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**Citizenship and National Identity in International Schools in the UAE: A Case Study of Three American Schools in Dubai**

المواطنة والهوية الوطنية في المدارس العالمية في دولة الإمارات العربية المتحدة: دراسة حالة لثلاث مدارس أمريكية في

دبي

by

**Aysha Salmeen Alaryani, M.Ed.**

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of the requirements for the degree of  
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**Thesis Supervisors  
Dr. Solomon Arulraj David  
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**Approved for award:**

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## **ABSTRACT IN ENGLISH**

This thesis examines the national identity formation and citizenship development of Emirati students studying in three international high schools in Dubai using an American curriculum. The research questions look at the extent of national identity and citizenship integration in curriculum and activities of these international schools, the role of the Ministry of Education (MOE) and the Knowledge and Human Development Authority (KHDA) in promoting citizenship and national identity in multi-cultural international schools, and the perception of students, parents, teachers, school administrators and government officials on the role of international schools in promoting national identity and citizenship of Emirati students. The theoretical framework is a combination of three theories that include the important characteristics of the topic: Kymlicka's (2001) liberal nationalism and cultural nationalism, Layder's (2006) social and cultural agency theory, and Wells' (1999) social-cultural learning theory. The literature review examines a number of fields relevant to this topic: conceptions of national identity, citizenship conceptions and education, cultural theories and intercultural learning, general organization cultural theory, cross-cultural literature, international education and internationalization of curriculum. The methodology is an interpretive qualitative study using semi-structured interviews, and document analysis. The results revealed that there is a lack of curriculum and activities integrating Emirati content. There is a general dissatisfaction among Emirati parents and some Emirati students. While some teachers expressed an interest and desire to integrate more Emirati content, the school administrators generally reported that a sufficient amount was being done, and the government agency officials have a different set of priorities. The conclusion chapter provides a number of recommendations for appropriately increasing the integration of UAE content while maintaining a strong international focus.

## ABSTRACT IN ARABIC

تبحث هذه الأطروحة في تشكيل الهوية الوطنية والمواطنة لدى الطلاب الإماراتيين الذين يدرسون في المدارس الدولية التي تتبع المنهاج الأمريكي في دبي. وتبحث الأسئلة في مدى تعزيز الهوية الوطنية والمواطنة في مناهج وأنشطة هذه المدارس ودور وزارة التربية والتعليم وهيئة المعرفة وتنمية الموارد البشرية في تعزيز المواطنة والهوية الوطنية في المدارس الدولية المتعددة الثقافات وآراء الطلاب وأولياء أمورهم والمعلمين والمدراء في هذه المدارس والمسؤولين في الجهات الحكومية المشرفة على هذه المدارس. ويشتمل الإطار النظري لهذه الأطروحة على مزيج من ثلاث نظريات تشتمل على الخصائص المهمة للموضوع وهي نظرية القومية الليبرالية ونظرية الوكالة الاجتماعية والثقافية ونظرية التعلم الاجتماعي والثقافي. ويقوم البحث بدراسة عدد من المراجع ذات الصلة بهذا الموضوع وهي مفاهيم الهوية الوطنية والتعليم، ومفاهيم المواطنة والتعليم، ونظرية الثقافات والتعليم الدولي وعملة المناهج الدراسية. وتعتبر هذه الدراسة منهجية نوعية تفسيرية باستخدام المقابلات شبه المنظمة وتحليل الوثائق. وتظهر النتائج أن هناك نقص في المناهج الدراسية والأنشطة التي تقدم المحتوى الإماراتي للطلبة. كما كان هناك استياء عام بين أولياء الأمور الإماراتيين وبعض الطلاب الإماراتيين وأعرب بعض المعلمين عن إهتمامهم ورغبتهم في دمج أكثر للمحتوى الإماراتي في مدارسهم. كما أفاد مديري المدارس بأن كمية المحتوى الإماراتي المقدمة في مدارسهم كافية وأعرب مسؤولي المؤسسة الحكومية المشرفة على هذه المدارس بأن لديهم مجموعة مختلفة من الأولويات. وتختتم هذه الأطروحة بعدد من التوصيات لزيادة دمج المحتوى الإماراتي في المدارس الدولية بشكل مناسب مع الحفاظ على تركيز دولي قوي.

## **DEDICATION**

This dissertation is dedicated with deepest appreciation to my family, colleagues and friends for their love, patience and support to complete the requirement for the doctorate degree.

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# GLOSSARY

The following table describes the significance of various acronyms and abbreviations used throughout the thesis.

Table 1 - significance of various acronyms and abbreviations

| Acronym | Meaning   |
|---------|---|
| IB      | International Baccalaureate Diploma                   |
| KHDA    | Knowledge and Human Development Authority             |
| MCYCD   | Ministry of Culture, Youth, and Community Development |
| MOE     | Ministry of Education                                 |
| WEF     | World Economic Forum                                  |

## CHAPTER 1: INTRODUCTION

### Prologue

During a conversation with a close friend, a problem she raised sparked my interest. She was concerned about her daughter who was attending an American Syllabus School in Dubai. She stated, “She seems to be becoming very American and my daughter’s communication skills in Arabic are weak.” This was not the first time that I had heard this comment and, honestly, it is a comment that raises an alarm of losing culture, language and values.

Not long after, when I was doing my modules in my doctoral programme, I heard two doctoral students commenting on issues about national identity and citizenship. One of them was interested in understanding the influence of psychosocial factors on Emirati female college students’ leadership identity development. The other one was focusing on understanding the role of social interaction to convey meanings through cultural and political symbols to female Emirati undergraduate students, and to create experiences of national identity. This means that the issue of national identity is not only a concern of parents and their children who are studying in private schools but also young Emirati researchers who would like to understand the topic of national identity through examining it in higher education institution providing education to Emirati students.

As a female Emirati, who was born in the UAE and studied at government schools, I remember that I was taught a lot about the UAE; its history, culture, traditions and values are still in my memory. I remember that I participated in group projects, went for local excursions, and had class discussions about films I watched in social studies classes as well as history classes that had content related to the UAE which contributed in shaping my understanding of my Emirati identity and citizenship. I remember in the social studies classes I watched a film about the establishment of the country and then went back home to write an essay about the value of union and the wisdom of the two founders of the country; Sheikh Zayed Bin Sultan and Sheikh Saeed Bin Maktoum. Through films about the UAE, I learned about the efforts of our grandfathers to establish the country and how important for me to contribute to the success and the growth of my

country. I am also a mother of five children and I want them to learn how to be good citizens and preserve the culture that distinguishes them in the world of globalization that seems to be standardizing some cultures internationally while neglecting others.

This topic has received a lot of focus from the media and caused a lot of discussion in the Emirati community since a report about the number of Emirati students who are attending American schools was published by Knowledge and Human Development Authority in 2010 (Lewis, 2010). The report addressed the reasons that made parents prefer sending their kids to private schools, as well as the impact of international schools on their children. Many Emirati parents are concerned that their children who attend private schools will lose their own culture and weaken their Arabic language skills (Attwood, 2010). The media has also reported Emirati students' concerns about losing their culture. Asma is one example presented in the *Gulf News* (April, 27, 2014) article 'Why Emiratis pick private schools?' She believes that the private school she attended provided her with stronger bilingual skills and an understanding of world cultures but she admitted that she lost the advantages she would have had in a public school. "A public school's strengths include stronger Arabic skills and a better understanding of the UAE culture because public schools celebrate National Day and other Emirati events." The article also presented the point of view of an Emirati mother who graduated from a private school, who said that her education allowed her to graduate from university with ease. "I graduated from a private school and now my son is enrolled in one as well. I believe it provides a great education. The only thing is that my son is using words and accents from other Arab culture instead of his own." There is also a debate in other online local newspapers on the challenges that Emirati nationals are facing due to the multicultural nature of UAE society. Some have pointed to the problem that globalisation might lead to identity problems for Emirati youth (Matthew, 2009; Mohammed, 2008).

I also believe the vision and the statement of the UAE government (Vision 2021, 2010) about protecting the tradition, values, culture and language that create a citizen who is proud of his country should be addressed in government and private educational institutions. This is very

important for protecting culture, nation-building, and promoting the development of the country while preserving its culture and containing to shape its uniqueness for future generations.

My experience as a head of Core Requirements, including English, Arabic and Islamic studies, in a semi-government technical school providing an English vocational program has exposed me to these issues with students, and I have had several discussions with teachers and administrators. My responsibility is to ensure that the teachers of Arabic and Islamic are following the Ministry of Education's rules and regulations, and the English teachers are providing continuous support for the vocational department in terms of improving students' language skills. This allows them to be able to communicate in the vocational subjects as well as complete the assignments required by the school's vocational British syllabus. Students receive two hours per week for Arabic and Islamic studies as the Ministry of Education minimum requirement for foreign syllabus while they are learning eleven hours per week in English language classes. The allocated time for Arabic language and Islamic studies for the students per week is not enough to provide them with Arabic language skills or introduce the Islamic values. Due to the focus that is given to the foreign curriculum requirement, the two subjects are taught for passing the Ministry of Education examination. The strategic plan has more focus on activities related to the vocational subjects, as students have to reflect on these subjects in their assignments. While in the core requirement subjects, they merely have to pass the Ministry of Education examination and meet its requirements for passing the subjects, to be able to receive the accreditation of the vocational degree. Even though the school is in the Sharjah Emirate, this issue is a common concern in other Emirates, including Dubai. With the diverse nationalities in private schools in Dubai and the focus given to meeting the requirements of the foreign curriculum, many private schools attempt to choose to neglect promoting the culture of the country or improving the Arabic language skills and the Emirati identity and culture.

## **1.1 Background**

The United Arab Emirates (UAE) is one of the Gulf Cooperation Council countries located on the Western coast of the Arabian Gulf. The country consists of seven Emirates and was united in 1971 under the leadership of His Highness Sheikh Zayed bin Sultan Al Nahyan (the late President and founder of the UAE). The Emirates has embarked on a rapid economic growth

relative to the world economic order – developing from a small fishing, pearling and trading establishment to become one of the most advanced societies globally according to the World Economic Forum (WEF) (2012-2013). This has resulted from the wise visionary leadership of the late Sheikh Zayed in establishing a system of government that would encourage competitiveness and growth in all aspects of life. Today, the UAE federal government under the leadership of Sheikh Khalifa, following the vision of the founder of the country, is striving to continue the UAE’s global competitiveness in line with the UAE’s Vision 2021(2010) mission statement of making the UAE a leading country in the world and providing welfare to the nation.

The high economic growth that resulted from the development of the oil and gas industry brings a demand for a professional and skilful workforce from around the world. This has attracted a large number of expatriates who have come to the country with their families and children. International and private schools in the country have appeared to meet the need of expatriates’ parents to educate their children in international programs. While the number of Emirati students in private schools in Dubai has risen from 37 per cent in 2005 to 52.3 per cent in 2010, officials at the Dubai Government Knowledge and Human Development Authority (KHDA) predict that the number could reach 60 per cent in the next few years (Lewis, 2010; see also Matthew, 2009, p. 110). Emirati children who are enrolled in these private schools have experienced exposure to a multicultural environment. Evidence from international schools worldwide shows that in a multicultural society, students encounter the challenge of losing their cultural values and experience a lack of national identity and citizenship an effect that Fillmore (1991) finds from a nationwide study of language shift and loss of mother language among immigrants from India to the US. Immigrant students in other countries experience a lack of their civic knowledge and disengagement from democracy (Putnam, 2001). Murphy (2003, p. 32) argues that students in international schools’ encounter “clouding of their cultural identity” and “deprivation of own-culture”. Rader and Sittig (2003, p.3) examine the effects of international schools on national students and find that some of the negative effects on national students is “confused loyalties, a sense of rootlessness and restlessness, a lack of true identity and unresolved grief.” Emirati nationals represent only 11.5 per cent of the total population in the country (National Bureau of



Statistics, 2010); Emirati students in international schools will be overwhelmed with influences from other countries and may lose their distinctive national identity.

Because of these issues, the amount of curricular content covering the UAE there is in American and IB schools for Emirati students' national identity and citizenship formation is crucial. Emirati citizenship and national identity need to be emphasized in the curriculum and pedagogy of private international schools in the UAE as one possible way to address this problem. Such a challenge is vital, not only for international school administrators and for teachers, but also for policy makers in the Ministry of Education. This is because it might lead to a cultural security risk, that is, a loss of values and culture in society, and could even have negative effects upon religion if the majority of Emiratis lose their culture and national identity (Samier, 2013), as has been experienced in other parts of the world, particularly in developing countries. For example, Ahmed (2010) finds that the domination of the Western system on the education of the UAE has undermined the Arabic language. Research in other countries in the region has demonstrated that this is a similar problem for their school systems. Al-Zuoud and Khawaldeh (2007) believe that there is a need to integrate national identity in the Jordanian school curricula. Ennaji (2009) discusses the concept of citizenship and national identity in the Moroccan school curriculum to raise the importance of group-specific rights related to the maintenance of cultural practices, language and values in the Moroccan multicultural community. He argues, in line with Kymlicka (1995) that addressing the linguistic and cultural diversity of the Moroccan educational system is one of the human rights that promotes a sense of belonging to society. There is a lack of similar research in the UAE, particularly in the heavily attended international schools with foreign curricula, on the potential impact on citizenship and national identity formation of Emirati students.

The purposes of education vary according to authors. Some, like Goodlad and McMannon (1997), identify three purposes: preparing young to take place in society; enabling them to participate in human conversation, and preparing them for work. Levin (2001) identifies three purposes of education: preparing young to civic responsibility, promoting a common set of economic and political values, and maintaining a shared common language. Putz-Pecko (2008)

identifies five purposes including preparing children for vocational and social life, preparing them to meet social challenges, providing them with knowledge and skills that promote creativity, promoting intercultural dialogue and transcultural understanding, and appreciating diversity and multi-cultural environment to promote tolerance and mutual understanding in order to assess creativity, growth and innovation. The most common purposes are to prepare for a career, to carry out citizenship duties (e.g. in a democracy to vote), to prepare them for higher education or higher vocational or technical education, and to provide continuity and preserve culture and society and its social institutions. Some are reform-based in that people should be prepared for being politically active, and to fulfill capacity and develop as a human being to become a better person, independently minded, and more educated and cultured (see Levin, 2001; Putz-Pecko, 2008). These purposes are similar to those of Islamic education, which promotes a holistic development and integrates the social, cultural, economic, and political aspects of life to create good citizens (Al-Attas, 1979; Ashraf, 1985).

Internationalization of curriculum and international schools present challenges for foreign curriculum that does not meet the needs of people in their own countries (see Alsharekh and Springborg, 2008; Bank, 2008; Pears, 2011; Phillips, 2013; Raheb, 2014; Suleiman, 2011). While most of the international curricula that are used in non-Western societies are from the West are expected to incorporate significant contributions from the host country's culture, international education that does not make modifications might lead to a 'culture clash' (Hayden, Thompson and Walker, 2002). Sen (2001) explains that international programmes change a school's culture and ethos, and therefore changes the country in which they are located.

The reason for the focus of this study on international schools in Dubai with American curriculum is that Dubai has the largest number of international schools in the world (The International School Consultancy Group, 2014). The UAE government has promoted the enhancement of education in its policies, which means that the education sector has become the top priority in the National Agenda released in 2014. It states that the government has set a target that by 2021 the UAE will be among the 15 highest performing countries in PISA (Program for International Student Assessment) which a target score for TIMSS (Trends in International

Mathematics and Science Study) of 90%. The demand of international schools has appeared also due to industry trends in which a growing number of expatriates with children desire international schools for their children. The labour market requirements have increased a demand for people with English language skills and international education and the importance of Dubai as the third most popular destination, following France and the US, among students from the Middle East has also created a demand (*Khaleej Times*, 2014). The American schools were chosen because they are one of the most common in the country, and the number of Emirati students is the highest in these schools, which means they have the quality impact and need to be studied. According to the Knowledge and Human Development Authority report (2014/2015), there are 156 international schools in Dubai. The highest total enrollment of students is in the British Curriculum Schools at 33%, while students' enrolment in Indian schools is 33% with 31% in schools that are following American curriculum. However, American schools in Dubai represent 59.8% of the Emirati students' population who attend private schools in Dubai (Simpson and Swetz, 2014). American schools are generally regarded as strong in their curriculum (Simpson and Swetz, 2014), and they are internationally popular as evidenced by the fact that there are 197 American overseas schools in 138 countries (US Department of State, 2015).

## **1.2 Purpose and Objectives of the Study**

The purpose of this study was to examine how Emirati students' understanding of citizenship and the development of national identity is occurring in three American high schools for both boys and girls in order to contribute knowledge and understanding of this topic in the field of curriculum studies in the Gulf region. In addition, this study examines to what degree the curriculum and related activities in American curriculum schools, and American schools following an IB curriculum, support the development of Emirati student national identity construction and citizenship formation from the perspectives of students, parents, teachers and administrators. The purpose of this study was to:

1. Examine the understanding of citizenship and the formation national identity of Emirati students in three American schools in Dubai from the perceptive of school administrators, teachers, parents, and students.

2. Explore the role of curriculum and activities in shaping citizenship and forming national identity of Emirati students.
3. Investigate the role of the Ministry of Education and the Knowledge and Human Development Authority in fostering citizenship and national identity of Emirati students who are studying in private schools in Dubai.

### **1.3 Research Question**

The project seeks an understanding of the following main research question: How do young Emirati students studying in international high schools in the Dubai perceive their own national identity and citizenship and to what degree the curriculum and related activities in American curriculum schools and American IB schools support the development of Emirati national identity construction and citizenship formation? Since very little research has been done on this topic, this project is designed as an exploratory study of a small sampling of schools with high percentages of Emirati students enrolled.

The research question was pursued through the following sub-questions:

- 1) To what extent do international schools promote national identity and citizenship policy of young Emirati through their curriculum and school activities?
- 2) What are the Ministry of Education and the Knowledge and Human Development's roles in developing and implementing a policy for promoting national identity and citizenship in a multi-cultural, international school?
- 3) How are citizenship and national identity formed in UAE international schools' activities?
- 4) How do teachers understand their teaching of citizenship and national identity for Emirati students?
- 5) How do parents perceive the international school preparation of citizenship and national identity of their children?
- 6) How do administrators perceive the international schools' role in providing curriculum and activities that strengthen citizenship and national identity for Emirati students?

The first research sub-question aims at understanding the role of American curriculum in private schools in Dubai in promoting the national identity and citizenship of Emirati students. This includes examining the perspectives of students, parents, teachers and school leaders on the schools' class curriculum and out-of-class student activities in terms of subject content about Emirati history, society, social institutions, and culture and related activities like class and school projects, trips, celebrations and assignments. The second question explores the role of the Ministry of Education as the main organization overseeing the UAE educational policy and the Knowledge and Human Development Authority in Dubai as a local authority that oversees private schools in Dubai, including any policies or procedures they have related to national identity and citizenship. The third question investigates the formation of citizenship and national identity in school activities and curriculum including readings, assignments, and study projects. The fourth question explores teachers' understanding of citizenship and national identity of Emirati students in multi-cultural schools in relation to class readings, other materials, assignments and class activities regarding Emirati leaders, cultural practices, and providing opportunities for students that introduce them to Emirati history or activities that integrate reflection on own culture. The fifth question explores the perspectives on the parents of the citizenship and national identity, exploring their perspectives on the curriculum, activities, and the schools' practices. Of relevance for parents is whether the school is offering opportunities for their children to learn about their own culture and prepare them to be good citizens. The last question investigates the perspectives of school leaders on curriculum and activities; and whether they recognize and incorporate the citizenship and identity of Emirati students.

This is an important topic because the UAE is a country that is going through significant changes through modernization that impact people's national identity (Al-Khoury, 2013). With these societal changes, their citizenship responsibilities are changing and expanding (Al Hashimy, 2009).

The citizenship and national identity of young Emiratis in international schools in the UAE was investigated through a qualitative collective case study in an attempt to understand the phenomenon and experiences of the participants. The study seeks to understand young Emiratis'

ideas, actions, and interactions in international schools in order to inform policy-makers of the importance of citizenship and national identity formation, and how to implement a more effective policy in UAE international schools that would align better with the UAE policy of citizenship and national identity, such as the country's vision 2021 (2010) policy. The theoretical framework has been designed to address the questions and many of the elements involved in national identity formation and citizenship development. Firstly, Kymlicka's (2001) liberal national and cultural nationalism bring key concepts of national identity and citizenship. This includes culture, traditional values, religion, and multiculturalism, making it a suitable part of the framework upon which to base the study, particularly since his work has become one of the standard sources for defining national identity and citizenship (see Appiah, 2007; Barry, 2001; Freeman, 2011). Secondly, Layder's (2006) social theory looks at social interaction, individual expectations of the environment, and social relations through an agency model that affects national identity formation and citizenship development. Lastly, Wells' (1999) social-cultural learning theory complements the other two by bringing the role of pedagogy and curriculum into the processes and interactions that complete the theoretical framework allowing for a multidimensional examination of what international schools are doing for young Emiratis in forming their identity and citizenship.

The study was guided by the naturalistic and interpretive paradigm (Glesne, 2011) that is designed to seek understanding of research subjects' experiences, in this case national identity and citizenship formation or lack thereof in international schools in the UAE. The interpretive paradigm allows participants to interact in their own contexts and express their own perceptions (Glesne, 2011), in this case their perceptions of curriculum, school culture and school activities as well as reflection on their own development. This approach was chosen because the purpose of the research is to capture students' voices about their experiences of a multi-cultural environment in addition to the views of teachers, school leaders, parents and Ministry officials.

#### **1.4 Significance and Rationale of the Study**

The study has potential to contribute to the international literature on educational leadership, which does not fully represent the Middle East and particularly the Arabian Gulf, and will contribute to a broader international understanding of citizenship and national identity in

international schools in the UAE. One of the pillars set by Sheikh Mohammed Bin Rashid Al Maktoum, Vice President of the UAE, in the UAE Vision 2021 is of the government wants Emiratis to be confident citizens, respect their own culture and traditions, and enriched with Arab-Islamic values (UAE Vision 2021 report (2010). Therefore, the study will help inform appropriate educational policy formation of citizenship and national identity for young Emiratis at private schools. Secondly, this study is the first on this topic in UAE private schools whose findings will contribute to a better understanding of how effective they are in meeting educational policy goals of the country.

Sheikh Zayed's Vision (2004) stresses Emirati nationals as the wealth of the country and the importance of educating and training its people:

*Wealth is not money. Wealth lies in men. This is where true power lies, the power that we value. They are the shield behind which we seek protection. This is what has convinced us to direct all our resources to building the individual, and to using the wealth with which God has provided us in the service of the nation, so that it may grow and prosper. Unless wealth is used in conjunction with knowledge to plan for its use, and unless there are enlightened intellects to direct it, its fate is to diminish and to disappear. The greatest use that can be made of wealth is to invest it in creating generations of educated and trained people. (p.16)*

Sheikh Zayed also stresses the importance of preserving the values and traditions of the UAE and teaching young Emiratis their history in order to learn from the past and appreciate the role played by their grandfathers:

*History is a continuous chain of events. The present is only an extension of the past. He who does not know his past cannot make the best of his present and future, for it is from the past that we learn. We gain experience and we take advantage of the lessons and results [of the past]. Then we adopt the best and that which suits our present needs, while avoiding the mistakes made by our fathers and grandfathers. The new generation should have a proper appreciation of the role played by their forefathers. They should adopt their model, and the supreme ideal of patience, fortitude, hard work and dedication to doing their duty. (p.20)*

Furthermore, Shaikh Zayed encouraged Emiratis to interact with the world, while at the same time preserving their traditions and values:

*Please do not fail us, Oh young men and women of the Emirates. Work for your country with devotion and sincerity. Engage in interaction with the world around you. Take from*

*it what is useful to you and to your country, and leave aside those things that are harmful to your society, your traditions and your values. (p.31)*

Shiekh Zayed believed in the role of women in developing the country and the importance of educating them to take part in the development of society. He described the role of women as follows:

*Women have the right to work everywhere. Islam affords to women their rightful status, and encourages them to work in all sectors, as long as they are afforded the appropriate respect. The basic role of women is the upbringing of children, but, over and above that, we must offer opportunities to a woman who chooses to perform other functions. What women have achieved in the Emirates in only a short space of time makes me both happy and content. We sowed our seeds yesterday, and today the fruit has already begun to appear. We praise God for the role that women play in our society. It is clear that this role is beneficial for both present and future generations.....Women should be respected and encouraged in whatever work they might do. (p.18)*

Other government ministries are providing goals of both a high international level of development and performance and prevention of the historical legacies of this country and its cultural values and practices. The first are the goals of the Ministry of Culture, Youth and Community Development (MCYCD), which include: 1) emphasizing the UAE national identity and promoting it; 2) promoting culture and heritage by increasing cultural awareness; and 3) incubating talents and fostering innovation (MCYCD website). The second is the National Vision statement (2021) which includes a number of points to which educational implications have been added:

- A prosperous, tolerant and well-governed state: that requires its citizens to have knowledge of its social institutions
- Highest international standards: so that Emiratis are able to fully participate in the professions, social institutions and organizations in the UAE and abroad.
- Diversified economy: that requires an educational foundation that prepares Emiratis for the development of the country, and planning for further diversification of the UAE economy and in dealing with international organizations and trade.
- Sustainable development: requires an education that prepares Emirati students to participate in further nation building that preserves UAE society and its social institutions for the long term.



- Promote compromise, reason and dialogue (from the Islamic and international traditions): that requires character building and the knowledge and skills to understand and participate in these values and practices both within the country, the region and internationally.
- Assist developing countries (e.g., US): requiring an educational foundation that provides students with the knowledge and skills to contribute to development in the region and internationally.
- Protect environment: requiring knowledge of environmental conditions and issues of the UAE and region, as well as internationally.
- Integration of women into leadership: requiring the knowledge and skills so that Emirati women can acquire culturally appropriate roles and abilities, and be provided with support by men in growing into leadership positions in the UAE, the region and further abroad.

The vision statement also identifies strategic goals for society and culture that require knowledge and understanding of UAE culture and social institutions:

1. **Stronger unification:** social responsibility, cohesive families, strong local communities, culture and values
2. **Unity in destiny:** legacy of founders, coordinated and integrated planning; safety and security, international standing
3. **Knowledge-based, competitive economy:** engagement of locals (**Emiratisation**), sustainable, diversified, innovative science and technology, and Research and Development
4. **Prosperity:** healthcare, first-rate education, well-rounded life style, preserved environment

Additionally, this study will provide valuable information and insight into the role that international schools are currently playing (or not playing) in helping shape the national identity and citizenship of Emirati students for the community and government agencies responsible for curriculum, Emirati heritage, and the regulation of international schools. This study can also contribute to the international literature of international schools in other countries, particularly developing countries experiencing globalized education, where foreign-curriculum is commonly

used, providing a comparison of practices and effects the knowledge gained could significantly improve curriculum texts and other teaching materials like photographs, videos, newspaper articles, memoirs and biographies, and other relevant resources. This could also include types of student class activities like topics of presentations, group work, and internet work, as well as out-of-class activities such as fieldtrips, celebrations, exhibits and displays, competitions, student groups such as councils, experiments, and projects which have relevant content. Finally, this could benefit international schools operating in Dubai, and generally in the UAE, could be in the area of pedagogical practice: role modelling, interactions, leadership, and parent and community relations.

## **1.5 Overview of Thesis Chapters**

This thesis is organized into five chapters. Chapter One, the Introduction, has provided an overview of the study including background information, a statement of the problem and rationale for researching the topic, the purpose of the study and research questions, and its significance. Chapter Two, the Theoretical Framework and Literature Review, is organized into two main sections; the first section consists of a detailed discussion of the study's theoretical framework including Kymlicka's (2001) liberal nationalism and cultural nationalism, Layder's (2010) social and cultural agency theory, and Wells' (1999) social-cultural learning theory. and the second section reviews relevant international and regional literature, including a number of prominent scholars such as Banks (2008), Cairns and Lawton (2005), Carens (2000), Cohen (1999), Cogan, Morris and Print (2002), Hoffman (2004), Pike (2007), Tamir (1993), and Van Steenbergen (1994).

Chapter Three, Research Design and Methodology, first discusses the research approach adopted for this study, that is, an interpretive qualitative study using case study method. The chapter then presents the methodology, which consists of the methods and procedures that comprise the research protocol for the study. This includes site and participant selection (sampling procedures), data collection methods (document analysis and interviews), limitations of the

study, reliability, credibility and trustworthiness of the study findings, ethical considerations and the role of the researcher.

Chapter Four contains the presentation of results and the interpretation and analysis of data in two sections. The first section presents the government documents, which include the UAE Vision 2021(2010), Dubai Strategic Plan 2013 (2011) and The Ministry of Education Strategic Plan 2010-2020 (2010). This section examines the statements related to the importance of culture, language and promoting citizenship and national identity in the UAE society, and the school documents, including school annual plans, lesson plans, exploring evidence related to the integration of UAE content in school activities, curriculum and pedagogy. The second section presents the interviews with government officials, students and parents, in addition to school administrators and teachers containing questions related to integration of UAE content in activities and curriculum, for any related UAE content of the three schools.

The Conclusion Chapter provides a summary discussion of the study results, and implications of this study for theoretical literature, methodology, pedagogy, curriculum and policy. It also includes a number of recommendations for international schooling including curriculum, teaching and policy. Finally, it discusses suggestions for future research on national identity formation and citizenship development in international schools.

## **CHAPTER 2: REVIEW OF THE LITERATURE**

This chapter provides a discussion and rationale for the theoretical framework used in the study, followed by a review of relevant literature on citizenship, national identity and cultural and intercultural learning theory. The first section addresses the theoretical framework of theories that guided the study, including the kind of socio-political and cultural theories and concepts that are relevant to citizenship and national identity, and how people learn them relevant to their study in Dubai international schools. The second part consists of a review of several areas of relevant literature and studies related to, citizenship and national identity, international education to provide a background to the international and regional research that pertains to the study. This includes conceptions of national identity in Western, regional and local literature, citizenship conception in the general and educational literature, cultural theories and intercultural learning including multiculturalism in education, organizational culture studies including school culture, cross-cultural organizational studies, and international education and the internationalisation of curriculum.

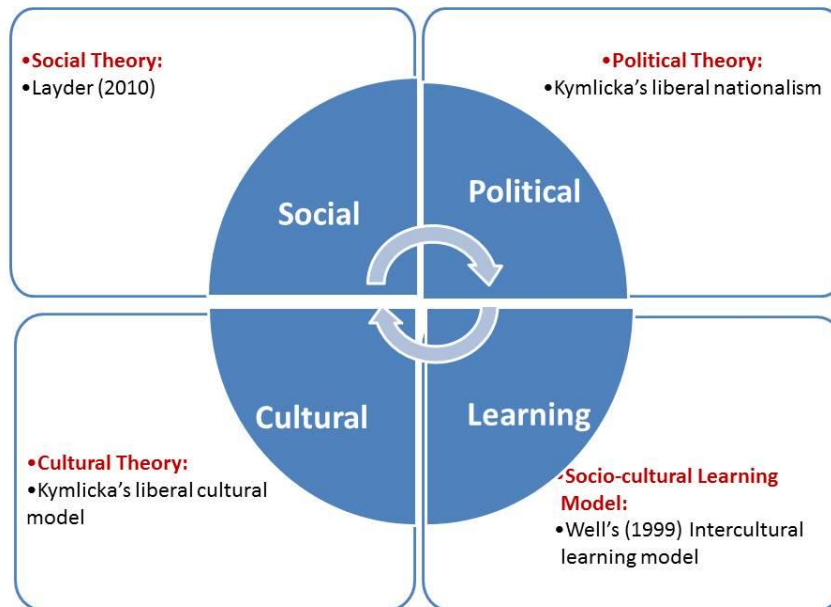
There are many definitions of nationality, identity, national identity and citizenship depending on the discipline, for example, sociology, political science, philosophy, anthropology, as well as the schools or traditions of thought within each discipline, such as liberalism and neo-Marxist or critical theory in sociology and political science. For the purpose of this thesis, Kymlicka's (2001) definitions and approach have been adopted. He is an author who is well-established as an international authority on this topic (see Brown and Held, 2010) and who takes into account important cultural factors. Likewise, Layder's (2010) definition for social interaction and Wells' (1999) for education have been adopted as part of the theoretical framework since it examines the topic of preserving the national culture of Emiratis while they are interacting with foreign curriculum, students, teachers, and administrators in multi-cultural education settings.

## 2.1 Theoretical Framework

The theories used in this study that form the theoretical framework are drawn from a number of fields that deal with citizenship and national identity: politics, sociology, cultural studies, and learning theory. These models address concepts that include citizenship, national identity and human rights from sociology, as well as Emirati traditional culture. All of which forms part of national identity and provide an understanding of citizenship in multicultural educational institutions in the Arab and Islamic world in general, and the UAE specifically. The theoretical framework has been designed to provide a foundation for the study through the analysis of citizenship and national identity as political, social and cultural concepts, along with pedagogical theory about national identity and citizenship-building. For this purpose, the theoretical framework consists of Kymlicka's (2001) liberal nationalism and culturalism models, Layder's (2006) agency-structure dualism social theory, and Wells' (1999) intercultural learning theory to produce a suitable socio-political framework that also includes important cultural values and practices that apply to the UAE, discussed in detail below.

The following figure illustrates how these theories are combined in the theoretical framework of the study:

Figure 1: Overview of Theoretical Framework



The diagram shows the complementary relationship among the models, each of which brings an important element to the study of international school curriculum and activities relevant to national identity formation and citizenship development. Kymlicka's main concepts of a liberal cultural theory and liberal nationalism provide the theoretical foundation to cultural identity and the rights of cultural groups in a society as citizens, including the preservation of their cultural values, practices, languages, and religion as they play a recognized role in the functioning of society. Layder (2010) brings a form of social theory that emphasises social interactions, interdependencies, and participation that can be applied to the school context, where these interactions can be developed and sustained in the form of values, cultural practices, and social norms. This theory creates the fabric of society in providing Emirati students with the necessary knowledge, skills and experiences in forming their national identities and citizenship roles.

Wells' (1999) intercultural learning model provides the educational theory that integrates the factors of school materials, interaction, and activities that are involved in an individual's internal development of cognitive abilities, values, and self-identity and social roles. The following Table illustrates a summary of the framework theories:

Table 2: Elements of Framework Theories

| Framework Theories               | Social Theory<br>Layder (2010)   | Political Theory<br>Kymlicka (2001)  | Cultural Theory<br>Kymlicka (2001)   | Socio-cultural Learning Model<br>Agency-structure<br>Wells (1999)                  |
|----------------------------------|--|--|--|--|
| Conceptual elements investigated | Social Interaction with friends, other students and teachers<br><br>Formation of citizenship and national identity | Citizenship<br><br>How much they know about UAE laws, social institutions, responsibilities, and how much they are teaching about UAE  | Culture<br><br>Parents' perspectives of citizenship and national identity                        | Understanding of citizenship and national identity of Emirati students in pedagogy |
| Pedagogical aspects investigated | School activities, curriculum group work, assignments, readings and presentations                                  | Class curriculum and out-of-class student activities<br><br>School policies or procedures related to national identity and citizenship | School activities, curriculum and school policies, teaching practices, administration practices. | Classroom activities, presentation, projects, textbooks and teaching materials     |

|               |  |   |  |   |
|---------------|--|---|--|---|
| Sub-questions | Q3<br>How are citizenship and national identity formed in UAE international schools' activities? | Q1<br>To what extent do international schools foster national identity and citizenship policy of young Emirati in terms of curriculum and school activities?<br><br>Q2<br>What is the Ministry of Education and KHDA's role in developing and implementing a policy for promoting national identity and citizenship in a multi-cultural international educational school? | Q5<br>How do parents perceive the international school's preparation of citizenship and national identity of their children? | Q4<br>How do teachers understand their teaching of citizenship and national identity for Emirati students?<br><br>Q6<br>How do administrators perceive the international schools' role in proving curriculum and activities that strengthen citizenship and national identity for Emirati students? |
|---------------|--|---|--|---|

### 2.1.1 Kymlicka's Liberal Nationalism and Liberal Culturalism

The purpose of this section is to describe and discuss in detail Kymlicka's ideas in relation to nationalism and cultural identity that are used to inform the thesis (other related social and political theories are discussed in the literature section in this chapter below). Kymlicka (2001), one of the major authors (Appia, 2007; Barry, 2001; Freeman, 2011) on citizenship and nationalism, has advocated two theories that are important in this study - liberal nationalism and liberal cultural theory - based on an inclusive and diverse multiculturalism. His work presents a number of critical political topics in the field of citizenship and human rights, such as the evolution of minority rights and ways of structuring societies to accommodate them. Liberal nationalism is a promotion of "the legitimate function of the state to protect and promote the national cultures and languages of the nations within its borders" (Kymlicka, 2001, p. 38).

Kymlicka (1995; 2001) presents a framework for protecting the rights of national and ethnic minorities in multicultural societies. He explains that differentiated treatment between national minorities and immigrants can reflect different senses of legitimacy and expectations, while liberal democracy should treat ethnocultural groups in a way that guarantees their freedom and equality. He (1995) also argues that liberals can endorse minority rights that are consistent with a respect for individual freedom. Liberal nationalism promotes a broad freedom for the individual who is functioning in a form of culture called 'societal culture', which includes education, and

religious and economic activities (Triadafilopoulos, 2010). Kymlicka explains that a national minority is "a historical society, with its own language and institutions, whose territory has been incorporated into a larger country" (Kymlicka, 1998a, p.2).

Societal culture requires a stronger form of group rights, including self-government and special representation rights (Kymlicka, 1995, p. 27). According to Kymlicka (2001, 2002), social justice, deliberative democracy, and individual freedom are most efficiently achieved for citizens within national political units where nationalism is an integral part of a developed liberal democracy, his in turn serves the social purpose of solidarity that forms through national identity. Kymlicka (1995) stresses the value of the role of culture to provide meaningful options to individuals in a society:

For meaningful individual choice to be possible, individuals need not only to access to information, the capacity to reflectively evaluate it, and freedom of expression and association. They also need access to a societal culture. Group differentiated measures that secure and promote this access may, therefore, have a legitimate role to play in a liberal theory of justice. (p. 84)

In liberal nationalism, liberalism and nationalism do not contradict each other because the "liberal tradition, with its respect for personal autonomy, reflection, and choice, and the national tradition, with its emphasis on belonging, loyalty, and solidarity, although generally seen as mutually exclusive, can indeed accommodate one another" (Tamir, 1993, p. 6). Liberal nationalism thinkers argue that "nationality is a central component of individual identity for modern subjects and that access to one's national culture is essential for realizing important liberal democratic values such as individual autonomy and social equality" (Cronin, 2003, p. 1). Liberal nationalists link democracy with nation. Miller (2006, p. 532) argues that "nations are the units within which democratic institutions should operate, and since each member of the nation has something to contribute to its cultural development, political democracy becomes the natural vehicle for national self-determination." In this sense, democracy should involve a strong sense of national tradition that is built upon a knowledge and participation in one's culture and traditions, for which the school system has primary responsibility in providing.



A number of authors have discussed the implications of liberal nationalism for education. For example, Beiner (2003) sees education playing a critical role in providing civic education for students as part of their citizenship development, and Macedo (2000) argues that it is necessary for people to be educated into their citizenship and civic responsibilities as part of the ‘shared civic project’ of a society. Leung and Print (2002) explore the conceptions of nationalistic education in Hong Kong, where civic education has the mission of instilling a sense of national identity, loyalty to the nation, and patriotism, finding that the eclectic use of cosmopolitan, civic, cultural, nationalist, and anti-colonial nationalism contributes towards Hong Kong’s development as a cosmopolitan and pluralistic society. Mitchell (2001) examines issues of multicultural citizenship education that more recently have challenged Dewey’s (1924) argument for the critical role of education in nation-building, demonstrating that some cultural groups in the American and Canadian contexts have argued for a more global and transnational model for liberal democracy. Halstead and Taylor (1996) take a more values oriented approach to citizenship education for liberal democracy, including the importance of cultural and religious values. The internalization of common beliefs, values and norms is considered a crucial societal role of education (Abizadeh, 2002). The collection by Ichilov (2013) examines citizenship and civic education in a number of nations, demonstrating the importance of education preparing students for the political and other systems in their countries if they are to knowledgeably and constructively contribute to national development.

Kymlicka (1995) links individual freedom to membership in a societal culture. He argues that “freedom involves making choices amongst various options, and our societal culture not only provides these options, but also makes them meaningful to us” (p. 83). Similarly, Miller (1995) asserts that culture has an important role in an individual’s choices. Understanding the language and history of the culture are important in understanding the meaning of social practices and they are important in making judgments about how to lead one’s life (Kymlicka, 1995). Kymlicka (1995, p. 76) stresses the importance of culture in all aspects of social life including schools. He explains that “... in the modern world, for a culture to be embodied in social life means that it must be institutionally embedded in schools, media, economy, government.” Accordingly, liberalism will “allow people to choose a conception of the good life, and then allows them to reconsider that decision, and adopt a new and hopefully better plan of life” (Kymlicka, 1995, p.

80). The freedom to choose one's own life, including one's own culture and beliefs, is important because it enables individuals to judge what is valuable and to learn from other individuals (Kymlicka, 1995). This freedom Kymlicka (1995, p. 83) sees as dependent upon membership in a society, which involves "making choices among various options and making them meaningful".

Applied to schools, particularly in one's own country, regardless of their designation as government or international, a curriculum is important in providing citizens with knowledge and practices that lead to citizenship and national identity. This includes information about the establishment of the country, its rules and regulation, political institutions, geography and history, and values and traditions (Alqatam et al., 2002; Callahan and Ronald, 199; Diallo, 2014; Eid, 2015; Petrovic and Kuntz, 2014). The means to do so requires the use of texts and other curricular materials, and relevant video clips. I could also include magazine and news articles, accompanied by assignments designed to inform Emirati students about their heritage and society, as well as pedagogical practices like group work to provide meaningful interaction focused on relevant topics, and activities inside and outside the school (e.g. trips to cultural and historical centres). Researchers such as Cogan and Derricott (2000), and Wood (2014) argue that schools have an important role in developing citizenship in young people by teaching them how to be aware of their rights, respect laws, participate in the growth and development of the society, understand diversity, care about others, and be responsible citizens.

Furthermore, the media in the UAE has raised the question about the national identity of young Emiratis who are studying in private schools in Dubai. For example, many students prefer to read in English than Arabic and they are conflicted by many ideologies that confuse them about whether to adopt these new ideologies or preserve their national identity and local culture (Al Saayegh, 2008). The general issue of preserving national identity in a country where citizens are a very small minority has become the subject of debate in the Emirati community, where protection of national identity, culture, and way of life has contributed to government initiative, such as Dubai's Strategic Plan 2015 (Abdella, 2009).

Another aspect of Kymlicka's argument is that the state has the responsibility to protect and maintain national and cultural identities through its funding and regulation of social institutions, like education, not only to preserve cultural rights but also to enable citizens to function well in society. Kymlicka (2001) argues that democratic federalism helps states accommodate national minorities in a way that respects their right to retain their culture while helping them to integrate with other groups. He adopted liberal culturalism due to its intrinsic valuing of national minority cultures and the protection it provides minority nations as part of a functioning liberal democracy. However, one of the factors that contribute to the success of federalism is the distribution of power among different levels of government including the central government, and two or more levels of subunits (e.g., provinces and municipalities). The kind of country Kymlicka has in mind is governance like Canada or Australia, where immigrant minorities can become citizens and have full participation in social institutions. This includes participation in political institutions like parliament, which is protected constitutionally and through many areas of legislation (e.g., a multiculturalism act, labour and educational legislation in the case of Canada), and creating 'cultural nations'. Conversely, the UAE functions differently by generally not allowing immigrants to become citizens in order to protect Emirati culture. In spite of this, the UAE is highly multicultural with a very large proportion of immigrant groups who also have many rights under the law, and with organizations that are highly multicultural, in which people have the right to preserve their ethnicity and religion, and work cooperatively. Al Abbar (2000, p: 4) points out that cultural freedom is "the right of people to follow or adopt a way of life of their own choice...and... it is very essentials of human development". This is further emphasized by Vandewalle (2000, p. 14) when examining higher education development in the United Arab Emirates, arguing that the UAE is facing challenges of creating an educational system that provides opportunities for citizens to maintain their sense of identity.

Schools in the UAE have an important role in preparing students to be aware of multicultural settings through exposing students to diverse views from their foreign teachers, other students, the curriculum that provides them with greater understanding of other perspectives, including their own. They also have a responsibility to develop Emirati students' understanding of their citizenship and national identity, and challenge their way of thinking in a positive way to help them be confident Emiratis while learning in a cross-cultural environment. This would include

teaching UAE history, regional geography, UAE social institutions like the political and legal systems and economy, as well as cultural values and practices, and literature, film, and visual arts, all of which are enriching the cultural heritage. Crabtree (2010) has discussed the changes that need to be made in curricula in the UAE to make it more culturally empathetic and responsive to the needs of Emirati students, in order to overcome the dominant cultural forms of foreign curricula. Macpherson, Kachelhoffer, and El Nemr (2007) argue that the reforms of the educational system in the UAE require indigenous forms of educational leadership that are able to meet two requirements for the country: an Arabic and Islamic perspective of society that also meets international standards of character and quality. McKinnon, Moussa-Inaty and Barza (2014) make similar considerations in exploring culturally responsive and appropriate curriculum and pedagogy in a study of foreign teachers' self-efficacy, finding that the needs of students will vary internationally and that teachers need to 'navigate' cultural attitudes and practices appropriate in the context in which they are working.

Another important point for Kymlicka in his approach to multicultural nations is that some groups require more rights to protect their culture than other groups. Kymlicka (2001) classifies "ethnocultural" groups into two categories: national minorities and indigenous peoples. He argues that indigenous peoples are those who played a pivotal role in the process of state formation. He provides two justifications for giving indigenous peoples a stronger right to self-determination than other stateless nations: first, to restore their historical sovereignty; and secondly, to protect their culture from Westernization. Kymlicka (1995) argues that ethnocultural groups provide their members with many meaningful activities that involve social, religious, and educational dimensions in their lives. Given this argument by Kymlicka, one could argue that schools should provide curriculum and activities containing the social and religious knowledge and values that support Emirati students in forming their sense of citizenship and understanding the activities and responsibilities they will have as adult citizens.

Many authors in other countries discuss the importance of curriculum in forming the citizenship identity of youth such as Marginson (1993), Swartz and Arnot (2013) in Australia, Mayler and Read (2007) in the UK, and Bickmore (2006, 2009) in Canada. In the UAE, as well, Barburajan

(2011) makes a strong case for education needing to preserve and enrich Emirati culture. Haste (2004, p. 435), for example argues that it is not sufficient to only teach students about the national history and political system, but that 'praxis' is required, that is, participation in meaningful activities so that students develop a citizenship identity. Additionally, Kerr and Cleaver (2004), examining citizenship education in England, recommend a broad use of school life to contribute to citizenship education, including school courses, student councils, visitors, and extra-curricular activities, as well as adequate teacher training.

Numerous studies have adopted Kymlicka's political thought to investigate the concept of citizenship and national identity in educational settings in a number of countries. For example, in the UK, McLaughlin (1992) discusses the concept of 'education for citizenship' in the circumstances of a diverse democratic society and recommends a clear definition of the concept of citizenship. Likewise, Enslin, Pendlebury and Tjlattas (2001) investigate the importance of teaching democracy in the context of diversity. In Brazil, McCowan (2006) conducts a case study of local government education policy in one of the largest towns in Southern Brazil, Pelotas, drawing on data from policy documents and interviews with officials from the Municipal Secretariat of Education. He finds that the government place a higher value on allegiances toward the authorities than the nation-state loyalty. In South Africa, Waghid (2003) discusses the transformation of the higher education system in terms of the changes in South African society. The study employs analysing four official documents including: the National Commission on Higher Education Report (1996), the Education White Paper 3 (1997), the Council on Higher Education Report, Quality and Social Development Imperatives of South Africa in the 21st Century (2000) and the National Plan for Higher Education (2001). The study concludes that the higher education system should achieve its outcomes along a communitarian liberalist line. Ho, Alvia-Martin, Sim and Yap (2011) interviewed 62 secondary school students in Singapore to understand how students from different educational tracks use Kymlicka's liberal nationalism concept, civic rights, and conceptualize citizenship and democracy. Pehrson, Conzalez, and Brown (2011) examined the role of national group definitions of the largest indigenous group, the Mapuche, in Chile based on Kymlicka's liberal nationalism theory, concluding that understanding the effect of national identity on attitudes about minority rights is

very important for understanding the political process. In the same way, students in the UAE not only require a curriculum supportive of their citizenship development, but also have a political right to preserve their national identity (see Wilkins, 2010).

Kymlicka's liberal cultural theory (1989) is also important to this study since it recognizes the rights of minority groups to maintain their own unique culture. He presents a framework to understand and accommodate group-differentiated rights, including those for ethnic and minority groups, that allows for cultural community membership and personal autonomy to maintain the well-being of their communities. However, Kymlicka presented a hierarchy of group minority rights that are not equal by dividing ethnocultural groups into two general categories: national minorities and immigrant groups, where the former receives an extensive scheme of rights to allow them to protect their unique cultural identities. According to Kymlicka (1989), this different treatment reflects a different sense of legitimate expectations, while creating quality and freedom in a culture that provides people with various options about how to lead their lives. This is similar to the argument of Emiratisation where all residents have rights in the country, but Emiratis have to receive special treatment in some respects in order to preserve their culture and recognize their citizenship (Al-Ali 2008; Pech 2009). Kymlicka (1998b, p. 146) argues that cultural groups have "a valid claim not only to tolerance and nondiscrimination, but also explicit accommodation, recognition and representation within the institutions of the larger society". He further stresses the freedom of individuals to have access to resources that allows them to plan their lives as well as reconsider their plans (Kymlicka, 1998b). Cultural identity provides individuals with "a sense of belonging, emotional security and personal strength" (Kymlicka (1995, p. 89). Toward that end, education is a core social institution that provides continuity for a society and prepares its citizens to participate in its development by providing them with opportunities that promote their cultures while helping them to strengthen their relationship with the larger society (La Belle and Ward, 1994; Meyer, 1977)

According to Kymlicka (1995), cultural diversity should not be viewed as building boundaries within societies, but rather enriching the culture.

Liberals want a societal culture that is rich and diverse, and much of the richness of a culture comes from the way it has appropriated the fruits of other cultures ... we do not want to build closed walls around cultures, to cut them off from 'the general movement of the world'. (p. 102)

In a liberal society, all national groups have the opportunity to maintain themselves as distinct cultures, and the majority has an important role in helping minorities protect their language and culture (Kymlicka, 1995). Social identity helps individuals feel a sense of belonging, safety and self-identification (Kymlicka, 1995). Moreover, Kymlicka is also arguing that groups can actually benefit from contact with and knowledge of other cultural groups. Although this model is a different one from that of the UAE, where national groups or national minorities are not citizens but whose culture is protected, Kymlicka's model still has value for the UAE, because its constitution and laws recognize diversity and inclusion of people in the workplace environment and the right to practice their own religions. Extending Kymlicka's argument, though, includes people learning about and participating in each other's cultures. In the UAE context, even in international schools, it could be argued that non-Emirati students would benefit from learning about Emirati culture, traditions and society – and since they and their parents reside in the country, learning about its political system, laws and social institutions would benefit them as well (see also Kirk and Napier, 2009).

The issue in this thesis is whether the same principles should be applied to international schools using foreign curriculum by integrating Emirati content and activities for Emirati students at least sufficient to support their national identity formation and their citizenship development. Kymlicka's (2009) theory of national identity is intended to be an internationally relevant in many parts of the world, including the Middle East, where minority rights and the relationship with national identity and citizenship rights have been at the centre of many political movements and state activities (additional discussion on national identity in Arab states is in the literature review below). These views have helped inform the educational discussion on multiculturalism and the rights of cultural groups that has shaped educational research (Banks, 2009). For example, Kymlicka's model has guided an exploratory study by Ho (2009) to investigate how

Singapore's education system addresses the challenges of diversity, unified national community, and promoting a global perspective in society. Kymlicka's model has also been used extensively in several other sources exploring citizenship education (e.g., Banks, 2004; Evans, 2006; McDonough and Feinberg, 2005; Osler and Starkey, 2003).

Although Kymlicka's liberal cultural theory grants individual freedom, Triadafilos (1997) points out that it does not explain the amount of freedom that the individual can have within one societal culture. Additionally, with the modernization of developing societies, minority cultures require government assistance to develop means of protecting their culture conditions such as ensuring that they learn their own language in schools and from different forms of media in their societies. However, Kymlicka's work includes government support to protect and maintain culture, and his model is not a definitive one, since countries and their conditions vary, requiring different societal arrangements.

The main value of Kymlicka's work as part of the theoretical framework in this study on international schools in Dubai is that it incorporates the main components of national identity and citizenship which intend to be useful for social institutions in a society and help create and maintain those institutions, such as the educational system. His work also complements the other two parts of the theoretical framework well. While all other three theorists use a similar definition of culture, social relations, and identity, Kymlicka on the other hand brings in a broader societal perspective that the other two do not. For example, Kymlicka explains the right of groups in multicultural societies and specifies the right of nationals while Layder and Wells discuss social interactions in general.

### **2.1.2 Layder's Social Theory**

Layder's (2006) work is concerned with individual behaviour influenced by the wider social environment in which individuals live. He proposes three key related dualisms in society referring to various aspects in social life: individual-society, agency-structure and macro-micro. The individual-society dualism reflects people's experience in the social environment including their needs and motivations. This explains individual's expectations of the environment that s/he



lives in and the quality and range of social relationships. Agency-structure refers to the social interactions and social relations people are involved in where they are more aware of their social interdependencies as they become agents in the social world (Layder, 2006). In this sense, the agency-structure dualism focuses on the way in which social contexts, such as institutions and cultural resources, form social activities. For instance, social organizations such as schools, act in various ways as agents to shape the social life of the students. Layder (2006) identifies two ways that social organizations act as agents: either they are of a pre-existing set of social arrangements at an individual's birth, or they are social routines prompted by an individual's motivations. The macro-micro dualism refers to levels of social reality. For example, the macro notion deals with impersonal phenomena such as emotions and self-identity while the micro explains personal and immediate aspects such as the face-to-face encounters between people (Layder, 1994). Atkinson and Housley (2003) explain that the macro-micro describes both how people make connections between different parts of their social life, including their actions and institutions, and the nature of social interaction consisting of identity, constitutions of agents and organizations, and the exploration of the social world.

The macro-micro dualisms have been used by many researchers in the sociology of education in the UK (e.g., James, 1995; Shilling, 1992; Wilmott, 1999a, 1999b) and in the US examining the interactions among teachers, students, and administrators in school systems and higher education, including the parental agency role related to citizenship education (e.g., Hodkinson, Biesta and James, 2008; Vincent and Vincent, 2001). James (1995) investigated mature students' social approach to higher education, arguing that conceptual tools derived from Bourdieu's sociology can facilitate sociological understanding. Shilling (1992) describes structure-agency dualism and examines the ability of structuration theory to overcome this dualism. Wilmott (1999a, 1999b) uses analytical dualism to link organization structure and individual agency to enable researchers to examine their relative interplay concretely over time in the first study and, in the second study, investigates the intervention of a Local Education Authority (LEA) in 'serious weaknesses' outlined by a team of Office for Standards in Education inspectors in the UK and provides a micro insight, looking at the relationship among individual activities and

behaviour, government policies and laws, and school environment and structure as they are mediated through current macro-level policy.

This study will focus on the agency-structure dimension of Layder's social theory, where individuals are involved in social interaction and specialized participation that form societies and social interdependencies, and are not isolated from other groups in the society (Layder, 2006; Scott, 2006). This is important in Dubai where the high level of multiculturalism in the workplace and education could pose a problem for young Emiratis becoming socialized into their society. This involves classroom activities such as student presentations, assignments and projects, and curriculum including textbooks and teaching materials.

### **2.1.3 Wells' Socio-Cultural Learning Model**

Wells' socio-cultural learning (1999) will be used in the framework of the study to understand the role of the three school communities in constructing the identity of Emirati students. His model of learning includes a number of important characteristics for a study on identity and citizenship development that takes place within an international setting, such as collaborative dialogue. Wells (1999) presented scaffolding as "a way of operationalising Vygotsky's (1987) concept of working in the zone of proximal development (ZPD)" (1999, p. 127). Scaffolding has been described by many researchers as the role of adults in guiding children's learning (Stone, 1998; Krause, Bochner and Duchesne, 2003; Hammond, 2002; Daniel, 2001). Wells (1999) also emphasizes the importance of connecting curriculum content with the student's ability to connect it with interaction and project-based activity: "Within the ZPD the child is not a mere passive recipient of the adult teaching, nor is the adult simply a model of expert, successful behaviour. instead, the adult-child engages in joint problem-solving activity, where both share knowledge and responsibility for the tasks" (Wells, 1999, p. 140).

He identified three main characteristics of educational scaffolding: 1) the dialogical nature of the discourse in which knowledge is co-constructed; 2) the importance of the kind of activity; and 3) the role of artefacts in mediating knowledge (Wells, 1999, p. 127). Mercer and Fisher (1993, in

Wells 1999) view the ZPD characteristic of assigning tasks and activities to students as the main goal of scaffolding in teaching. Hence, teaching and learning activities should: 1) enable learners eventually to complete such a task on their own; 2) enable the learners to carry out and manage the challenging tasks on their own; and 3) provide evidence of the learners with a high level of achievement of independent competence (Wells, 1999, p. 221). Such a view of scaffolding stresses teacher-learner collaboration in the co-construction of learners' skills and knowledge, which is consistent with Vygotsky's (1978) definition of the ZPD. The conversation between people and the quality of the interaction between students and other school members in an activity creates involvement in the culture where the child uses the semiotic tool of language (Wells, 1999). To succeed in this, Wells (1993) suggested preparing teachers for an inquiry approach with students (see also Wenger, 1998). This model corresponds to the significance of culture when Emirati students at international schools interact with other students and teachers from other cultures in a variety of activities. It also provides suggestions for the importance of teacher education that prepares teachers to provide a dialogue that appreciates the diversity of culture in multi-culture schools.

Wells' model complements the other two models used in the study in the way that it provides scaffolding that incorporates the elements of the other theories to interactions in school activities and tasks. It describes the social interaction context of teaching and learning pointing to the meaning of teaching as the transformation of socially constructed knowledge. The emphasis in the Wells model is on an apprenticeship approach by which children learn through engaging in activities with adults and their peers so that ways of thinking can be acquired through dialogue while engaged in such a manner. The range of activities include those in school as well as in the family, making it important, in cultural terms, for school activities to complement those that take place in the home. In the case of Emirati families, this includes the homes of extended family. In this way, language, behaviour, values and cultural practices can more easily be connected to identity and citizenship formation through curriculum that is culturally related to expressing views and ideas that derive from students' own cultures and national traditions (see Brownwell and Carrier, 1991; Concu, 19993; Mercer and Fisher; 1003).

Wells' (1999) model for socio-cultural learning has been used extensively for a number of years in several areas of education focusing on discourse analysis (Black, 2007), participatory and collaborative learning (Edwards, 2005; Lowyck and Poysa, 2001), and ways in which cultural factors affect education, particularly in deeper engagement in educational activities, developing discourse skills that have integrated cultural values, traditions and perspectives, and in learning the behavioural norms of their cultural practices and the national character of social institutions (Flores, Cousin and Diaz, 1991; Gee, 1991; Kelly, 2006; Mahruf, Shohel and Howes, 2008; Mercer, 1997; Williams, Davis and Black, 2007). It has also been used in subject-specific areas from learning through the arts (Catterall, 2005), in mathematics education (Lerman, 2002), computerised contexts (Furberg and Ludvigsen, 2008), and science education (Mercer et al., 2004). In the UAE context, Clarke (2006, p. 228) has used Wells' dialogic inquiry in a discussion of teacher education in the Higher Colleges of Technology to focus on how 'students and teachers continually co-construct situated knowledge within particular social and cultural contexts', allowing for cultural preservation.

## **2.2 Literature Review**

The literature review consists of six sections covering literature relevant to this study. This includes a discussion of conceptions of national identity, citizenship conceptions and education, cultural theories and intercultural learning, organizational culture studies, cross-cultural organization studies literature, and international education and internationalization of curriculum.

### **2.2.1 Conceptions of National Identity**

The field of national identity studies has many approaches and theories, only one of which, Kymlicka's, has been selected for the theoretical framework, discussed in detail above. This section provides an overview of this field in order to provide the context from which Kymlicka's work comes and to which it contributes. A range of theoretical traditions attempt to explain the concept "identity" in relation to face-to-face interactions, although they do not all agree on whether a sense of nationality is a primary identity or only becomes self-defining in very specific social circumstances. For example, Edensor (2002) argues that national identity is performed in different aspects of life and everyday social interaction including cultural, political and religious

rituals, education, and sports; whereas Smith (1991) argues that the most fundamental and inclusive identity is when human beings share national identity. According to Smith (1991, p. 9), national identity “involves some sense of political community, history, territory, patria, citizenship, common values and traditions”. He argues that “nations must have a measure of common culture and civic ideology, a set of common understandings and aspirations, sentiments and ideas that bind the population together in their homeland” (p. 11). However, some authors, like Kiely et al. (2001), claim that daily interaction has little relevance to national identity.

National identity has been defined in several ways. Heater (1999) claims that one's identity is a necessary foundational element for the conception of citizenship and social membership in a society. Other authors have also pointed out that identity is how individuals position themselves in a social context (Harre and Van Langenhove, 2003), and how they make choices and present themselves in a given context (Goffman, 1990). Identity is further viewed as the ability of self-construal that expresses the relationship between how an individual regards himself in the past and his aspirations for the future (Weinrich and Saunderson, 2004). Grimshaw and Sears (2008) use Goffman's *The Presentation of Self in Everyday Life* (1990) to base their study on, however, several other texts by Goffman are also relevant to socio-cultural studies in education, including *Forms of Talk* (1981) and *Interaction Ritual* (1967), both of which examine verbal and nonverbal interactions in many settings where cultural factors play a strong role. Parekh (2008) contrastingly defines national identity as membership in a political community that consists of constitutive features distinguishing it from others that are used to meet challenges faced at different times in history, giving Emirati national identity as an example where the features include the history, heritage, cultural traditions, language and religion, and where the challenges are the problems brought by the different and foreign cultures that negatively affect the formation of the national identity of young Emiratis.

There is a growing body of literature on Arab cultural and national identity, of which studies on the UAE are a part. Some, like Khoury and Kostiner (1990), look at how tribal culture and identity have affected the development of nation states, concluding that states often existed alongside tribes. Barakat (1993) has examined the relationships among cultural identity and the

formation of societies and states, demonstrating that understanding social and political diversity in the Arab World will lead to more understanding of the problems and the challenges that Arabs face while they are forming their national identities. Kurpershoek (1995) and Jabbur (1995) have examined the cultural values and sense of identity of Bedouin populations, which still have an influence on the modern societies of which they are a part, showing that Bedouin life, including oral poetry, of Saudi Arabia as well as Syria, provides valuable insight into contemporary and traditional society. Lienhardt (2001), also, has focused on the effect of traditional identities and culture on the development of Arabian Gulf countries, including the UAE.

Others have examined the complexity and dynamics of Arab identity in modern urbanized societies in the Middle East, such as Phillips (2013) who looks at nationalism theory to examine Arab identity in Syria and Jordan and its interaction with religion and state. He finds that the Arab identity of these countries has an implication for Western policy towards the Middle East and its impact on international relations. Raheb (2014) investigates the formation of Palestinian identity during conflicts and challenges in relation to time and space in late Ottoman and early British Mandate Palestine through biblical stories, history and archaeology, finding that identity is an essential political aspect in societies. Suleiman (2011) investigates the relationship between conflict and displacement, and between individual and group identity, finding that language has a powerful role in shaping the identity of societies in the Middle East. Alsharekh and Springborg (2008) investigate national identity in the Arabian Gulf and find that the new political culture underpins a self-confident national identity. Studies that have also examined the problems of recognising and integrating ethno-cultural identities in national identity in the Middle East include Kumaraswamy (2006) who found that each Arab country should evolve a territorial identity that recognizes individual differences. There is also a growing body of literature on Islamic values, particularly in management studies, which are relevant also to studies of education in the UAE at the governmental and school levels (e.g., Al-Buraey, 1985; Ali, 1975; Forster, 2014; Jabnoun, 2008).

However, in the context of international schools in Dubai, Goffman's (1990) definition of identity is the most relevant one to this study because it integrates and reflects cultural and religious values, identity based on cultural norms, and citizenship formation from interpersonal and cultural perspectives. Since his theory is based on a micro-sociological analysis through a qualitative approach from the participants' perspective, it allows for a transfer to other cultural contexts which examine individual social identity in the context of its own group relations and social structures. As such, the construction of social roles has normative meaning in its own context allowing for a meaningful communication to those in one's own social context in a consistent and meaningful manner. This transferability is evident in recent studies in very different cultural contexts, particularly those involving traditional culture (e.g., Huang & Deng, 2008; Tikanoja, 2013). Consequently, his work has received wide international acceptance as a major sociological contribution (Burns, 1992). Goffman's theory also works well in cross-cultural studies, demonstrating that the interpretive processes one acquires from interaction in one's own culture produces the differences in rationalities and responses across cultures (Heise, 2002).

Fox, Mourtada-Sabbah and al-Mutawa (2006, p. 9) find in their study of the Arabian Gulf countries that there are some common core values between these countries. These values are the priority of family and its dignity and honour including respect for elders, the importance of religion in providing ultimate meaning and morality, the influence of kin and friends, hospitality, justice, honesty, generosity and sharing, and loyalty to family and friends, as well as a pride of and respect for heritage and tradition. Moreover, the study finds that the social group is more important than personal achievements, and family councils have an important role in discussing the societal issues.

The interacting elements identified by Goffman (1990) can be applied to UAE society in several contexts such as organization interactions. These elements include the organization's social structure, the cultural scripts that are represented in the use of the Arabic language as a means of communication, the cultural values of the society that inform orientations in thinking, and strategic deliberations to understand the styles of interaction in an organization. They also

include the presentations of self, including culturally appropriate ways of interacting with other people that signal to other forms of talk which frame the use of props and interpreting others.

American society differs considerably from the Emirati society in many ways. For example, it is secular, materialistic, individualistic, values considerably highly equal opportunity and achievement in science, democracy, and group superiority (Fox, Mourtada-Sabbah and al-Mutawa, 2006, p. 10). Hence, one can raise questions about whether a curriculum designed to support the US society can sufficiently prepare Emirati youth to both participate in and perpetuate their own cultural traditions.

Identity is a major focus of research globally in education, with contributions from a number of countries looking at the role of education in forming cultural and national identity. For example, Arthur and Cremin (2011) examine the engagement of teachers' reflections on some key topics related to identity and citizenship in England and Wales. Others have also examined these connections. For example, Arthur et al. (2001) review the links between citizenship education and the teaching and learning of history in the UK. They conclude that learning history contributes to the pupils' understanding of citizenship. Carretero, Anensio and Rodriguez-Moneo (2012) investigate how historical context is presented in textbooks and other cultural contexts and how learning history is taking place in different countries such as Canada, France, Germany, Latin America, Spain, the Netherlands, the US and the UK in an attempt to understand how students in the context of increasing globalisation understand historical contents. Worden (2014) looks at the national identity in the Republic of Moldova through analysing the history curriculum from different perspectives including students, parents, teachers, Ministry of Education officials, historians, politicians, authors and historians. She finds that students and teachers have an important role to play in the success of any educational reform. Banks (2004, 2009) discusses shared issues that should be introduced when educating for national unity in multicultural environments including those related to diversity in education, citizenship in the US, struggles by Indian and Blacks in Brazil, citizenship issues in Russia, South Africa and Germany and related religious and ethnic issues. Through international comparison, Benei (2012) examines the effects of globalization on education and citizenship in China, European



countries including Italy, Cyprus and England, and in South-Asia including Nepal and Pakistan. He finds that globalization has a major negative effect on education and citizenship. Aslan and Hermansen (2015) examine social relations as it relates to religion in producing social affiliation in order to provide a better understanding of Muslim-related issues in Europe and to explore ways that facilitate active and equal participation of Muslims in social and political life. Buchardt (2014) explores how the Danish Comprehensive School provides opportunities to Muslim students that allow them to speak about themselves as Muslims. In post-colonial contexts, Andreotti and de Souza (2014) provide an analysis of post-colonial theory as a framework to examine global citizenship education in terms of universalism, cultural politics, social interactions, new imperialism, studying abroad, and civil society, demonstrating that a more inclusive framework is effective.

International research has shed light on many issues related to national identity in international contexts such as Pearce's (2011) investigation of the effects of international schools on internationally mobile children in answering the question "How are national and other group identities affected by supranational cultural influences?" Another study investigating identity in international schools is a qualitative study by Grimshaw and Sears (2008) who examined how globally mobile young people negotiate and maintain their sense of identity in the face of continuous movement and relocation using the symbolic interaction tradition in order to provide a theoretical framework of the view of negotiation and maintenance of identity amongst international school students (see also, Goffman, 1990). The influence of international schools on the perception of local students' individual and collective identities, including their identity, has been examined in a quantitative study by Kanan and Baker (2006, p. 265) in Qatar. They find that students in international schools are exposed to cultural and economic global influences which might be a "double-edge weapon" on their identity formation and that might lead to "social and political reverberations."

National identity of Emirati students in international schools is a significant phenomenon to be investigated by scholars and educators because it has an effect on the social and political system of the country and the continuity of its social institutions (see Crabtree, 2008). Thompson (2001,

p. 21), for example, argues that “Even in those parts of the globe where globalization is at its most advanced, national identities remain crucially important for the great majority of the populations”. Culture also has a major role in the formation of individuals' identity and it is an integral component of freedom, identity, agency and moral development including in education (Kymlicka, 2001). There are a number of studies on Emirati identity, such as Harold and Stephenson's (2008) study on examining three UAE women's developing identity while experiencing their leadership roles and finding that their internal values and beliefs are interacting with the context that they experience. Bristol-Rhys's (2010) examination of women's identity through observing and interviewing three generations of women in the UAE who reflect on their experience as women living Abu Dhabi society finds that while there is differences between generations in the UAE resulted in the economic, health and social development, new generation needs to learn about the country's history, its culture and values. Findlow's (2000; 2006) studies the importance of the traditional Arabic-Islamic models in higher education institutions in the UAE through focusing on culture, Islamic values and Arabic language as an attempt to strengthen identity. Heard-Bey's (2005) examination of the role of identity in UAE nation building shows that national identity in the United Arab Emirates has been influenced negatively by many expatriates who are contributing to the education of Emirati youth and children such as school and higher education teachers, nannies and household servants. Education and organization related studies have also been conducted such as Bashir-Ali's (2011) and Clarke and Otaky's (2006) examination of identity in teacher education programmes in the HCT system, Findlow's (2005) examination of local and foreign tensions in the higher education system of the UAE, Gaad, Arif and Fentey's (2006) study of the orientation of the UAE educational system to the goals that have been envisioned for it, and Klein and Waxin's (2009) study of UAE organizational culture that includes identity elements. Approaches to building national identity among Emirati students have been proposed by Raven and O'Donnell (2010, p.214) including using digital storytelling to shape students' perceptions of self and national identity to meet the concerns of the UAE government and many parents about the “erosion of the national identity due to rapid modernization and the influx of huge numbers of expatriate workers into the country”. All of these studies emphasise the importance of the

influence of education on identity formation and potential consequences of not providing enough supporting content and culturally appropriate activities

One major approach to national identity is found in perennialism theory. The term ‘perennialism’ was a doctrine first presented by Anthony Smith (1998) in examining national development from the nineteenth to the mid-twentieth centuries, however, nations have always existed in periods of history (Seton-Watson, 1994; Smith, 2010). Smith (1998, p.159) explains the term as, “a political movement and ideology, but regards nations either as updated versions of immemorial ethnic communities or as collective cultural identities that have existed alongside ethnic communities in all epochs of human history. Both variants of perennialism, which Smith (1991) calls “continuous” and “recurrent” respectively, refuse “to see either nations or ethnic groups as ‘givens’ in nature; they are strictly historical and social, rather than natural, phenomena” (p. 9). “National identity”, according to Smith “involves some sense of political community, history, territory, patria, citizenship, common values and traditions” (p. 9). He argues that “nations must have a measure of common culture and a civic ideology, a set of common understandings and aspirations, sentiments and ideas that bind the population together in their homeland” (p. 11). Smith (1991) describes the concept of national identity as a multi-dimensional concept that has five major attributes: the history of people and their homeland, historical memories, a common culture, common legal rights and a common economy. This allows people to associate themselves with history through their experience with a collective cultural identity (Seton-Watson, 1994). Because the perennialism paradigm focuses on socio-cultural elements and provides a deep understanding of people’s nationalism from a historical experience of human being (Smith 2010), Reynolds (1994) considers this model a strong one since attempting to understand the concept of nationalism from the historical perspective only, and neglecting other factors such as the social or political that have a prominent effect on shaping the nations in recent societies, misses many of the important causal factors in the construction of nationalism. Perennialism focuses on socio-cultural elements and emphasizes the historical records of nations; however, it did not seek to provide a deep understanding of people’s nationalism (Smith, 2010). The importance of this theory is that it demonstrates what knowledge and cultural skills and norms need to be learned in order for national identity to form, a responsibility that is primarily

that of the educational system in addition to the development individuals receive in the family context.

Other theorists like Miller (1995), Raz (1995) and Tamir (1993) have presented a common view on the role of the state to fulfill its cultural responsibilities and respect individuals' freedom to have their own choices, lead their lives, and make decisions. Since knowledge of one's culture and past are important in shaping national identity and informing choices and decisions, Smith's argument can be used to support the integration of materials and activities that reinforce knowledge of the UAE, its culture, values, and leaders. This could involve curriculum materials about the history of the country, its development and laws, as well as its cultural and religious values, and social mores, for example, the important role that family plays in Emirati society. It can also include activities such as projects, presentations and assignments about the country and participation of the national celebration that focus on social and cultural content.

Some studies have used this model as a framework to investigate national identity. William (2002) uses perennialism in his investigation of the national identity of American students. He found that cognitive, moral and behavioral dimensions of children need to be controlled and directed and that educators are responsible for building a strong and rooted understanding of national identity. The result of his study shows that history teachers failed to teach American students their history and that US public schools are not preparing American children to know their history. Because perennialism provides a framework to understand nationalism, Reynolds (1994) considers this model as a strong one.

The psychological and social process of national identity formation have been studied in relation to curriculum particularly the important role of religion (Zambeta, 2000), cultural symbols (Cohen, 2004), and the role of language and its use (Wodak, et al., 2009). At issue in the literature is also the relationship between national identity formation and national citizenship as a necessary development in contrast to global citizenship (Osler, 2011). Heyward (2002) investigates many multicultural and cross-cultural issues like these that international schools should take into consideration in producing an authentic inter-cultural literacy.

What one can conclude from the theories and empirical findings of this literature is that the principles apply not only to government schools but can be seen to be the responsibility of any school in the country with Emirati students. It could also be important for non-Emirati students whose families are residing in the country and need to understand the country they are living in and contributing to its development and growth in its many social institutions.

### **2.2.2 Citizenship Conceptions and Education**

The concept of citizenship emerged in ancient Greece and Rome and was limited to members with specific privilege and duties. For Aristotle, "What effectively distinguishes the citizen proper from all others is his participation in giving judgment and in holding offices" (Riesman 1981, p. 169). Today, citizenship is conceptualized by a number of theorists covering broader social, political and economic aspects. For example, Marshall has defined citizenship as "a status bestowed on those who are full members of a community" (1950, p. 14), which includes civil, political and social dimensions. Early Greek and Roman ideals of citizenship, described by Pocock (1992), had two aspects to it: first, that the citizens play an active role in the development and functioning of society; and secondly that citizens' cognitive, moral, social, intellectual and political rights and development be recognized and accommodated. The civil dimension refers to individual freedom and legal protection, the political dimension includes exercising power in the political field, and the social dimension refers to the rights to well-being such as housing, healthcare and education. He explains that there is "a kind of basic human equality associated with the concept of full membership of a community – or of 'citizenship'" (1950, p. 8). According to Yuval-Davis (1997, p. 4), this definition is important as it links citizenship with community rather than the state, presenting citizenship as a multi-tier structure consisting of "people's membership in sub-, cross- and supra-national collectivities."

Further, citizenship is defined by Isin and Wood (1999, p. 4) as the "right to have rights ... and neither a purely sociological concept, nor a purely legal concept, but a relationship between the two." In terms of political aspects, Preston (1997) defines citizenship as belonging to a polity, and how members exercise power. Other scholars introduce the concept of differentiated

citizenship and the various rights that can exist between cultural groups as an attempt to protect minority rights in order to enhance the integration of cultural distinctiveness (Kymlicka 1995, 1996; Kymlicka and Norman 1995; Young, 1989). The UAE government recognizes the diverse population of the country, including its national minority, and the effects of the multicultural society on its nation. One of the pillars of the UAE Vision 2021 (2010, p. 5) is that “national character will be upheld as a main source of inspiration for the protection and preservation of national identity.”

The recent literature on international education has witness an increased interest in studying citizenship and national identity in educational institutions globally in Europe (Cairns and Lawton, 2005; Leighton, 2011), Australia (Cogan, Morris and Print, 2002; Kennedy, 1997), Japan, Hong Kong, Taiwan, and Thailand (Cogan, Morris and Print, 2002), the US (Pearce and Hallgarten, 2000; Van Steenbergen, 1994), and Canada (Kymlicka 200; Petrovic and Kuntz, 2014). Torney-Purta, Schwille and Amadeo (1999) investigate citizenship processes and national formation in twenty-four countries in a study conducted by the International Association Evaluation of Educational Achievement (IEA) during 1996 and 1997 through examining what 14-year-olds should know about political and civic issues. Findings of these studies reveal that citizenship education provides students with knowledge, skills and understanding to contribute to the progress of their country and it helps them to live in peace, harmony and respect in their society. Some of them address the problem of national identity and citizenship (e.g., Smith, 2010) and overlapping identities (e.g., Cogan, Morris and Print, 2002; Kennedy, 1997). However, different perspectives on the concept of citizenship have appeared arguing that citizenship is a fashionable concept (Hoffman, 2004), or it is complex and flexible (Pike, 2007).

This diversity of conception has resulted from globalization and the rapid economic and social changes in many societies that have succeeded in reshaping the boundaries between citizenship in many societies and leads people to understand citizenship differently (Kymlicka, 1995; Law, 2011). For example, contemporary authors such as Carens (2000), Cohen (1999), and Kymlicka and Norman (2000) conceptualize citizenship as a three-dimensional concept. The first dimension characterizes citizenship as a legal status through participation in political

communities that appreciate individual political, civil, and social rights and as a desirable activity (see also Osler and Starkey, 2005). The second considers citizens as political agents who have the right to participate in the society's political institutions. The third refers to membership in a political community that formulates identity. Other concepts in the educational field have been developed by scholars such as Banks (2008) who argues that citizenship education should reflect the home cultures and languages of students from diverse groups, and Starkey (2000, p. 50) who defines it as a “social project to build a sense of national identity”. For this study, Banks’ (2008), Kymlicka and Norman’s (2000) and Starkey’s (2005) conceptions are important to the extent that they provide foundational principles for the presentation of the home culture in curriculum, the teaching of Arabic language and the right to participate in activities that help form Emirati identity and citizenship that are focused on in this study’s data collection.

Citizenship currently receives a high priority in the social and the political agendas of many governments (Jerome, 2014; Osler and Starkey, 2006). The literature on school practices to form civic knowledge in school policy and curriculum demonstrates that there is a low civic engagement of young people in educational organizations in England and America (Osler and Starkey 2006; Putnam, 2001). Crick (1998) argues that engaging participation of young people in civic life will lead to a more successful democracy (see also Enslin, Pendlebury and Tjlattas, 2001; McCowan, 2006; McDonough and Feinberg, 2005; Olssen, Codd and O’Neill, 2004; Waghid, 2003). Further, Sim and Print (2009) emphasize the major role that schools play in fostering citizenship and national identity among students in Singapore.

Another major theory of citizenship comes from the Marxist tradition. Marx’s critique of capitalism includes the commodification of social and cultural activities which he defined as “things whose qualities are capable of satisfying human needs (in Morris, 2006, p. 84). Because values are one of the commodities that satisfy human needs, Marx believes that exchange values are essential to the development of capitalism (Morris, 2006). Several factors have led to establishing a relationship between the concept of citizenship and capitalist development including social and economic factors, and the legal and political rights of some groups which allow them to have specific rights such as those of property (Morrison, 2006). One of the most

important Marxist analyses of how these ideas affect education is Bowles and Gintis's *Schooling in Capitalist America* (1976), followed later by Smyth's *Critical Perspectives on Educational Leadership* (1989), both of which examine how an economic value can be used to dominate all other values such as culture, and is a main characteristic of neoliberal and globalised education. Other authors who take a neo-Marxist approach in their critique of neoliberalism and globalisation are Apple (2009), describing the ideological strategies of neoliberal educational reform in both US and Brazil, and Roberts and Peters (2008) discussing the major features of the neoliberal process in Australia, arguing that education is not only a public service but it involves nation-building and citizenship formation.

The Marxist and neo-Marxist critiques in education have been established for a number of decades including Bowles and Gintis's (1976) classic study *Schooling in Capitalist America* and Apple's (1992) and Willis's (1977) early work. Subsequently, a number of authors have applied a Marxist or neo-Marxist critique to the role of capitalism and class-based domination structures and forces on education and schooling. For example, Anyon (2011) discusses the role of education in society through a Marxist lens and explains that the failure of educational change in US pedagogical approaches should be understood through political economy and cultural perspectives that can be used to examine how well schools are reproducing the social institutions of a society. Apple (2004, 2015) grounds his critique of the ideology and curriculum on neo-Marxist argumentation, stressing the importance of education in the production of existing social interaction. Wexler (2009) explores three models of social theory in education including Durkheimian social theory, Marxist social theory and Weberian social theory to offer a coherent and systematic explanation of how a society functions, including the critical role that education plays in maintaining social and cultural structures and practices. Salter and Tapper's (1985), as well as Bourdieu and Passeron's (2000), analyses provide a comparison of the three theories and conclude that the Marxist is the only one which explicitly brings a critique to representations of legitimacy in the exercise the power and power relations and inquires about the social implications of the hidden curriculum. Giroux (2011), in his critique of pedagogy, argues that education is an important force for creating the formation of culture, values and social relations. Hill (2001) examines various theories including neoliberalism in relation to the structuring of



schooling and teacher education in England and Wales between 1979 and 2000 arguing that teachers have an important role to play in producing the next generations and shaping the future of society.

In education a number of authors have attempted to shed light on the role that citizenship and national identity play in international schools as multicultural organizations. For example, Pearce (2011), using identity structure analysis, finds that students in international schools form a mosaic of identities rather than a blend. Sears (2011), using the same theoretical framework, finds that international schools sustain identities that encompass students' multiple experiences. Sim (2008) investigates social studies teachers' understanding of citizenship in Singapore schools using a qualitative approach and finds that participation, awareness of national past, namely identity, and thinking citizenry are four themes located within socially concerned and personally oriented perspectives. A review of the literature on Arab states shows that only a few studies have been conducted on international schools with different focuses including students' individual collective identities, career aspirations and choice of higher education (e.g. Kanan and Baker, 2006, p. 256). The results of Kanan and Baker (2006) demonstrate that students in Qatar attending international schools differed than those who are attending public schools in a way that how they perceived themselves, their identities and their career choices. They also find that international schools have a "double-edge sword" influence on them in terms of how they perceive their religious identity.

### **2.2.3 Cultural Theories and Intercultural Learning**

Cultural theories explain how groups and society interpret changes that they experience and how values are expressed through cultural practices, and how people interpret and understand reality. This section examines the main cultural theories literature that is relevant to intercultural learning and a number of studies that have investigated culture in relation to learning. Their concepts are important for this study because national identity and citizenship formation are cultural constructions, and cultural learning is one important way in which these processes take place. In order for Emirati students to construct their identities, both nationally and with respect to their citizenship roles, rights and responsibilities, they need the knowledge, skills and practice

in using culturally relevant material and activities necessary for forming their national identity and developing their citizenship. This means for curriculum and pedagogy that the history, culture and societal character of the UAE should play a sufficiently strong role in classroom and school activities so that Emirati students can construct their national identities and conceptions of citizenship in order to fully participate in Emirati society.

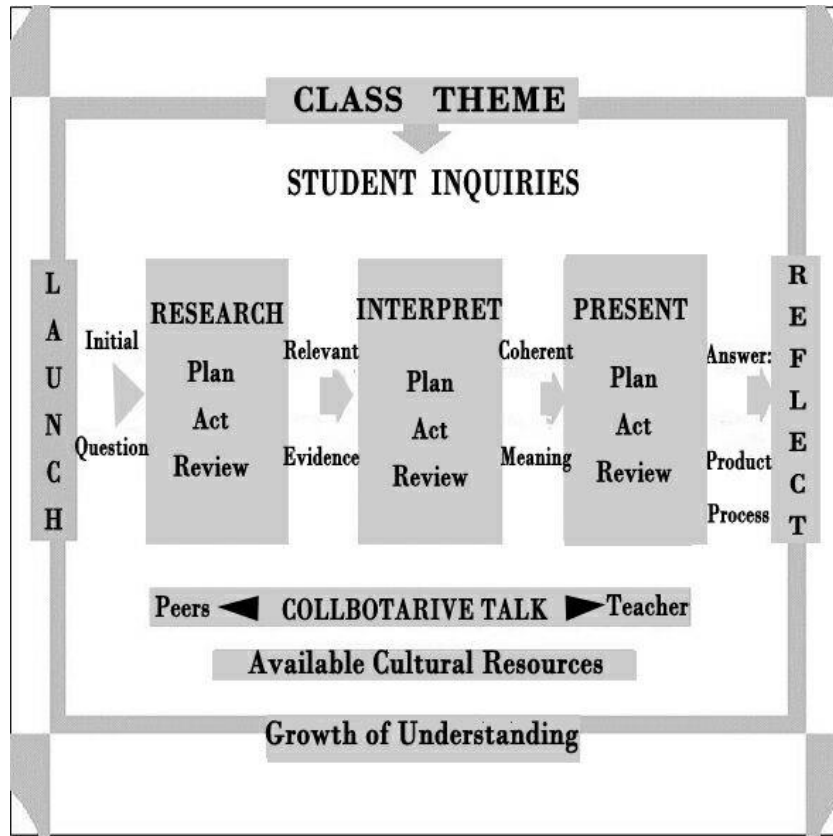
Three different but related theories provide various perspectives to understand the relation between learning and culture: Kegan's transformative learning (2000), which involves turning students into global citizens; Wells' socio-cultural learning (1999) where cultural values, activities and identity are most important in social interaction; and Mezirow's experiential learning (2000) as a hermeneutic phenomenological approach that investigates the impact of transformative learning on the theory and practice of education and finds that transformative learning has implications for researchers and educators as a powerful learning approach. He argues that "learning occurs in the real world in complex institutional, interpersonal and historical setting and must be understood in cultural orientations embodied in our frames of references" (p. 24). Cultural orientations in institutions such as schools that provide foreign curricula are important to understand as they contribute in shaping the culture of students. Kegan (2000) argues that in transformative learning individuals see the world differently and that they are aware of their expectations of themselves. His argument is based on a distinction between transformative learning and informational learning where the former involves a change in understanding knowledge along with a larger range of skills and cognitive capacities which affect one's behaviour and meaning formation ability more than just being an incremental increase in information. He also views transformative learning as part of a life-long development that extends beyond schooling in which knowledge becomes increasingly complex. It is this greater capacity and more complex approach to knowledge that allows students to understand other perspectives and become global citizens, while the socio-cultural approach argues that the environment and other people affect individuals' learning (Wells, 1999), which in the case of this thesis is a foreign curriculum and foreign teachers. Mezirow (2000) stresses the reflection on interpretations of intercultural learning that allow individuals to see the world differently and

explains how they acquire beliefs, attitudes and emotions which frames the cultural context (see also Mezirow and Tylor; 2009; Taylor, 1998).

Wells' (1999, 2001, 2002) theory of socio-cultural learning and development draws on the work of Vygotsky (1978, 1981, 1987), Halliday (1975), which describes the development of language, and the relation between language and social interaction. Wells also has influenced by Wertsch (2000), synthesising his theory into a model that examines how the socio-cultural context affects individuals' learning particularly in their knowledge and literacy development as an integration of material and symbolic factors. This means that the socio-cultural influences that exist have a strong impact on how learning and literacy take place. Since learning and knowledge are socially embedded and depend upon the content in inter-subjective experience, that is, the interpersonal relations in students' experience, and the materials and activities they are provided in schooling with instructors and peers.

In terms of classroom teaching, Wells proposes a 'dialogic inquiry' model (see Figure 3 ) that uses a theme-based curriculum approach. This involves students engaging in collaborative knowledge building through not only the formal curriculum materials but also reflective and interpretive writing and talking but also activities that lead to inquiry about the knowledge they are learning. When students learn in groups they should be learning to gather evidence, interpret the evidence and present their findings for discussion and reflection. In this way, both content and process are seen as an integrated completely that carries critique, reflection and application aimed at deeper understanding and learning that there are other perspectives. A strong emphasis in this model is on culturally relevant materials for students to incorporate into their values, knowledge and action. In the context of this study, the content and process are Emirati students learning in American schools, interacting with foreign curriculum, and participating in activities that are parts of the school strategic plans to meet the requirements of the target curriculum, while at the same time acquiring knowledge and skills to develop an Emirati perspective.

Figure 2: Model of Dialogic Learning (from Wells, 2001, p. 192)



Mezirow's (2000) emphasis on reflection on interpretations of intercultural learning requires changes in the 'frames of reference' students use to learn new perspectives and build the capacity to become self-directed learners. For Mezirow, learning takes place when one is able to reinterpret meaning of an experience that broadens and deepens structures of meaning that involves a continuous cycle of an experience, critical reflection on it, dialogue and then renewed action that allows one to understand and accept other perspectives. This involves examining one's beliefs and assumptions that require educational activities that facilitate this cycle. In international schools in Dubai, students are undergoing different learning experiences through their exposure to foreign curricula and interacting with other students in activities based on a different culture rather than on their own culture and beliefs. Therefore, it is important to examine students' perspectives in terms of their experience of interacting with other cultures, including what experiences they have while interacting with these foreign curricula and the impact of the hidden curriculum that makes different assumptions such as secularism. This is

because no curriculum is ‘neutral’ and it always has embedded in it values and assumptions that are not readily apparent (see Giroux, 2011).

Relevant also to the constructivist approach to learning and curriculum is Altun and Büyükduman’s (2007) social constructivism that builds on the importance of students’ social interactions, and socio-cultural histories and contexts. Related is Santrock et al.’s (2007) theory of situation cognition that approaches thinking as an interactive process in the physical context in which it is located, requiring, according to Rogoff (1998) that teachers emphasise social frameworks in their pedagogy that use collaboration, social interaction and socio-culturally based activities.

The goal of intercultural learning as described by Tyler (1994, p. 390) as “inclusive of a higher state of consciousness and a more integrative world view”. This learning affects knowledge, emotions and actions. Some studies have highlighted the negative aspects of culture shock of exposure to other cultures (Furnham and Bochner, 1994; Marx 1999). Other studies (e.g., Helm, 2009; Munro, 2007) have focused on the impact of short-term pedagogical interventions on students’ intercultural learning such as study units, web-courses (or other types of information technology uses). The cultural dimension of communication second language education has also been investigated in several studies (e.g., Atay, 2005; Byram and Grundy, 2003; Chia, 2015) demonstrating that language teaching has a significant role in building the ideological and cultural dimension of the students. Education research has also investigated the importance of diversity for intercultural understanding, civic education, and national development (e.g., Knowles and Lander, 2011; La Belle and Ward, 1994; Little, Leung and Avermaet, 2013; McLaughlin, 1992; Race, 2010; Richardson and Gallagher, 2010; Vavrus, 2014).

These studies show that multicultural education is important in increasing positive relationships through achieving common goals, increasing productivity and promoting cognitive and moral growth, and enriching that society with different cultures that foster innovation, creativity and growth (Clark and Gorski, 2002; Johnson and Johnson, 2002; Silverman, Welty and Lyon, 1994). However, while multicultural education contributes in these ways to a healthy diverse

society, this still presumes that students also learn about and are able to fully participate in their own cultural groups. The American schools in Dubai and the IB program in high school offer many courses that promote multiculturalism, but should not do so at the expense of Emirati students forming national identity and citizenship. This is very important for international schools in Dubai where policymakers, school administrators and teachers should understand the cultural dimension of education and the negative effects of foreign culture on national students.

#### **2.2.4 Organizational Culture Studies**

Schools themselves are organizations that have cultures that are influenced by the country's values, culture and society, as well as foreign influences that can play a large role particularly in developing countries where Western-style international schools play a large role in the school system. Because school organizational culture plays a strong role in socio-cultural learning approaches, according to Wells (1999), and plays a role in the structure-agency model of Layder (2006) since structures and conceptions of agency vary in different types of organizations and from organization to organization, the field of organizational culture is important to this study.

The field of organizational culture has expanded greatly in the last 20 years, although early work began in the 1960s with Goffman (1967), Pettigrew (1979), Smircich (1983a, 1983b), and Louis (1983) although their work was limited to the US and UK. Later work by Schultz (1995), Alvesson (2002), Morgan (2006) and Schein (2010), has established this as a major approach to organization studies that affects all kinds of organizations, including schools in the values, beliefs and styles of social interaction influencing people's performance and their roles. Some of these authors have also greatly expanded the range of organizational culture models to other countries, although primarily European and focus on understanding the beliefs, values and behaviours of the members of organization and the social events in institutions. Thus, it is very important that this study to investigate the social events such as activities and celebrations of the schools and perceptions of students, parents, teachers and administrators to understand the schools as organizations.

A number of authors in educational leadership who focus on organizational culture have also contributed to the field of school organizational culture, exploring how these general theories can be applied to schools (e.g., Bacharach and Mundell, 1995; Ball, 1987; Chaube, 2003; Erickson, 1987; Handy and Aitken, 1990; Owens and Steinhoff, 1989). Their work focus on looking at the effectiveness of the school as an organization and demonstrating that the role of the principal is essential as a facilitator in the organization along with other members of the school community. This literature has applied a number of theories and models from organization studies to the school and school systems, such as the structures and functions of schools (e.g., Collins, 1977, 1979; Kamens, 1977; Oakes, 1985; Weick, 1976). Other theorists discuss the organizational politics, school leadership, the nature of school life and the social influence in schools (e.g., Blase, 1991; Nyberg, 1981), and leading educational change and organizational culture assessment (e.g., Corbett et al., 1987; Cusick, 1987; Steinhoff and Owens, 1989).

Organization culture plays a prominent role in people's performance (Deal and Peterson, 1999). The school culture includes a set of values, beliefs, rituals, norms and traditions that create the unwritten rules of actions, the ways of thinking and the feelings individuals experience in the organization that are constructed from school culture that includes the school curricular, values, beliefs, historical resources and rituals and ceremonies (Morgan, 2006; Peterson, 2002). Other literature on school organization culture focuses on interpersonal and group relationships in schools and social exchange in school communities (Byrk and Schnieder, 2002), giving students a voice and preparing them for leadership (Smyth and McInerney, 2007) and the importance of creating positive student-teacher relationship (Skinner and Belmont, 1993). Since the organization culture is important, Emirati students are learning a foreign culture in international schools which affects their values, how they think, how they interact and how they construct leadership identities and roles based on different models than those that apply to their own culture.

Educational leadership is different in each organization's culture and each culture needs to be recognized. Cultural orientations of educational leaders can affect the dominant culture of schools as they shape the identity of the organization, its environment, practices, and

relationships (Gioia & Thomas, 1996; Kets de Vries and Miller, 1984). Morgan (1997) and O'Neill (1994) stress the importance of cultural factors in organizational leadership and management. The latter presented some reasons for the importance of their role in an organization:

The increased use of such cultural descriptors in the literature of educational management is significant because it reflects a need for educational organizations to be able to articulate deeply held and shared values in more tangible ways and therefore respond more effectively to new, uncertain and potentially threatening demands on their capabilities. Organizations, therefore, articulate values in order to provide form and meaning for the activities of organizational members in the absence of visible and certain organizational structures and relationships. In this sense the analysis and influence of organizational culture become essential management tools in the pursuit of increased organizational growth and effectiveness. (p.116)

The field of educational administration and leadership had been overly dominated by Western, particularly US and UK, and practices (see Dimmock & Walker, 2000a, 2000c, 2002). What is important here is that other cultural practices in educational leadership and administration are valuable and have a right to be recognized particularly in relationship to the culture and societies in which they are situated. More recently studies on educational leadership from non-Western countries have emerged, for example, for the general Asia-Pacific region (e.g., Hallinger, 2003), and in Hong Kong (e.g., Dimmock & Walker, 2000c), Malaysia (e.g., Abdullah & Kassim, 2011; Haydon, 2007), and Singapore (Bush, 2003; Koh, Steers & Terborg, 1995), emphasizing local conditions and national features of the educational systems and their modernization efforts.

### **2.2.5 Cross-Cultural Organization Studies Literature**

The cross-cultural organization studies literature generally and in education is important here in showing that there are significant differences in the way that education professionals understand their knowledge, social norms and practices, and values. This can affect how they construct curriculum, their pedagogical practices, and activities that they design for students (Dimmock, 2000; Hofstede, 1986; Nieto, 2010). In recent years, given the changes due to internationalisation



and globalisation that have produced multicultural organizations, the field of cross-cultural leadership and management has developed to examine differences in the values and cultural practices that people hold and how they interact with each other in ways that affect their sense of identity. Early work was conducted by Hofstede (1984), Lewis (1996) and Mead (1998), later followed by Cox (2001) and Thomas (2001) showing that organizations should create strategies for better reflect their multicultural staff, to face the challenges and manage diversity.

With increased globalisation, many later authors from a number of countries including Britain, Turkey, the United States, Australia, France, Canada, Holland and Germany have produced work that addresses values and cultural differences that affect the dominant practices in organizations and which can be a source of conflict. For example, Aycan, Kanungo, and Medonca (2014), Browaeyns and Price, (2011), Chanlat, Davel and Dupuis (2013), Trompenaars and Hampden-Turner (2004, 2012) and Trompenaars and Voerman (2009) discuss the importance of leadership in international organisations and provide solutions for issues facing leaders in multi-cultural environments. French (2010), Hofstede, Hofstede and Minkov (2010) and Patel (2013) provide a framework for understanding cross-cultural difference in international organizations, while Moodian (2009) provides an instrument to measure intercultural competence in order to understand cultural diversity. Other scholars discuss cross-cultural issues in business management in Asian countries including India, China, Pakistan, Taiwan and in South Africa (e.g., Rohmetra and Gupta, 2015; Trompenaars and Woolliams, 2003). Trompenaars and Woolliams (2003) take a complex view, describing culture as an onion with three layers: the outer layer is the first one that represents visual aspects of culture such as clothes, food, and music; the second, middle layer includes values and mores involving right and wrong principles of practice in the society or the organization; and the deepest layer is the third one which consists of implicit culture, beliefs, assumptions, and routines. Branine (2011) includes a chapter on Arab countries and the important values that shape society and its practices in his exploration of market trends, structures and processes of organizations and employment policies in different Arab countries' cultural contexts. Similarly, Rohde, Dhouib and Alayan (2012) discuss the politics of education in the Arab world in terms of diversity and explore the challenges of

educational reform initiatives on identity in Egypt, Jordan, Oman, Palestine, Syria in relation to curriculum and textbooks.

In the educational organization and administration literature researchers such as Moodian (2009) and Spitzberg and Cupach (2002) examine the role of educational leaders in multi-cultural schools including recognizing differences in values and interaction styles and fostering communication competence in order to create positive changes in multi-cultural educational organizations. Other literature has also had an influence on the development of cross-cultural and multicultural conditions in schools where differences in values and culture need to be taken into account in administration, teaching and curriculum (e.g., Barton and Armstrong, 2008; Dimmock, 1999; Dimmock and Walker, 1999). Zajda, Daun and Saha (2008), for example, investigate the issues related to the nation building process, social identity and citizenship education in multicultural organizations, the relationship between the state, globalization and the constructions of identity and find negative effects on the development of national identity and citizenship where a foreign subculture can easily dominate other cultures in the school organization.

Dimmock and Walker (2000a, 2000b, 2000c, 2002, 2003, 2005; Walker and Dimmock, 2000, 2002) have been the most prolific in examining international comparison and cross-cultural factors in schools and their leadership in a broad range of countries including Britain, the US, Australia, Hong Kong and Singapore, in contrast to the majority of authors in the field who have predominantly discussed conditions in Western countries, particularly the US and the UK (e.g., Banks, 2009; Ladson-Billings, 1994; Modood and May, 2001; Tarman, 2011). It is only more recently that the cultural practices and societal features of other countries have been examined in more detail and contributed to the actual international diversity of school organizations (e.g., Bottery, 2000; Kam-Cheung and Kai-Ming, 1995; Lincicome, 2005). The findings of these studies shows that there is increased emphasis on global education in some countries such as UK and Hong Kong that requires an adequate understanding of the role of government, educational leaders and the citizens in the time of educational reform as they are crucial in shaping national identity and national unity.

Dimmock and Walker (1999: 93) explore the globalization of education policy reform and the implementation of the 'culturalization' policy in Hong Kong. They argue that there is a need to examine the influence of societal culture on educational policy because it is affected by forces associated with "Western and specifically American influences". Their examination of Hofstede's (1980) five cross-cultural dimension model, as he argues, is applicable for all societies organizations. He provides five recommendations for examining the influence of societal culture on global policy that include: 1) building quality principal's leadership style with greater awareness of individual student differences; 2) involving teachers in school decision-making and redistributing the power in school communities; 3) involving parents in school decision-making processes and strengthening the relationship between the school and parents as they play a major role in fostering more effective learning in their children; 4) introducing a staff appraisal system to assess staff strengths and weaknesses; and 5) reforming teaching and learning to introduce and facilitate student-centred learning approaches.

Hofstede's original model is composed of four dimensions with a fifth and sixth that have been added recently (Hofstede, Hofstede & Minkov, 2010). They are: 1) the power distance, which refers to the distribution of power in the society; 2) individual versus collectivism, which refers to the degree of integration between the individual and the group; 3) masculinity versus femininity, which refers to the biological differences between the genders; 4) uncertainty avoidance, which refers to how individuals react to the ambiguity that they face in their life; 5) long term versus short term orientation, including the values that associated with the long term orientation such as thrift, perseverance and willingness; and 6) indulgence. At the school level, these comparative dimensions would be expressed in the training and teaching practices of staff from different countries. Their cultures and how they are expressed in professional practice will differ according to these dimensions that are embodied in both curriculum and pedagogy which can influence students by shaping their identities and values to correspond to a foreign model. Allan's (2002), Helgstrand and Stuhlmacher's (1999), and Mann, Radford and Kanagawa's (1985) studies have shown that people in education in different countries vary across these dimensions. One could use Bourdieu and Passeron's (1977) reproduction thesis in part,

combined with cross-cultural studies, to examine how the use of only foreign curriculum and teachers who have not acculturated to the UAE will produce students who are oriented in the same way, whereas UAE culture would score differently in Hofstede's model. This means that care has to be taken in bridging the cultural gaps that Hofstede measures in the educational world which shapes students to become future adult citizens and have their own national identity.

### **2.2.6 International Education and Internationalisation of Curriculum**

There are two bodies of literature that are relevant to a study of international schools in Dubai, where the term 'international' is the official legal term used in Dubai Emirate for schools that are private and using a foreign curriculum. For the purpose of this thesis, the term 'American' school is used for the two in the study using American curriculum, and the school in the study that is American using an IB internationalized curriculum. Studies on international schools have been conducted in many parts of the world, on them as types of schools and on the internationalization of curriculum, both of which have been connected to the globalization of education. These studies have covered a number of topics, including discussion of research in the field of comparative and international education, the relationship between education and national development and teaching and curriculum (Phillips and Schweisfurth, 2008; Shields, 2013). Other studies have investigated the definition of "international school", the historical development of international schools, and the context of international schools including administrators, parents, students, teachers and curriculum (Hayden and Thompson, 1995; Hayden, Thompson and Walker, 2002; Hayden, 2006), and the importance of international perspectives on global education (Reynolds, Bradbery and Brown, et al., (2015). Additional work by Bates (2010) provides a perspective on current issues facing international education, problems of international culture, challenges of education for global citizenship, the contribution of international education on political economy and its effect on local culture. McMahon (2011) provides a critical perspective on international education and the concept of global citizen in relation to multiculturalism, citizenship and interculturalism, analysing the national strategy in Scotland, England and the US including their development and implementation through case studies in these countries. Her work discusses the role of government agencies, school

leadership, teachers in providing education that incorporate diversity and sustainability. MacDonald (2006) examines international education through an economic perspective using a qualitative case study, and suggests aligning educational and economic targets in order to understand international schools adequately. Pearce (2013) provides a reflection of international school specialists in terms of growth, student diversity, and the effect of teaching English as a dominant language in these schools, multiculturalism theories and discussion on the International Baccalaureate program and the dilemma of international schools in dealing with diversity. Spring (2014) traces the expansion and growth of international schools and their impact on the communities they serve, and discuss the culturalist model and the role of religious/indigenous models of education in global education (see also Hayden and Thompson, 2009; Yamato and Bray, 2002).

A number of studies have taken a policy approach to diversity and international education. Novelli, Altinyelken and Verger (2012) discuss the impact of international educational policies on local policy in case studies covering a number of countries including India, Brazil, South Africa, Turkey, Uganda and those in Central America. These studies discuss also the effects of political and economic globalization on educational reform, and change and the consequent problems encountered in local societies arguing that globalization poses challenges in local educational policies around the world. Magno (2014) examines educational leadership policies of international schools and their influence on the local society's policy development in many Western and non-Western countries like the United States, Germany, Pakistan, Azerbaijan, and Mongolia, and discusses different approaches of leadership to highlight the importance role of educational leadership preparation and practices in the era of globalization. Topics from this literature relevant to this study are the staffing of their administration and teachers, their knowledge of the UAE and the curriculum they use, and the range of classroom and school activities that are contextualized, all of which are reviewed in Chapter Four.

A related topic affecting teaching and curriculum is the concept of "global education," which Hobson and Silova (2014) define as pedagogic discourse. Hay (2006) defines it as an external economic force that plays an important role in linking politics and welfare, while Brownlie

(2001, p. 2) argues that it “is about the global dimension to local issues, which are present in all our lives, localities, and communities.”

Other topics in this field include the administration of international schools (e.g., Blandford and Shaw, 2001; Hayden and Thompson, 2000), the influence of foreign environments on mobile international school staff (e.g., Arber, Blackmore and Vongalis-Macrow, 2014; Hayden and Thompson, 1998), the perceptions of international students and staff regarding their place in the world (Hayden, Rancic and Thompson, 2000), and parental motivations in sending their children to international schools (Mackenzie, Hayden and Thompson, 2003). Additional topics include Pearce’s (2003) study of cultural values, and Odland and Ruzicka’s (2009) study of teacher turnover in American Overseas Schools (AOS) in which they report that there are three causal factors affecting teachers’ turnover: school leadership, personal circumstances and compensation. These topics have all been included in the data collection methods discussed in Chapter Three including a review of curricular materials that the researcher was granted access to, and through interviews with administrators, teaching staff, parents and students.

The internationalisation of the curriculum field has developed more recently focusing on providing a stronger global education (e.g., Clifford and Montgomery, 2013) and a more inclusive education (e.g., Ryan, 2012), as well as policy development and research (Oonk, Maslowski and Van Der Werf, 2011). Many of the studies have focused on internationalization of higher education curriculum (e.g., Altbach and Knight, 2007; Bond, Qian and Huang, 2006; Galligan, 2008; Hénard, Diamond and Roseveare, 2012; Whalley, 1997). They find that while international education has several advantages such as improving students’ preparedness to contribute in a society’s economic development, internationalizing the curriculum, and fostering innovation, there should be consistency between the educational objectives and national policies. However, most of the underlying principles are transferable to the high school context economic and academic trends. Other authors who have focused on the school system raise a number of concerns about the human rights, cultural appropriateness and needs of citizens in other countries in internationalizing foreign curriculum (e.g., Marginson, 1999; Rizvi, 2008; Vidovich, 2004). For example, Rizvi (2008) investigates the aims and objectives of education in terms of

globalization and argues that traditional approaches have been shifted to neo-liberal policy and thinking resulting in schools failing to prepare students to face globalization's new challenges, threats and opportunities.

Some work has also recently emerged on reform in curriculum in Middle East and its impact on identity formation nationally and religiously demonstrating that a significant problem exists with national identity in school curricula and textbooks. For example, Abu-Saad (2006) examines the role the state education system plays in identity formation among indigenous Palestinians in the Israeli context. Rohde, Dhouib and Alayan (2012) analyse the limitations of the educational reform in Middle East countries including Palestine, Egypt, Jordan and Oman. Mueller (2012) compare the Palestinian identity in the current philosophy that is presented by the Palestinian Authority with the previous one. Nevo (1998) discusses the relationship between state and Islam in Saudi Arabia. Yamani (2000) investigates the aspiration and motivation of the new generation in Saudi Arabia. While most of the literature has focused on identity formation of Arab and Muslim minorities in Western countries through school curriculum (e.g., Dwyer, 1993; Zine, 2001), the main arguments are that the content and nature of the curriculum provided to students plays a large role in shaping their values, sense of identity, the style of social interaction they learn, and the customs they practice. If they do not receive sufficient content and activities that reflect their ethnic culture and values, they lose their Arab and Muslim identity, therefore, become assimilated. This has become an issue in the literature particularly in the UK, the Netherlands, the US and Canada where issues about curriculum and social relations in schools in forming and maintaining Muslim identities have been examined (e.g., Dwyer and Meyer, 1995; Kelly, 1999; McCreery, Jones and Holmes, 2007; Meer, 2010; Shah, 2012; Zine, 2008).

Studies in a number of countries have explored the problem of supporting better national identity formation and citizenship development by considering the indigenization of their curriculum. For example, in Taiwan where Mao (2008) explores indigenization and globalization of curriculum as culture's medium of social identity construction, in Tanzania where Semali (1999) examines the dilemmas that contribute to an undervaluing of school curriculum in African states and explores a definition of indigenous knowledge. The author argues that teachers do not value the

indigenous and he stresses the importance of indigenous knowledge that children bring to the school and suggests that more effort be made to integrate indigenous literacy. In South Africa and Japan, Ogunniyi and Ogawa (2008) explore the challenges of educating teachers to enact an indigenized science curriculum arguing that there should be a focus on the performative side of science to understand the relationship between Western science and indigenous knowledge. In Ghana, Fredua-Kwarteng (2005) examines the indigenization of curriculum through discussing two curricula models: the eclectic preservation of Ghanaian cultures through transferring it to youth people; and the social and political environment integration where all Ghanaian cultures should be respected as an objective of national recognition and legitimacy. He suggests providing secondary students with opportunities to integrate the curriculum with their culture. In Malaysia, Ibrahim (2007) discusses the governing strategies and policy practices by the Malaysian government to maintain national integration among the major ethnic groups through cases of Malaysian schools investigated in the globalization era. In the Arabian Gulf, Aydarova (2013) investigates the problems in importing teacher education materials using cases from the United Arab Emirates through interviewing teachers, administrators and analyzing college materials and newspaper articles. He finds that local culture, context, and students' abilities have a significant impact on editing teacher education curriculum. Similarly, Gopinathan (2006) finds that there is a need to develop indigenous teacher education programmes in the Asia Pacific to be more culturally authentic.



## **CHAPTER 3: RESEARCH APPROACH AND METHODOLOGY**

This chapter describes the overall research approach, design and rationale employed in this study. It includes a discussion of the methodology including sample selection, data collection methods, data analysis strategy, discussion of ethical considerations, and finally it presents how trustworthiness is ensured.

### **3.1 Research Approach**

This section identifies the research approach and rationale for the study and discusses the research traditions of the study. The study uses a qualitative and interpretive approach that aims at interpreting and understanding a phenomenon in its context from a holistic perspective (Patton, 2002). It was conducted as “an inquiry process of understanding” where the researcher develops a “complex, holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural setting” (Creswell, 1998: 15).

The purpose of this study is to understand the participants’ perspectives and views of the national identity formation and citizenship development of Emirati students in three American schools in Dubai. This purpose is best investigated by using a qualitative approach since the research question aims at gaining understanding about a phenomenon that little is yet known (Creswell, 2007; Patton, 1990, Stake, 1995). This study does not seek out a causal relationship between small numbers of variables, or test a hypothesis, which is the focus quantitative approach (Gall, Gall and Borg, 1996; LaFountain and Baros, 2002). The goal of qualitative research is to study phenomena in their natural contexts to provide understanding or interpretation of the subject (Denzin and Lincoln, 2005). Creswell (1998:15) defines qualitative research as “an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem”. Qualitative studies aim at answering questions that focus on how social experience is created. Denzin and Lincoln (1998) emphasize that:

Qualitative researchers are committed to an emic idiographic, case-based position, which directs their attention to the specifics of particular cases. Qualitative researchers believe

that rich description of the social world is valuable whereas quantitative researchers, with their etic, nomothetic commitments, are less concerned with detail. (p.10)

According to Glesne (2011), a qualitative approach is the best when the researcher aims at understanding perceptions and attitudes of the participants. Similarly, Creswell (1998) argues that "the research question often starts with a *how* or *what* so that initial forays into the topic describe what is going on" (p.17). Understanding the context of international schools is the focus of this study to understand better the attitudes and the feelings of Emirati students and their experience of such a context. According to Marshall and Rossman (2006), the qualitative study "stresses the importance of context, setting, and participants' frames of reference" (p.54). Similarly, Denzin and Lincoln (2005) argue that a qualitative study focuses on studying phenomena in their natural context to make a sense of interpretation. Further, a qualitative approach is useful for obtaining in-depth information on the selected individuals' experience and provides thick descriptions of the context to understand the problem (Bogdan and Biklen, 2003; Creswell, 2002; Patton, 2002). This allows the researcher to collect data close to the situation through direct methods such as interviews and reveals complexity (Miles and Huberman, 1994).

The interpretive paradigm is viewed as the most suitable for this study of its potential to understand the complex nature of the context of international schools when investigating Emirati students' national identity and citizenship. Therefore, the study is situated in the interpretive paradigm. According to Denzin and Lincoln (2005), the interpretive paradigm is "the net that contains the researcher's epistemological, ontological, and methodological premises" (p.15). This paradigm allows the researcher to interpret a phenomenon in its context which is described as "... ontologically relativist, epistemologically subjectivity and methodologically hermeneutic and dialectic" (Patton, 2002: 98), providing a means of personal engagement with culture and politics to interrupt the worldview of others. Since the aim of the project is increasing knowledge and understanding of students' experience in international schools regarding of their national identity and citizenship, the interpretive approach provides opportunities for listening to different perspectives of participants.

### **3.2 Case Study**

Because this qualitative study sought to investigate young Emirati experience of their national identity and citizenship in private schools that deliver American curriculum in the UAE, it has been studied through a collective case study as an attempt to understand the experiences of the participants using ethnographic interviews and document analysis. Creswell (1998) defines a case study as “an exploration of a ‘bounded system’ of a case or multiple cases over time through detail, in depth data collection involving multiple sources of information rich in context” (p. 61). The qualitative research interview aimed at understanding the world from the subjects’ point of view to provide a meaning to their experience (Kvale and Brinkmann, 2009). This was considered the most appropriate type of study for the research topic because case studies are valuable for understanding complex phenomena in context such as institutions or social groups (Glesne, 2011; Willis (2007). Willis (2007) further describes the case study as a reflexive methodology that involves thick descriptive data desired by researchers using an inductive approach. Willis (2007) explains that case studies are ‘about real people and real situations ... [they commonly] rely on inductive reasoning ... [and] illuminate the reader’s understanding of the phenomenon under study’ (p. 239). He outlines three particular characteristics of case study research including the following: 1) rich data gathering, 2) understanding through lived experience and 3) experiment without a hypothesis.

A case study investigates a specific phenomenon such as institutions or social groups (Glesne, 2011; Willis, 2007). Willis (2007) further describes the case study as a reflexive methodology that involves thick descriptive data desired by researchers using an inductive approach. The study investigates the cultural, political and economic context of international schools in the UAE through students' impressions, their parents' beliefs, teachers and administrators' beliefs and the curriculum. According to Marshall and Rossman (2006), the qualitative study “stresses the importance of context, setting, and participants’ frames of reference” (p.54). Since the topic of this study includes cultural and political topics, national identity and citizenship development, drawing on written, oral and visual sources, as well as the views of several participant groups, it is best to approach from a case study perspective.

To achieve this research approach, multiple methods typical of this kind of case study are used that consider various aspects. The social reality of citizenship and national identity in the three international schools was investigated through engaging the participants in interviews that allow them to express their feelings and experience of the phenomena. Clark (1997) notes that “ontological position interpretivism views social reality as consisting of the intrinsic meanings shared by members of a social group which are sustained by the action and interaction of the members” (p.37). Creswell (2003) explains that such a perspective is based on the view that “meaning is constructed by human beings as they engage in the world they are interpreting and make sense of it based on their historical and social perspective” (Creswell, 2003, p.9). The study also uses document analysis of the curriculum and curricular materials for triangulation of results and contributing to a more in-depth approach. The formation and maintenance of the national identity and citizenship of Emirati students are complex in international school due to multiple experiences they have through interacting with the curriculum, activities, culture and community of the international schools. Sears (2008) have used this approach in investigating multiple identities of international school students using semi-structured interviews to gather data. Philippou et al. (2009) also examined changes and challenges facing citizenship education policy and curricula in Europe using the qualitative approach.

This kind of interpretive qualitative study allows the researcher to collect data close to the situation through direct methods such as interviews and reveals complexity (Miles and Huberman, 1994). Qualitative data also focuses on studying phenomena in their natural context in order to make a sense of interpretation (Denzin and Lincoln, 2005). Further, it is useful for obtaining in-depth information of the selected individuals’ experience and provides thick descriptions of the context (Bogdan and Biklen, 2003). Thus, the project engaged students, parents, teachers, administrators and key policymakers to reflect on their experience.

This approach tends to be associated with the constructivist paradigm, employs strategies such as the case study and uses data collection methods including semi-structured interviews, data analysis and photography. Using such multiple means of data collection will contribute to the study’s trustworthiness (Glesne, 2011). Therefore, the study involved two data collection

methods including 1) semi-structured interviews with twelve Emirati students studying in three international American schools, their parents, and three teachers from each school; 2) analysing school documents such as school strategic plans, teachers' lesson plans and the Ministry of Education's strategic plan for private schools.

The study used one of the most widely recognized methods designs in educational research: (Glesne, 2011) consisting of data collection methods that include interviews, and data analysis. The interviews and document analysis are used in the study to gather "thick description" of the phenomena seek to interpret people's reality and their perspectives (Glesne, 2011). According to Glesne (2011), "three data-gathering techniques dominate in qualitative inquiry: observation, interviewing and document collection" (p. 38).

This study is "an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem" (Creswell, 1998:15). The rationale for choosing qualitative research is that it allows the researcher to understand perceptions and attitudes of the participants (Glesne, 2011), making it suitable approach for the research question which addresses; Young Emirati students' experiences in international schools of their citizenship and national identity and whether they are sufficiently fostered in these schools. The study also fits into the framework of naturalistic ontology where the case study is one of its characteristics, as explained by Lincoln and Guba (1985). Further, in qualitative research the researcher and the research participants' work together to make sense and provide interpretation of a specific phenomenon an approach that is culturally appropriate.

### **3.3 Research Methodology**

This section presents a description of the methodology used in this study, including site and participant selection, data collection methods, limitation of the study, trustworthiness and ethical consideration, and the role of the researcher.

### **3.3.1 Site and Participant Selection**

The sites of the study are three American high schools located in the three areas of Dubai (whose names and identifying descriptions have been anonymized to ensure the confidentiality of results). The percentage of the Emirati students in the three schools is different (e.g., 90% in one of the schools and 20% of the other two schools). School 1 has been established in 1988; school 2 has been established in 2006 while school 3 has been established in 2005. The three schools have different teachers from different nationalities, only one school (School 1) has a principal who is Emirati. The three schools are located in areas that have global populations, including Emirati nationals, Westerners, Asians and Arab expatriates. Each of the three high schools chosen provides an international an American syllabus based curriculum to many nationalities for over 1000 girls and boys in addition to two hours for Arabic language and two hours for Islamic studies weekly as mandatory subjects by the Ministry of Education. The schools provide an active, technologically supported, learning environment with a comprehensive co-curricular programme and a wide array of social opportunities that complement the core curriculum. The majority of the teachers are from different nationalities, with non-Emirati Arabs teaching Arabic language and Islamic studies. Teachers are both male and female.

There are five groups of participants, all of whom were selected because they meet criteria necessary for the study's purpose and research questions: government officials, school administrators, teachers, parents and students. This section provides information on each group of participants. Participants from government included three senior staff in the KHDA, one of whom is a senior manager, one of whom is a member of the research staff, and one who is an inspector responsible for visiting schools and writing reports. All three are Emirati.

The target participants in this study is a total of twenty-seven including F students, three parents, nine teachers, three school principals. The nine teachers who participated in the study were seven teachers of the American Syllabus including two English teachers, two science teachers, two mathematics teachers, and one extra-curricular teacher, and two teachers of the Ministry of Education subjects including one Arabic language teacher and one Islamic studies teacher. All participant teachers had to be teaching one or more of the participant students and have at least

three years of experience in teaching in the UAE and a minimum of two years of experience teaching in the same school. The teachers hold American nationality and are ethnically non-Arab ethnicity, and the three teachers of the Ministry of Education Subjects are Arab nationality.

The three parents were selected according to the following criteria: 1) they are Emirati mothers and/or fathers; 2) they have a minimum high school level of education, and 3) they have a daughter or a son studying in the participant school in Grade 11 who has spent three or more years in the school. These criteria were chosen to ensure parents familiarity with the schools and their curriculum and teaching. Criteria for selecting participant students included: (1) being at the school for more than three years; (2) being in Grade Eleven for the current year of the study; (3) and UAE nationals. These criteria were used to ensure that the students had sufficient experience of the schools they are enrolled in, as well as Emirati culture, and have enough maturity to present their views on curriculum and teaching.

### **3.3.2 Data Collection Methods**

This section describes the rationale for each method, including the guidelines that research methods scholars have provided for designing qualitative instruments, and how the instruments for this study were designed for data collection. Also, in this section is a discussion of other studies that have used similar instruments.

### **3.3.3 Document Analysis**

There are a few different ways of doing document analysis, e.g., conventional content analysis, directed approach and summative content analysis. In the conventional content analysis, analysis starts with coding categories that are derived directly from the text data. In the directed approach, the analysis begins with relevant research findings or theory to guide the coding process. In summative content analysis, researcher compares data content (Hsieh and Shannon, 2005). This study is using the directed approach because the methodology was based on a theoretical framework that includes important themes, supplemented with locally relevant themes that also emerge in the data (Hickey and Kipping, 1996; Hsieh and Shannon, 2005; Potter and Levine-

Donnerstein, 1999). These are presented in detail at the beginning of Chapter Four while this section focuses on content analysis as a data collection method.

Content analysis is similar to discourse analysis in a way that both of them involve identifying patterns in text such as similarity in content (Wood and Kroger, 2000). However, content analysis is different from discourse analysis as it focuses on analyzing texts rather than employing statistical analysis (Schwandt, 2001). The most important steps in document analysis are defining the context, utilizing scheme, sampling plan, recording instructions, drawing inferences and validation (Krippendorff, 1989). Document analysis is used in this study in combination with interviews as a means of triangulation (see Denzin, 1970, p.291). Triangulation aims at providing “a confluence of evidence that breeds credibility” Eisner, 1991, p. 110). Merriam (1988) points out that “Documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to research problem” (p.118).

The use of document analysis is aimed at informing readers about the requirements, aspirations and intentions of the social context (May, 1997). Analysing documents requires examination and interpretation of data to develop empirical knowledge (Corbin and Strauss, 2008; see also Rapley, 2007). Denzin (1978, p. 291) defines triangulation as “the combination of methodologies in the study of the same phenomenon. Data obtained from document analysis of the study includes the three schools’ plans, lessons plans, course syllabus provided a rich description of background and context and settings where the participants operate (see Mills, Bronner and Francis, 2006; Stake, 1995; Yin, 2009). In addition to that, analysing the KHDA Inspection Handbook 20013-20014, which the researcher received from the KHDA prior the interview, was useful to generate some questions for the interview with the two School Bureau Inspectors. Goldstein and Reiboldt (2004, p. 246) pointed out that, “interview data helps focus specific participant observation activities, document analysis helped generate new interview questions, and participant observation at community events provided opportunities to collect documents.” Documents also provide triangulation for other types of data collection: The range of documents available at the study sites such as lesson plans reports, files or unpublished literature in addition to published documents and any useful information on the organization website such as reports



are vital sources of data when studying organizations and their interactions” (Ybema et al. 2009). This study reviewed and analysed documents related to government policies and strategies, school leadership practices and perspectives, activities integrating UAE citizenship and national identity. The range of documents used in this study includes some government reports and schools documents. The government documents include: the UAE Vision 2021 report (2010), which offers guidelines for all organizations in the UAE, the Ministry of Education’s strategy 2010-2020 (2010), which represents the official authority that supervise education in the UAE, the Dubai strategic plan 2015 (2011), which offers guidelines for all entities in Dubai, and the inspection handbook 2014-2015 (2014) by the KHDA, which represents that official authority that oversees private education in Dubai. The three schools documents include school strategic plans, lesson plans, and two history books in the curriculum, one of which is American and utilized as a core text that students have and the other is a UK text used in the IB program as a resource book.

There are three reasons for using document analysis as one of the data collection methods in this study. First, document analysis is used, along with the interviews, as a means of triangulation. Secondly, data from documents is a valuable source of empirical evidence for case studies. Merriam (1988: P 118) points out that, "Documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research problem." Finally, the availability of the documents is an important consideration; in this case, government documents were published on the KHDA website and, therefore, did not require an ethical approval or author’s permission as they are in the public domain. The content analysis guide included the name of the content, definition and purpose of the document, the target audience of the document, the timeline frame of the analysis and the analysed items such as the texts and their relation to the study questions, the authors and their experience in the UAE culture and the photographs use (see Appendix VI).

May (1997) further differentiates between two sources of documents which are relevant to research: primary sources and secondary sources. Primary sources include historical documents, laws, declarations, and statutes. Secondary sources are people’s accounts of incidents or periods in which they were involved. This study uses both primary and secondary sources. The primary

sources include the government documents (UAE Vision 2021 (2010), Dubai Strategic Plan 2015 (2011), the Ministry of Education Strategy 2010-2020 (2010) and the Inspection Handbook 2014-2015 (2014). The secondary sources include schools' documents (textbooks, strategic plans, lesson plans and students work).

There were some recent studies on citizenship used document analysis as data collection methods. For example, Michaels and Stevick's (2009) investigate Europeanization in Slovakia and Estonia through analysing textbooks. Ross and Munn's (2009) study investigates citizenship in Scotland by analysing national curriculum guidelines, examination syllabuses, examination papers, and assessor instructions in order to discuss how the curriculum might affect students' sense of agency in light of citizenship education. Koshmanova's (2006) investigates national identity and cultural coherence in educational reform for democratic citizenship in Ukraine using document analysis including educational policies.

Data collection and data analysis proceed simultaneously in qualitative analysis (Merriam, 1998). Data obtained from the interviews transcripts, documents were reviewed, coded, categorized into themes and then connected together based on main themes from the theoretical framework, and the key resources summarised in Table 3.

#### **3.3.4. Interviews**

Semi-structured interviews were selected to use with all participants. Van Manen (1990, p. 9), argues that "at the root of in-depth interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience." Interviewing Emirati high school students will allow the students to express their feelings, perspectives and experience in interpretive conversations that provide in-depth data to the study. Cohen, Manion and Morrison (2000) stress that the interview is not only gathering information about individuals' life; it is part of their human life.

Interviews allowed for person-to person interactions where participants can ask for more clarification, elaborate on ideas, explain perspectives that lead manipulate interviewee responses and different persons and personalities, and elicit information not readily observable (Glesne, 2011; Merriam, 1998). Glesne (2011) explains that face-to-face interaction can create a social

conversation that makes it more attractive for qualitative researchers to select as a research option and ask questions for clarification (see also Ruane, 2005). According to Kvale and Brinkmann (2009), this interviewing also helps the researcher to understand research phenomena from the participants' point of view and encourages them to reflect on their experience and feelings. This interpersonal context helps the researcher to gain information in a methodology in a more desirable way (Richman, Keisler, Weisband, and Drasgow, 1999; Yin, 2009). Kvale (1996, p. 14) describes interviews as "... an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situations of research data."

With the unique culture of the UAE with the rapid economic change, it might be appropriate to start with students' experience in multicultural institutions to understand the situation in-depth and inform policymakers to work on implementing a policy that incorporate socioeconomic, cultural, and political diversity in education that prepares effective citizens. The study involved five sets of interviews: 1) interviews with four students from each school for a total of twelve; 2) interviews with three parents of three participant students; 3) interviews with three teachers from different subjects in each school and teaching the students whom the researcher is interviewing; 3) interviews with the three schools' principals; and 4) interviews with three senior officials in the KHDA. All interviews were tape-recorded and transcribed.

The student interview guide consists of three parts: the first part asks general questions about the period of study in the current school, things they like or dislike in the school and their feeling about studying in international schools. The second part focuses on national identity including questions about school curriculum and activities. The third part asks questions about citizenship including questions on curriculum and school activities (see Appendix I). Several studies investigating citizenship and national identity use a similar design such as Chamberlin's (2003) investigation of citizenship as perceived by year seven to year ten high school students in the UK using interviews with twenty-one pupils in three secondary schools in southern England.

With the unique culture of the UAE and the rapid economic change, it might be appropriate to start with students' experience in multicultural institutions to understand the situation in-depth and inform policymakers to work on implementing a policy that incorporate socioeconomic, cultural, and political diversity in education that prepares effective citizens.

The teachers' interview guide consists of five parts. The first part asks demographic questions. The second part asks general questions related to teachers' objectives, their choice of teaching in international schools and their beliefs. The third part asks questions related to teachers and school strategic plans including lesson plans. The fourth part asks questions related to the school curriculum such as textbooks and teaching materials, and the fourth part asks questions related to the school activities (See Appendix II). Several international case studies use teacher interviewing a method of collecting data such as Starkey's (2007) study investigating traditions of language learning that identify language with national cultures in UK schools. Likewise, Yuen and Byram's (2007) study investigates Government and Public Affairs (GAP) teachers' perceptions in Hong Kong secondary schools on teaching politics to enhance student's national identity and patriotism, and Sim and Print's (2009) study in Singapore examines social study secondary teachers understanding of citizenship.

The parent interview guide consists of seventeen questions asking them about their experience of having a child studying in an international school, the school practices and activities that integrate citizenship and national identity through activities and curricula, and the school's practice of involving parents in integrating and fostering the two concepts in the school. The parent interview question are related to the parents reasons for choosing the international school for educating their daughter or son, the extent to what the parents are looking for in international schools is offered in the school, things they like and dislike about the school, their objectives for their daughter/son in relation with national identity and citizenship, the extent of integration national identity and citizenship in the school curriculum, the extent of national identity and citizenship integration in the school activities, parents involvement in the school activities, events and celebrations, the extent of what the school offering is preparing the daughter/son to be a good citizen who appreciate her/his nationality, American textbooks that are used in the

school, parents role in strengthening national identity and citizenship of his/her daughter/son, parents role toward the school, and suggestions for improvement. (see Appendix III).

The principal interview guide consists of four parts. The first part asked demographic questions and general questions related principal's objectives, their choice of teaching in international schools and their beliefs; the second part asks questions related to the school strategic plan in terms of integration national identity and citizenship; the third part asks question related to the school curriculum, the required adaptation to meet the need of Emirati students and the role of KHDA and the Ministry of Education in international schools; and the fourth part asked questions related to the kind of school activities, whether the school organize activities that promote national identity and citizenship and the role of the school to serve the government objectives (see Appendix IV).

The two key figures interview with the KHDA officials consists of three parts. The first part asked general questions relating to their gender, nationality, experience inside and outside the country and their academic qualifications. The second part asked questions about the objectives of the school inspections and the supervisor or the director role in the project. The third part asked questions about the citizenship and national identity policy and implementation in the private schools in Dubai and the role of the Authority and the Ministry of Education to foster effective implementation of such a policy (see Appendix V).

All participants received the interview questions prior to the scheduled time, and they were informed that the interviews would be tape-recorded and transcribed. The researcher started the interview by introducing herself and the purpose of the interview. The researcher used the interview guide for asking the interview questions, except for the KHDA official interview as they prefer to speak about specific topics related to the Authority relation towards private schools in Dubai, without mentioning the reason of doing that. In some cases, the researcher followed up the participants by asking the participants to give examples, such as asking students to give examples of activities or texts studying at school, or elaborating more. All interviews were ended by asking the participants if they have anything else they would like to add to give them

additional opportunity to discuss any related issue or deal with any concerned. All participants were provided their transcript for review and feedback on accuracy after four weeks. All interviews were analysed using directed approach that analysed data thematically based on theoretical framework (Hickey and Kipping, 1996; Hsieh and Shannon, 2005; Potter and Levine-Donnerstein).

### **3.4 Limitations of the Study**

There are four limitations of this study most of which are typical of qualitative studies where generalisation cannot be made (Creswell, 2003; Glesne, 2011). First, the three cases are not representative of private schools in the UAE as each city has its unique characteristics and populations. The study was also conducted in three American schools, one of them a combination of an American syllabus and an IB syllabus. Therefore, the results cannot be generalized to other private schools in Dubai or other international schools in other countries although there would be similar issues. Second, the focus is on Emirati students, and therefore the results cannot be generalized to other nationalities and ethnicities.

A third limitation is that the study was conducted in the context of a developing and transition country. Therefore, its results would not necessarily be generalizable to developed countries, or other kinds of developing and transition countries such as those in Central and Eastern Europe where there are tensions between long historical traditions in each country and Communist systems that were part of the Soviet system.

Fourth, a limitation exists in the nature of qualitative research is that of subjectivity and research bias. Qualitative research does not aim at the type of objectivity characteristic of quantitative research, instead using the researcher's subjectivity to understand research participants' understand and experience (see Creswell, 2003; Denzin and Lincoln, 2008; Glesne, 2011; Merriam, 1998) (see section 3.8 The Role of the Researcher below). I acknowledge that my personal and professional background and experience, as stated earlier, have played a role on how I perceive citizenship and national identity. Yet, I believe that my preconceived perspectives

were not hindrance to this study. Bracketing before data collection and analysis had helped me to acknowledge the potential biases.

### **3.5 Personal Bracketing**

Bracketing is putting aside the researcher's belief, experience and prior knowledge throughout the investigation in order to reduce bias (Carpenter, 2007). Bracketing aims at demonstrating the validity of the data and the analysis of the findings through identifying the researchers' interest that may create biases and how their personal experiences and beliefs may influence the findings (Ahern, 1999; LoBiondo-Wood and Haber, 2006; Van Manen, 1997). According to Stewart and Mickunas (1974, p. 36), "the researcher should not base insights on traditional or well-established theories, whether philosophical or scientific, but only on immediate insights to the phenomena themselves."

As an Emirati with strong values and beliefs about the importance of the topic, this study might have possible bias. According to Denzin and Lincoln (2005, p.816), "reflecting on our own biases is not just useful but ethically necessary, even if our academic training is not identifying the necessity for such reflection". Reflection on my background and experience allows me as a researcher to reduce bias and my values and beliefs of the importance of the topic. It also provides an advantage in understanding the topic on an experiential level the issues and concerns expressed by some of the students, parents, teachers and administrators both in my professional experience and with research subjects who are concerned about these things. Using a bracketing approach allows me to suspend my personal understanding, experience and belief of the world in order to study the actual reality of the participants (see Husserl, 1962; Munhall, 19994). My culture, belief as an Emirati, background and experience, and my understanding of the social life in the UAE might affect the findings of the study. My background and experience will allow me to understand the research subjects better since I know the context from which they are speaking and the values and worldview that they have. However, I have to put aside my background and make sure that it will not bias when in collecting and interpreting the data. This will help me identify potential bias related issues from the prior data collection method to minimize their influences (see Ahern, 1999). I started with identifying my interest and the reason of doing this study – I am an Emirati who has a belief of the right of young nationals to preserve their

citizenship and national identity in their social life. Identifying my Islamic and cultural beliefs and values that influence my understanding of their social life can help in identifying areas of potential bias such as the importance of communicating in own language, learning the dress code of Emirati young women, and the type of interactions that are considered acceptable as cultural norms, especially those between the two genders in educational institutions. I started to write notes about my personal beliefs, values and understanding of the topic before data collection and analysis phases. I reflected on my personal experience as a female Emirati, an educator, a teacher and a former head of Department of Core Requirements. I started reflecting on the main authors in the literature review and wrote notes on each so that I could broaden my views and take other interpretations into account.

I have a belief that schools have an important role in shaping the citizenship and national identity of the students and that they can provide opportunities for all students to maintain their cultural values in a multi-cultural context. I have studied in public schools with different nationalities of Arab students and the curriculum was designed and approved by Gulf Co-operation Council. The school and their families have contributed in shaping my values as well as strengthening Emirati culture. I became aware of the importance of studying an American curriculum and learning in a multi-cultural institution since it provides students with skills and knowledge that allow them to enter the local and international higher education and prepare them for the future careers, however, I also have become aware of the negative effects that a heavily foreign curriculum might bring that could threaten the shaping of young Emirati national identities. Reviewing literature before data collection helped me to note how some effects that a foreign curriculum or a foreign school might affect the identity and the citizenship of the students, although the settings of the studies are different. Therefore, I was very careful when collecting and analysing data by listening carefully to the participants, allowing them to express themselves freely and asking them to elaborate more, as I became aware of some influences that a foreign syllabus might have.

To avoid interference through personal bias in my research, I piloted my study by interviewing three parents and analysing an American school syllabus. I presented the research findings at the Commonwealth Council for Educational Administration and Management (CCEAM 2012)



Conference and received feedback from a number of scholars from several countries about the words I was using in my presentation, one of them was working in an American school that provides education to Qatari children along with other nationalities, whose father was working in one of oil companies in Qatar. He was interested in this topic because he is aware of the same influences that a foreign curriculum might have on national students in Qatar. After discussing my topic with him, I tried to put aside my idea of the negative influence of a foreign curriculum on national students and revised my interview guide to include questions asking students about the reasons they chose an American school and what they like or dislike about the school and the reason for their satisfaction or dissatisfaction.

My expectation of the American schools in Dubai is that they provide more opportunities and activities for students to interact and learn through activities for example, I expected that American schools provide opportunities for different kinds of interactions such as sport activities, projects and assignments that bring students together to reflect, write and present about their own cultures and compare what they are studying from the foreign syllabus with their own culture. I expected that the American syllabus brings more debated issues that help students to be more critical thinkers. I was surprised that the two American schools provide few activities in general and the school that provides a combination of American syllabus and IB syllabus has more activities due to the nature and requirements of the IB curriculum. I also expected that some students might have non-Emirati mothers and their choice of the school and their educational targets might affect the findings of the study. Therefore, I established criteria for participant selection that both mothers and fathers of the participating students should be Emiratis. To my surprise, the three parents were satisfied with the academic achievement of the three schools but they are dissatisfied with the few opportunities that the school provide them in maintaining their children's national identity and citizenship.

### **3.6 Trustworthiness, Credibility, Transferability, Dependability and Conformability**

Ensuring the trustworthiness of data is crucial in qualitative study (Greene, 2000; Lincoln & Guba, 2000; Olesen, 2000; Seale, 1999; Seidman, 2006; Strauss and Corbin, 1990). Lincoln and

Guba (1999, p. 301-327) outline four criteria to ensure trustworthiness and achieve quality in qualitative studies. These include credibility, transferability, dependability and conformability.

According to Lincoln and Guba (1985), credibility is the internal validity in the qualitative study and it is one of the most important factors to establish trustworthiness as it assesses how the research finding matches the reality. To ensure credibility of the study, three procedures recommended by Creswell (2003) for qualitative research were used: (1) triangulation of data from the interviews, and document analysis; (2) member checking through sending the transcripts to the participants and getting feedback from the them; and (3) reviewing the project by external audit who will conduct a thorough review of the study and report back. Triangulation of different data sources was necessary in case study analysis (Creswell, 1998). The study employed three different techniques to ensure credibility of the study: 1) using personal bracketing through reflecting on my own values, experience and background; 2) sending all transcripts to the participants and to get feedback from them; 3) and a review from my thesis supervisors to provide feedback. I also used two data collection methods including semi-structured interviews in combination with document analysis to triangulate data in order to validate the information obtained from the interviews and provide evidence of credibility in the study (see Brown, 2009; Denzin, 1970; Eisner, 1991; Mathison, 1988; Patton, 2002). This allows for the corroboration of findings obtained from the data sets and reduces the impact of potential bias that might exist from a single qualitative method, a point emphasised by Patton (2002). These multiple methods of data collection, analyses, and theories serve as ways to ensure the validity of the qualitative data and establish trustworthiness through triangulation (Gall, Borg and Gall, 1996).

Transferability is the external validity that allow for applying the findings of the study to other studies (Merriam, 1998). Since the focus of this study on schools that follow an American syllabus in Dubai, and each Emirate in the UAE has its unique characteristics and population, it is difficult to generalise the findings of this study to other emirates or other types of syllabus. According to Patton (1980, p. 283), qualitative studies “provide perspective rather than truth, empirical assessment of local decision maker’s theories of action rather than generation and

verification of universal theories, and context-bound information rather than generalizations". Lichtman (2006, p.25) explains that qualitative researchers are "not interested in cause and effect or generalizing, but want people to apply (their findings) to their own situations."

Dependability in qualitative research closely corresponds to the term "reliability" in qualitative research that can be achieved by triangulation of data and examining how data was collected and kept, and accuracy of the data collected (Lincoln and Guba, 1985, p. 300, Seale, 1999).

### **3.7 Ethical Considerations**

Ethical consideration is addressed in the study through an informed consent for each participant that he/ she agreed to participate in the study using a form that states the right of the participants to withdraw from the study at any time and acknowledged that their rights as participants of the study are protected. Ethical consideration includes contacting parents of participant students and ensuring that they sign on consents, and consent letters were sent to the school principals.

Confidentiality of responses was ensured and the anonymity of participants was protected by using codes names when reporting results. All study data including interview tapes, transcripts, notes and reports, photographs will be kept in a locked cabinet in the researcher's office in her house. Only the researcher and the supervisor will have access to these materials until the completion of the study. Information regarding lesson plans, school plans and any other unpublished materials in the school website was received through the participant teachers and school principals. The participants were provided with a description of the project and a consent form that identified their rights as research participants to withdraw at any time, and that their information would be anonymized, and that all information would be kept confidential and stored in a locked cabinet to which only the researcher has access, and password protected on her laptop (see Appendix VIII).

### **3.8 The Role of the Researcher**

One important characteristic of qualitative research is the role of the researcher as a key instrument in the data collection process (Hatch, 2002). Hatch (2002) stresses on the importance

of “separating impressions, feelings, and early interpretations from descriptions” (p.86) However, it is important to acknowledge the biases, limitations and the researcher’s background and experience throughout the data collection, analysis and reporting processes. According to Merriam (1998), in qualitative research, the researcher’s biases and values have an impact on the outcome of a study, although this is not necessarily a negative influence. Peshkin (1988) argues that “one’s subjectivities could be seen as virtuous, for bias is the basis from which researchers make a distinctive contribution, one that results from the unique configuration of their personal qualities, and joined to the data they have collected” (p.18). This means that their knowledge, understanding and experiences that may be similar to the research subjects allows the researcher to comprehend more deeply the research subjects’ own understandings and experiences and to engage more effectively allowing for more meaningful follow-up questions during data collection and a deeper interpretation of results (see Denzin and Lincoln, 2005; Glesne, 2011). To ensure the validity of qualitative study, the researcher should neutralize or bracket their biases by stating them explicitly (Altheide and Johnson, 1994). As an educator who spent approximately sixteen years in education as a teacher, supervisor and head of department and as an Emirati who is concerned of preserving Emirati values and traditions, as discussed in the prologue, I can understand the challenges that Emirati students encounter in American private schools in Dubai and can better and more accurately interpret the research subjects’ references, allusions and information

In addition to the influence of my experience in this research, this study has an influence on my profession and my life; I was involved in several professional conversations with educators, parents and students that allowed me to investigate the topic from different perspectives in addition to the available documents that I analysed.

As an interviewer, I developed relationships in order to make them feel comfortable and allow for follow-up questions, as recommended by Glesne (2001) due to the time spent in interaction with them during the data collection period in the interviews. To avoid ethical dilemmas that can result from such relationships, the researcher took great care to protect the participants' rights to privacy (Glesne, 2011).

## CHAPTER FOUR: PRESENTATION AND DISCUSSION OF RESULTS

This chapter presents the analysis of the data gathered from the three main instruments: the government and the school documents, the interviews of the three schools. The qualitative nature of the study allowed for the discussion of the participants experiences to be analysed according to the themes and patterns that emerged from the interviews. Themes are defined as important features that distinguish a case (Gall, Borg, and Gall, 1996).

### 4.1 Thematic Analysis

The analysis of data is conducted through the directed approach of data analysis (Hickey and Kipping, 1996; Potter and Levine-Donnestein, 1999). This means that key concepts and elements of the theoretical framework and a few key studies on identity of students in international schools (discussed in Chapter 2) will provide the initial themes that are supplemented with themes that emerge from all of the data collected. The thematic analysis approach is widely used for analysing qualitative studies to allow the researcher describe, identify, analyse and report data (Boyatzis, 1998; Braun and Clarke, 2006). Generally, it provides a description and interpretation of themes by relating them to the framework and the previous studies reported in the literature (Braun and Clarke, 2006).

The following list/table identifies the main themes from the theoretical framework and the key educational sources that focus on problems with foreign curriculum:

Table 3- Thematic Analysis Table

| Kymlicka's liberal nationalism (a)  | Kymlicka's cultural liberalism (b)                                      | Layder's Social Theory  | Wells' Learning Theory   | Themes from Key Educational sources                           |
|---|---|---|--|---|
| 1. Information and allowed to reflect on Individual freedoms in 'societal | 1. valuing national minority cultures<br>2. protecting national culture | 1. Information about UAE institutions and organizations to make connections | 1. Teacher-learner and student collaborative dialogue and activities | 1. Cogan and Derricott (2000), and Wood (2014): teaching them |

|  |  |  |  |   |
|--|--|--|--|---|
| <p>culture' (education, religious, economic activities),</p> <ol style="list-style-type: none"> <li>2. preparing them or providing them with access to it.</li> <li>3. self-government and representation rights</li> <li>4. the national tradition, with its emphasis on belonging, loyalty, and solidarity</li> <li>5. access to national culture to form individual identity</li> <li>6. preparing students to contribute to cultural development and political system</li> <li>7. makes national culture meaningful through embodiment in social life of the school and outside activities</li> <li>8. Provided information and reflection on the establishment of the country, its rules and regulation,</li> </ol> | <p>(maintain it and protect it from Westernisation )</p> <ol style="list-style-type: none"> <li>3. learning about multiculturalism and the cultures of the main groups in the UAE through interaction with foreign staff, foreign students and curricular materials</li> <li>4. maintaining sovereignty</li> <li>5. Citizenship and national identity are necessary to each other and are required for any form of democracy rights of minority groups to maintain their own unique culture, cultural community membership and maintain the well-being of communities by enriching their culture</li> <li>6. cultural groups accommodation, recognition and representation within the</li> </ol> | <p>with their social life and interaction</p> <ol style="list-style-type: none"> <li>2. Identity and their own individual social action relate to them (what is their identity and role in relation to these?) their freedoms, responsibilities etc as Emirati micro insight</li> <li>3. looking at the relationship among individual activities and behavior, government policies and laws.</li> <li>4. school environment and structure as they are mediated through social interaction and specialized participation that form societies and social interdependencies, and are not isolated from other groups in the society</li> </ol> | <p>(teachers and students share knowledge and responsibility for tasks)</p> <ol style="list-style-type: none"> <li>2. connect curriculum content with student's ability to connect it with interaction and project-based activity</li> <li>3. (what language and how it is used in pedagogy) dialogical nature of the discourse in which knowledge is co-constructed</li> <li>4. importance of the kind of activity, role of artefacts in mediating, knowing teaching as the transformation of socially constructed knowledge</li> </ol> | <p>their rights, respect laws, participate in the growth and development of the society</p> <ol style="list-style-type: none"> <li>2. understand diversity, care about others, and be responsible citizens</li> <li>3. Pehrson, Conzalez, and Brown (2011): indigenous people's understanding of national identity and attitudes about their rights in order to participate in the political process</li> <li>4. ways in which cultural factors affect education (Flores, Cousin and Diaz, 1991; Gee, 1991; Kelly, 2006; Mahruf, Shohel and Howes, 2008; Mercer, 1997; Williams, Davis and Black, 2007).</li> </ol> |
|--|--|--|--|---|

|   |   |  |  |  |
|---|---|--|--|--|
| <p>political institutions, geography and history, and values and traditions of the country.</p> | <p>institutions of society</p> <p>7. the freedom of individuals to have access to resources that allows them to plan their life as well as reconsider their plans (Kymlicka, 1998b).</p> <p>8. Cultural identity provides individuals with “a sense of belonging, emotional security and personal strength”</p> |  |  |  |
|---|---|--|--|--|

**4.2 Government Documents Analysis**

This section will discuss the federal policy documents first followed by those from the Dubai government.

**4.2.1 UAE Vision 2021**

The national document relevant to this study is the UAE Vision 2021. The UAE government has made it clear that development of the nation for the future and the social responsibility of its citizens will receive a high level of interest in the government policies and initiatives. For example, one of the most important elements of the UAE 2021 vision involves the development of Emiratis to contribute to the growth of the country and embrace moral values to contribute to their nation’s growth. Several sections of the 2021 vision discussed the importance of maintaining and contributing to local culture and the Islamic values. The Vision 2021 statement explains that its purpose is to provide a strategic plan to face the future challenges to the UAE family, and its purpose is to help the society face the issues that arise from a very high

multiculturalism and extraordinarily high expatriate population (compared with other Gulf countries) and modernisation and technologisation that have resulted from the rapid changes in the development of the UAE, especially in the last twenty years (Alsharekh, 2007; Dresch and Piscatori, 2013; Fox, Mourtada-Sabbah and Al-Mutawa, 2006; O’Sullivan, 2008). The Statement emphasises challenges for family in the UAE:

There will be challenges to the family ties that bind together the strong fabric of our cohesive society; challenges to our economic competitiveness; challenges to our national identity; challenges to health, education, environment and well-being. (p.1)

The Vision has four main themes including: 1) united in ambition and responsibility; 2) united in destiny; 3) united in knowledge; and 4) united in prosperity. Throughout the vision statement, there is a focus on the importance of the preserving the legacy of the nation and the need to strengthening Emirati culture in order to both preserve traditions and modernize in a way that does not compromise local culture. Certain sections in the first theme, “united in ambition and responsibility,” emphasize the need to preserve culture such as point 1.1, “Confident and socially responsible Emirates” (p.2), which points out some key elements related to citizenship and national identity such as the national character: “Emiratis will reinforce this noble and socially responsible dimension of the national character through greater participation in society” (p.2). There are two critical elements in the Vision statement that are necessary in preserving culture. The first is the importance of the emotional dimension for nationals in the development process include “Efforts to succeed and prosper [that] will not come at the expense of Emiratis’ strong and healthy emotional balance” (p.2), and the second is the importance of morals: “Prominent Emiratis will be aware of their moral duties towards others and must allow society at large to share in their success” (p.2). In subsection 1.2 “Cohesive and prosperous families” (p.3), traditional and cultural values are very important factors in building Emirati society so that it can withstand some of the external influences through globalisation and modernisation that could erode traditions: “Marriage among Emiratis is a vibrant facet of our culture ... Families are the living fabric of our culture, and the guardians of our values” (p.3). The importance of traditions for shaping the identity of the future generation is described as “dialogue among children,



parents and grand-parents must remain to ensure that Emirati identity thrives and flourishes throughout the passing of traditions from generation to generation” (p.3). In 1.3, “Strong and active communities” emphasizes the reinforcement of solidarity among citizens to build cohesive society “reinforce their solidarity as a nation of citizens” (p.4). “This shared identity” (p.4) is expressed through “Solidarity [as] the basic ingredient that allows Emirati society to function in harmony” (p.4). 1.4 “Vibrant culture,” explains that UAE culture and values come from Islam “... founded on progressive and moderate Islamic values” (p.4) and includes the importance of the Arabic language in daily life communication, literature, research and science:

Arabic will re-emerge as a dynamic and vibrant language, expressed everywhere in speech and writing as a living symbol of the nation’s progressive Arabic-Islamic valued. The UAE will be a prominent centre of excellence for the Arabic language, hosting scholars and researcher, supporting the production of original content, and promoting the translation of international literary and scientific works into Arabic. (p.4)

In 2.1 “Upholding the legacy of the nation’s Founding Fathers,” there is an emphasis on the importance of preserving the legacy and ensuring that the work of the founding fathers is continued in the aim of “upholding the legacy of our Founding Fathers” (p.5) and regarding “the national consciousness ... as a defining point of allegiance for all Emiratis ... in building their shared future” (p. 5). This will not be achieved unless Emiratis know the history of their country very well and participating in its traditions. In 2.2 “Safe and secure nation” and in 2.3 “Enhancing international standard” the safety, security and international standard are connected with having a national identity:

The UAE Government will continue to be the custodian of a safe and secure nation, ensuring economic resilience and stability, upholding fairness and justice, and offering an advanced welfare system to allow all Emiratis to overcome adversity and contribute positively to society...we want the nation to draw strength from its tradition of openness. (p.6)

In 4.2, “First-rate education,” there is a link between improving education, Islamic values and national identity: “Our educators will instill in young people the shared values of our moderate religion and our national identity ... to play an active role in society as self-directed and responsible citizens” (p. 10). This subsection in particular, is a key passage for the purpose of this study since it connects education with societal (political, economic, and social institutions), cultural and religious content.

These sections from the Vision statement reflect all of the themes that are presented in Table 3 above, most of which are explicitly identified and some from Wells’ that are implicit in the statement. For example, implicit in the statement is a more dynamic interactive curriculum and pedagogy to achieve the level of participation in Emirati society that the Vision expects.

#### **4.2.2 Dubai’s Strategic Plan 2015**

The Government of Dubai’s Strategic Plan 2015 (2011) similarly views Emirati’s social development through the enhancement of the education system in the private and public sectors as a major focus. One of the major objectives of the Dubai plan is preserving national identity and improving community cohesion.

In Dubai, there are two public sector agencies providing educational leadership and governance for the education sector: The Ministry of Education (MOE) which is responsible for government schools and the Knowledge, and the Human Development Authority (KHDA) which is responsible for the educational private sector, including private and international schools.

#### **4.2.3 The Ministry of Education Document Analysis**

The Ministry of Education’s Strategy 2010-2020 (2010) was developed to achieve ten objectives, one of which is to “promote National Identity and develop the sense of belonging of students.” According to Kymlicka (2001), democratic federalism helps states to accommodate national minorities in a way that respects their right to retain their culture while helping them to integrate with other groups. The strategic improvement initiative in the strategy involves a related topic in the field of the student outcomes: “11. developing Islamic education curriculum to form

forgiving Muslim students”, and a related item for school management training in “20. Develop and implementing training programs for school principals” (p.20). In terms of student citizenship, the strategy includes three items: “48. Enrich curriculum with UAE history in both Public and Private schools. ... 49. Promote national identity and love of the UAE. ... [and] 50. Develop national competitions that promote citizenship” (p.21). It was also reported in the strategic plan that the top ten initiatives of the strategy should start immediately including “implementing a social service program to enhance moral values and awareness” in order to “develop students’ awareness of social issues and promote moral citizenship” (p.22). The strategy also points out the desired outcomes for four stakeholder groups: students, teachers, parents and community. The first outcome related to students is:

Proud model citizens-cherishing their national identity, embracing the UAE’s history, culture, and Islamic values, and promoting forgiveness and tolerance. (p.24)

For teachers, the strategy uses a specific pedagogical role that is interactive in nature and which corresponds to Wells notion of the role of the teacher to provide a nurturing environment that encourages shared responsibility and support for learning (Wenger, 1998; Wells, 1999), stated as the first desired outcome:

Role models - instilling in students the values of education, of the Emirati society, and of good citizenship, and creating responsible and socially aware individuals with strong work ethics. (p.24)

The first desired outcome in the strategy related to parents is similar:

Set example[s] as model citizens by successfully upbringing children and sitting examples in behaviour, virtues of honesty, righteousness, and tolerance. (p.25)

The first desired outcome of the strategy in terms of community is to:

Recognize, respect, and value education by honouring academic staff, students, and promoting life-long learning. (p.25)

This Dubai government strategy reflects a number of points in Table 3: from Kymlicka and Layder those related to social and cultural content including knowledge about the UAE's history, government system, political system, and cultural values and organisations, from Wells in the interactive dimension of role modelling that contributes to identity formation and the ability to participate in society fully, and from the key education sources those points relating to national knowledge content, ability to participate in the social institutions of the country (including community), and establishing national identity and responsible citizenship values and practices.

#### **4.2.4 Dubai Knowledge and Human Development Authority (KHDA) Document Analysis**

The Inspection Handbook 2014-215 (2014) is the main document containing information on their policies and purpose, that aims to provide clear information for parents, schools and the wider public about the inspections it conducts. It also provides guidelines for school inspectors and contains criteria schools should use in the process of evaluating their own work. The Inspection Handbook introduction emphasizes the National Agenda that was launched in 2014 by H. H. Sheikh Mohammed Bin Rashid Al-Maktoum to achieve the UAE Vision 2021 as they apply to Dubai Emirate, including eight objectives that target important educational goals for Dubai, ensuring that: “1) 95% of children in the UAE attend pre-primary education; 2) 100% of schools have highly qualified teachers; 3) 0% of students need to join the university foundation programme; 4) 100% of public schools have highly effective school leadership; 5) 90% of Emirati students complete their high school education; and 6) 90% of Grade 9 students develop high skills in Arabic language in the UAENAP assessment” (pp. 1-2).

In subsection 3.3 “Emirati Students,” the Inspection Handbook introduces the government objective for Emirati students in terms of the Arabic language in all private schools including the foreign curriculum schools, which is a main factor in Table 3 for those points involving culture, access and participation in Kymlicka (points 1, 2, and 5) and Layder (point 3):

Arabic is inspected and evaluated in the foundation and kindergarten phases of all schools where Arabic is the language of instruction. Inspectors will now also evaluate the provision of Arabic as a first language in all other schools where there are Arab students enrolled in this phase. (p.15)

In 3.4, “A Provision for Arabic as a First Language in the Early Years,” the Inspection Handbook includes the following:

Arabic is inspected and evaluated in the foundation and kindergarten phases of all schools where Arabic is the language of instruction. Inspectors will now also evaluate the provision of Arabic as a first language in all other schools where there are Arab students enrolled in this phase. (p. 15)

The Inspection Handbook also explains some issues related to Emirati students including the relevance of the curriculum, which has very little reference nationally relevant curricular content and culturally related pedagogical practices, interactions and activities that should be integrated in the school (see Findlow, 2006).

Inspectors will look at a range of issues. These include the quality of students’ attainment and progress, their attitudes, behaviour, attendance, their involvement in school activities, the relevance of the curriculum, the extent to which parents are involved in their children’s education and students’ future careers when they leave school. (p.15)

The inspection also looks at a range of supplementary learning outcomes such as student behaviours, attitudes, attendance, and their involvement in school activities; however, it does not specifically look for cultural values and behaviours of Emirati students. Surprisingly, citizenship and national identity for Emirati students has not received a focus from the inspection bureau.

The KHDA inspection is designed in the Handbook to mostly inspect and evaluate general international curriculum that is predominantly Western since their target is improving education that is international in character and meets the standards of Western international tests (e.g., TIMMS, PISA).

### **4.3 School Document Analysis**

The following Table 4.2 shows the type of documents used for analysing the three schools.

Table 4 - Overview of the three schools' documents

| Types of documents                           | 1         | 2         | 3   |
|--|-----------|-----------|-----|
| 4.3.1 Textbooks                              | 1 History | 1 History | No  |
| 4.3.2 Strategic plan from the school website | Yes       | Yes       | Yes |
| 4.3.3 Lesson Plans                           | 1 History | Yes       | No  |

In Schools 1 and 2 the textbooks are for the American curriculum and in School 3 the textbooks are a combination of American and IB materials. One of the American textbooks, for the history class (Rogers and Thomas, 2008), has a chapter on the Muslim world, in addition to the Arabic and Islamic texts that Emirati would use, the last two of which are required texts by the Ministry of Education. Other than these no other curriculum materials were found that contained texts or images about Arab culture and or cultural diversity.

The second chapter, on the Muslim world, covers an overview of Islamic empires, focusing in more detail on three 'case studies': The Ottoman Empire, the Safavid Empire in Persia and the Moghul Empire in India examining in brief overviews political leaders, political structures and cultural features. The chapter does not include the two major Arab Islamic empires Umayyads and Abbasids, even though most of the intellectual and technological developments took place there. Chapter 4 on 'Conflicts in the Middle East' focuses mostly in the establishment of the State of Israel and on the Suez Crisis.

In the strategic plan of School 1 there is one objective related to national identity, "raising future leaders who are proud of their heritage and legacy and are able to face with great confidence and buoyancy the challenges of a most competitive global world," in the vision statement. School 1 did not provide the researcher any lesson plans for classes, except for one lesson plan in the history class that covers week 1 in Grade 11 on the text's Chapter 24 on nationalism. However, the plan heavily emphasises nationalist development in Italy and Germany, but does include the use of the UAE map as a reading objective and relate the concepts covered to the formation of the UAE (how this will be done is not included in the lesson plan provided). There is also an assignment for students on linking the formation of the UAE with its rulers, after the teacher presents and discusses a documentary on the unification of Germany.

In School 2 the same history text is used, and discussed above. There are two related points, though, in the school belief statement on its webpage which are, “shares with families the responsibility for fostering in each learner strength of character, a sense of personal responsibility, and an attitude of faith, reverence, and acceptance of others” and “Developing the school to serve as a hub for promoting educational, environmental, social and cultural awareness within the community at large.” Since these are very general universally applicable statements they do not reflect any particular points in Table 3.

I received a total of twelve lesson plans from School 2 for Grade 11 including three from the geography class and one from the history class by the same teacher covering weeks 4, 5, 8, 10, 11, 13 and 14. The lesson plans from the geography class are from two chapters in the history book: Chapter 19 called ‘The Persian Gulf and Interior’ including two lessons about ‘History and Culture’ and ‘The Region Today’, and Chapter 20 including one lesson about History and Culture. The history lesson plan is from section 3 in the history textbook and about ‘Austria-Hungary and the Ottoman Empire’. From the Grade 11 English literature class I received five lesson plans about a story called ‘The Long Exile’ covering weeks 8 and 12 from the first term. From Grade 11 Mathematics class I received three lesson plans about ‘Derivatives and rates of change’, ‘Families of Graphs: Direct, Inverse, and Joint Variation’ and ‘Numerical Expressions’ covering week 8 and twelve. For those lesson plans with relevant content, there are three from the geography class that include material and discussion on the Ottoman Empire and/or the Arab Islamic world, listed in Table 3 that is discussed below

Table 5 Content in Lesson Plans for School 2

| Subject   | Number of lesson plans | weeks covered      | Topics   |
|-----------|------------------------|--------------------|--|
| Geography | 3                      | 4, 5, 8, 10 and 13 | Chapter 16: The Persian Gulf and Interior:<br>1) History and Culture<br>2) The Region Today<br><br>Chapter 20:<br>The Eastern Mediterranean:<br>1) History and Culture |

|                    |   |           |  |
|--------------------|---|-----------|--|
|                    |   |           |  |
| History            | 1 | 13 and 14 | Section 3: Austria-Hungary and the Ottoman Empire  |
| English literature | 5 | 8 and 12  | Collection 6: Imagination and Reality: The Long Exile  |
| Mathematics        | 3 | 8 and 12  | Derivatives and Rates of Change<br>Families and Graph: Direct, Inverse, and Joint Variation<br>Numerical Expressions |

The lesson plans that have related content are listed and discussed below:

- Geography Persian Gulf Weeks 4/5 – covers a number of details about the history, culture and development of the Gulf, and the effect of Islam in this history as it relates to geography and some general information about the hajj’s dates. There is no reference in the lesson plan or text on the term ‘Persian Gulf’ not being the recognized and official name of the Gulf used in by the countries in region – who officially use the expression ‘Arabian Gulf’
- Geography Persian Gulf Week 8 – cover more material on the Persian Gulf focused on economic development mostly examining the role of the oil industry internationally but not its effect on the Gulf states themselves in their own economic development. This is supplemented by an explanation of the terms ‘ayatollah’ and ‘theocracy’. Student activities following this do address issues of the use of oil wealth, preserving traditional authority roles, and Islam in modernisation that students were to prepare notes on prior to class, and then in groups write letters to a leader of a country.
- Geography Eastern Mediterranean Weeks 10/11 – covers history and culture focusing on peoples and empires in the region that have influenced its development. The warm up exercise involves discussion of the etymology of a number of words (e.g., falafel, attar, shalom) used in the region some of which are Arabic and one is Hebrew. Other activities include students discussing articles they have collected from newspapers and magazines on Israel and the Arab-Israeli conflict, and sketching maps of the region showing the political boundaries, languages spoken and main religions as well as role play being a regional citizen in an Internet chat room writing messages on various cultures.



- History Austria-Hungary and the Ottoman Empire Weeks 13/14 – covers nationalism issues and the monarchy in the Austro-Hungarian Empire and how nationalism created conflict in the Ottoman Empire. Of relevance to this thesis is content covered related to the Young Turks and their role in nationalist politics and the role of wars. Activities for the students that are relevant are creating bibliographies of sources, research skills in locating primary and secondary sources. One of the main aims that is also relevant is discussions on different religious and cultural traditions in the region that include a broad range of arts and cuisines that also includes a cooking or singing activity.
- Literature Imagination and Reality Weeks 8/12 – covers a selected novel from an English literature class in grade eleven includes the reviewing of an autobiography “The Long Exile” but the plan showed that discussion they had of writers and political figures who were exiled included a broad range of international people including two who are Muslim: Benazir Bhutto and Muhammed Gaddafedam in the four lesson plans of the ten. The following lesson plan of this class includes presentations by students which would likely include a number of other Muslim and Arab writers.

School 3 follows the strategic plan of the Educational Services Overseas Limited (ESOL). One of its objectives is “developing globally responsible citizens” (p.2) and the other objective related to this topic is “ensuring that all students are developed fully in the domains of intellectual, moral, emotional, social and physical” (p.2).

The textbook examined for School 3 is Rogers and Thomas’s *History: 20<sup>th</sup> Century World – The Cold War* (2008) is one of the main sources for the IB programme and for the History lesson plans discussed below. There is little content on Middle East countries, but there is some discussion of cold war activities in the Middle East (p. 157), some references to the role of Iran in the cold war (pp. 19, 158, 205), and instability in Turkey (p. 19). Page 158 includes a regional map identifying the location of oil fields and page 205 of the text does include a regional map including the Gulf States, Iran, Pakistan and Afghanistan showing instability of regional boundaries. Where there are references in the book there is little text, and the book refers to the

Gulf as the Persian Gulf. There is virtually no content in this text that relates to the points in Table 3.

Of all the lesson plans and teaching materials, very few reflect any detailed points from Table 3. A total of five lesson plans from the Grade 11 history class and one from the geography class were provided to the researcher. A summary of relevant content for this thesis demonstrates that the focus is very much on an international level covering World War II in Europe, and the Cold War in the West and the formation of the League of Nations and the UN:

- History, Causes of WWII Lesson 2 – focuses on the causes of WWII in Europe (although centres mostly on Germany) and problems with the League of Nations. Student activities include group work preparation for class presentations on the topics.
- History, Causes of WWII Lesson 3 – this lesson is a continuation of the same content in the previous lesson
- History, Lessons 3.30, 3.31 to 3.33 – these lessons go into more detail discussion and activities on the content in the previous two but adding more information on the establishment of the UN and the Nuremberg War Crimes trials.
- Geography, Globalisation, Lessons 1 and 2 – covers definition, related terms, and measurement of globalisation processes. There is no content referred to in the lesson plans related to the Gulf region.

In summary, of the documents provided by the schools, there is little content and some activity that meets the criteria reflected in Table 3 to support national identity formation and citizenship preparation.

#### **4.4 Interviews**

The first section of interviews being reported here are with the government officials followed by interviews with people from the schools. The following table shows the number of KHDA officials who have been interviewed and their designations.

Table 6 - KHDA Officials Interviews

| Interview | Interviewees | Position  |
|-----------|--------------|---|
| 1         | 2            | A senior manager and a representative from the Research Department who worked with the Inspection Bureau before |
| 2         | 2            | An inspector and the same representative from the Research Department   |

The interview sections of students, teachers and principals are divided into three parts: 1) general questions; 2) school activities and curriculum in relation with national identity; and 3) school activities and curriculum in relation with citizenship. This allows for an analysis of the data based on research questions and makes connections with the table 3. The following table shows demographic information about the interviewees in the three schools.

Table 7 - Demographic Information of the Interviewees in the Three Schools

| Schools | High School Principal or Vice Principal |        | Emirati Students |        | Teachers |        | Parents |        |
|---------|---|--------|------------------|--------|----------|--------|---------|--------|
|         | Male                                    | Female | Male             | Female | Male     | Female | Male    | Female |
| 1       | 1 VP                                    | -      | 2                | 2      | 1        | 2      | -       | 1      |
| 2       | -                                       | 1 P    | 3                | 1      | 3        | -      | 1       |        |
| 3       | 1 P                                     | -      | 3                | 1      | -        | 3      | -       | 1      |

### Interview Procedure

All participants were asked for voluntary participation and were sent the relevant interview guide by email approximately a week prior to the interview being conducted. In the case of students, parents, and teachers the school forwarded the interview guide provided by the researcher with the consent form. An email was sent to the three officials from KHDA and interviews were arranged by the KHDA office in a meeting room at KHAD building. The KHDA three officials' interviews were conducted in two sessions on the same day: the first one was with the senior manager attended by a representative of the Research Department and the second interview was with an inspector and the same representative of the Research Department, although a request had been made for individual interview sessions. The Research Department representative role in the first interview was only attendance and in the second participated in the second interview. The interviews were recorded and transcribed and then emailed to the three participants' email addresses. I received in the responses on the two interview transcripts from the representatives of

the Research Department suggestions for minor corrections in spelling and the rejection of one sentence in the interview with the inspector and representative of the Research Department.

School 1 interviews were conducted in a quiet office arranged by the school management for this purpose and last for about thirty-five to forty-five minutes. The process of the interviews for school 1 took one month as I had to visit the school staff according to their convenient times and the parents' availability. School 2 interviews were conducting in a meeting room in the Board of Trustees office over a three-week period and lasted for thirty-five to forty-five minutes. All interviews were recorded and the participants were emailed their interview transcripts.

School 3 interviews were conducted in two different sites in the school over a one-month period in the director's office and the main conference room of the school due to the number of activities that the school has and last for about thirty-five to forty-five minutes.

Six interviews in School 1 and five interviews in School 2 were conducted in Arabic and translated into English because participants preferred to speak in their first language. In this case, the interview transcripts were emailed to them in both Arabic and English translations. I transcribed the interviews without corrections or any other textual changes because some of the responses reflect the tone of emotional responses. For example, particularly with one of the parents who repeated what she was saying for emphasis and because she was frustrated and angry which affected her language in a way typical of expressions in these emotional states. In the case of one school administrator, the language was accurately presented with its grammatical errors and mistaken vocabulary to indicate the level of English proficiency in someone administering a school using English as the medium of instruction.

Before starting data analysis process, the researcher reflected on personal experiences, background and beliefs in order to acknowledge and set aside bias, and not to influence data analysis process. This demonstrates the validity of the analysis (Ahern, 1999), and eliminate any preconceived ideas that might influence the analysis process.

The data analysis procedures were conducted according to the following steps (Glesne, 2011; Merriam, 1998):

1. Responses from each school's interviews are organized into thematic categories that include those in Table 3 as well as other themes that emerged in the analysis of the interviews, as indicated in directed analysis (Glesne, 2011; Merriam, 1998).
2. Responses from each school's interview are presented school by school.
3. The order of the school interview analysis starts with that of the students' interviews, followed by the parent's, then teachers' interviews and finally the school principal interviews in order to generate information about the schools from the points view of students and parents and then linked in with the information gathered from the teachers and the principals for comparative purposes.
4. Patterns and connections between the interviews of each school are identified and labelled as themes.
5. Connections between responses from each school according to the themes are made and connections between the other findings from the officials' interviews, and the documents.
6. Examples of participants' quotes are included to provide evidence of their perspectives where relevant.

#### Government Officials' Interviews

The content of the interviews in this section is organised first according to the themes in Table 3, and then additional themes that emerged are reported.

The interview with the senior official at KHDA does not have content or themes that correspond with any of the points in Table 3. Instead of answering the questions from the interview guide, he chose to talk about related schooling issues and accreditation but did not directly answer the research question of the thesis. In his discussion, he focused on the reasons why he believed that those parents sending their children to private schools do so for reasons other than citizenship and national identity because, in his view, the other subjects such as science and math are

important for parents: “they want them to be better in Math, science” whereas the schools that focus on national identity are the local schools, “National identity is not a priority because the choices made were not on those”. His main concern in the interview was the students’ academic performance in international examinations such as PISA and TIMMS: “You have private schools in Dubai [whose] result in TIMMS and PISA as well as Singapore. But we still have some American schools in Dubai that are as bad as some countries in Africa.” The topics discussed in the interview were the accreditation of private schools in Dubai: “There are six regional accreditation organizations and we signed an agreement with NIASC and we brought them.” The reasons he believes why Emirati parents send their children to private schools are the following: “One of the reasons that parents mentioned in the study is that private schools have levels from KG to grade 12 and it is easy to send their children with the family driver. We do not expect this but this is the priority from some of the nationals.” His overall view of the performance of the private schools in Dubai is that “some of them are really good and some are not good.”

There are, however, a couple of emergent themes in the interview: a higher priority for parents and many students is achieving high performance on international exams; a high priority for private schools in gaining international accreditation; and a number of convenience factors like all of their children attending the same school. He also reported that ‘national identity was not mentioned by parents’ in a survey conducted by KHDA. Although in answer to the last question he does identify the ‘national agenda’ becoming a priority, which one can assume is a reference to the Vision 2021 statement, however, there was no detail provided in the interview to interpret this comment any further.

The second interview with the school inspector and representative from the Research Department was much the same in that the questions from the interview guide were generally not answered and the participants instead mostly talked about accreditation and other aspects of curriculum in their inspection guide, like mathematics and science. However, there were a few times when responses were given on the topics of the interview. First, the school inspector did refer to quality indicators for attitudes and behaviours related to teaching Arabic and Islamic studies,

including ‘personal responsibility’ and ‘understanding of Islamic values and their local, cultural and global awareness.’ Immediately following this statement, she identified another indicator, ‘environmental understanding and community, which is if the student understands his role toward the society and environment.’ In response to a question about how the indicators are developed that are used in the inspections, she did report that some have been added to reflect the UAE context that are relevant to Arabic and Islamic studies teaching and that parents have expressed disappointment in the Arabic teaching level in schools where the majority of students would be Arabs. However, little detail was provided on any of these apart from what is reported here. These statements do correspond mostly with points from Kymlicka (i.e., knowledge about culture, society and religion, and participation in the community), although they apply only to the Arabic and Islamic studies classes and not to history, geography, science, literature or any other class that could have local and regional content and activities. There were no additional emergent themes relevant to this thesis in the interview.

Given that the government documents are critical, and in any country, children are receiving national identity and citizenship, the KHDA officials tended to avoid questions related to citizenship and national identity and focuses on private schools’ academic performance in international assessments (e.g. TIMMS and PISA).

## 1. School Interviews

The data from interviews will be presented school by school, beginning with student and parent interviews, in order to provide more insight into what is happening in the school from a local perspective, followed by interviews with administrators and teachers.

### **School 1: Students and Parent**

Four Grade 11 students were interviewed, two females and two males - two females and one male who have been at the school for 13 years and one male student for 14 years. The following table shows a summary of the four students’ responses according to the interview themes.

Table 8 - School 1 Student Responses

| Themes  | School-1 students' responses  |  |  |   |
|---|---|--|--|---|
|   | Student 1 – F   | Student 2 - F  | Student 3 – M  | Student 4 - M   |
| Things they like in the school                                  | Curriculum is easy<br>English is strong<br>Highly educated teachers             | School policies<br>The use of tables   | Supervisors and teachers are easy-going                    | No good thing   |
| Things they dislike in the school                               | Lack of fieldtrips<br>National Day activities are few<br>Biology is complicated | The use of tablets technology is only for American subjects and no use of tablets in Arabic or Islamic<br>No focus on Arabic and Islamic | Using tablets  | Examination system                                    |
| Feeling about international school                              | Thanking God  | Happy  | It's good  | Not happy   |
| Knowing the reason of studying at the school                    | To know other cultures  | Future is with those who master the English Language   | To enter better universities<br>To study abroad            | His parents said it's the best school                 |
| Range of activities in the school                               | Rare<br>National Day, science fair and breast cancer awareness                  | National Day<br>Flag Day<br>Science fair<br>No assembly  | Not much   | Flag Day  |
| Integration of National Identity in activities                  | Expo, 4 reading reflection related to UAE                                       | National Anthem once a week  | National Anthem<br>Examples about UAE leaders              | Raising the flag only                                 |
| Their perspective on National Identity in international schools | Not in the class, but outside the class   | Agree  | Agree  | agree   |
| Who organize the activities                                     | School and teachers   | School   | School   | school  |
| Flexibility to work with others                                 | Prefers Emiratis but doesn't mind working with others                           | Prefers Emiratis but doesn't mind working with others  | Prefers hardworking students but comfortable with Emiratis | Emiratis who are interested in the group work         |
| Student parliament/council in the school                        | Not available   | Not available  | Not available  | Not available   |
| Integration of National Identity in curriculum                  | In economics class<br>There are images in the Arabic and Islamic textbooks      | In primary stage<br>Feeling of it in Arabic poems and the picture of the flag in the Arabic textbook                                     | In very few occasions                                      | No, except for citizenship education in primary stage |
| Feeling towards the   | Frustrated  | Sorry  | Wasn't aware until   | Lack of belonging                                     |



|   |  |  |               |               |
|---|--|--|---------------|---------------|
| lack of National Identity integration in curriculum | “ we don’t have a role in this country”    | “ our language is lost”<br>“ I feel like I am in American” | I asked him   |               |
| Integration of Citizenship activities in            | No, except for Arabic and Islamic studies  | In discussing and reading poems in Arabic subject          | Not available | Not available |
| Integration of Citizenship curriculum in            | No, except for Arabic and Islamic subjects | Only in Arabic and Islamic                                 | Not available | Not available |

As one can see in Table 8, the students’ participation and perspectives on national content and activities varies a bit, but generally, they report that only National Day and Flag Day regularly take place. Answers to the question, “What do you like” received very different responses ranging from an easy curriculum and good teachers, to the use of tablets and easy going teachers to nothing. What they dislike ranges from a lack of fieldtrips, lack of tablet use in Arabic and Islamic studies classes, although one disliked the use of tablets in the school, and the examination system.

Three of the students were fairly happy at the school, but Student 4 isn’t partly because of the frequency of examinations, but more importantly to this study is that he feels ‘there are no good things in the school. Even the National Day wwe were absent. There are no things [sic] that encourages us to participate in the activities’. While these statements refer to an overall problem with engaging students in activities (a point made a number of times in the interview), one of the statements is culturally related since he highlights National Day being very important and yet the engagement level is still low. He does emphasise the fact that as nationals Emirati students they should have ‘right’ to have UAE related material in the curriculum: ‘we are part of the UAE nationals. We have rights but we don’t have something related to our country.’ In answer to a later question on national identity his response is that only raising the flag is an activity related to national identity. In fact, he reports, in response to question 34 about pictures related to local culture, that ‘we don’t feel that you belong to this country in this school.’ This comment is made in the context of future job applications where he believes he will be asked about his country, but the school has not prepared him for this since they ‘didn’t teach us anything about our country.’

He recommends fieldtrips and stories about the UAE, themes that are in Table 3 in Wells' work related to the importance of social interaction and activities in national identity formation. His points are underscored by an example he provides that UAE history is reported from the perspective of the British army invasion of the territory. He associates the kinds of activities identified by Wells as those that would attract student engagement and 'help them to love their country.' The lack of content in the curriculum also relates to a number of points in Kymlicka about having adequate knowledge and skills to participate in one's community and social institutions.

The reasons they give for being in an international school vary: student 1 reports learning about other cultures, student 2 reports English language ability, and students 3 and 4 reported on quality, in the first case, preparation for university or studying abroad and the second general quality. Related to the research topic of this thesis, only one student to this point in the interviews identified cultural issues.

The next section of the interviews regarding school activities demonstrates that students 1 and 2 who are female participate in more activities because they go to them, but the two male students participate marginally. The students generally report that few activities related to national identity take place; except for student 1 who does more reading because her teacher assigns them newspaper articles in class (a sample provided the researcher is a *Gulf News* article on Sheikh Mohammad bin Rashid on Flag Day). The majority of the students believe that national identity activities should be integrated into international schools, except for student 1 who believes that they can but not in classes. Generally, the students report little integration of national identity in the curriculum, mostly in the Arabic and Islamic classes, and one reporting that it was only done in the primary grades, however student 1 does report some in the economics class. They also report that the school staff organise activities, unlike practices in many countries in the West where students are either expected to or trained to organise activities, and that they have no students' council. All of the students' report feeling more comfortable working with other Emirati students in activities.

The last three sections of Table 8 report the answers given to interview questions that focused more on their feelings and opinions about integration of national identity and citizenship in the curriculum. The two female students (1 and 2) provide more information on their views, which mostly demonstrate a frustration with the lack of relevant curriculum content. The fact that student 1 reports “we don’t have a role in this country” and student 2, that “our language is lost” and “I feel like I am in America” (a statement made in the context of language loss and feeling dislocated from their own culture and country) indicates the degree to which the curriculum and pedagogy have separated them from national identity and their citizenship roles and responsibilities that appear to be somewhat alienating. Student 2 adds on this issue that Emirati students do not learn about their own currency, economic system, institutional rules and the laws of the country (an important point made by Cogan and Derricott (2000) and Wood (2014) in Table 3), a point echoed by Student 3 in commenting on the textbooks being used and that there are not opportunities in the ‘subjects’ to ‘talk about our culture’. They also report little integration of these topics in activities and curriculum except for the Arabic and Islamic studies classes. The two male students (3 and 4) report very little, although student 4 does express a “lack of belonging”. Interestingly, student 3 hadn’t thought about the topic until he was asked in the interview where the tone of his voice indicated that it might be a problem.

Student number 1 makes an additional point that is related to points in Kymlicka’s a and b and Layder about knowing one’s own culture and society and its accomplishments, and is a point that relates also to self-esteem, self-value and identity: ‘It is really frustrating that we only learn about what the others do and we don’t learn about what Arabs did. I feel that we don’t have a role in this world’ and continues by explaining that UAE achievements are not taught, including the important role of women in the country’s development. Her desire is that the school provide [sic] them with activities that allow them ‘to be proud of Emirati citizenship.’ Student 2 makes a related point about feeling ‘sorry’ (which is a word often used by Emiratis to indicate sadness), because her country is losing its language through the dominance of English in public spaces like malls, and that ‘inventions and achievement of UAE people’ is not being taught and that Emiratis need to know this.

While students do recognize that subjects like mathematics, science (although the great achievements of the Islamic intellectual tradition in providing much of the foundation for these disciplines is not presented to them) and others may be well taught for international examination and qualification purposes, this is not the subject of this thesis.

Emerging themes in the student interviews include issues of psychological and developmental value: the negative impact on self-value and value in one's culture and country; the role of women; and feeling dislocated (i.e., being in America rather than in the UAE). These themes are connected to those in Table 3 in terms of the personal effect on them of not having the curriculum content and activities referred to by all of the sources in Table 3 as necessary in the process of national identity and citizenship formation.

In addition to appropriate Western scholarship there is a long Islamic tradition that consists of three main bodies of literature relevant here: the comprehensive and complex traditional (ca. 7<sup>th</sup> to 13<sup>th</sup> centuries, Western calendar) Islamic scholarship representing all pure and applied sciences, social sciences, applied "sciences" and humanities (see Freely 2009; Lyons 2009; Morgan 2007); the Islamic administration and leadership literature throughout the caliphal period (e.g. Al-Farabi 1997; Al-Ghazali 1964); and modern and contemporary Islamic scholarship on politics, the state, administration and law, as well as the application of Islamic traditional sociology and other disciplines (e.g. Ali 1975; Asad 1999; Al-Buraey 1988; Sherwani 1981).]

#### Parents of School One

One parent, a mother of one of the students interviewed, participated in the study. A few of the points she raised reflect points in Kyplicka a and b and in Layder and Wells in Table 3. Her reasons for choosing an international school for her child are that she had studied at the Higher Colleges of Technology where she had to master English in the foundation programme, and therefore wanted her children to be in an international school because "this school is considered one of the best due to the strong curriculum and the focus on English." Previously another child had graduated from this school with a high percentage. Another reason is that the management is Emirati, however, none of the teachers are, an issue she has raised with the principal, which

relates to Table 3 referred to above, particularly for Wells. A further curriculum and pedagogical concern is that one of the teachers had made errors in teaching about the GCC region in the citizenship topic in the social studies class, which caused her to have “deep discussion with the management until I made sure that the mistake had been corrected.” She likes the high percentage of Emirati students at the school, and its celebration of National Day, international celebrations, a previous year’s celebration of Ramadan and the Midnight of Shaban, and how happy her children are when they prepare for these occasions. What she doesn’t like about the school is that fieldtrips oriented toward Emirati are rare. She suggests that “the school can arrange fieldtrips to the government departments that aim at raising the awareness of students of the importance of the national service and improve their leadership skills.”

In terms of national identity and citizenship learning, one of her objectives was that her children learn about the founder of Dubai Emirate, Sheikh Rashid Al Maktoum, and the history of the UAE, points important in Kymlicka, although she reports that these topics are only covered in Arabic language and Islamic studies classes and only integrated into the National Day and Flag Day celebrations, which she attends. She also reports that the school does provide continuous encouragement of her children’s learning to be a good citizen and appreciate their national identity; however, she also felt that more could be done, this has been stressed by Cogan and Derricott (2000) and Wood (2014) in the role of curriculum to prepare students to learn about their own country, institutions, rules and laws. As a parent she is highly participatory in the school activities, participating in celebrations and parents’ meetings because she wants to be a role model for her children.

While she believes that parents should not interfere in academic affairs, she does have an opinion about the insufficient number of classes in Arabic language. She also has strong opinions about the gender of teachers – that all teachers for girls after Grades 4 or 5 should be women – a view that she has expressed to the school management, and a point that can be related to Wells for role modelling. Although she is relatively happy with the curriculum of the school, since her primary concern is with English acquisition, she does indicate a few times cultural concerns and generally would like to see more provided the students about national identity and citizenship.

### School 1: Administrator and Teachers

Since the principal was not available, due to very heavy workload, the vice principal, an Arab expatriate man was interviewed. He has been at the school for 13 years, and before that at another branch. He came to an international school because he has a broad background teaching not only in Arabic, but also in English in American and British curricula. These details are important because his culture is closer to that of Emiratis than a Westerner, and his length of service in the UAE would provide him with a strong familiarity with UAE social institutions, culture, and development challenges in its nation building.

In terms of the thematic analysis, beginning with those in Table 3, most of his answers do not directly relate to UAE content – his concern is more global and universal. His leadership objectives are,

*To give every student a chance to learn well, to have a chance to the best of his educational capabilities and to be a good member of the society and has to accomplish his message to the society and to be part of the society and give back to the society after finishing his study.*

Regarding the integration of Emirati national identity and citizenship content in international schools, he believes that both any individual national identity should be supported and that global citizenship should be an important goal:

*In this sense, it is not only for Emirati students. We have students from different nationalities, we emphasize this for everyone. He has to have his individual identity but has to be a global citizen. This is our vision “a global thinker”. We are working hard on this. We have our programs which are serving this purpose.*

To support these goals, he reported that they coordinate activities with international American-style universities and have a work experience program for the Grade 12 students with UAE and international companies.

The next set of questions in the interview involved how well the school's strategic plan covers individual identity and citizenship, topics that can be more closely related to the thematic analysis. The Vice-Principal reported that they conduct National Day celebrations, and used to have a culture village that all classes participated in (but was discontinued one or two years ago) and is included in the school's vision statement: "If you look at our vision, it is culture heritage and global citizens. Students have to be proud as citizens and Muslims and when they go abroad they should represent their country." He added that the "ICT classes are used for researching and getting all students to the same thinking," meaning that ICT had been used for this purpose for the cultural village as well as their on-going classes. The comment about using it to bring all students to thinking the same way might be an indication of his misunderstanding of global citizen, which in fact, does not mean thinking the same way about the same things, but actually means understanding and respecting other perspectives (see Cox; 2001, Dimmock, 2000; Hofstede, 1986; Thomas, 2001 and Nieto, 2010). The intent of the authors reflected in Table 3 is oriented towards preserving and maintaining a diversity of cultures, national identities and citizenship conceptions, so are contrary to this statement by the Vice principal. Although the cultural village did provide an opportunity for students to research, learn about and present on a variety of countries. The UAE, however, was included only when students choose it as their presentation topic in classes. Also he reports that students have done presentations on UAE topics in some classes, however, no other interviewee reported this.

His responses to the questions about curriculum diverge considerably from the other interviewees. He regards the American curriculum, in its original form, as suitable in Dubai:

*We know that the English, Math or science curriculum may not bring the UAE part, but from our side, our teachers and heads of departments work to get something from the community and environment and questions from around and they put it in as additional*

*extra curricula. Even the essays, if you ask the English teacher what type of essays you ask your students, you will find amongst them something related to the UAE because this is part of getting students rooted in their country. Studying American curriculum doesn't mean that he has to get away from his roots. A student should get deep to his roots.*

On modifications to the American curriculum to integrate Emirati national identity and citizenship, he reported:

*In terms of curriculum things related to Israel and other contradictory issues related to the beliefs of the country or the Islamic perspective like wine should be taken out from the books. We cut the pages from the beginning of the year as each head of department has to check the book. Sometimes it might be happened that when you are teaching you notice a sentence that should not be taught, so we cut out the page or blacken the sentence. This is what we believe, so we have to follow the Ministry of Education. Does this meaning that we are ignoring facts around us? No, you want to identify the right of people.*

Two follow up questions were asked about what kind of literature is given the students and whether literature from the Arab world is used. His answer to the first was, "I think it is a worldwide literature," and his answer to the second, "on the Arabic side with the Arabic language you have the resources from Arabic background literature which is supporting the curriculum of Arabic and Islamic [subjects]. ... There are some essays about Dubai when students are doing projects about that." On the topic of the role of the Ministry of Education in curricular matters, his answer was primarily about the licensing role of KHDA, and using the Ministry's curriculum for Arabic and Islamic studies. On the point, though, the researcher notes that international schools do not receive the training and professional development programmes from Ministry provided to teachers in government schools. Although he does repeat the point that the school staff is involved in continuous improvement, in part to meet what he regards as the "highest American accreditation body," the NEASC's, standards and the CIS's standards, which he regards as the "highest accreditation international body" and are required by KHDA.



Many of the points he makes are directly related to most of the themes in Table 3, especially for those authors addressing curriculum content (e.g., Kymlicka, Layder).

On the topic of school activities, he discusses a number of points. First, the school has academic and non-academic activities, organised by a student-life coordinator, however, ideas about activities can be presented by anyone to the Principal for consideration. He also explains how school trips are arranged: “Girls can go for internal trips such as visiting universities and boys have also, in addition to the internal trips, external trips to Switzerland, Europe and Mecca. Every year we organize Omrah trips for boys. We have a lot of trips for Grade 12 and students visit universities for [career] counselling.” One must note here, that there is a disadvantage in what he reports for the girls – they do not receive the same level of experience in Islam as the boys, which is not the case currently in government schools in Dubai which do organise trips for the girls (with parental accompaniment), in addition to the boys. He informed the researcher that they were currently (that week) working on forming a students’ council.

The Vice-Principal answered the two questions about activities targeting UAE nationals and that service UAE government objectives, by saying that all of their activities targeted all students, but that there are activities “linked with the culture and country because the majority of our students are locals” and that the existing activities related to the country “help students to be good citizens.” The final question about the extent to which the school can serve the UAE government objective of fostering national identity and citizenship was not directly answered. Instead, the reply focused on a general academic achievement: “it is our vision to get students rooted into their culture through the educated them well.”

On the activity side of pedagogy, his description of the school is weaker than for content, since many of the activities are not in the UAE or Islamic community and girls have far fewer opportunities, which means that those pedagogical criteria in Wells are absent or at a very low level.

Three teachers from school 1 were interviewed; Teacher1 is an Arab expatriate who has been teaching English language in the school for 4 years, teacher 2 is a non-Muslim Indian who has been teaching Accounting and Economics in the school for 4 years, and teacher 3 is a non-Muslim Indian who has been teaching History and Civic for 11 years in the school. The following table shows a summary of this information. This demographic information is important in capturing the potential degree of familiarity with UAE society, its social institutions, its culture and religion for both the content and interactional themes in Table 3, across all of the points from authors represented.

Table 9 - School 1: Teachers Demographic Summary

| Teachers general information | Teacher 1 | Teacher 2                | Teacher 3         |
|------------------------------|-----------|--------------------------|-------------------|
| Nationality background       | Arab      | Indian                   | Indian            |
| Religion                     | Muslim    | Non-Muslim               | Non-Muslim        |
| Years of experience          | 4 years   | 4 years                  | 11 years          |
| Subject                      | English   | Accounting and economics | History and civic |

The following table presents a summary of interview responses with the three teachers in school 1.

Table 10- School 1 Teacher responses Summary

| Themes  | Teacher 1  | Teacher 2                                    | Teacher 3                                       |
|---|--|--|---|
| Reasons for joining international school                  | Working in international schools in home country     | Got married and came to Dubai                | Working in international school in home country |
| Objectives  | To prepare students for high school                  | To prepare students for college              | To make them understand the world better        |
| Perceptions of Identity in international schools          | Students should be more connected with their culture | You should not leave your national identity  | Students should be proud of the National Anthem |
| Integration of National Identity in school strategic plan | Yes, through KWL chart                               | My subject is very related to the real world | Teacher has only a teacher plan                 |
| Curriculum adaptation                                     | If she has the right to choose                       | Outside activities should be more            | The book is fine                                |
| Role of the MoE / KHDA                                    | KHDA is providing guidance and feedback              | Inspection                                   | Inspection                                      |
| Organization of activities for students                   | Classroom activities                                 | National Day, Haj and Ramadan celebration    | Business activity                               |
| Integrating National Identity in activities               | Following the school policies                        | Last 2 years National Day celebration        | Doesn't organize activities                     |
| Serving the UAE government objectives                     | National Day celebration                             | Work experience for grade 12                 | The activity dept. is responsible               |

A number of reasons for joining international school were provided: Teachers 1 and 3 have worked in international schools in her home country. Teacher 2 has got married to person who was born and settled in Dubai.

Their responses to the question about their objectives in teaching were varied. Teacher 1 and 2 did believe that it is a teacher's responsibility to provide curriculum on Emirati national identity and citizenship since, as Teacher 1 said, "*they should be more connected with their culture.*" Teacher 2 responded, "*the national identity should be there and should broaden your horizon ... you should not leave your roots*", since as she explained, national identity, like morals and religion should be with you wherever you go, although, she added that it is a personal choice which type of school one sends one's children to. The implication here is that the international school does not need to integrate these topics in the curriculum.

The answers from the teachers on the school strategic plan and lesson plans varied on some issues. On the school strategic plan all of them tended to avoid the question, answering indirectly, and addressing their own activities. For example, one teacher's answer is "*we as teachers have our annual plan based on the topics that should be covered.*" Teacher 2 did not appear to know what a strategic plan is and she responded "*my subject is much related to the real world*"; however, the other two had a better idea.

The answers from teachers about the integration of individual identity content into their lesson plans were similar. Teacher 1 reported that she doesn't include it in her lesson plans. Teachers 2 and 3 reported that they don't do much.

However, the answers to the integration of national identity received different responses. Teacher 1 reported that "*national identity is integrated in National Day and Flag Day*" Teacher 2, does integrate a lot of material in her economics and business classes about the UAE's conditions and development, and uses local newspaper stories as readings. She does, though, say that integration depends on the topic discussed in class, however, she seems to understand

relevance in narrow way. Teacher 3 explains that although her lesson plans are for all students she reported that students write about their feelings toward in writing projects.

The teachers gave a range of answers to the curriculum section of questions. Teacher 1, who is an Arab with international school teaching experience elsewhere in the Middle East, has quite a different perspective from the other two since in her former school a great deal of adaptation was made in the curriculum, but in School 1 the management provides the materials, which are mostly un-adapted and do not include Arab novels or UAE literature. This teacher reports that her personal preference would be very different: “The Arab world has man novel writers and if I have the right to choose I would choose one of the Arab world literatures in English.” Teacher 1, like the other 2, did not directly answer the question about the Ministry of Education role, but answered by referring to KHDA’s role in providing guidance and feedback. Teacher 2 explains the KHAD’s annual visit,

*KHDA comes and visits us on regular bases. This is my 4<sup>th</sup> year and every year they come and stayed with us for 3 days. They visit classes and they meet the teachers. They meet the students and they meet the management. They are looking into plans. It is always very thorough visit. In the past two years, we are getting good. They do focus on this topic in terms of how much integration in the school when it comes to religion, national identity and what the vision of the school strategic plan in terms of corroboration of the vision and then are the departments implementing it, how they are going towards the vision of the school, how much cross-curricula are going, and how much activities integrated towards learning objectives. I think that they are doing something good. I have seen that there is an improvement happening in terms of teaching and learning since they came.*

Teacher 3 answered that she doesn’t know about that part and she explained that “ *we are not involved in that and KHDA is only for inspection and they come and they worry about academic part.*”

The three teachers also gave a range of answers to the questions about activities for students. Teacher 1 answered the first question about what activities she designs with a list of common class activities that support the curriculum, like vocabulary activities, role playing, flashcards, etc., and in response to the question about activities for UAE nationals, she described school level activities. She also reported that the school policy on activities for teachers is guided by the administration: teachers were “informed by the management that whatever you are teaching must suit the culture of the country.”

Given the information provided by the Vice-Principal about removing objectionable content in foreign textbooks, it is possible that “suit the culture of the country” only means to remove content rather than also adding content. The last question about school activities serving the government’s national identity and citizenship objective was answered, as it commonly done by all subjects of school 1 with the National Day celebration and Flag Day.

**School 2: Students and Parent**

Four grade 11 students were interviewed, one male who has been at the school for two months, one male who has been in the school for four years, one male who has been in the school for seven years and one female who has been in the school for three months. The following table shows a summary of the four students’ responses according to the interview themes.

Table 11 - School 2 Student Response Summary

| Themes                            | School-1 student responses    |   |  |  |
|-----------------------------------|-------------------------------|---|--|--|
|                                   | Student 1 – M                 | Student 2 - M   | Student 3 - M  | Student 4 - F  |
| Things they like in the school    | Discipline & respect from all | Being with friends  | Quality learning   | Welcoming atmosphere                                 |
| Things they dislike in the school | assessment and curriculum     | Lack of activities & trips and management of activities.<br>Expensive paid activities | Students not allowed to play outside or in multipurpose hall | Math problems & food in cafeteria.<br>The activities |
| Feeling about                     | “as if I am in                | comfortable   | Response is lack   | Communication in                                     |

|   |  |   |   |   |
|---|--|---|---|---|
| international school  | America”<br>Everything in English about America      |   | of activities   | English   |
| Knowing the reason of studying at the school                        | Father thought that the US syllabus would be easy    | Parents’ choice for good education                  | Parents’ choice for quality education                         | Being with friends<br>Subjects are taught in English                |
| Range of activities in the school                                   | Homework, presentation, basketball and volleyball.   | Not too much  | Not many. Paid activities like football and basketball        | Basketball, football, karate, singing, dancing and instruments      |
| Integration of National Identity in activities                      | No   | No  | Assembly and National Day                                     | Doesn’t know because she doesn’t participate                        |
| Their perspective on National Identity in international schools     | Yes, it should. Compares school with previous school | Yes   | Yes, it should be more than the assembly and the National Day | Yes<br>Some   |
| Who organize the activities   | Paid activities organized by the school              | Don’t know  | The school  | The school  |
| Flexibility to work with others                                     | Tends to work with Arabs                             | Prefers to work with close friends                  | Prefers to work with friend from different nationalities      | Yes, with different nationalities                                   |
| Student parliament/ council in the school                           | No   | Class president and school presidents               | Yes, but they don’t do anything                               | Hasn’t heard about it   |
| Integration of National Identity in curriculum                      | No<br>In the first page of the Arabic textbook       | No<br>Few Arabic stories but nothing related to UAE | No<br>In Islamic textbook<br>Student doesn’t remember         | Nothing really about that   |
| Feeling towards lack of National Identity integration in curriculum | Stranger   | Strange but still feeling in my country             | The school is not good in this part                           | They should add “ I want to know more, I am living in this country” |
| Integration of Citizenship in activities                            | No<br>Writing about own self                         | National Day including national food<br>Arabic book | Very few<br>Trip the student can’t remember                   | Nothing really about that   |
| Integration of Citizenship in curriculum                            | No<br>Only 1 picture in Arabic textbook              | no  | No<br>Only in Arabic and Islamic                              | Not really  |

From the above table, the students’ participation and perspectives of national identity and citizenship in activities are similar. They reported that there is a lack of activities in relation with

this topic and the school only organizes paid sport activities. Only one student (student 3) reported that the school celebrates National Day and another student (student 2) cannot remember if the school celebrated National Day or not. Answers to the question, “What do you like?” received different responses ranging from the school’s atmosphere of discipline, respect, welcoming and being with friends to a quality education. What they dislike ranges from three responses reporting a lack of activities and unsuitability of the activities time. Student 2 expresses his interest of participating in sport activities and trips outside the school. Two responses reported that they dislike the assessment and the difficulty of Math. The reasons they give for being in international school vary: two students reported that their parents believe that the school provides a quality education and one parent believes that the American syllabus is easy for his child, while student 3 prefers to be with her friends and to learn the subjects in English.

The next section of the interview regarding school activities shows that the activities are rare in the school and the school organizes paid activities. Regarding students’ participation, only one student (student 1) reported that he participates in an activity called “*Faza*” which is a poetry competition organized by the Dubai government: the other three students report that they don’t participate in the school activities. This is a very important point in making connections with social life (Layder, 2010) and the importance of activities in fostering national identity (Wells, 1999). The students generally reported that no other activities related to national identity take place in the school. The majority of the students believe that there is a lack of national identity integration in the curriculum, student 1 reported that there is only one picture in the Arabic textbook about “*Burj Khalifa*” and student 3 reported that there is content related to national identity in Arabic and Islamic textbooks but when the researcher asked him to give example he reported that he “*cannot remember*”. Other two students reported no integration of national identity in the curriculum, which relates to table 3 on the importance role of pedagogy including curriculum and activities in point 7 making national culture meaningful (Kymlicka, 2001), point 1 information about country (Layder, 2010) and point 4 the importance of activities (Wells, 1999). All students reported that the school organizes the activities and there is no involvement of students in organization or selecting the activities. Two students (student 2 and 3) reported

that there is a student council but one reported that there is a school council called “class present and school presidents” but they have no role or the other students do not know what they are doing. Other two students reported that there is no school council.

The last three sections of the table report the answers given to interview questions that focused more on their feelings and opinions about the integration of national identity and citizenship in the curriculum. Two of the male students describe having a strange feeling student 1 reported that “I feel I am stranger, like if I am in a strange place. I feel I am in America as everything is about America. We study about the American history, and nothing about the UAE, the Arabian Gulf or the Arab history.” and student 2 reported that “It’s a strange feeling” but at the same time he is still feeling that he lives in his country. One feels that the school is not good in the part of integration the national identity in the school curriculum. Surprisingly, the female student (student 4) responded as an expatriate who would like to learn about the country that she is citizen of, saying “I feel that they should add. I want to know more because I am living in this country”. This point relates to table 3 in Kymlicka’s *Liberal Nationalism* (2001) in terms of providing students with information about their own countries, and in key educational sources such as Cogan and Derricott (2000) and Wood (2014) who stress on teaching students about their countries history, rules, laws and regulations. They also reported little integration of these topics in activities or curriculum in the Arabic and Islamic classes. One male student (student 1) reported an activity on writing about himself in the English class, another (student 2) reported that there is integration in the National Day through national foods that are provided, and the third male student reported a trip to place that he cannot remember. The female student didn’t think that there really was integration of this topic in the curriculum and the activities, except for some “speeches in the assembly”.

Two parents, the mother and father of one of the participants, were interviewed together because they prefer to respond to the interview together. Their reasons for choosing an international school for their child are that friends recommended it for the American syllabus, the level of the English language teaching in the school, the level of Arabic and Islamic subjects in the school compared with other private schools, and the father’s perception of private schools as a better



environment with better students than government schools. Although they were satisfied with the school, they did believe that there are “some areas needed to be modified”. What they don’t like varied between the father and mother. The father doesn’t like the lack of discipline in the school and the pedagogy of Math teaching, while the mother reported that their son is weak in Arabic and good in English.

In terms of national identity and citizenship learning, the father reported that there is too much disparity, compared with students who are studying in government schools and the mother reported a weakness of the school in these topics:

*Father: I thought of this. Comparing my son with my friends’ children who are studying in government schools, I see that the national identity is stronger in government schools comparing with private schools whose managements are non-Emiratis. I feel that it is too far.*

*Mother: national identity is weak in this school. I ask my son. You are Emirati in this school and you have to show your national identity in this school, even if there are few Emiratis in your school.*

The father also reported that there is a lack of integration of national identity and citizenship in school activities and the curriculum, except when his son was doing a comparison between UAE and US in the Management subject. The father also compared what he studied at school when he was his son’s age with what his son is studying, explaining that the reason for a lack of national identity is that his son not studying what the father used to study when he was a child.

*In the past we studied more about the UAE Identity and the Arabian Gulf. I studied all these things when I was in grade five but my son studied in in a later stage comparing with our generation. There is no focus on national identity or UAE environment as before. As I said before, I am not satisfied about this and if there is a focus from early stages you will find that our children will have the initiation by themselves to show their identity.*

The father also feels that the physical education teacher “discriminates” between his son as an Emirati and other children who hold the same nationality of the teacher: the “*Physical Education teacher prefers the students who are from his nationality rather than our children.*”

The Mother also reported that there is no real celebration of the National Day or the Flag Day:

*There was no National Day celebration and we were not invited. When I asked my son to wear his national dress like other children in other schools to celebrate the National Day he told me that nobody told us to do that. My son didn't tell me that the school celebrated the Flag Day in the school*

Although celebrating the UAE National Day is one of the activities that the school has to offer all students with regard to their nationalities, it is a way of teaching students appreciation of diversity and multiculturalism (Kymlicka, 2001). Key educational authors stresses on the importance of understanding national identity (Pehrson, Conzalez and Brewn, 2011) and the role of artefacts that can be introduced in the National Day Celebration is crucial in shaping the culture and identity of the Emirati students and making connection with their social life (see Layder 2010, Wells, 1999).

As parents, they attended the parents’ meeting but they believe that they are too short, lasting for only ten minutes. The father also reports that their role as parents is to communicate with the school and give them their comments and suggestions, although the father finds the school “*weak in communication*”. He also criticized the school’s appearance commenting on its cultural appearance: “*The school reception should be more appropriate for a school in Dubai*”, “*the receptionist’s appearance is not appropriate for educational institution.*” and the “*flag that is outside displayed in inappropriate way as it is old and torn.*”

The father reports that there is a need for improving teaching in Arabic and Islamic subjects in private schools in general “*The Arabic and Islamic subjects needed to receive more focus in private schools*” Generally. One could conclude from their comments a lack of value placed on Emirati subjects and symbols.

## School 2: Administrator and Teachers

The school principal of School 2 is an American female who has been working at the school for seven months but she was working at the school before as a consultant which allowed her to visit the school several times for one and a half year and then got an offer as a principal. Her leadership objectives are

*To empower, to delegate to work with the most important things which are teaching and learning, but at the same time ensuring that the students are happy, they're safe, and then the academic part comes.*

Regarding the integration of Emirati national identity and citizenship content in international schools, she believes that national identity of any host country should be integrated into the curriculum.

*If you were not in the UAE, any student or learner at the time is mixed with different nationalities, different cultures, and different religions. The host country is the country that they live in and the least is the max that they should know about the country. It should be integrated whether they are UAE students or not, and at the end we are spending so much time in a country that you had not lived in before. The more you know, the more the better they become to the culture of the country and its values and I think at the end you will have a sense of identity and a sense of belonging.*

To support the integration of Emirati national identity and citizenship the principal reported that the social development “*can be extended to get all students to understand the country... understand that serving the community is one way to learn about Emirati and people in Dubai.*”

The next set of questions in the interview involved how well the school’s strategic plan covers individual identity and citizenship. She reported that the school offers a Social Development subject which the principal describes as,

*Social Development subject and there is a much enriched community program that is in the middle and senior school and we are trying to implement it in the elementary stage to get the students to see the real outside world. Students from last year and this year are trying to implement it as much as we can through visits such as orphanages centres in places that they could participate, in celebration of the UAE National Day and different nationalities by serving people who are less fortunate.*

She also reported that the school is trying to integrate “the *Emiratization, or UAE as a whole. That could be done horizontally or vertically in different subjects to do projects that teaches students more about the country they are living in and about the people that they live here.*” The principal also explained that the students are doing projects that teach students more about the country. She added that the school “*can*” integrate pair-work, group-works, events, competition and activities about the country. Surprisingly, none of the participants’ students or the participant parents talked about that. Her responses about the curriculum diverge from other interviewees on a number of points, generally in that she reports much more integration than they do.

On modifications to the American curriculum to integrate Emirati national identity and citizenship, she explained that as a candidate of the New England Association of Schools and Colleges (NEASC) that they,

*Look at the documentation and the standards there with curriculum. There are many standards that link the curriculum and teaching to the celebration and awareness of the host country that you live in. We’re already a candidate and we’re going to a self-study. This is will be in December 2015 and there is a quite bit about linking National Identity, citizenship, culturalism, multiculturalism and linking what you’re teaching to where you actually living. It is learning about the people, learning about lifestyle, culture, religion. It’s there so if you are going to have enriched curriculum, you cannot teach it in isolation from where you actually are living.*

Four follow up questions were asked about whether the school is going to modify the strategic plan according to NEASC criteria, parents' involvement, the students' council, and the required current modifications in the curriculum by KHDA. Her answer to the first question was,

*We are going to follow California State curriculum for all about our subjects. .... What we have in California is what the something that we could implement fully. So we will take the standards and adapted to where we are now taking into our consideration the National Identity of the country that we are living in and work on it. So, you teach kids and infants about the country they live in. It could be some pictures, to movies, to explanations and you bring up and link them horizontally by doing project work, power point or just facts and figures to let them understand who the people of the UAE are.*

On the topic of parents' involvement, she reported that they are welcome and the school will involve them when they review the strategic plan, adding that *"What we want to do is when we have our next celebration for the UAE ...we will make sure that the parents are involved."* On the topic of a students' council, she reported that there is a school council and it is in progress and there are councils for middle school and the senior school. For grade 12 she explained that there are two councils; one is responsible for fund raising and event activities and the other one is dealing with concerns and issues. On the point of current curriculum modification, she reported that there is a reference to real-life, making content meaningful and cutting off content that is not suitable. On the point of the role of Ministry of Education and the KHDA, the principal sees the KHDA as the authority that is *"overseeing what is happening and trying to improve, and setting up standards"* and there was a sharing experience of a Physical Education class with one of the government schools in Dubai.

On the topic of school activities, the principal listed a number of activities including out-of-school activities such as field-trips and in-school activities such as competitions, basketball, tournament, football, volleyball, painting, pottery and photography art. The coming field-trips involves mainly two nights for socializing which are arranged by the students' council. In answer to a question about the reasons behind why Emirati students do not participate in activities, she answered, *"I don't know. I think because we have so many nationalities in the school. Sometimes*

*it takes from them a time to participate. Maybe they need more time, maybe they don't like to participate with others."*

This is a very important point related to Kymlicka's cultural liberalism (2001) for learning about multiculturalism through interacting with other nationalities' staff and students and the foreign curriculum materials. It is also related to Layder (2010) for looking at the relationships among individuals in activities and making sure that no individual or group of students is isolated.

The principal answered the two questions about activities targeting UAE nationals and that service the UAE government objectives by describing what activities should look like in the future: *"What we need to do is any celebration related to UAE."* She refers to the National Day celebration, *"we have a big celebration for the National Day now"*, and revising the curriculum will help them to *"have students more aware of the country they live in."* She also reported that statistics of students who graduated from the school shows that students join universities in the country which made the school think of introducing laws and regulations of the country to the students through inviting people from the government as guest presenters,

*We are looking at statistics about when students go when they finish grade 12. Many stay here and they go to universities here so we were working back to the statistics. What did we not do and what did we do to get them aware and more prepared to get them live here. So we are thinking to get someone from Dubai police to talk to our students about laws and regulations so they know about where that comes from throughout our process.*

In answering the final question about the extent to which the school can serve the UAE government's objective of fostering national identity and citizenship, the principal reported that they are planning to do this when reviewing the curriculum,

*If we start with something and we do have a base we will build on it on a revision of that curriculum and how do we integrate the values of the host country so everyone knows the*

*facts that why they are the way they are and they can be happy in living in this environment in terms of respect for, but that's take time also*

Three teachers were interviewed who are Arab Muslims. Teacher 1 has been teaching Mathematics for seven years in the school, Teacher 2 has been teaching English for six months in the school and is also the head of the English department, and Teacher 3 has been teaching Arabic for 5 years with eleven years of prior experience in teaching in private schools. The following table shows a summary of this information.

Table 12 - School 2: Teachers' Demographic Summary

| Teachers general information | Teacher 1 | Teacher 2                             | Teacher 3 |
|------------------------------|-----------|---------------------------------------|-----------|
| Nationality background       | Arab      | Arab                                  | Arab      |
| Religion                     | Muslim    | Muslim                                | Muslim    |
| Years of experience          | 7years    | 6 months                              | 5 years   |
| Subject                      | Math      | English (teacher and head of English) | Arabic    |

The following table presents a summary of interview responses with the three teachers in school 2.

Table 13 - School 2 Teacher Responses Summary

| Themes  | Teacher 1   | Teacher 2  | Teacher 3  |
|---|---|--|--|
| Reasons for joining international school                  | Was born in the UAE and wanted to come back   | Through recruitment agency   | Started his work as a teacher in private school and continue with it                           |
| Objectives  | To get the best of everyone to learn Math and prepare them for next years and university.<br>To help students use Math in daily life                    | To elevate students' knowledge of English and prepare them for TOEFL and SAT                       | Fostering Arabic language, identity and helping students feel their belonging to their culture |
| Perceptions of Identity in international schools          | It is not a must  | Yes because the UAE has become an international hub  | Ye, the international school has appeared to support public schools                            |
| Integration of National Identity in school strategic plan | Strategic plan built on population percentage of nationalities<br>Activities targeting largest populations<br>UAE student population is low<br>No focus | 50% sense of adaptation through Arabic and Islamic subjects, then he talked about language support | Based on the percentage of population of nationalities   |
| Curriculum adaptation                                     | Must be parallel with   | General  | Supplementary materials  |

|  |   |   |  |
|--|---|---|--|
|  | national curriculum.<br>Deals with UAE currency<br>and adapt questions  | Through discussing<br>literature<br>Things come<br>spontaneously  | Suggested adding<br>literature related to Arabic<br>culture and heritage,<br>replacing the old<br>(classical) Arabic<br>language with simple<br>Arabic.                          |
| Role of the MoE /<br>KHDA                      | Arabic and Islamic are<br>following the MoE<br>The KHDA is checking the<br>standards<br>Inspectors come from<br>England | MOE through KHDA<br>Checking curriculum<br>Observation<br>Recommendation<br>Prefers Arab<br>inspectors  | Positive role<br>Visit for four days by<br>specialist in Arabic<br>language<br>They give comments<br>Attended a presentation by<br>teachers who got high<br>score in inspection. |
| Organization of<br>activities for students     | Games in lessons<br>Football and tennis with<br>boys<br>Palestinian dance with girls                                    | Doesn't deal with<br>outside classroom<br>activities<br>Classroom activities<br>include pair work,<br>group work, flip<br>classroom, and peer-<br>to-peer help. Flip<br>classroom | Doesn't organize any<br>activity   |
| Integrating National<br>Identity in activities | Through celebrating<br>National Day and Flag Day  | School participating in<br>Emirates Literature<br>Festival organized by<br>Emirates Airline<br>Has no enough<br>information about the<br>govt. depart.                            | The school organize<br>national Day  |
| Serving the UAE<br>government objectives       | National Day and Flag Day   | Through National<br>Education   | Promoting loyalty<br>Traditional dance   |

A number of reasons for joining an international school were provided: Teacher 1 was born in the UAE and wanted to come back to the country; Teacher 2 got the job through a recruitment agency; and Teacher 3 started his work in private schools and had been working in Saudi Arabic as an Arabic teacher and moved to different international schools.

Their responses to the question about their objectives in teaching varied also from academic preparation for further education to personal development. Teacher 1 believes that he has to get the best out of everyone in learning Mathematics in order to prepare the students for the next school grades and the university and to help them use Math in daily life. Teacher 2 reported that



his responsibility is to elevate the students' knowledge of English in order to prepare them for the American standardized language examination TOEFL and the SAT. Teacher 3 believes that his responsibility is to foster the Arabic language and identity, and help students to feel a belongingness and understanding of their culture.

On the topic of integrating UAE national identity in the international schools, Teacher 1 believes that *"it is not a must"* whereas Teachers 2 and 3 believe that it should be integrated, providing their justifications. Teacher 1 explained that the UAE has become *"an international hub."* Implying that Emirati identity is either not their responsibility or it is not as important as other objectives, or Teacher 3 explained that international schools need *"to support the public schools to improve education such as improving curriculum and methodology."* On a related topic, the answers from teachers about the school strategic plan and lesson plans varied on some issues. On the former, Teachers 1 and 3 reported that there is no integration of national identity in the strategic plan since it is *"built based on the population of the students' nationalities"* and the Emirati population is small. Teacher 2 believes that it is done sufficiently through *"Arabic and Islamic subjects"*.

The three teachers tended to avoid the question about the integration of individual identity content in their lesson plans. Teacher 1 reported that he doesn't *"differentiate between students"*, Teacher 2 reported that he integrates it *"in general"*, and Teacher 3 reported that it is done in general, using Ministry of Education textbooks of Arabic and Arabic classes for non-Arabs.

On the topic of the curriculum adaptation in international schools, Teacher 1 believes that *"it must be parallel with national curriculum"* and he uses UAE dirhams instead of the American dollar in his math classes. Teacher 2 uses adaptation in general in his class literature as *"things come spontaneously"* according to him. Teacher 3 reported that he adds some supplementary texts and he gave the suggestion of adding Arabic literature and replacing the classical Arabic which students find difficult into a simpler Arabic,

*I add some supplementary texts in our curriculum such as poems containing values such as common values and texts related to loyalty to own country. Students also write essays about their loyalty to their country....Including some literature related to Arabic cultures and heritage. We have some texts which have old Arabic Language which is far away from the current generation I find it very difficult and they have difficult language.*

Teacher 2 also admits that what he is teaching in the American literature curriculum is “little bit far from culture and the identity.” He gave as an example one of the stories that he is teaching, “*The Cask of Amontillado*,” a short story by Edger Allan Poe which includes topics that are banned in the Islamic culture and how he is dealing with the issue:

*It talks about wine, so I came to this story. I have to be very careful because there is alcohol stuff, not to try to talk about it as juice or something like this...so, something we have [is what] this we call clash of cultures, so we need to cope with this. You know, we need to fix this. But I have to introduce it. But from the people I know from Emiratis, I thought it is not really nice to introduce it to the way it is. We can criticize what not so good in other cultures, so the moral of the lesson is different than what is taught in the United States maybe. You know, so I twisted the objective to fit the understanding of the culture here.*

Teacher 2 gave another example of unsuitability of some materials that introduce American culture to Arab students:

*Some stories are not related to our life. They are difficult to explain to them like “I went with my friend. His name is Jack” I usually go with father or brother, not with my boyfriend!*

Teacher 2 also gave an example of the integration of the UAE into his English classes through journal writing:

*We do Journal writing and I always at the end of the lesson I give them 10 minutes to write [in a] journal. And I gave them a topic related to daily life in the Emirates. Like, for example, what are your plans for the holidays? One of the topics I remember was last week. "We all live in the UAE. What are things that you would add to the UAE and why do you enjoy this country?"*

When the researcher asked Teachers 2 and 3 to provide her with some sample of students' work or the lesson plans of these classes or any related material as an example, however, was not able to collect any. Teacher 1 answered, "*journal writing is at the beginning of the lesson plan. It's like an open activity*" and Teacher 3 answered that "*I don't have them right now.*" On the question of the role of KHDA and the Ministry of Education on international schools, Teacher 1 responded that the Arabic and Islamic subjects are following the Ministry of Education rules whereas the KHDA is the inspection board which "*checks standards*" and the inspector who visited his class was from England. Teacher 2 reported that the KHDA has a positive role and they visited his school for four days then they gave comments. Teacher 3 reported that he attended a presentation the previous year by teachers who got high score in inspection.

The three teachers gave a range of responses to the questions about activities. Teacher 1 answered that he uses games in his lessons and he also participated in football and tennis with boys and Palestinian dance with girls, while Teacher 2 and Teacher 3 answered that they don't organize outside classroom activities. Teacher 2 reported that he is working on *Emirates Literature Festival* which is a competition organized by Emirates Airline and also that he does not have enough information related to places where he can take his students for fieldtrips:

*We want to take them to book fair in Sharjah. I thought it is little bit difficult in Dubai to take students to a government department and write about it. I have not enough information about. I never thought about it but that's a good idea. Maybe I could take them to the police.*

The question related to the school’s role of supporting the government objectives was answered differently. Teacher 1 believes that an international school is for all nationalities and the school is supporting the government by celebrating the National Day and the Flag Day. Teacher 2 answered that the school can have a role through “National Education” and Teacher 3, that the school “*is doing everything to support the government*” and that can be through “*promoting loyalty*” and “*traditional dance*”

### School 3

#### School 3: Students and Parent

Four Grade 11 students were interviewed, three males and one female, two of the male participants have been studying in the school for five years, one male for seven years, and the female participant is studying in the school for 8 years. The following table shows a summary of the four students’ responses according to the interview themes.

Table 14 - School 2 Student Responses Summary

| Themes   | School-1 students’ responses                                     |                                   |  |   |
|--|--|-----------------------------------|--|---|
|  | Student 1 – M  | Student 2 - M                     | Student 3 – M  | Student 4 - F   |
| Things they like in the school                 | Academics are good well-known school                             | Welcoming environment             | Activities and courses   | IB is very good Literature course Preparation for studying abroad |
| Things they dislike in the school              | The food in the cafeteria  | The organization of activities    | Detention on Saturday  | Arabic is weak  |
| Feeling about international school             | It’s good Open a new world                                       | It’s fine                         | He likes it because of the mixed and multicultural environment | Enjoy it  |
| Knowing the reason of studying at the school   | Doesn’t know   | Mother’s choice                   | Mother’s choice  | Parents’ choice to prepare her to study abroad                    |
| Range of activities in the school              | Golf, basketball, volleyball. Soccer, experiments and fieldtrips | International Day Halloween Sport | Golf, sailing, swimming, basketball, volleyball                | Sport, music, CAS, fundraising and cancer awareness               |
| Integration of National Identity in activities | National Day (walking around with the flag)                      | National Day                      | No   | No, except the celebration of the National Day                    |
| Their perspective on                           | There should be  | Not too much. Just                | Yes  | Yes, it should be   |

|   |                                  |                                |   |  |
|---|----------------------------------|--------------------------------|---|--|
| National Identity in international schools                          |                                  | awareness                      |   |  |
| Who organize the activities   | School and students              | School and students            | School and students   | School and students  |
| Flexibility to work with others                                     | Yes                              | Yes                            | Yes   | Yes  |
| Student parliament/ council in the school                           | Yes, help in announcements       | Yes, not aware of what they do | Yes, they have meetings and they raise ideas                          | Yes, she is the vice president                             |
| Integration of National Identity in curriculum                      | No                               | No                             | Debate based on a reading article about Dubai.                        | No   |
| Feeling towards lack of National Identity integration in curriculum | <i>"I don't know."</i>           | <i>"It will make sense"</i>    | <i>"it would be better to learn about the Emirates and the Gulf".</i> | <i>"they should include things related to our culture"</i> |
| Integration of Citizenship activities in                            | No.                              | No                             | No  | No   |
| Integration of Citizenship curriculum in                            | No. little in Arabic and Islamic | No                             | No  | No   |

As one can see in the table above, the students' participation and perspectives on national identity in activities varies a bit, but generally they report that although the school offer a range of activities including sports, fieldtrips, music, experiments and debates, only National Day and international Day celebrations might be related activities to national identity and there are few activities related the UAE taken place in these two days. Answers to the question, "What do you like" received very different responses ranging from the quality of the IB curriculum and school's welcoming environment, to varieties of activities and the university preparation. What they dislike ranges from the food in cafeteria and the organization of different activities at the same time, to the detention system and the weakness of the Arabic language teaching in the school. The four students were fairly happy about the school. The reasons they gave for being in international school vary from parents' choice to not knowing the reason, except for the female student whose reason is to study abroad.

The next section of the interviews regarding school activities shows that the four participant students participate in school activities. The students generally reported sport activities,

fieldtrips, fundraising, cancer awareness and debate. The answers to the question of their perception of integrating national identity in international schools were varied. Two male students believe that there should be integration of national identity, the third male believe that there should not be too much integration and he reported that “*just awareness*”. The female students answered at the beginning that it should be then she followed by “*but since we are in international school studying IB, the focus is on Global citizenship*”. Generally, all students reported lack of integration of national identity in the curriculum. They also reported that the staff and the students organize activities and the students’ council participates in organizing some of the school’s activities as well as raising issues to the school management.

The last three sections of the table report the answers given to interview questions that focused more on their feelings and opinions about integration of national identity and citizenship in the curriculum. Student 1 is not aware of the importance of the integration of national identity and citizenship and his response was “I don’t know”. Student 2 feels that it will make since “*because the books are from different country*”, and he reported that he is studying the lower level Arabic IB (Arabic for non-native speakers) and Islamic subject focuses on the Arab culture in general rather than the UAE culture. Student 3 and 4 believe that it would be better if they learn about the UAE and the Gulf but they understand that it is an international school with a foreign curriculum. They also reported lack of integration of citizenship and national identity in school activities and curriculum, except for one English class were two students reported that they had a debate activity on one article about Dubai.

One parent, a mother of one of the students interviewed, participated in the study. Her reasons for choosing an international school for her child are that her children were in a private school in Sharjah and there was a lack of activities in that school. She moved them to the current school because it has a “*relaxed atmosphere*” and academic support but she reported that “*Nothing is perfect. So I know it’s not perfect, it’s not perfect*”. She reported that she doesn’t have other alternative as the level of public school cannot prepare her children for the labour market or for universities:

*I put them in international school because, I don't have any alternative. I have studied in local schools in Dubai. Back then, the studying was very good. We used to have excellent Arabic, excellent religion. The curriculum was excellent and there is a balance between English, and Arabic, and the Islamic, and the identity. But now, the local schools are losing it, because when I see the labour market choosing between a student who is coming from international schools and who is coming from local schools. Even the universities, whom they are going to choose? I am just trying to open windows for my children and I hate it. I wish that the local schools are becoming better than it used to be before. In that case, no one, I can assure you that no one will go to international schools, no one.*

The mother reported that she is worried that her “*children are in a different planet*” and they are “*losing their identity*” and her children do not know the history that she learned when she was a student, a point related to the importance of learning about own country and its history has been emphasized by Kymlick (2001), Layder (2011) and other writers such as Cogan and Derrcott (200) and Wood (2014). She also worried about the Arabic and the Islamic curriculum although she has discussed this issue with the officials,

*The Arabic curriculum is terrible and the Islamic curriculum is for foreign schools as the Ministry of Education mentioned. So they are not focusing on this. They are not giving them everything. ... Islamic is not a pass subject. If you do not study Islamic, that's ok because there is no pass or fail. It's ok if you don't study Islamic. And this is the crises. Something else, some of Arabic language teachers are not Muslims so they choose not to teach children any lesson that has Quran. For example, they said it is not a part of my duty and they run with it. We have complained several times. This is what we hate about it. And the language of the school between local children and Arab children is English. So they come back home with English. They cannot express themselves in the local language.*

Another concern the mother has is that her son is not speaking a fluent Arabic “*He speaks both of course but I mean it’s not fluent as if they are British or American try to learn to speak Arabic*”. Her objectives for her children to be loyal to their country and to be good Emirati and she is worried that her children do not study about the UAE history or law.

*You have to know about the law; you have to know about the rulers. Ask any child, who is the ruler of Ras Al Khaimah? He will not know. Ask any child, who established the country and who are the names of the rulers who established the UAE. They will not know. They don’t know how people used to live. They will not know! They will not know!*

The mother likes to attend the school’s activities and she attended the National Day and the International Day. She feels that National Identity and citizenship should be integrated more than raising the flag and the Emirati students should learn the loyalty to their country. She reported that her children find that wearing traditional dress on the National Day like other students is weird and they feel shy to put on their national dress.

*Most of them don’t want to wear it because they find it weird..... they feel shy to wear their National Dress. For example, my daughter used to wear the National Dress in grade seven and eight. She used to wear the “Kandoura” and the gold but when she went to the level of ten and eleven, no! Because no one of her peers is wearing something like this. She finds it weird.*

She reported that the Ministry of Education has the responsibility to promote national identity and citizenship through implementing a policy when establishing a school or renewing their license:

*They have nothing to do with this, honestly. And this will never come; will never come without the pressure from the country; without the pressure of the Ministry of Education. It has to have pressure. They will, for example, never renew license without having so*



*and so in the curriculum. Let them have at least national teachers. You don't have a single national teacher in the school.*

The mother is unsatisfied with the inspection as she had attended an interview with them as apparent and she raised the issue of the weakness of the Arabic language teaching in the school but her concern was not taken into consideration as she believed that the interviewee was a Westerner.

*There was a meeting in the school and the Ministry, or KHDA. They came to discuss everything and we raised this issue; to the inspection. I'll tell you something, the guy who came to represent this was Irish I think; he is a foreigner. So he listened to me and other UAE national parents. He wrote notes. I expected that some of local officials will come to discuss this and somebody who has the authority to change. We keep on talking and talking every year about the same thing but nothing is changed because perhaps he doesn't want to change. He is not bothered. We didn't meet any Arabs from KHDA. We have complained last year to a representative who came from Ministry of Education about the Arabic teachers who are not caring if the student is reading or writing right or wrong, does he understand or not? They are not pushing them up. Some teachers of Arabic are not Muslims so they are skipping lessons for examples. She skipped Arabic lesson "Surat Qaf" all these issues and I complained but nothing is changing because you are the one among... who is complaining? The rest are not raising anything.*

The three teachers who were interviewed are non-Muslims. Teacher 1 has been teaching Mathematics for 6 years in the school. Teacher 2 has been teaching Arabic for 9 years in the school and teacher 3 has been teaching English for 7 years in the school. The following table shows a summary of this information.

Table 15- School 3 Teacher Demographic Summary

| Teachers general information | Teacher 1  | Teacher 2  | Teacher 3  |
|------------------------------|------------|------------|------------|
| Nationality background       | Western    | Arab       | Western    |
| Religion                     | Non-Muslim | Non-Muslim | Non-Muslim |

|                     |         |         |         |
|---------------------|---------|---------|---------|
| Years of experience | 6 years | 9 years | 7 years |
| Subject             | Math    | Arabic  | English |

The following table presents a summary of interview responses with the three teachers in school 3.

Table 2 - School 3 Teacher Responses Summary

| Themes   | Teacher 1  | Teacher 2  | Teacher 3   |
|--|--|--|---|
| Objectives                                       | Improve delivery of differentiation, insuring to meet the needs of individual students | To help students progress in Arabic<br>Introduce the Arabic culture to non-Arab students | Updating the current curriculum to be more streamlined and coherent |
| Perceptions of Identity in international schools | There is an extent   | Depending on the different nationalities and large population                            | Yes<br>Tries to link media  |
| Integration of National Identity in school plans | No<br>Global citizenship   | Academic wise  | Evens like National Day, international Day & multiculturalism       |
| Curriculum adaptation                            | No   | Selection from 200 books   | Based on demographic nationalities                                  |
| Role of the MoE / KHDA                           | Data collection<br>Frustrated from their results                                       | Inspections & advice   | Discussions on improvements   |
| Organization of activities for students          | Yes  | Yes  | yes   |
| Integrating National Identity in activities      | No   | Not necessarily  | Linking the subject with Art in early grades                        |
| Serving the UAE government objectives            | Not aware of the government objectives   | Limited knowledge of UAE objectives  | Not sure  |

A number of reasons for joining an international school were provided. Teacher 1 reported that she wanted to teacher with her friend somewhere internationally and she got a good package in Dubai, and the location of Dubai as a gateway to other countries. Teacher 2 was offered the job while she was visiting the school with a friend in a tourist visa. Teacher 3 reported that she wanted to experience Dubai.

Their responses to the question about their objectives in teaching varied also from academic development to curriculum development. Teacher 1 believes that she has to improve the delivery of differentiation instructions to insure meeting the needs of individual students. Teacher 2 reported that she aims at helping students progress in Arabic and introduce the Arabic culture to non-Arab students. Teacher 3 believes that her responsibility is updating the current curriculum to be more streamlined and coherent.

On the topic of integrating UAE national identity in international schools, Teacher 1 believes that “there is an extent” referring to the celebration of the National Day, Teacher 2 believes that it depends on the “*nationalities and the largest population*” whereas Teacher 3 explains that she tries to make link with media. This point is closely related to the thematic analysis in table 3 of the right of minority groups to maintain their culture (Kymlick, 2001). On a related topic, the answers from teachers about the school strategic plan and lesson plans varied on some issues. Teacher 1 believes that the school promotes global citizenship. Teacher 2 reported that her focus is on the academic part, while Teacher 3 explains that “*much focus is placed on events like National Day and International Day, multiculturalism, etc.*”

On the topic of individual identity in lesson plans, Teacher 1 reported that she uses Dirhams and Euros in addition to Dollars in Math. Teacher 2 reported that she doesn't have it in her lesson plans, while Teacher 3 explained that much of the literature and informational text that she is teaching “*focus heavily on the cultural, historical, individual experience.*”

On the topic of curriculum adaptation in international schools, Teacher 1 believes that “*the IB curriculum is fine and doesn't require any adaptation.*” Teacher 2 believes that “*the IB curriculum gives you the space to choose from a range of resources.*” Teacher 3 explained that she implements adaptation through “*incorporation of local interest pieces-literature, informational texts and historical studies.*” On the question of the role of KHDA and the Ministry of Education on international schools, Teacher 1 responded that “*they do a bit influence on data collection*”, Teacher 2 believes that their role is “*inspection and advice based on*

*statistics and visits of classes,”* similarly, Teacher 3 believe that their role is “*communication towards school improvement*”

The question related to the school’s role of supporting government objectives was answered differently. Teacher 1 reported that she is “not aware of the government objectives”. She explains that as an international school doesn’t have to focus on this:

*I would have to know what objectives were. We defiantly educate them as individuals academically, socially. Again, it’s an international school we do it very well. I don’t necessarily agree to be a priority to ensure it is fostered in an international setting but we do it in an extent and we could do it better if we need it to.*

Teacher 2 responded that her “*knowledge of the UAE objectives is limited*” but she reported that the government’s target by 2020 is scoring high in standardized international tests. Teacher 3 believes that celebrating the National Day annually is the school’s responsibility toward the government objectives, adding that “*other than that,*” she “*is not sure.*”

## **4.5 Overview of Results**

This section discusses thematic comparisons made across the schools for similarities and differences among them such as demographic description, level of integration of relevant content, accreditation, Arabic and Islamic studies classes, and key findings of the results. This section also synthesizes results from the interviews and document analysis along thematic lines that were introduced above in Table 3 and the emerging themes. The process involves describing data, analysing and reporting, and comparing of the data (Boyatzis, 1998; Braun and Clarke, 2000). This iterative process was used in identifying the thematic categories used in this section involving a continuous reflection of going back and forth between the collecting process and analysing the data as common themes emerged.

### **4.5.1 Demographic Description**

All of the schools are quite different from each other. One difference is that School 1 has more than 80% Emirati students with an Emirati Principal, mostly Indian and Arab expatriate teachers and Arab support staff, whereas the other two, Schools 2 and 3 have a much smaller Emirati representation. School 2 has only 20% Emirati students, an Arab-American principal, with Arab expatriate and Russian teachers, and Arab support staff. School 3 has approximately 25% Emirati students, with an Australian principal and Western American director, and a mixture of non-Arab and Arab American support staff. All schools operate programmes from Kindergarten to Grade 12. It was evident from interviews with non-Arab staff that they had little knowledge of the UAE, and many showed no interest in learning anything about it, probably because they were intending on leaving as soon as their contractual time is finished, whereas the Arab staff, mostly from Lebanon and Jordan, had general knowledge of the country, but did not demonstrate a deep knowledge although they seemed more willing to learn, for example the English teacher in School 2 who has Emirati friends. Overall, the level of knowledge about the UAE was low in all schools, a lack that characterised the teaching materials, school plans, other documents, activities.

School 1 has been operating the longest for over 10 years (with two branches in Dubai), and the other two between 8 and 10 years. School 1's administrative and teaching staff has been teaching in Dubai at the present school the longest of the three schools, some of whom have been in the country much more than 10 years and for at least 10 years at this school. In School 2, although teachers have worked only a short time at the school, between 4 and 7 years, some have lived in the UAE for a much longer period, although the principal had only been in the UAE, at the school, since August. School 3 has had a large teaching staff turnover and is in the process of hiring several new ones – partly because it operates on 2 year teaching contracts and 5 year contracts for the principal (although she had taught at the school for 5 years prior to becoming principal). While it would be expected that less information about the UAE would be incorporated in School 3, because it is newer and staff have been in the country the least amount of time, the more established schools still demonstrated much less evidence of materials and activities relating to national identity and citizenship education.

It is important to note that only School 1 has two high school campuses, one for female and one for male students (males and females are together in the primary grades), which is consistent with the Ministry of Education policy in regard of mixed gender classes in the UAE school. The other two schools integrate males and females throughout their programmes. The mixing of female at male students, while culturally acceptable at the university level, it is not generally acceptable to Emirati culture and values to do so at a below-adult stage of development.

Regarding the amount of experience and gender of administrative and teaching staff, School 1 has many Indian teachers with many years of experience prior to coming to the school, who have remained for a longer period than teachers at the other schools. The administrator has also been at the school for lengthy periods (up to 13 years) between the two branches. School 1 also has a female Emirati principal, with a majority of women administrators, and an equal mix of male and female teachers. In School 2, the principal had been a consultant for two years before assuming this role. Most of the teachers had several prior years' experience teaching in their home countries (mostly Lebanon) before coming to the UAE. The principal is female, with a majority of male teachers. School 3, even though it has been going through a large staff turnover, did have many Arab teachers with many years' prior experience, however, the American teachers were quite young in comparison. In conversation with one of the parents in School 1, it was reported that finding female teachers at the high school level was more difficult, accounting for the majorities of male teachers in the international schools, probably because men are more likely to relocate to the UAE. Even though School 3 has less experienced staff, because of the IB programme, it operates at a higher academic level, demonstrated in materials and activities, although it had the least national and citizenship content. An advantage the IB programme has is its emphasis on international travel which is attractive for Emirati students and parents in preparing them internationally especially in the CAS programme trips oriented to doing international service – which, ironically, is a strong Islamic and Emirati value.

In terms of the staff's religion, in School 1, the principal, vice-principal, and a small minority of teachers are Muslim, while in Schools 2 and 3 a smaller minority (in School 3, even the Arabic teacher was not Muslim). It was evident in the interviews with non-Muslim staff that they have

little knowledge of Islam but in School 1, the history teacher (Indian) reported an interest in learning more and helping the students be proud of their religion (their country and culture). In School 2, the English teacher who is Arab Muslim demonstrated an expected level of knowledge. In School 3, where no Muslim administrators or teachers were interviewed, very little knowledge of Islam was demonstrated and none reported a current interest in learning more.

#### **4.5.2 Level of Integration of Relevant Content**

Generally, all schools had only integration of national and citizenship content in two activities - National Day and Flag Day – although School 1 and School 2 did have some teachers who had students prepare presentations and displays connected to curriculum, while School 3, as an IB school focused much more on an International Day at which only local food was available, an initiation coming from Emirati parents rather than staff. There was one exception – apart from Arabic and Islamic Studies classes – in School 1 the history teacher was regularly integrating some material. School 1 has only a minimal integration of national content, although one would expect with its profile to have a much more developed inclusion of Emirati content. However, the students all reported some degree of concern about the lack of historical, cultural and values content in classes and activities, and the parents reported the issue of a lack of relevant activities particularly related to citizenship education, although they don't believe that they should interfere with the curriculum. The Vice-Principal displayed no serious concern, reporting that the school was doing well integrating material, although all other sources of evidence did not support his opinion. School 2's rationale is that there are so few Emirati students, and School 3's rationale is that their IB curriculum is oriented toward "global citizenship."

On criteria established by Kymlicka and Layder, the schools provide very little content that would meet the standards required for national identity and citizenship. In relation to Wells' criteria for socio-cultural learning, the capacity is contained in curricular approaches, but there is inadequate relevant content to produce a socially constructed knowledge relative to the themes of this thesis.

### **4.5.3 Accreditation**

The schools have different accreditations, and therefore have to meet different criteria and sets of standards, which affect their choices about curriculum content, activities and pedagogy. School 1 has an American curriculum accredited by NIEASC, whereas School 2 is a candidate of NIEASC and accredited by NCA, and School 3 is a mix of American and IB programmes with IB accreditation. The type of accreditation is reflected in the level of activities in the schools 1 and 2 having very few activities since they use a British accreditation with American curriculum, while School 3 has a rich activity environment because it has an IB curriculum with the IB Creativity Action Service (CAS) that is heavily oriented towards international activities given the philosophy and values of the IB system. The parents and students of School 3 explicitly identified the high academic and international preparation as the main reason for using the school and contributing to a fairly high level of satisfaction, even though little is done for national identity formation and citizenship preparation. Related to accreditation is the profit orientation of the international schools, so the incentive is larger to fulfil the accreditation requirements than develop additional and supplement curriculum and activities even though they are an important source of enrichment for national identity formation, citizenship education, and for the non-Emiratis a necessary knowledge about the country in which they are living and may stay in for a long time. There is an international equity issue involved: one would be expected, while living, studying and working in a Western country to learn about the country, its society, customs, rules and laws.

### **4.5.4 Arabic Language Classes**

School 1 has more Arabic classes than the other two, and they are following the Ministry of Education syllabus. School 2 is following the Ministry syllabus but does not offer enough hours per week to allow for fluency to develop, since they stay at the legally allowed minimum. In School 3, the IB Arabic programme is used rather than the Ministry's, at all three IB levels, although one student reported that he is studying the lowest level which is supposed to be for non-Arabic speakers. Another student reported doing the IB high level Arabic, but one of the main readings contained inappropriate content (i.e., discussion of alcohol and adultery), and even



complaining to her mother about it, who was sympathetic to her concern. At least some students in School 3 cannot communicate in Arabic fluently, including three of the interview participants, and the one who was fluent in Arabic still preferred her interview to be done in English, therefore, all four interviews were done in English. Also because School 3 uses the IB curriculum there is a greater international range of literature being taught.

The school activities in relation to Arabic language meet the framework of analysis criteria, better although there is evidence that it is not well-integrated into the rest of the curriculum, following Wells' and Layder's criteria.

#### **4.5.5 Islamic Studies**

All of the schools have Islamic studies classes. School 1 used the Ministry of Education syllabus, but only for Muslim studies. School 2 provides Islamic culture classes in English for non-Muslim and Muslim students whose English is stronger than their Arabic and the Ministry's Islamic studies curriculum for Muslims. School 3 is providing a similar to programme to that of School 2, where one Emirati male student, who is one of the interview participants taking the Islamic culture in English because his Arabic is weak.

There is no evidence in any of the schools that the Islamic studies field is linked with other courses, in part because at School 3 the Islamic studies teacher who has little English (teaches Islamic Studies in Arabic). The general attitude of the schools is that Islamic studies is not at the state status as other subjects, in Schools 1 and 2 where it is a requirement by the Ministry for students to pass, and because it is optional in School 3 and the Islamic studies teacher there has limited communication with other teachers who speak English. The only exception is in School 3 where the Arabic studies teacher does link her work in a lower grade level with the art class.

In general, the analysis of results and the above discussion, demonstrate that there is little coverage of course material and activities that are sufficient for Emirati students to develop a national identity or an understanding of their citizenship, following the criteria established in the Thematic Analysis Table (Table 3). There is a need to support national identity formation and

citizenship in international schools through promoting the UAE culture by providing meaningful activities and teaching curriculum that involve the Arabic language and Islamic values (see also Kymlicka 2001; Reynolds, Bradbery and Brown, 2015; Shields 2013). There is evidence in the literature shows that students who are studying foreign curricula are losing their identity (see Arber, Blackmore and Vongalis-Macrow, 2014; Hayden and Thompson, 1998; Rohde, Dhouib and Alayan, 2012). Therefore, promoting national identity should start from the early stage of the student's life and continue through high school (see Arthur and Cremin, 2011: Arthur et al., 2001; Carretero, Anensio and Rodriguez-Moneo, 2012; Worden, 2014).

#### **4.6 Key Findings of the Study**

The analysis of the study demonstrates the following key findings:

1. There is a little coverage of curriculum and activities integrating Emirati content to form national identity and develop citizenship of Emirati students in the three schools. The only evidence of integration occurred in two classes with minimal content apart from student presentations, and the infrequent celebration of National Day and Flag Day.
2. There is a general dissatisfaction among Emirati parents and some Emirati students with lack of Emirati content in the curriculum and few activities related to Emirati topics. The majority consensus is that the students are not provided with the knowledge necessary in forming national identity or citizenship. These are related to the same themes as the authors identified in the previous point.
3. Some teachers expressed an interest and desire to integrate more content and activities related to UAE topic; however, very little has been integrated to date. This includes several points from the Table 3 including Wells.
4. The school administrators generally reported that a sufficient amount was being done related to integrating Emirati content in the school curriculum and activities that was not consistent with information collected through other sources in the study.
5. Government agency officials who are responsible for supervising and licensing the international schools have a different set of priorities including improving students'

performance in international assessments. There is no evaluation of Emirati content or activities in curriculum, except for the Arabic classes.

If one examines these general findings in relation to Table 3, the thematic criteria for national identity formation and citizenship development, the schools do not perform well. This applies equally to the content criteria of Kymlicka's liberal nationalism and cultural nationalism elements necessary in education and to Layder's and Wells' more pedagogically-oriented criteria. While some features of the themes from key educational sources are met, such as understanding diversity and caring for other, there are some features even here that are not met including being responsible citizens, which requires a detailed understanding of one's country and culture in Cogan and Derricott (2000) and Wood (2014). This lack also applies to Pehrson, Conzalez and Brown's (2011) requirements of understanding national identity and attitudes, and being able to participate in one's own country's political system, if the UAE's political and governmental system is not covered by the schools.

# CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

## 5.1 Introduction

This chapter has three main purposes. First the chapter presents a summary conclusion from the results of the study. Secondly, it identifies a number of implications from the study results for scholarship and practice, including implications for theories and models in the academic literature, methodological implications arising from the study experience, and policy and programme implications for government agencies and international schools. Finally, the chapter presents several recommendations regarding teaching and curriculum development that would enhance national identity formation for Emirati students in international schools, and a stronger knowledge and understanding of their citizenship. The recommendations are embedded in the implications sections. These topics are discussed in light of the literature in the field that was presented in Chapter Two and the themes used for data analysis.

The research questions posed in Chapter One can be answered briefly here in relation to Table 3, Thematic Analysis element:

- 1) To what extent do international schools promote national identity and citizenship policy of young Emirati by means of curriculum and school activities? In relation to all of the criteria summarised in Table 3, the schools fail to meet most criteria, particularly those involving content and its integration into the central curricular activities.
- 2) What are the Ministry of Education and the Knowledge and Human Development Authority's roles in developing and implementing a policy for promoting national identity and citizenship in a multi-cultural international educational school? The MoE and KHDA play a minor role that could be envisioned from extrapolating the content of Table 3 to their regulatory functions.
- 3) How are citizenship and national identity formed in UAE international schools' activities? There is little evidence that schools are playing a major role in this regard, since the lack of content and its integration into curricular activities is significant.

- 4) How do teachers understand their teaching of citizenship and national identity for Emirati students? The teachers do not describe themselves playing a significant role in this respect, and few of them thought they should play a stronger role in this respect.
- 5) How do parents perceive the international school preparation of citizenship and national identity of their children? Many parents expressed concern about the lack of citizenship and national identity formation of their children. Even those who described the importance of international schools for their children did not reference this as a reason – instead their concern was more for international considerations.
- 6) How do administrators perceive the international schools' role in providing curriculum and activities that strengthen citizenship and national identity for Emirati students? Administrators generally thought the schools were performing adequately in this respect, however, they did not provide any evidence of citizenship and national identity being strong curricular goals.

## **5.2 Implications and Recommendations**

### **5.2.1 Theoretical Implications**

The results of the study have theoretical implications for both theories and models that are supported in the international literature and those that are insufficient or inadequate to accommodate the needs of national identity and citizenship in the UAE and Gulf states. The results support Kymlicka's (1995) views particularly about the rights of indigenous peoples, and the inclusion of meaningful activities that involve social, religious and educational dimensions in their lives. The results also conform to Smith's (1991) principles of involving political community, history, territory, patria, citizenship, common values and traditions and the role of education in forming cultural and national identity (Arthur and Cremin, 2011; Arthur et al., 2001; Banks, 2004, 2009; Carretero, Anensio and Rodriguez-Moneo, 2012; Worden, 2014). Also these findings are similar to a number of studies conducted in other countries about identity and citizenship in schools, discussed in chapter 2, including the effect of cultural differences (Aycan, Kanungo, and Medonca, 2014), the importance of values in shaping societies (Branine

,2011), the importance of understanding cross-cultural differences in international organizations (French, 2010; Hofstede, Hofstede and Minkov, 2010; Moodian, 2009; Patel, 2013; Rohmetra and Gupta, 2015; Trompenaars and Hampden-Turner, 2004, 2012; Trompenaars and Voerman, 2009; Trompenaars and Woolliams, 2003) and the role of leadership in solving the issues resulted from multiculturalism (Browaeyns and Price, 2011; Chanlat, Davel and Dupuis, 2013). Another field where these results have a correspondence is in the criticism of globalised education literature, such as Clifford and Montgomery (2013; see also, Bates, 2010; Hayden, 2006; McMahan, 2011; Pearce, 2013; Shields, 2013).

The results, though, bring into question some theories and models. One area is internationalisation of curriculum, which tends towards a common global and international perspective generally dominated by Western practices and curricular content that does not sufficiently take into account many of the differences across cultures and specific valuational and behavioural requirements in Arab culture and Islamic practices (e.g., Galligan, 2008; OECD, 1994). Rizvi and Walsh (1998) raised a number of issues with inadequate internationalisation conceptions:

It implies the blurring of form and content. It suggests that current understandings of curriculum as simply a process of study of other cultures are insufficient in the international context. Internationalisation of curriculum involves a dynamic interplay between subject matter and its implementation across a variety of cultural milieus which is undecidable in advance. (p. 11)

Other critiques of internationalisation practices include the problem of a ‘neo-liberal imaginary’ that privileges a set of Western assumptions that are perceived to be universally applicable (Rizvi, 2008), which includes the disregarding, downplaying and overshadowing of non-Western values and cultural elements (Miike, 2010). Globalisation, since it is an extension of the neoliberal privileging of the market approach and commodification of curriculum, excludes deeply cultural and spiritual values and curricular content (Marginson, 1999). Neo-liberal globalisation has been regarded by many in the field as a form of intellectual imperialism

(Samier, 2013). Because we are living in a globalised world, and because there are so many Westerners in the UAE, the recommendations need to be international as well as national.

Recommendation 1: The international scholarly community and professional associations (e.g., British Educational Leadership, Management and Administration Society) could promote and support the development of curricular and other theories such as Kymlicka's liberal nationalism and liberal culturalism by setting conference themes that are more inclusive of conditions and issues in non-Western countries. This type of material would address many of the topics in Kymlicka and Layder on curricular theories, models, and materials appropriate to non-Western countries, an initiative that has been supported by a number of scholars in the field (e.g., Adick, 1992; Cobern, 1996; Leask, 2015; Pinar, 2013; Reagan, 2007).

Recommendation 2: The universities and research funding agencies could provide more support for theoretical research and model development to support researchers investigating international schools and multi-cultural education settings.

Recommendation 3: The scholarly associations could introduce topical sections in their academic conferences on Arab and Islamic topics just as the Network for Institutes and Schools of Public Administration in Central and Eastern Europe (NISPAcee) has done recently in order to ensure that non-Western administration topics and practices are highlighted and provided legitimacy. A related recommendation for Western university programmes in educational leadership and administration could be to introduce a non-Western specialized curricular stream as the Tallinn Technical University in Estonia has as an option in their Masters in Public Administration programme which focusses on Islamic administration and that of Far East countries (e.g., China, Korea).

### **5.2.2 Methodological Implications**

A number of implications for research approach and methodology came out of the results of this study. First, this is a topic that requires a qualitative or mixed methods approach – since a number of the sources of information required establishing rapport or came only through the

language of various documents. Given the national culture of the UAE, parents particularly are more likely to say what they think to another Emirati or researcher with whom they can develop a relationship, as Glesne (2011) recommends, meaning that qualitative interviews are required preferably be carried out by Emirati researchers. Quantitative instruments are unlikely to capture parents' feelings and the important experiential aspects of students feeling that they are 'in America' or, instead of saying, 'my country' they say 'the country that we live in'. Identity to a large extent is experiential and a matter of feeling, evident in these student responses, particularly those who are experiencing a disconnection from their nation, which only qualitative instruments can capture (see Creswell 1998; Denzin and Lincoln, 2005; Kvale and Brinkman, 2009; Merriam, 1988).

It was also important to use a multi-instrument methodology, since each of the methods complement each other, confirming evidence but also each bringing details that the other does not capture. For example, documents can confirm whether certain materials and activities were carried out, but the interview can provide the emotional dimension, which the materials will not. It can also bring into question verbal claims made where written materials are not provided.

This study was exploratory, being the first in the UAE to use a more in-depth investigation of practices and experiences in the schools, and to involve such a large range of participants. However, future studies would need to include more schools, other types of curriculum (e.g., UK, or Australian), other grade levels, and longitudinal studies. Based on the experience of this researcher, it is recommended that a range of qualitative data collection instruments be used and along with varied styles of instruments – like unstructured interviews - especially with parents, to allow them to have a deeper reflection on their own experience with international schools. Additional instruments that could be useful for in-depth and longitudinal studies would be diaries, journals, focus groups, etc. These are culturally appropriate and can provide more information related to national identity and citizenship.

Recommendation 4: University programs and researchers should consider types of instruments that are more acceptable and culturally appropriate in the UAE, such as unstructured rather than



more structured interviews so that their own voice can be expressed. Using photographs and artefacts in interviews and focus groups should also be considered, particularly for parents since they are more likely to contribute their views when they are together and this format allows for investigating unanticipated issues as they arising during the interview (Marshall and Rossman, 2011).

Recommendation 5: Researchers should conduct studies on international schools with other kinds of foreign-based curriculum, including comparative studies across these various types of curriculum, particularly those where there are significant percentages of Emirati students, such as those with a UK or Australian curriculum.

One area of research methodology literature that has arisen recently is that of indigenous research methods, which include critique of foreign and imposed methods, particularly, in developing and traditional societies (e.g., Dumbrill and Green, 2008; Smith, 2012; Wane, 2008), and many sources that have been developed in creating more sensitive, respectful and culturally appropriate methods (e.g., Archibald, 2008; Chilisa, 2011; Kovach, 2010; Moore-Gilbert, 2009; Reagan, 2005; Steinhauer, 2002; Walter and Andersen, 2013; Wilson, 2001, 2008).

Recommendation 6: Universities and researchers in the UAE, and other developing and traditional societies, should include more consideration and use of indigenous research methods, literature, and practices.

### **5.2.3 Policy Implications**

There are a number of policy considerations in the pedagogical and curricular fields for universities teaching and preparing teachers and administrators as well as the international schools themselves. Universities in the UAE could enhance their programs with much more UAE historical, cultural, and social content to hold Emirati teachers to a higher standard (given concerns about quality in government schools) as well as consider preparing Emirati teachers to teach in international schools, especially since so many Emirati students are enrolled in them. The federal Ministry of Higher Education and Scientific Research could also develop more

detailed and more supportive policies to help guide the universities as well as those doing research on relevant topics. Likewise, research foundations (Emirates Foundation, Emirates Center for Strategic Studies and Research, etc.) could target this as a higher by providing funding grants to studies related to in-depth curriculum analysis of the international schools and action research for university students and international school teachers.

Recommendation 7: Universities should adopt policies that support the preparation of Emirati teachers to teach in international, not just government, schools.

Recommendation 8: The Ministry of Higher Education and Scientific Research should develop policies that provide guidance to universities in incorporating UAE historical, social, and cultural content in all relevant curriculum in the humanities, social sciences, and natural sciences, as well as professional degree programs and general (basic) education programs.

This would also necessitate policy development in the Ministry of Education and KHDA. The Ministry would need to review its policy on curriculum in order to prepare better guidelines for Arabic and Islamic courses, and include the training and professional development for international schools, since they tend to rely on the Ministry programs regardless. KHDA should consider developing the national identity formation and citizenship development sections of their policies. For example, the Inspection handbook could explicit academic criteria for Islamic studies. The Ministry of Education and the Knowledge and Human Development Authority in Dubai should work together to align their policies and develop a strong strategy that focuses on social development in curriculum and activities to strengthen citizenship, national identity, and Islamic values, and requires that all schools pay more attention to the Arabic language to achieve the government objectives.

Recommendation 9: The Ministry of Education should provide support and guidance for the teaching and learning of the Arabic and Islamic subjects in international schools through professional development programs for Arabic and Islamic teachers as well as the principals who supervise them.

Recommendation 10: The Knowledge and Human Development Authority of Dubai should develop inspection indicators for international schools, including UAE topics like the political and legal system, culture, language, the economy, and any other relevant fields.

Recommendation 11: Every school inspector team from KHDA should include an Emirati or expert in Islamic, Arabic, and Emirati studies when inspecting international schools.

International accreditation agencies could also promote more development of national identity and citizenship in host countries through a review and revision of their policies. In the New England Association of Schools and Colleges (NEASC) accreditation policy there is a responsibility for schools to incorporate knowledge and understanding of the host country and to integrate its culture in activities and celebrations. The intent of this passage is clearly to develop significant activities in the international school; however, in practice, the schools seem to be including only token activities (see Standard B4: Students shall benefit from a curriculum and related activities that shall be enhanced by the cultural diversity of both the host country and the school community). (p.22). It is also stated that schools should make “use of the diversity in the school community and the resources of the host country to enhance student-learning experiences.” (p.19)

However, the policies for NEASC and IB could be expanded to include more curricular materials, ideas for assignments and activities, as well as pedagogical practices that are more culturally appropriate, for example, group work in the UAE where strong collective values are important, a topic that requires more research investigation. The IB programme has some advantages for many countries, like the UAE, by not requiring a foreign national curriculum and foreign nationals to match it, like the American curriculum.

Recommendation 12: Accreditation awarding organizations could include standards for international schools to implement more curricular materials, as well as pedagogical practices that are more culturally appropriate.

Recommendation 13: Universities, government agencies, and/or research institutes should work with the IB organization to develop a programme and standards for host countries that integrate material and activities on Arab and Muslim countries including the UAE. They should review any content and activities that are not culturally appropriate, where standards may not be thorough or strong enough.

In order to introduce or strengthen any policy, there has to be commitment at the administrative and governance leadership levels. While the UAE has had very strong commitment since its formation as a nation at the political leadership and governance levels, an equal leadership in organizations at senior staff levels is also required in order to implement national policy. Given the recent Emiratisation policy, a related educational policy for national identity and citizen development is necessary. This is the next step to be moved onto the agenda of many organizations as a priority item in order to prepare highly qualified UAE citizens for taking leadership role in education.

Recommendation 14: The government should introduce an educational policy that prepares UAE senior staff in promoting national identity and citizenship in education organizations.

Lastly, there are other international bodies that should consider these factors (national identity and citizenship), such as the Organisation for Economic Co-operation and Development (OECD) and The United Nations Educational, Scientific and Cultural Organization (UNESCO).

#### **5.2.4 Social and Cultural Implication**

Knowledge of one's identity is a human right. This includes learning cultural and religious values, and forming one's citizenship in order to be a full member of society, in order to participate in its social institutions and organizations (UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, 1992).

There are also pragmatic reasons for preserving and maintaining national identity and citizenship, nowadays, so that the next generation can fully participate in building and maintaining the UAE's social institutions. In addition, critically important is developing the leadership capacity in a country that has Shari'a law, and institutions that are part traditional and part modern.

Recommendation 15: Educational organizations including the MoE and KHDA should increase the awareness among educational institutions of the importance of protecting persons identity, including their language and religion.

Recommendation 16: Universities in the UAE should strengthen their leadership programs and review their syllabi to include strong courses that prepare leaders to take part in promoting national identity and Emirati culture in their organizations.

Recommendation 17: The Ministry of Culture, Youth and Community Development should strengthen its policies to collaborate with other agencies in projects aimed at cultural development and activities that all schools, including international, could participate in, and in preparing materials for school use (e.g., books, videos).

### **5.3 Further Research**

There are a number of areas of further research on this topic. First would be more in-depth investigations of practices and experiences in the international schools. Secondly, broader studies could be conducted to involve a wider range of participants, that is, more teachers, students and parents, as well as new participant groups such as funding foundations, staff and university faculty responsible for teacher education, and educational leadership. Studies could also include more schools in Dubai, as well as international schools in other emirates. Other types of international schools should also be explored, such as those with UK, Australian and Canadian curricula, as well Indian schools and those from other parts of the world. Studies could

also investigate more grade levels, comparing early years with later years. Longitudinal studies are important to explore the developmental process of students.

There is also a need to do more research comparatively, for example comparing the experience in the UAE with other Arabian Gulf countries and developing countries, and even developed countries where extensive foreign curriculum has always introduced.

#### **5.4 Concluding Note**

An overview of factors that can encourage a greater coverage of curriculum content and activities, along with the themes that emerged from the framework represented in Table 3, can provide a greater understanding of the formation of the national identity and the development of citizenship in the three American schools in Dubai.

Sheikh Zayed's vision, the UAE Vision 2021 statement, Emirati cultural values, and Islamic values provide a foundation for the process of national identity formation and citizenship development. The influential factors are professional ethics for administrators and teachers that incorporate standards for meeting national identity and citizenship development as goals, parental involvement, administrator and teacher willingness, assignments, curricular integration and regulatory agency support for curriculum content and activities. These include excursions and trips, dedicated resources, administrative support and vision, teacher knowledge, professional development programs, and teacher training. These factors are also reflected in the literature on education in the UAE and other Muslim countries (e.g., Aslan and Hermansen, 2015; Aydarova, 2013; Buchardt, 2014; Clarke and Otaky, 2006; Ennagi, 2009; Findlow, 2000; Nevo, 1998; Pech, 2009), internationalization of curriculum relevant to national identity and citizenship formation (e.g., Altbach and Knight, 2007; Bates, 2010; Bond and Huang, 2008), international schools (e.g., Andreotti and de Souza, 2014; Baker and Kanan, 2006; Dimmock and Walker, 2000a, 2000b; Grimshaw and Sears, 2008; Heyward, 2002; Marginson, 1999; Osler, 2011; Pearce, 2003, 2011), and indigenized teacher education (e.g., Gopinathan, 2006), where integration, societal integrity, and critiques of globalization are emphasized.

There were two main sets of results from this study: document analysis and interviews at the government agency level, and with staff at the three schools. The first set of results demonstrates that the Ministry of Education documents strongly support the promotion of national identity formation, the development of citizenship and a sense of belonging, as well as a conception of the teacher's role as a role model in instilling the values of Emirati society. However, the KHDA results reveal that they only inspect for Arabic language and the general educational achievement of students, and do not specifically look for cultural values and behaviors of Emirati students related to national identity and citizenship.

The school results were generally minimal. Two schools, 1 and 2 use an American curriculum and the third an IB curriculum. The texts and materials in most classes contain very little about Arab culture and society, including the UAE, except in a very few cases where teachers have incorporated references and short readings about the UAE or Islamic leaders, or in other cases where Emirati parents were on site to participate in activities with students. Most of the UAE related content is produced by students in some of their presentation activities. While this material is mounted for display, school activities are limited to National Day and Flag Day celebrations.

The overall views of students were that they received very little education about their country in the curriculum to the extent that one student reported that being in school was like being in the US, another reported a sense of lack of belonging, while a third was concerned about losing the Arabic language. Generally, the students expressed a desire to have more UAE content integrated into the curriculum. The parents expressed the most concern about their children not acquiring sufficient knowledge about their country, culture and language, although some were equally concerned that their children receive a strong international education for their future education and careers.

In general, the administrators and most teachers focused on the curriculum of the school expressing satisfaction with its approach. Only a small minority expressed a concern about students becoming connected to their own cultures and acquiring a sense of national identity, and

therefore, integrated content where possible, or intended to integrate more materials about UAE society and culture, especially for those who. Particularly in School 3, with an IB curriculum, the emphasis was on promoting global citizenship and international education, without specific reference to any individual country receiving additional attention. The responses regarding Emirati-related curriculum were made about the Arabic and Islamic studies classes, where these seemed to be sufficient to meet regulatory requirements and curricular aims, or ensure that culturally inappropriate material was not used nor referred to.



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## Appendices

### Appendix I: Student Interview Guide

**Gender:** \_\_\_\_\_ **School:** \_\_\_\_\_ **Program:** \_\_\_\_\_

#### **I. General Questions:**

1. How long have you been studying in this school?
2. What things you like in the school?
3. What things you dislike in the school?
4. How do you feel about studying in international school?
5. Do you know why do you study at international school?

#### II. National Identity Interview Questions

#### **School activities:**

6. List the activities that you have in the school?
7. Are there activities in the school that focus on national identity for Emirati students?  
Describe them.
8. Do think that activities should focus on Emirati national identity in international school?  
In what ways.
9. Do you participate in school activities? why? Why not?
10. Do you choose the group that you would like to participate with in the activities? Do you prefer to participate in activities with emirate students or non-emirates?
11. Do school activities organized by the school or students. To what extent?
12. What kind of outside school activities that you are participated in?
13. Do you have students' parliament in the school? If yes, what is the role of students' parliament?

#### **School curriculum:**

14. Does your school introduce national identity in school subjects? In what ways.
15. Do textbooks include texts and images refer to Emirati national identity?
16. How do you feel when you see pictures not related to your cultures in your textbook?
17. What things would you think should be added deleted in these textbooks?
18. Do your teachers give you the opportunity to talk about your country and your culture?

#### II. Citizenship Interview Questions

**School activities:**

19. Are there activities in the school that focus on citizenship for Emirati students? Describe them.
20. Do think that activities should focus on Emirati citizenship in international school? In what ways.

**School curriculum:**

21. Does your school introduce citizenship in school subjects? In what ways.
22. Do textbooks include texts and images refer to Emirati citizenship?

## Appendix II: Teacher Interview Guide

**Gender:** \_\_\_\_\_ **nationality:** \_\_\_\_\_  
**School:** \_\_\_\_\_ **Program:** \_\_\_\_\_

### **I. General Questions:**

1. How long have you been teaching in this school?
2. Why did you choose to teach in international school in the UAE?
3. What are your objectives for this year related to teaching in this school?
4. Do you believe that national identity and citizenship of Emirati students should be integrated in international school? Why or why not? If yes, to what extent?

### **II. Plans:**

5. To what extent does your school strategic plan focus on integrating individual identity and citizenship in general?
6. To what extent does your school strategic plan focus on national identity and citizenship of Emirati students?
7. To what extent do you integrate individual identity and citizenship in your lesson plans?
8. To what extent do you integrate national identity and citizenship in your lesson plans?

### **III. Curriculum:**

9. Do you believe that the American international curriculum should meet the need of individual citizenship in general and Emirati national identity and citizenship specifically?
10. What aspects in the curriculum do you think needed to be modified in the curriculum to meet the need of national identity and citizenship of Emirati students?
11. What is the role of the Ministry of Education in supervising the school international curriculum and the Ministry of Education curriculum in the school? What improvement should be done?

### **VI. Activities:**

12. What kind of activities do you organize for the students? List them.
13. Do you organize activities that target UAE nationals? explain
14. What kind of activities does the school organize to serve the UAE government objective on fostering national identity and citizenship for young Emiratis?
15. To what extent do you think that the school can serve this objective?

## Appendix III: Parent interview Guide

**Gender:** \_\_\_\_\_ **School:** \_\_\_\_\_ **Program:** \_\_\_\_\_

### **General Questions:**

1. What are the reasons behind choosing this international school for educating your daughter/ son?
2. To what extent do you think that the school offers what you are looking for in international schools?
3. What things you like in the school?
4. What things you don't like in the school?
5. What is your objective for your daughter/son in relation with national identity and citizenship?

### **School Activities:**

6. To what extent do you think that the school integrates national identity and citizenship in its activities?
7. What school events, activities and celebration you have been invited to or attended? Can you tell me about one related to UAE celebration?
8. To what extent do you think that the school helps your daughter/son to be a good citizen and appreciate her/his nationality?
9. Have you ever been invited to participate in the school activities?
10. Would you like to participate in the school activities? Why? Why not?

### **School Curriculum**

11. To what extent does the school integrate national identity and citizenship in its curriculum?
12. What things you like in the international school textbooks?
13. What things you dislike in the international school textbooks?
14. What is your role as a parent to strengthen national identity and citizenship on your daughter/son?
15. What is your role as a parent of an Emirati student toward the school?
16. To what extent does the school involve you in its curriculum and activities?
17. If you would like to improve things in the school? What things you would like to improve?



## Appendix IV: School Principal Interview Guide

**Gender:** \_\_\_\_\_ **School:** \_\_\_\_\_ **Program:** \_\_\_\_\_

### **IV. General Questions:**

1. How long have you been managing this school?
2. Why did you choose to manage in international school in the UAE?
3. What are your objectives for this year related to leadership in this school?
4. Do you believe that national identity and citizenship of Emirati students should be integrated in international school? Why or why not? If yes, to what extent?

### **5. Plans:**

6. To what extent does your school strategic plan focus on integrating individual identity and citizenship in general?
7. To what extent does your school strategic plan focus on national identity and citizenship of Emirati students?

### **8. Curriculum:**

9. Do you believe that the American international curriculum should meet the need of individual citizenship in general and Emirati national identity and citizenship specifically?
10. What aspects in the curriculum do you think needed to be modified in the curriculum to meet the need of national identity and citizenship of Emirati students?
11. What is the role of the Ministry of Education in supervising the school international curriculum and the Ministry of Education curriculum in the school? What improvement should be done?

### **VI. Activities:**

12. What kind of activities does the school organize for the students? List them.
13. Does your school organize activities that target UAE nationals? explain
14. What kind of activities does the school organize to serve the UAE government objective on fostering national identity and citizenship for young Emiratis?
15. To what extent do you think that the school can serve this objective?

## Interview Questions

Gender: \_\_\_\_\_ Position : \_\_\_\_\_ Responsibility: \_\_\_\_\_

### **I. General Questions:**

1. How long have you been working with the KHDA?
2. Why did you choose to work with in international school in the UAE?
3. What are your objectives for this project?
4. Do you believe that national identity and citizenship of Emirati students should be integrated in international school? Why or why not? If yes, to what extent?

### **II. School practices:**

5. What are the objectives of the school inspection projects ?
6. To what extent do you think it achieved its objectives?
7. To what extent do you think international schools in Dubai implement citizenship and national identity?
8. What are the school practices that international schools implement to introduce and implement national identity in the following:
  - Curriculum
  - Activities
  - Plans and policies
9. What is the inspectors and inspection project role to control and foster the implementation of the national identity and citizenship?
10. What is the inspection project role toward international schools that shows lack of interest in the national identity and citizenship policy?

### **III. Policy and implementation**

11. To What extent do the Ministry of Education and the Inspection project policy succeeded in implementing national identity and citizenship in international schools?
12. To what extent do the inspection project involves parents, international schools and the community in its policies and practices?
13. What is the role of the parents in the school inspection?
14. Who write the school inspection policies and implement them?

## Appendix VI: Content Analysis Guide

| Content Analysis Guide   |  |
|--------------------------|--|
| Name of the document     |  |
| Definition               |  |
| Purpose of the document  |  |
| Audience                 |  |
| Timeline of the analysis |  |
| Texts                    |  |
| Authors                  |  |
| Photographs              |  |

Appendix VII: Consent Form (English)

Dear participants,

I am, Aysha Salmeen Mohamed Aleryani, a student at the British University in Dubai. I am currently completing my Doctor of Education degree program. As part of my graduation thesis research project, I am conducting a qualitative case study research to investigate citizenship and national identity in the UAE private schools following American curriculum in Dubai. To collect data, I am going to interview 6 Emirati students, 3 parents, school principal and 3 teachers.

I will use the information from this study to write a doctorate thesis paper. This study will be publishable. You are encouraged to ask any questions at any time about the nature of the study and the methods that I am using. Your suggestions and concerns are important to me; please contact me at any time at the address/phone number listed above.

Your participation in this research is voluntary; you have the right to withdraw at any point of the study, for any reason without penalty and the information collected and records written will be turned over to you. Your confidentiality will be guaranteed as your name will be anonymous.

The information gathered for this study would be used only for the purpose of this study. At your discretion, the tapes recorded will be destroyed.

At your request, you can receive a summary of the research findings.

Thank you for your possible participation in this project.

Please respond to the following:

Do you grant permission to be interviewed?

Yes \_\_\_\_\_ No \_\_\_\_\_

Do you grant permission to be audio taped as part of the interview process?

Yes \_\_\_\_\_ No \_\_\_\_\_

Are you interested in receiving a summary of the research findings?

Yes \_\_\_\_\_ No \_\_\_\_\_

I agree to the terms

Yes \_\_\_\_\_ No \_\_\_\_\_

Respondent's name: ..... Date .....

Signature .....

## Appendix VIII: Consent Form (Arabic)

الموضوع : مشاركة في بحث

من: عائشة سالمين محمد العرياني

الهاتف: 0506334377

البريد الإلكتروني: [asmuae@hotmail.com](mailto:asmuae@hotmail.com)

السيد ولي أمر الطالب/ الطالبة-----

تحية طيبة وبعد

أنا عائشة سالمين محمد العرياني طالبة في برنامج الدكتوراة في الإدارة والقيادة التربوية في الجامعة البريطانية بدبي . أتقدم إليكم بالموافقة على ( مشاركتكم / إبتكم / إبتكم ) في هذه الدراسة من خلال جمع البيانات حول موضوع البحث وذلك بإجراء مقابلة شخصية مع إبتكم / إبتكم علماً بأن موضوع الدراسة هو "المواطنة والهوية الوطنية للطلبة الإماراتيين في المدارس الخاصة التي تتبع المنهاج الأمريكي في إمارة دبي" وتهدف الدراسة إلى دراسة الوضع الحالي واقتراح توصيات تقيد المدارس والطلبة في هذا المجال وتسهم في خدمة الوطن وتحقيق رؤية القيادة الرشيدة في تقوية روح المواطنة والهوية الوطنية لدى أبناء الدولة الدارسين في المدارس الخاصة التي تتبع المناهج الأجنبية. ولأغراض البحث سأقوم بمقابلة ستة طلبة من المدرسة وثلاثة أولياء أمور وثلاثة معلمين ومديرة المدرسة.

علماً بأن المشاركة في البحث غير إجبارية ولكم الحق في الإنسحاب من المشاركة في الدراسة في أي وقت وستكون المقابلة لأغراض الدراسة فقط وسيتم تسجيل المقابلة ليتم استخدامها من أجل هذه الدراسة وسأقوم بكتابة ما جاء في المقابلة وإرساله إليكم لإعتماده من قبلكم. كما لن يتم ذكر أي أسماء من المشاركين في البحث الذي سيتم نشره وبممكنك مناقشتي في الدراسة أو محتوى المقابلة والحصول على أي معلومات خاصة بالمقابلة قبل إجرائها. كما سأقول بالتخلص من المقابلة المسجلة مباشرة بعد الإنتهاء من البحث.

علماً بأن أسألتكم أو إقتراحاتكم مهمة بالنسبة لي ويمكنكم التواصل معي على الهاتف الشخصي أو إيميلي الشخصي الموجود أعلاه. كما يمكنني إرسال ملخص للدراسة لسيادتكم بعد الإنتهاء من الدراسة.

شاكراً لكم مشاركتكم المتوقعة

أرجو الإجابة على الأسئلة التالية:

|  |    |     |
|--|----|-----|
| هل توافق على المشاركة في المقابلة:                     | لا | نعم |
| هل توافق على تسجيل المقابلة ؟                          | لا | نعم |
| هل ترغب بالحصول على ملخص عن الرسالة                    | لا | نعم |
| هل توافق على ما جاء أعلاه في الرسالة حول شروط المقابلة | لا | نعم |

الإسم \_\_\_\_\_

التاريخ: \_\_\_\_\_

التوقيع: \_\_\_\_\_

## Appendix IX: Research Ethics Form

### Research Ethics Form (Low Risk Research)

To be completed by the researcher and submitted to the Vice Chancellor

#### i. Applicants/Researcher's information:

|                             |                           |
|-----------------------------|---------------------------|
| Name of Researcher /student | AyshaSalmeenAleryani      |
| Contact telephone No.       | +971506334377             |
| Email address               | 100013@student.buid.ac.ae |
| Date                        | 24 November 2013          |

#### ii. Summary of Proposed Research:

|  |  |
|--|--|
| BRIEF OUTLINE OF PROJECT<br>(100-250 words; this may be attached separately. You may prefer to use the abstract from the original bid):  | The United Arab Emirates (UAE) demonstrates a strong tradition and also experiences rapid economic development that influences her social, cultural and political systems that should be considered when preparing young Emiratis to lead the development of the country. The purpose of the dissertation is to examine Emirati students' understanding of citizenship and identity in relation to the multicultural setting in three international schools providing an American syllabus in Dubai. The paper seeks understanding of how young Emirati students studying in international schools in the UAE perceive their national identity and citizenship.<br>The study is an exploratory qualitative case study interpreting and seeking insight into understanding of the citizenship and national identity practices in UAE international schools through interviewing students, teachers, administrative and parents, school activities observations and analyzing policies and the curriculum of the selected schools that strengthen citizenship and national identity in the international schools |
| MAIN ETHICAL CONSIDERATION(S) OF THE PROJECT<br>(e.g. working with vulnerable adults; children with disabilities; photographs of participants; material that could give offence etc...): | Recording participants' interviews and taking photographs for the school physical appearance and the observed settings. Participants will be provided with consents for approval to take photographs for them, or their daughters and sons, and use it in the study. Photographs in the study which shows the type of clothing that student wear, materials that used in the school and how the students in the school interact.   |
| DURATION OF PROPOSED PROJECT (please provide dates as month/year):   | 4 <sup>th</sup> December 2013 – 1 <sup>st</sup> June 2014  |
| Date you wish to start Data Collection:  | 3 <sup>rd</sup> January 2014 – 30 <sup>th</sup> March 2014   |

|                                  |                                |
|----------------------------------|--------------------------------|
| Date for issue of consent forms: | 24 <sup>th</sup> November 2013 |
|----------------------------------|--------------------------------|

**iii. Declaration by the Researcher:**

I have read the University's Code of Conduct for Research and the information contained herein is, to the best of my knowledge and belief, accurate.

I am satisfied that I have attempted to identify all risks related to the research that may arise in conducting this research and acknowledge my obligations as researcher and the rights of participants. I am satisfied that members of staff (including myself) working on the project have the appropriate qualifications, experience and facilities to conduct the research set out in the attached document and that I, as researcher take full responsibility for the ethical conduct of the research in accordance with the Faculty of Education Ethical Guidelines, and any other condition laid down by the BUiD Ethics Committee. I am fully aware of the timelines and content for participant's information and consent.

Print name: AYSHA SALMEEN ALERYANI

Signature: 

Date: 24<sup>th</sup> November 2013

iv. Endorsed by the Faculty's Research Ethics Sub Committee member (following discussion and clarification of any issues or concerns)\*

v. Approval by the Vice Chancellor or his nominee on behalf of the Research Ethics Sub Committee of the Research Committee.

I confirm that this project fits within the University's Code of Conduct for Research and I approve the proposal on behalf of BUiD's Ethics Committee.

Print name: Abdullah Alshamsi

Signature: 

Date: 