Law in Damam University filed a lawsuit requesting the re-correction of their answer papers by professors of another university. The court verdict was banning the re-correction of the papers, and obligating the students to pay the legal fees (Maged, 2016). The court mentioned that according to the constitution, the state is committed to promote the freedom of scientific research and support its institutions in order to build a knowledge economy. The court added that the existence of a model answer for pre-university exams cannot apply to university exams as the students should do research and explore different academic resources in order to formulate their own answers. Hence, professors of different universities cannot correct each other's papers. Also, asking a professor from another university to re-correct the papers, devalues the position of university professors.

The court confirmed that evaluation in the correction process is solely the task of the university as it has the power to evaluate and no entity has the authority to comment. The administrative court mentioned that its role does not exceed checking that no question is left uncorrected, and that grades are registered and summed right (Abou-El Fadl, 2016). In addition

to the contradictory, vague, and non-academic concepts in the judgment and its reasons, it may be considered a manifestation of elitist authoritarianism in the grading system.

5.1.2 Academic Papers

Research is a key factor for entrepreneurship education. The process of relating research to real life, identifying reliable sources, practicing the ethics of research, and creating knowledge is missing in some cases. There is no creativity or innovation when students hand-in assignments that are not theirs (see section 2.4, p.35-36). Entrepreneurship education should include knowledge construction, which does not exist when the students submit work that they do not create (section 2.3, p.32). Furthermore, knowledge creation requires thorough studying of the available knowledge, and doing research (section 2.8, p.61). Thus, student teachers should be urged to conduct proper research (section 2.8, p.63), especially that it is stated in the university vision, same as social engagement which is ignored in almost all academic practices.

In addition, the interviewees in this study were not given feedback (see section 2.3, p.30); hence there was no chance for reflective activities on the research findings, or the process of doing research (see section 2.4, p.39-40). One of the main concerns here is that entrepreneurship education requires school teachers to ask their students to conduct research (see section 2.3, p.30), which is also a requirement of the Egyptian Ministry of Education (see section 2.7, p.55).

The president of Cairo University, Dr. Gaber Nassar, stated that starting from the next year, professors will not be allowed to sell their course books or booklets (simplified materials) for the students. He added that this decision works towards reforming education in Egypt and lightening the burden of the students. He mentioned that memorization and studying booklets affect negatively the cognitive abilities of the students, and make them vulnerable to terrorism.

He said that the university aims at creating a student who is able to think logically, evaluate and argue the academic subject, discuss and respect the other, and value knowledge.”

According to Dr. Nassar’s plan, the different departments will only set the syllabus and reference books; this will give the students complete freedom in studying the course materials from different sources. In addition, he said that the university started working on reducing the exam questions that rely on memorization (Al-Bedewee, Rabee & Mohamed, 2016).

Dr. Ashraf Al-Shehhi, the current and 11th Minister of Higher Education since 25 January Revolution, commented saying that although forbidding the booklets is a very important step, it is not the right time to implement this procedure. He said that the Egyptian students spend 12 years in pre-university education, depending on their tutors who teach them who to succeed, not how to think. He added that university students do not want an educational system that depends on thinking as they like to be spoon-fed (Rabee & Mohamed, 2016). This contradicts the vision of the Ministry of Higher Education which aims at achieving quality in higher education institutions in order to be able to provide society with a graduate who can meet its needs according to the international standards (Vision, n.d.). I believe that the presidents of different universities, the ministries of pre-university and higher education, and other stakeholders should meet and discuss this critical issue. They should take a national initiative and set a comprehensive plan for education reform including teacher education. According to Ginsburg and Megahed (2011), Egyptian- teacher- education reform first took place during the late 1990s, after founding the first university –affiliated faculty of education by 40 years, which could be attributed mainly to the intervention of the World Bank and USAID.

5.1.3 Attendance Policy and Its Effectiveness

The grading system dedicating 70-80% to the final exam as well as the professors' accepting the notion of studying from their transcribed lectures, are two factors that may have contributed to the physical and mental absence of the students. This is a clear manifestation of the "banking system" of education where memorization dominates. This distorts both the students' and professors' creativity. Additionally, in this case there is no space for critical thinking, risk-taking, autonomy, problematization, or action and reflection upon the world in order to transform it (section 2.8, p.66). In other words, the "banking system" of education is the antonym of socially- responsible entrepreneurship education, as it inhibits the students' humanitarian transformative powers.

5.1.4 Practiced Teaching Methods and Desired Ones

According to the interviewees, inconsistency is a conspicuous trend among the professors in general, and between the education section and specialization one, reflected in the professors' attendance, methodologies and grading practices. As a result, the participants were exposed to a variety of teaching experiences that ranged from mere lecturing to curriculum design, some of which were related to entrepreneurship education. They experienced decision-making when they were asked to create their own curriculum (section 2.4, p.34); they had the chance to set their goals and take action (section 2.4, p.39). They have also shown tendency to resist the domestication of their students (section 2.8, p.61); they are planning to choose for their students the best practices that they have experienced. They want their students to think, discuss, search for knowledge, and cooperate, which are entrepreneurial strategies.

Practicing the teaching strategies that they learned in their practicums supported by professor and peer feedback was another example of experiential learning (section 2.4, p.34). Still, decision making and independency in pedagogical thinking that is supported by research (section 2.6, p.46), and may foster autonomy, which is one of the aspects of entrepreneurship education (see section 2.3, p.31) that the teachers should embrace (see section 2.8, P.63), is missing in some cases as some student teachers adopt what they like in their professors without thinking of, and reflecting on the background theory (see section 2.8, p.64). This may affect entrepreneurship education which should be supported by research (see section 2.8, p.61), and also may hinder the creation of new knowledge as the student teachers just copy their professors in their practice, same as they copy them in their thoughts.

5.2 Social Interactions

5.2.1 School-based practicum

The school experience was almost limited to classroom teaching, in contrast to Finland where teachers are required to participate in curriculum design; evaluation, counseling, and welfare (see section 2.6, p.46). Egyptian student teachers do not get to practice intrapreneurship within the school (see section 2.1, p.24); entrepreneurship education should work towards developing intrapreneurs (see section 2.3, p.32). When student teachers are exposed to different school issues, they experience overcoming challenges, setting goals, solving complicated problems, being confident, and changing lives (see section 2.4, p.35). Elitist authoritarianism, represented through the inconsistency, incompleteness, or inappropriateness of feedback, does not give a chance for critical reflection and may transform the teachers to receivers rather than

transformers of history (see section 2.8, p. 64). The above-mentioned practices may not align with socially- responsible entrepreneurship education.

5.2.2 The Social Dimension in Academic Discussions

The absence of the social dimension in academic discussions, as reported by the participants in this study contradicts the vision and mission of the participants' Faculty of Education, that aim at promoting student teachers' social engagement, which is a core component of socially-responsible entrepreneurship (see section 3.2, p.71). This may have effect on realizing the vision and mission of the Egyptian Ministry of Education which also promote social commitment (see section 2.7, p.53& section 2.2, p.27); perceiving the social dimension as being irrelevant to the academic setting may complicate the problem, same as the marginalization of these students in discussing, developing, or reflecting on the vision and mission of their faculty or on those of the Egyptian Ministry of Education.

The marginalization in the grading system for some very important courses that are related to socially - responsible entrepreneurship, namely Environmental Education, School and Society, and Human Rights (see section 3.2, p.72-73) may also hinder the development of socially- responsible entrepreneurship education. Student teachers need to reflect on their lives and cultural backgrounds, and practice real life experiences (see section 2.4, p.39) by trying to find solutions for existing social problems (section 2.3, p.26). The idea of studying the academic subjects in isolation from the surroundings is a representation of the banking system of education as it lacks praxis, authentic liberation, and the enabling factors to transform history (see section 2.8, p.66).

5.2.3 Cooperation with Other Entities

As for cooperation with other entities, the interviewees mentioned only infrequent hosting of guest speakers. They referred to very few incidents of attendance, even though some wished they could have attended more. Exchanging experiences and doing research with other universities may enrich entrepreneurship education as entrepreneurial universities should have a strong network (see section 2.4, p.38). The university that values solidarity and inclusion can change history (see section 2.8, p. 60). Also, cooperation with businesses (see section 2.3, p.32) may help; still, dealing with existing businesses should be accompanied by a reflective process (see section 2.6, p.49) that can filter inhumane practices.

5.2.4 Socially- responsible Entrepreneurship Courses

The participants mentioned that they would be willing to study socially-responsible entrepreneurship courses in order to be able to found a socially-responsible business, so that they could help themselves and help others. These courses may enable future student teachers to become socially- responsible entrepreneurs. This may reflect on their entrepreneurial teaching practices as they will live the experience; also, it may have a positive impact on their intrapreneurship skills, making them active agents of transformation in their schools (See sections 2.2, p.25-26; 2.3, p.31; 2.4, p.33-40; &2.6, p.47-50).

The course design, pedagogies, grading system and offerings- whether elective or mandatory -from one side, and the academic practices and social interactions of the whole faculty from the other, may decide the success or failure of these courses in attaining the desired results.

5.3 Conclusions

5.3.1 Limitations

One of the biggest limitations is the convenient sampling; a bigger sample size that includes student teachers from both genders, more specialization sections, and with varying GPAs may have enriched the findings, or led to different ones. Using other qualitative methods like observations and focus groups may have enriched the findings or led to different ones.

5.3.2 Recommendations for Future Research

Researchers can study the existence of socially-responsible entrepreneurship education in different Faculties of Education. Egyptian researchers can cooperate with their counterparts in different countries, in the field of socially –responsible entrepreneurship education research.

5.3.3 Conviction

I am a supporter of human liberation from all dehumanizing powers, believing that liberating education in all its possible forms can help humans create together a peaceful history.

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