

**An Emirati Tapestry of Time:  
A narrative inquiry of the meaning and experience of time**

نسيج الزمن الإماراتي :  
نسيج الزمن الإماراتي : دراسة سردية لتجربة الزمن التربوي و معناه

by

**Kaltham Kenaid, M. Ed.**

A thesis submitted to the Faculty of Education  
in fulfilment of the requirements for the degree of  
**DOCTOR OF EDUCATION**

at

**The British University in Dubai**

**March 2015**

© Kaltham Kenaid 2015; British University in Dubai; UAE

Reproduced with permission of the copyright owner. All rights reserved.



**An Emirati Tapestry of Time:  
A narrative inquiry of the meaning and experience of time  
by  
Kaltham Kenaid, M. Ed.**

**A thesis submitted to the Faculty of Education  
in fulfilment of the requirements for the degree of  
DOCTOR OF EDUCATION**

**at  
The British University in Dubai  
March 2015**

**Thesis Supervisor  
Professor Eman Gaad**

**Approved for award:**

---

**Dr. Carina Henriksson  
External Examiner**

---

**Dr. Yasemine  
Internal Examiner**

---

**Prof. Abubakr Suliman  
Chair of Examiners**

---

**Prof. Abdullah Mohammed Alshamsi  
Chair of Research Degree Committee**

**Date: 27 April, 2015**

## **DECLARATION**

I warrant that the content of this thesis is the direct result of my own work and that any use made in it of published or unpublished copyright material falls within the limits permitted by international copyright conventions.

I understand that one copy of my dissertation will be deposited in the University Library for permanent retention.

I hereby agree that the material mentioned above for which I am author and copyright holder may be copied and distributed by The British University in Dubai for the purposes of research, private study or education and that The British University in Dubai may recover from purchasers the costs incurred in such copying and distribution, where appropriate.

I understand that The British University in Dubai may make that copy available in digital format if appropriate.

I understand that I may apply to the University to retain the right to withhold or to restrict access to my thesis for a period which shall not normally exceed four calendar years from the congregation at which the degree is conferred, the length of the period to be specified in the application, together with the precise reasons for making that application.

---

**Signature**

## **COPYRIGHT AND INFORMATION TO USERS**

The author whose copyright is declared on the title page of the work has granted to the British University in Dubai the right to lend the thesis to users of its library and to make partial or single copies for educational and research use.

The author has also granted permission to the University to keep or make a digital copy for similar use and for the purpose of preservation of the work digitally.

Multiple copying of this work for scholarly purposes may be granted by either the author, the Registrar or the Dean of Education only.

Copying for financial gain shall only be allowed with the author's express permission.

Any use of this work in whole or in part shall respect the moral rights of the author to be acknowledged and to reflect in good faith and without detriment the meaning of the content, and the original authorship.

## **Abstract**

This research investigates how time is experienced and what time means for the seven chosen Emirati participants. An interpretative, qualitative framework underpins this research project is guided by the philosophies of Hans-Georg Gadamer and Martin Heidegger. Using a narrative inquiry methodology, it weaves the simple narratives of the participants' experiences including the temporal domains of past, present, and future. The collected data is derived from in-depth interviews informed by the three-interview series suggested by Irving Seidman (2006). The experiential data analysis is guided by Paul Ricoeur's theory of interpretation. The analysis brings to light the narratives and descriptions for each participant's time experience. The main thematic analysis of participants' responses are organised into three main thematic categories. These themes are: time consciousness, social time, pedagogical time and future projections with a focus on pedagogical time. The study presents the participants' narratives as thick descriptions of their experience and weaves their narratives into an Emirati Sadu (traditional Bedouin weaving). The findings indicate that the pedagogical time experience was influenced by the student's moods of boredom and the teacher's instructional methods. The teacher played a constructive role when she was attentive to the needs of the student. As for the external environment, the findings illustrate that the speed of life to which the participants were exposed created a detachment from a rich past instead of a continuation of such time experience. Implications for pedagogical leadership and practice are offered. Future research is also suggested using different methodologies to determine other aspects of Emirati time experience in the educational field.

## ملخص

هذا البحث يتحرى تجربة و معنى الزمن لمجموعة مختارة من سبعة مشاركين إماراتيين . اعتمد هذا المشروع البحثي اطار البحث النوعي النظري مسترشدا بالتوجه الفلسفي لهانز جورج غادامر ومارتن هايدغر. طبق هذا البحث نهج السردية القصصية لينسج الروايات البسيطة للمشاركين بما في ذلك المدى الزمني للماضي والحاضر والمستقبل. لقد تم جمع البيانات عند طريق المقابلات المتعمقة المكونة من سلسلة من ثلاثة مقابلات التي اقترحها ايرفينغ سيدمان (2006). واعتمد تحليل البيانات على نظرية بول ريكور في التفسير. سلط التحليل الضوء على وصف و سرد ظاهرة تجربة الزمن لكل واحد من المشاركين. وتم تنظيم التحليل الموضوعي الرئيسي من ردود المشاركين إلى أربع فئات رئيسية . هذه المواضيع هي: الوعي بالزمن ، والوقت الاجتماعي، وتجربة الوقت التربوية ، و استشراف المستقبل مع التركيز على تجربة الوقت التربوي. تقدم الدراسة سرد وصف لتجربة المشاركين كنسيج السدو الإماراتي (النسيج البدوي التقليدي) . تشير النتائج إلى وتشير النتائج إلى أن التجربة الزمن التربوية تتأثر بمزاج الطالب من الملل وأساليب التدريس المعلم .يلعب المعلم دورا بناءا عندما يكون متنبها لاحتياجات الطالب. أما عن البيئة الخارجية فإن النتائج توضح أن سرعة الحياة في تجربة المشاركين خلقت لديهم بعد و فصل عن ماض غني بدلا من استمرارية مثل هذه التجربة . وشملت توصيات الدراسة اقتراحات تربوية و قيادية للمجال التربوي. و اقتراحات للبحوث في المستقبل باستخدام منهجيات بحث مختلفة لتحديد جوانب أخرى من خبرة الزمن عند الإماراتيين في المجال التربوي.

## **Dedication**

To my father

My first teacher and the light in my being

You may not be around

But

Your soul guides me

## **Acknowledgement**

First and foremost I would like to thank Dr. Eugenie Samier for her wholehearted support, for pushing me to finish my journey when I was tempted to quit, and for all the hours of intellectual conversations.

I would like to thank my family for their patience with me when there was no end to my endeavour. My greatest gratitude goes to my husband and life partner Bin Saifan for he accepted my academic adventure with an open heart.

I would also like to extend my heartfelt gratitude to KHDA colleagues for their support, encouragement, and belief in me.

Finally I would like to express my gratitude for the participants who opened their hearts and took me into a phenomenological journey.



<b>Table of Content</b>	
<b>Chapter/ Section</b>	<b>Page No.</b>
<b>Chapter 1: Introduction</b>	<b>1</b>
<b>1.1 Introduction</b>	<b>1</b>
<b>1.2 Purpose of the Study</b>	<b>2</b>
<b>1.3 Research Questions</b>	<b>2</b>
<b>1.4 Researcher's Perspective</b>	<b>7</b>
<b>1.5 Significance of the Study</b>	<b>9</b>
<b>1.6 Historical Perspective</b>	<b>11</b>
<b>1.7 The Thesis Structure</b>	<b>18</b>
<b>Chapter 2: Literature Review</b>	<b>20</b>
<b>2.1. Introduction</b>	<b>20</b>
<b>2.2 A Brief History of Hermeneutics and Phenomenology</b>	<b>24</b>
<b>2.2.1 Hermeneutics</b>	<b>24</b>
<b>2.2.2 The Modern Movement of Hermeneutics</b>	<b>27</b>
<b>2.3 Phenomenology</b>	<b>29</b>
<b>2.4 Consciousness</b>	<b>31</b>
<b>2.5 Historicity</b>	<b>33</b>
<b>2.6 Understanding and Language</b>	<b>34</b>
<b>2.6.1 Metaphors</b>	<b>36</b>
<b>2.7 Hermeneutics and Education</b>	<b>37</b>
<b>3. A Brief History of the Study of Time</b>	<b>39</b>
<b>3.1 Time as an Internal Experience: The Phenomenology of Time</b>	<b>45</b>
<b>3.2 Nature of Time: Circular or Linear</b>	<b>49</b>
<b>3.3 Metaphors of Time</b>	<b>51</b>

<b>3.3.1 Spatial Metaphors</b>	<b>52</b>
<b>3.3.2 Metaphor of Time as Commodity</b>	<b>53</b>
<b>3.4 Education and Time</b>	<b>54</b>
<b>3.5 Time and Network Society</b>	<b>60</b>
<b>Chapter 3: Research Methodology</b>	<b>65</b>
<b>3.1 Introduction</b>	<b>65</b>
<b>3.2 The Research Design</b>	<b>66</b>
<b>3.3 The Rationale</b>	<b>67</b>
<b>3.4 Researcher's Position and Pre-Understanding in Research</b>	<b>68</b>
<b>3.5 Data Collection</b>	
<b>3.5.1 Participants</b>	<b>71</b>
<b>3.5.2 Data Collection Methods</b>	<b>73</b>
<b>3.5.2.1 Interviews</b>	<b>74</b>
<b>3.5.2.2 The Interview Protocol</b>	<b>74</b>
<b>3.5.2.3 Bracketing Interview</b>	<b>77</b>
<b>3.5.2.4 Researcher's Journal</b>	<b>78</b>
<b>3.6 Ethical Considerations</b>	<b>80</b>
<b>3.7 Data Transcription and translation</b>	<b>82</b>
<b>3.8 Trustworthiness</b>	<b>83</b>
<b>3.8.1 Sensitivity to Context</b>	<b>85</b>
<b>3.8.2 Commitment and Rigour</b>	<b>85</b>
<b>3.8.3 Transparency and Coherence</b>	<b>86</b>
<b>3.8.4 Impact and Importance</b>	<b>86</b>
<b>3.9 Research Challenges</b>	<b>86</b>
<b>Chapter 4: Data Analysis</b>	<b>91</b>

<b>4.1 Introduction</b>	<b>91</b>
<b>4.2 Data Analysis and Interpretation</b>	<b>92</b>
<b>4.3 Hermeneutic Fusion of Horizons</b>	<b>93</b>
<b>4.4 The Interpretation Process</b>	<b>95</b>
<b>4.4.1 First Phase: Creating the Text</b>	<b>98</b>
<b>4.4.2 Second Phase: Naïve Reading</b>	<b>100</b>
<b>4.4.3 Third Phase: Structural Analysis</b>	<b>104</b>
<b>4.4.4 Critical Analysis</b>	<b>108</b>
<b>Chapter 5: Findings: The Narratives</b>	<b>110</b>
<b>5.1 Introduction</b>	<b>110</b>
<b>5.1 Unfolding Findings: The Participants' Narratives</b>	<b>111</b>
<b>5.2 Aysha's Story</b>	<b>111</b>
<b>5.2.1 Pedagogical Time</b>	<b>111</b>
<b>5.2.1.2 Teacher Pedagogical Time</b>	<b>114</b>
<b>5.2.1.3 Pedagogical Social Time</b>	<b>115</b>
<b>5.2.3 Social Time</b>	<b>118</b>
<b>5.2.4 Projections of the Future</b>	<b>121</b>
<b>5.3 Kaltham's Story</b>	<b>122</b>
<b>5.3.1 Pedagogical Time</b>	<b>123</b>
<b>5.3.1.2 Pedagogical Social Time</b>	<b>123</b>
<b>5.3.2 Social Time</b>	<b>124</b>
<b>5.3.2.1 Time Consciousness</b>	<b>124</b>
<b>5.3.2.2 Social Time</b>	<b>126</b>
<b>5.3.3 Projections of the Future</b>	<b>126</b>
<b>5.4 Reem's Story</b>	<b>127</b>

<b>5.4.1 Pedagogical Time</b>	<b>127</b>
<b>5.4.1.1 Time Consciousness</b>	<b>127</b>
<b>5.4.1.2 Pedagogical Social time</b>	<b>128</b>
<b>5.4.1.3 Teacher Pedagogical Time</b>	<b>130</b>
<b>5.4.2 Social time</b>	<b>133</b>
<b>5.4.3 Projections of the Future</b>	<b>136</b>
<b>5.5 Alia’s Story</b>	<b>136</b>
<b>5.5.1 Pedagogical Time</b>	<b>136</b>
<b>5.5.1.2 Pedagogical Social Time</b>	<b>137</b>
<b>5.5.3 Social Time</b>	<b>139</b>
<b>5.5.4 Projections of the Future</b>	<b>141</b>
<b>5.6 Maryam’s Story</b>	<b>142</b>
<b>5.6.1 Pedagogical Time</b>	<b>142</b>
<b>5.6.1.1 Time Consciousness</b>	<b>142</b>
<b>5.6.1.2 Pedagogical Time</b>	<b>143</b>
<b>5.6.1.3 Pedagogical Social Time</b>	<b>144</b>
<b>5.6.2 Social Time</b>	<b>144</b>
<b>5.6.3 Projections of the Future</b>	<b>146</b>
<b>5.7 Fatma’s Story</b>	<b>147</b>
<b>5.7.1 Pedagogical Time</b>	<b>147</b>
<b>5.7.1.2 Pedagogical Social time</b>	<b>150</b>
<b>5.7.3 Social Time</b>	<b>151</b>
<b>5.7.4 Projections of the Future</b>	<b>152</b>
<b>5.8 Saeed’s Story</b>	<b>153</b>

<b>5.8.1 Pedagogical Time</b>	<b>153</b>
<b>5.8.1.2 Pedagogical social Time</b>	<b>155</b>
<b>5.8.2 Social time</b>	<b>156</b>
<b>5.8.3 Projections of the Future</b>	<b>158</b>
<b>Chapter 6: Discussion Weaving the Threads of the Sadu</b>	<b>161</b>
<b>6.1 Weaving the Narratives</b>	<b>161</b>
<b>6.2 Discussion of Findings</b>	<b>163</b>
<b>6.2.1 Pedagogical Time</b>	<b>165</b>
<b>6.2.1.1 Revealed Time Consciousness</b>	<b>165</b>
<b>6.2.1.2 Pedagogical Time</b>	<b>168</b>
<b>6.2.1.3 Pedagogical Classroom Time</b>	<b>169</b>
<b>6.2.1.4 Pedagogical Social Time</b>	<b>172</b>
<b>6.2.1.5 Virtual Time Experience</b>	<b>173</b>
<b>6.2.2 Social Time</b>	<b>175</b>
<b>6.2.2.1 Revealed Dwelling</b>	<b>177</b>
<b>6.2.2.2 Faith, Seasons, and Calendars</b>	<b>182</b>
<b>6.2.2.3 Revealed Projections of the Future</b>	<b>183</b>
<b>6.2.3 Revealed Metaphors of Time</b>	<b>185</b>
<b>6.2.3.1 Spatial Metaphors</b>	<b>186</b>
<b>6.2.3.2 Time as Commodity Metaphors</b>	<b>188</b>
<b>Chapter 7: Conclusions and Recommendations</b>	<b>190</b>
<b>7.1 Introduction</b>	<b>190</b>
<b>7.2 Overview of Findings</b>	<b>190</b>

<b>7.3 Limitations</b>	<b>192</b>
<b>7.4 Conclusions</b>	<b>193</b>
<b>7.4.2 Pedagogical and curricular conclusions and recommendations</b>	<b>194</b>
<b>7.4.3 Leadership and Policy Conclusions and Recommendation</b>	<b>195</b>
<b>7.5 Directions for Future Research</b>	<b>196</b>
<b>References</b>	<b>198</b>
<b>Arabic Reference</b>	<b>198</b>
<b>English References</b>	<b>199</b>
<b>Appendix 1: Interviews Protocols</b>	<b>230</b>
<b>Appendix 2: Participant’s letter of informed consent</b>	<b>235</b>
<b>Appendix 3: Metaphors in the participants’ narratives</b>	<b>236</b>
<b>Appendix 4: A sample of condensed Narrative: Alia</b>	<b>243</b>
<b>Appendix 5: Ethics Approval Form</b>	<b>245</b>

# Chapter 1: Introduction

## 1.1 Introduction

The title of this thesis invokes an image of time being woven into a meaningful piece of art by the hands of the Emiratis taking part in the study. *Al Sadu* is the traditional weaving of hair collected from sheep, goat, and camel that is practised by Bedouin women in rural areas of the United Arab Emirates (UAE). In 2011, it was accepted in the United Nations Educational, Scientific and Cultural Organization (UNESCO) List of Intangible Cultural Heritage in Need of Urgent Safeguarding (UNESCO, 2011). The term *intangible cultural heritage* refers to ‘the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage’ (UNESCO, 2003, p. 2). *Al Sadu* was listed because Emirati women may soon no longer practise the weaving, which is used to produce beautiful tapestries for furnishing and decorative purposes. This metaphor is used both because it is a culturally appropriate way of presenting temporal lived experience of the participants and because time and one’s experience of it is intangible, and as experienced by Emiratis, part of cultural heritage.

*Al Sadu* is an important piece of Emirati heritage. The weaving represents a community activity for the females of the tribe to come together to discuss the weaving while the younger generation learns from the older ones how to weave and produce the intricate patterns and designs (Crichton, 1989). The main colours used are red, black, white, and cream, and the simple and spontaneous designs follow no patterns recorded except in the memory of the elderly women (Crichton, 1989). The community-based part of the metaphor corresponds to the ways in which temporal experience are partly shared social experience especially since Emirati culture is still traditional reflecting the strong collectivist nature of family.

The study presented in this thesis investigated the lived time experiences woven into an Emirati temporal Sadu and reveals the similarity between such experiences and the Sadu. The study asked a basic question of how time is experienced and what time means for Emiratis. It then wove the simple narrative of the participants' experiences including the temporal domains of past, present, and future as a hermeneutic narrative construct for a group of Emirati participants in Dubai city.

## **1.2 Purpose of the Study**

The purpose and objective of the study is to explore the pedagogical time experiences of the chosen representative sample of the Emiratis. The study will examine the time experiences of the participants as students both in the classroom and out of it, in the formal and informal forms. It



will also examine the social temporal experience that is affected by and informed the pedagogical temporal experience.

### **1.3 Research Questions**

This research project explored the following questions:

1. How did the Emirati participants deal with time in their pedagogical experience? How did they describe the experience of time in the educational context of school and university?
2. What is the scope of such pedagogical time? How they relate to the recounted past, lived present, and anticipated future?
3. What are the cultural or social times they live in, and how do they affect their pedagogical time?

There is little doubt about the value of time and what it means to live within a structure of time, yet studying time presents a degree of complexity at the theoretical and methodical levels (Adam, 1995; Flaherty, 2002; Gallagher & Zahavi, 2007). Time has more than one meaning in the science domains as in the social sciences domains. The call for more empirical research that ‘can transcend empirical restriction and explore the complex, the uncertain and the invisible ... to make sense of the multiple complexity of times in educational praxis and everyday life more generally’ (Adam, 1995, p. 73) is a worthy cause.

In reviewing the literature on the experience of time from the neurological field of study, Wittmann (2009, p. 1964) indicated that most of the research was contradictory and pointed to many areas of the brain (e.g. frontal cortices, basal ganglia, and cerebellum) that are responsible for the perception of the passing of time. Yet no research has provided conclusive answers to the questions of the neurophysiological processes accountable for the experience of time and of duration (Van Wassenhove et al., 2011); therefore, there 'is no consensus as to the precise neural mechanisms accounting for our sense of time' Wittmann (2009, p. 1963). Wittmann (2009, p. 1963) reached two conclusions relevant to this study. The first is that it is not clear how or why we feel time the way we feel it. The second conclusion he reached (Wittmann (2009, p. 1963) is that 'time is a creation of the self'. Therefore, the main thesis of this study is that time is subjective and phenomenologically experienced with different emotions (Heidegger, 2008). It is the ambition of this research project to uncover the meaning of temporality as lived experiences of the Emirati participants taking part in this study through a hermeneutic narrative approach

Humans live in time and experience the signs of time on their body, mind, and social practices. Many schools of thought from philosophy and physics to history and different disciplines of social studies have examined time, but this study examined time as a phenomenon in human experience (Adam, 2005; Heidegger, 2008; van Manen, 1990) that has meaning and contributes to the construction of meaning (Gadamer, 1977, 1986; see Vessey, 2007) This particular study uses a narrative inquiry approach to reveal the ontological nature of time for the participants.

Narrative inquiry is interpretative in approach and seeks to reveal a deeper understanding that is specific to the social and cultural context of the participants under study. It explores the essence of their experience (Gadamer, 1989; Patton, 1990; van Manen, 1990; Von Eckartsberg, 1986).

This study was mostly engaged with the ontology of time and what it means as experienced by humans rather than the epistemology of the knowledge of time. The study used unstructured interviews to capture each participant's experience in the most authentic manner of two people talking (Seidman, 2006).

Narrative inquiry as research method is best suited to study temporality or time experience. It discloses the invisibility of temporal experience and uncovers the meaning of time as experienced by the participants. Such meaning is ontological in nature, questioning what it means to be a temporal being. Situating the Emirati experience of time within a social context is also vital. The study of ontology is concerned with what it means to *be*, with the 'Being' of things or entities (van Manen, 1990; Smith, 1997). Epistemologically, this study sought to understand the participants' lived experiences through their narrative of the details of their life and how they spent time mainly in an educational setting or in their social setting. ()

Furthermore, the study was primarily informed by the ethics of caring for the participants by seeking a deeper understanding and appreciation of their lived experiences (van Manen, 1990).

The researcher positioned this study within indigenous research, which is a part of qualitative research that examines local communities outside the Western world using methods that are

aligned with local practices of knowledge that reveal social phenomena (Dumbrill & Green, 2008) while emphasising and respecting the local narrative. Indigenous research is usually connected to primitive communities in the Amazon or in the deep jungles of Africa (Chilisa, 2012) rather than to a society that considers itself enlightened and part of the global society on the one hand and a society trying to keep its local traditions, ethos, and national identity on the other (Heard-Bey, 2005). The researcher was aware of the standard definition, but followed Dumbrill and Green (2008, p. 490) who aptly noted that this is a ‘Eurocentric perspective in a manner that perpetuates the colonisation of not only Indigenous people and knowledges, but all other peoples and knowledge that falls outside the dominant European paradigm’. This issue can be challenged as the Emiratis and the UAE as a nation want to be identified with the global movement of development (UAE Cabinet, 2010). At the same time, such sentiments become contradictory in a society where people express a desire and need to hold to a distinctive national identity away from a world dominated by Western values (UAE Cabinet, 2010).

Chilisa (2012) raised a valid enquiry regarding the possibility of conducting research outside Western countries while ensuring that the research is not done through a Western perspective and worldview. Chilisa (2012, p. 1) wrote that ‘current academic research traditions are founded on the culture, history, and philosophies of Euro-Western thought and are therefore indigenous to the Western academy and its institutions’. University institutions in the UAE are built on the same western model where students are expected to use Western books and references

(Davidson, 2010). Chilisa (2012, p. 8) would describe the situation as one ‘where learners are taught in languages of the colonizers to reject their heritage and embrace Euro-Western worldviews and lifestyles as the human norm’. This study was a good opportunity for the researcher to present a worldview that is connected to local knowledge and the Arab world academic movement.

During the past two centuries, the Arab world has experienced a movement for the modernisation of science and academic knowledge (United Nations Development Programme et al., 2003). This movement in general ignored the Muslim legacy and followed the path of the West (United Nations Development Programme et al., 2003). The concept of indigenous knowledge was mentioned in the Arab World reports in the new millennium (United Nations Development Programme et al., 2003), but the scope of the term was limited to ‘(r)evitalisation of the Arabic Language (including translation); education and vocational training systems; curricularisation and institutionalisation of knowledge and technology transfer; establishment and support of the role of scientific research and investigation; reward for and recognition of indigenously produced knowledge’ (United Nations Development Programme and United Arab Emirates, 2009, p. 226). The report recognised the value of indigenous knowledge, considering it as part of the axis for action to improve the assimilation of knowledge towards an Arab knowledge economy. However, the concept of indigenous knowledge was dropped in the 2010–2011 report (United Nations Development Programme and United Arab Emirates, 2011) which

discussed the preparation of the youth for the knowledge economy. The concept recurred in this series of publications in 2014 (United Nations Development Programme and United Arab Emirates, 2014) with the use of the term ‘localisation’ of knowledge. The report recognised two elements in this process of localisation: the production of knowledge and the cultural, social, and scientific utilisation of knowledge.

I, as the researcher, find myself living this contradiction especially as most of the written Arabic references use Western theory and very few books refer to Muslim theories (Tymieniecka, 2007). I have realised that if I followed previous researchers I would venture into this research project leaving all that is distinctive and Emirati by the door to enter into the world of academia dominated by a Western perspective. Louis (2007, pp. 131–132) partially resolved such a point by stating that ‘decolonising research isn’t about the total rejection of Western theory, research, or knowledge. It’s about changing focuses’. This study changes the focus by using Muslim theories within the flow of the available literature review.

Taking into consideration the previously raised points, I entered this research project with an advantage of my own social location within the Emirati society. I also realised the anticipated challenges at the academic level of integrating local heritage and knowledge. UAE indigenous knowledge is mainly oral; therefore, the study uses recorded narratives scattered here and there in book reports and even newspaper reports. Such narratives hold the world view of Emiratis

towards what it means to live in different times at different stages in the development of the United Arab Emirates.

### **1.3 Researcher's Perspective**

Working from within my own culture and assuming that I share the same worldview of the participants, establishing a reasonable reflective distance was problematic but acceptable as the structure of a narrative inquiry research method based on the field of ethnography allows such infusion and considers it unavoidable. The narrative inquiry build a relationship between the researcher and the participants that 'leads to collaborative stories, where the researcher is no longer the "scribe" of others' experience, but a 'story-teller' and 'story-liver' alongside research participants' (Connelly & Clandinin, 1990, p. 12). Even the writing of this thesis turned out to be a hermeneutic narrative experience looking at the parts and the whole in a cycle of new revelations about the narrative of the participants including the researcher. I found myself starting a thought in one chapter, then jumping to another to elaborate, and finishing it as the ideas and concepts kept rushing into my mind.

Let me start by stating that this research project has changed and brought me back to myself and who I am hermeneutically. It was not just an interpretation of the time experience but also an interpretation of who I am in the flow of my life. Hermeneutic research requires the researcher to be in an open, reflective mood that questions 'from the heart of our existence, from the center of our being' (van Manen, 1990, p. 43). Such questioning puts me in a mode of pensive challenge:

what does it mean to be hermeneutically oriented, and what does it mean to look into a human phenomenon? I felt my whole being was invested in this research project. Language and the consciousness of a phenomenon are of pivotal importance in hermeneutics, but what does this mean? Stefán (2010, p. 55) noted that, '[be]cause consciousness is a cultural product that is soaked with language, we have to make a long detour around the signs in order to understand our own consciousness'. My detour involved my return to all the books I grew with in Arabic philosophy, social studies, and literature and my experiences with sharing my insights with friends through writings and interpretations of specific emotions as narrated in Arabic literature.

The second step was to turn to the experience of time and to understand my own perspective to help me reach a level of informed engagement in the study. Writing up my statement as a researcher is opening to the experience of writing this study, being open to the participants as the others, finding that the experience is common, and reflecting on the historical creatures that we are as humans (Gadamer, 1989). As Schultz (1962, p. 308) notes, 'I experience the world within my actual reach as an element or phase of my unique biographical situation, and this involves a transcending of the Here and Now to which it belongs.'

The third step was to play the double role of a participant as well as the researcher conducting the study. To uncover my pre-understanding, I asked a colleague to interview me as a participant. This practice assisted in disclosing my pre-understanding and making sure that the voice of the narrative is not mine but that of the participants.



A narrative inquiry acknowledges the interconnection of a person – even as a researcher when involved in research – to the world around her. I bring forth my life experiences not to be put aside but to acknowledge the influence that they may have on the process of the research project.

#### **1.4 Significance of the Study**

The significance of this study is in contributing to the literature on pedagogical temporal experience of students in the Emirati cultural context. In-depth empirical investigation researching time experiences and how time is used is scant and far between (James, 2005).

Presented here are some of the studies that the the researcher was able to find. Some of the studies address children participants while other address adults. Solberg (1990) researched how family tasks are divided between family members and how children negotiated the use of time by examining previous studies. Solberg (1990) concluded that children’s time is full occupied with everyday activities from going to school to homework and daily chores.

Hofferth and Sandberg (2001) examined changes in how American children spend time arising from different reasons such as parental work commitments and shifts in family structure. The results showed that the time children spend with parents is a predictor of the behaviour patterns children exhibit.

The UK Economic and Social Research Council commissioned a research project to examine the meaning of social time in school and home as constructed by children aged 10 to 12 years

(James, 2005). In this applied empirical study, James (2005) interviewed children at individual and group levels and observed participants in the schools. The study focused on the children's perceptions and daily practices.

Liao and colleagues (2013) researched the use of time for university students. Their conclusions demonstrated the dominance of scheduled time for university tasks in the students' experiences of time as well as time devoted to other aspects of their lives.

The work that is more relevant to the study at hand is Flaherty (1999, 2011) who researched the perception of the passage of time and how humans negotiate and manage time with over 900 participants in more than one research study. He used semi-structured interviews to ask the participants about ways they tried to control or manipulate their time experiences (Flaherty, 2002). Flaherty (2011) utilised Mead's (1932) theory of human agency and came to the conclusion that humans devise techniques to try to control time and express their agency. Flaherty's research, however, did not consider deeply the contextual social circumstances surrounding such experiences.

Tracing the literature of time experience, I realised that no research has tackled the issue of time in the context of the UAE or the experience of time for Emiratis. The National Center for Documentation and Research in UAE, in an attempt to preserve UAE oral history, has been documenting people's narratives about the past. The Center has published *Memoirs of the Emirates* (2012), but most of the narratives are of British individuals who worked in the UAE

before 1970, including among them military staff from the British army and bankers, but very few Emiratis.

The socio-cultural context within which Emiratis go about their lives influences their temporality and makes it unique and with a locally constructed meaning. The socio-cultural context includes religious and Arab tribal values of the meaning of time and one's affiliation with the cultural heritage and local history. Such temporality has been altered by the multicultural and rapidly modernising society they are encountering in their daily life. It is appropriate here to understand the social historical background of the Emiratis that shaped their identity.

### **1.5 Historical Perspective**

Historically, the United Arab Emirates (UAE) as a nation was formed less than 44 years ago, yet it belongs to a culture that extends deep in history even before the Islamic era (King, 1997). Archaeological sites dating to the third millennium BCE have been found around the UAE, demonstrating that several civilisations inhabited this geographical area (King, 1997). Islam came and built another layer of culture and values. Up to the 1950s, the entire geographical territory outlined now as the UAE was called the Trucial States and was inhabited by scattered concentrations of people going about their simple lives (Davidson, 2005; Heard-Bey, 2006; King, 1997). The sand of the desert completely ate up any symbol of historical dwellings except

for very rare archaeological sites, and all one could see is the stretch of open beaches and the line of mountains deeper inside (King, 1997).

Heard-Bey (2006) noted that the UAE people lived in small settlements to survive the arid terrain and intolerable hot weather of the desert. This choice of locations was determined by a few factors that included sources of water for their living, agriculture, and their livestock. The main sources of water were spring water, well water, and scarce rain water (Davidson, 2005; Heard-Bey, 2006; King, 1997). Heard-Bey (2006, p. 7) indicated that '(n)one of the towns and very few of the villages of the Trucial States were inhabited by a single tribe or subtribes, but they were a patchwork of separate quarters, often having their own neighbourhood mosques'. Inland villages depended on agriculture and livestock while coastal towns witnessed economic growth of trade and pearl diving (Heard-Bey, 2006; Kazim, 1996). Heard-Bey (2006) stated that history books identified 44 main tribes at the turn of the 20<sup>th</sup> century.

The whole land of the Trucial States was inhabited by a homogeneous population. The level of living was almost the same for everyone as they had the same economic conditions with very few rich people (Davidson, 2005). The simple life they lived was a reflection of the simple understanding and practice of Islam. The cultural values were also simple and followed very basic tribal and Islamic values (Kazim, 1996).

The economic activities in which the UAE population engaged 'centred around the scant geographical resources of the desert' (Davidson, 2005, p. 9). The land between soaring

mountains and stretches of long beaches helped the population to engage in mixed occupations including fishing, trade, pearl diving, and limited agriculture and raising livestock in inland areas (Davidson, 2005; Heard-Bey, 2006). The geographical terrain consisted of different natural environments areas. The different sizes of the Emirates and the differences in terrain limited the economic activities that the population were engaged in as the population living in the mountains had more rain than the coastal areas. They cultivated seasonal crops and date trees and raised animals like goats, sheep, and camels. People in Dubai mainly were engaged in maritime activities, while those in Abu Dhabi were blessed with coastal and green oasis areas that allowed them to engage in both agricultural and coastal activities (Heard-Bey, 2006). Temporality of the UAE population was constructed around seasons of pearl diving, fishing, and date palm harvesting and oral narratives of not-so-distant historical events. The population lived from one season to another with small savings from the pearl diving season that helped them survive until the next season (Kazim, 1996).

These activities fitted temporally within the seasons of the year. The summer's main occupation for areas near the sea was reserved for pearl diving between the months of May and September when the waters were warm (Davidson, 2005; Heard-Bey, 2006). Kazim (1996) reports that historically the pearling industry thrived from mostly 1870 to 1920. The yearly cycle of pearl diving was reflected in the cash advances given to the divers. Pearl diving had three seasons: at the start of the active diving period, the diver's family received the *Salafiyah* to support the

family while he was away diving; the second is *tisqam* which was the diver's share from the diving season; and the third was the *Kharjiyyah* as an advancement for the coming diving season as part of the diver's commitment to diving with a particular ship (Kazim, 1996).

Ahmad Bin Dasmal (AlBayan, 2011, pp. 24–25) remembered those days:

In those days we lived with ease. We lived for the day. AlNoukadha (the captain) had to be with a brave heart and strict at the same time especially he had to supervise a group of men living for three months on a ship in the middle of the sea.

The Trucial States' population, even as recently as the 1950s, was poor and illiterate after the decline of the pearling industry in response to Japan's competition with the artificial pearl. It forced many abled men to find work outside the land of their forefathers by journeying to Qatar, Kuwait, and Saudi Arabia (Heard-Bey, 2005).

Herding took place in winter months when foliage was abundant. In spring people cultivated the earth, and in the fall they harvested the date crops. The Bedouin of the UAE desert area kept camels and sheep and diversified their income by cutting wood from desert trees to sell in towns (Rugh, 2007).

In recollecting the past, Juma Bin Obaid Bin Subaih (Albayan, 1999, p. 24) remembered his father:

Life at that time was different. There were many risks that had to be taken. My father used to travel through the desert to reach the Souk in Dubai to transport textiles for the merchant to Oman. When I was very young, I started to accompany my father on those trips. My main task was to provide water for the camels and our companions.

The UAE population at that time was involved in trading with other parts of the world.

Travelling for trade purposes and meeting other people was accepted by the UAE people, who:

have always been open to the influence of foreign cultures and languages, as a population, they have maintained a distinctive and rich cultural heritage stemming from Bedouin- and marine-based lifestyles that dominated the area preceding the modern development of the country. (Raven & O'Donnell, 2010, p. 202)

Anthony Rundell (2012, p. 204), who lived in Abu Dhabi in the 1960s, noted that daily survival needs consumed the Emiratis' days and that the:

(q)uality of life looked at from today's perspective was near zero. There were none of the 'essentials' as we rate them. Existing was what mattered. There was no leisure time – water had to be drawn, flocks tended and milked, maintenance to be carried out on their very basic dwellings.

While my father was my companion in my literary and travel adventures, it was my mother who talked about her past and life in UAE before the oil. The following are my reflections in the researcher's journal:

*Life was simple and food was scarce. People were busy with their survival and basic living needs. Those needs revolved around the seasons. They lived in small houses made from palm tree fronds. Their food consisted of the few locally grown products besides rice flour and other produce imported from India, Zanzibar, and a few other places.*

*The population was poor and lived a very simple life. They improvised with the little resources they had around them. Their connection with the sea and land was strong. The sea was the front to communicate with the outside world. One of stories she used to tell was about how as children they spent their morning playing on the beach and fishing and taking what they fished for lunch. They could not afford to buy many clothes, and mainly they would have two or three dresses. When Eid (the religious holiday) arrived, the lady of the house often could not afford to buy new clothes so she would mend and stitch the holes in the dresses so they would look better.*

*Reflective Journal excerpt*

The discovery of oil and later the union of the seven Emirates (Abu Dhabi, Dubai, Sharjah, Um Al Quain, Ajman, Ras Alkhaimah, and Al Fujairah) in 1971 brought a new era with new



meanings for time. The economy shifted to oil production with financial returns accumulating as wealth for the country and the Emirati people (Davidson, 2005; O'Sullivan, 2008). The period of the union witnessed an astronomical level of development in all different aspects of life (O'Sullivan, 2008).

The federal government was formed to oversee the management of the whole sovereign country. It consisted of ministries for different purposes. Individual Emirates had local government structures to manage the local affairs of the Emirate. Their time experience took a new shape with less people taking fishing as an occupation as most of the eligible population became employees in the government (Dubai Statistics Center, 2012), introducing what Flaherty (2011) calls 'bureaucratic' temporal experience.

The rulers of the UAE have an ambitious vision for the country; in the past 40 years, the country has risen from the abyss of insignificance to one of the richest countries in the world (Davidson, 2005). The prospects for the union were not clear, and the sceptics thought it would not work, but the uniqueness of the country proved to be a successful model (Davidson, 2005). The UAE's name rose like a star in international and regional affairs fields. The United Arab Emirates (19<sup>th</sup>) entered the top 20 in competitiveness rating in *The Global Competitiveness Report 2013-2014* (Schwab, 2013).

At the population level, the Emiratis were affected by this boom and the new source of income (Peck, 1986). Peck (1986, p. 66) noted that:

almost overnight the greater part of the population has been displaced from traditional rural (and/or maritime) modes of existence to a setting of artificially sustained vegetation, broad boulevards, luxury hotels ... where only barasti huts might have been found a generation ago.

Such change came quickly and within a short time span that altered the lives of the Emiratis from one generation to another. In the beginning, the country's wealth came mainly from the production of oil (Crown Prince Court, 2011; Davidson, 2005). The UAE's Gross domestic product (GDP) has now exceeded 1 trillion dirhams, from 11 billion dirhams in 1973, depicting a rate of economic expansion that has exceeded even that of Singapore. The UAE is one of the top 10 countries in the world with the highest GDP per capita (in purchasing power parity terms) (Crown Prince Court, 2011).

Though the country began developing with a dependence on oil revenues, it was able to diversify the economy. Currently 71% of the UAE's total GDP comes from non-oil sectors, making the UAE the most diversified economy in the GCC countries and in the Middle East (Crown Prince Court, 2011). The UAE has rapidly modernised the infrastructure especially in communications (Crown Prince Court, 2011). Today, the UAE enjoys one of the highest mobile phone penetration rates in the world, and is considered to have some of the heaviest users of social

media in the Middle East (Crown Prince Court, 2011). The Human Development Index, which measures a number of indicators, has shown the UAE's progress in income, education, and health over the past 40 years. In 1970 the UAE ranked 62<sup>nd</sup>, but the country is now ranked 40<sup>th</sup> with an average better than some European countries (United Nations Development Programme, 2014).

The government envisioned education as a national priority (Davidson, 2005; Khoury, 1980) to actively contribute to the growing economy of the state. Around 40 years ago, only 48% of UAE adults were literate; in contrast, over 93% are now literate, with equal rates for men and women. Educational attainment is also much higher, with expected years of schooling rising from 3 years in 1970 to 12 years in 2010 (Crown Prince Court, 2011).

The changes in the UAE have affected not only the country as a whole, but its citizens. I have recorded my own reflections on this process in a journal, an excerpt of which appears below:

*The area we lived in was strategic and was chosen to be part of the new Rashid Port in 1967. I would stand on the beach to witness the digging of the sea as it was shallow and for the port it was needed to be deeper. That moment was important for the coming changes to Dubai. While Dubai has always been strategic in the movement of merchandise (Davidson, 2005), the new port was part of Sheikh Rashid bin Saeed Al Maktoum's vision to modernise Dubai (Davidson, 2005) but at the level of personal*

*experience, it was the event that change my life and a chapter of living on the beach closed for another chapter to open. All this neighbourhood moved to other areas in Dubai.*

*All my career has been spent working in education in Dubai. I've spent my whole life living in UAE as a native country. I've witnessed the changes right before my eyes. This research project is not just a narrative of the experience of time of the Emirati but also as an attribute to my life in UAE as an Emirati. Therefore I play the dual role of being the researcher but also as one of the participants.*

*Reflective Journal excerpt*

The previous historical background details provide an important pre-understanding of the past context for the Emirati time experience. The following chapters will explore the changes in their present time.

## **1.6 The Thesis Structure**

This thesis is divided into seven chapters. Chapter Two provides the theoretical framework guiding the study and examines the literature review of the main concepts that mainly consist of studies on time and hermeneutics including their relationship with pedagogy.

Chapter Three outlines the rationale for using narrative inquiry, the research methods undertaken to collect data, the recruitment of the participants, the ethical issues faced by the researcher, and the challenges of this kind of research. The researcher conducted three unstructured in-depth audiotaped interviews with each participant to capture a holistic overview of the time experience. As such, the study became a domain for the participants to reflect and bring to light the meaning they give to the elusive experience of time.

Chapter Four consists of a brief description overview of the participants, the analysis of the data using Paul Ricoeur's theory of analysis, and the themes that emerged from the data. The main themes are: time consciousness, social time, pedagogical time, and projections of the future.

Chapter Five presents the findings and weaves the narratives of the participants' themes into a discourse of the meaning of time for the Emirati participants narrated through the themes of the data.

Chapter Six presents a discussion of the themes and connects them to the literature review.

Chapter Seven is composed of an overview of the findings, limitations of the research, implications of the study and recommendations for future research.

## **Chapter 2: Literature Review**

### **2.1. Introduction**

This chapter elaborates on and presents the difficulties in considering a theoretical framework for investigating time from the hermeneutic perspective, taking into consideration Emirati cultural and intellectual background. The chapter describes how the researcher reconciled a number of different theoretical and research views and included a Muslim perspective on the concepts discussed. It also identifies the gaps that need further investigation when it comes to a better understanding of Muslim hermeneutics.

This study investigates the time domains of past, present, and future as hermeneutic construct for a group of UAE participants in the city of Dubai. Adam (1995, p. 73) acknowledged the complexity of studying time and temporality and called for empirical research that ‘can transcend empirical restriction and explore the complex, the uncertain and the invisible ... to make sense of the multiple complexity of times in educational praxis and everyday life more generally’. It is the ambition of this research project to uncover the meanings of time as lived experiences of the participants and connects them to the educational context of the UAE.

The researcher contemplated a few areas that were relevant to social studies research from an Emirati perspective. It is difficult to escape the Western research paradigm when the project is

based on Western literature, but a compromise had to be reached that combined such literature with original Arabic literature.

To understand how humans manage social change and adapt to changes in their lives, it is important to study the meaning of time. As Evans (2003, p. 251) pointed out, we think of time as the structure of our experience while our experience also gives structure to time 'as if it had none of its own. We think of it as a quantity, as valuable, as a person, as an indefinitely extending matrix, as duration, as a point, and so on'. Evans (2007, p. 735) added that, while humans have no measurable way for 'the processing of temporal experience', they are fully aware of the passing of time. Such awareness is mostly subjective in nature (Evans, 2003; Gadamer, 1989; Heidegger, 2008; Palmer, 1969; Van Wassenhove, 2011). Although it is a challenge to consider and study time on its own merit, time was the focus and objective of this study.

In order to investigate the experience of time for a number of Emiratis it became evident that the researcher needed to build a theoretical framework that included all the elements that lead to an interpretative research design. The researcher employed hermeneutics as the foundational theory and narrative inquiry as a complementary research methodology (see Figure 1, p. 23).

The starting point for such an objective was to examine the literature of the theoretical framework around the main concepts of this project. The main concepts that informed the study included hermeneutics, phenomenology, and time. The nature of the study and its Emirati context motivated the researcher to cover literature that included Muslim scholars from different

schools of thought beyond Western sources. The task proved to be challenging as most of what is written is in Western literature that does not include Muslim views and tends to ignore the medieval period as the most productive period for Muslim schools of thought (Burnett, 2009; Collins, 2002).

While Muslim books and literature that extend over hundreds of years are available, using this literature beyond introductory purposes and wholly embedding it in this study was challenging. This step reflected the background of the Emirati society yet it was not easy as this path has not been taken by many. Only a few modern scholars have explored the meaning of time, and they tend to ignore most Muslim literature (Al Alousi, 1980). Weaving Muslim literature with Western research was both challenging and rewarding. Most of the relevant literature is also centuries old because most modern Arab literature is heavily reliant on Western writers and has no distinctive contributions to enrich the field that has been colonised by a Western perspective.

The medieval era was rich with Muslim contributions to all fields of study including sociology and philosophy (Briffault, 1930; Collins, 2002; O'Leary, 1949). Briffault (1930) acknowledged such contributions, and Collins (2002) in *The Sociology of Philosophies* examined the global network of philosophies showing how the West tends to skip over the medieval Islamic era and Arab contributions to philosophy while concentrating on the originating heritage of the Greek philosophers. Beginning in the 9<sup>th</sup> century, Muslims became active in translating Greek books in all areas of science that included physics and astrology (Collins, 2002) as well as the writings of



Aristotle. Only later, in the 10<sup>th</sup> and 11<sup>th</sup> centuries, did the focus of Arabs turn to the Greek classic books of Plato and others (Hasse, 2010; Burnett, 2001). This movement was quickly noticed by scholars in the West, and the 12<sup>th</sup> and 13<sup>th</sup> centuries witnessed a brisk translation movement of classic Greek literature from Arabic to Latin, mainly in Sicily, Toledo, and southern Italy (Burnett, 2005; Grant, 1996). To describe the whole history of the translation movement from the Greek works to Arabic and Latin is beyond the scope of this study and beyond this brief introduction. However, it was important to establish the missing link that is rarely mentioned in literature. The Muslim contribution extended from just direct translation to commenting on the Greek works and adding their own original works to it (Burnett, 2009; O’Leary, 1949; Wulf, 1953).

The second point was to connect the theoretical framework with the methodology which is guided by the principles of hermeneutic phenomenology. The study used appropriate research methods aligned with the whole theoretical framework. All the above elements led to an interpretative research design. An interpretative research design explores and investigates the meaning of human life from a cultural and historical perspective (Crotty, 1998). Emiratis are situated in their own social, historical, and even linguistic worldview and understanding of their own reality (Barnacle, 2004; Dahlberg, Dahlberg & Nyström, 2008), and this research project sought to capture this reality from an interpretive perspective. The following diagram outlines the whole picture of the study and its research design.

An Emirati Experience of Time 27
-------------------------------------

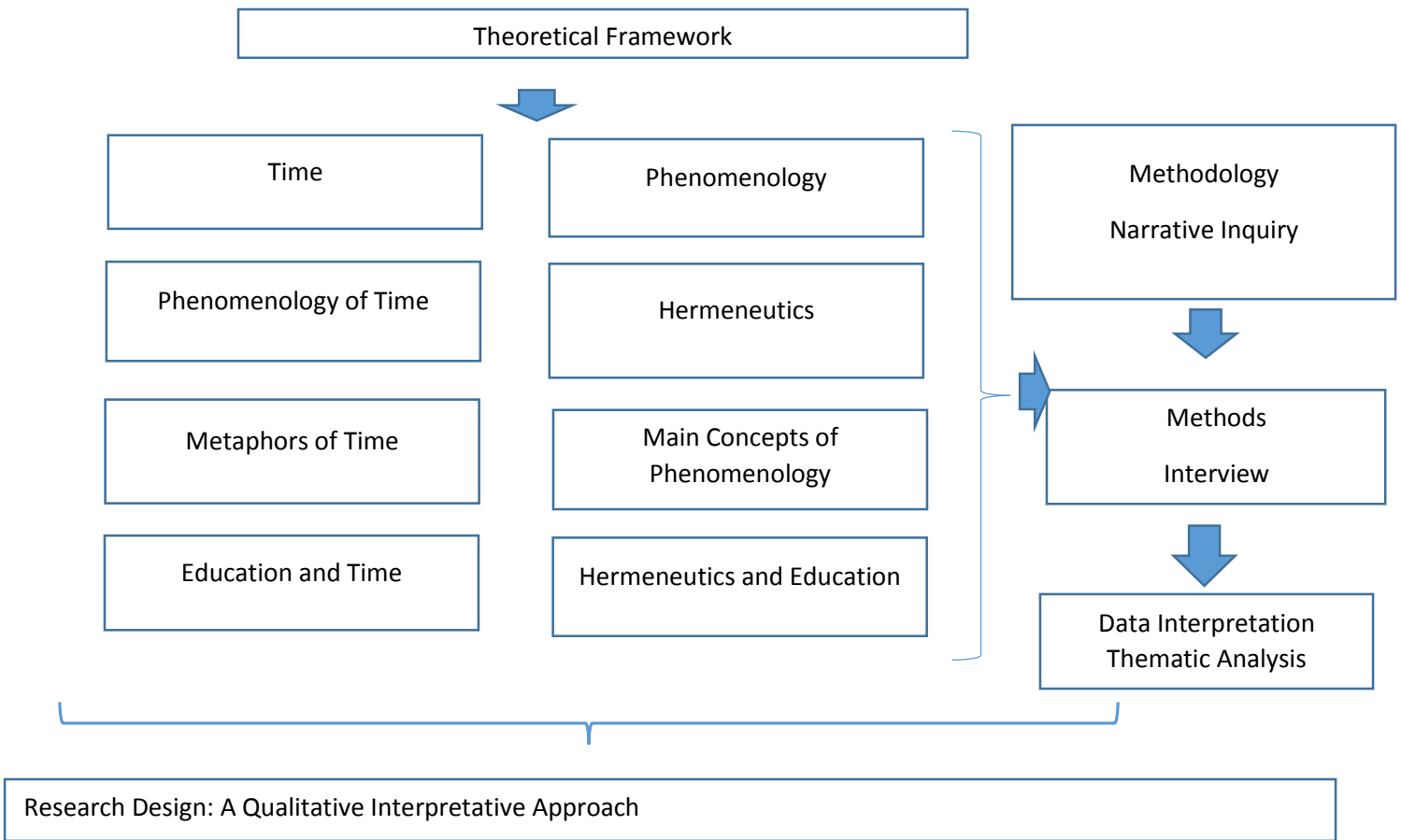


Figure 1: The Study research design

The literature review section consists of two main parts. The first discusses hermeneutics and phenomenology with a perspective that includes Muslim thought. The second part covers time through the historical discussion and main relevant themes of time.

## 2.2 A Brief History of Hermeneutics and Phenomenology

This study is situated in hermeneutics as a research discipline using a narrative inquiry methodology. This section provides a short history of hermeneutics and highlights major authors in the discipline and works that are of particular relevance here. Because the focus is on hermeneutics as a method of understanding meanings, the starting point for this overview is ancient Greece, and the concluding point is in the modern era (Schmidt, 2006).

### **2.2.1 Hermeneutics**

The term *hermeneutics* originated from the Greek verb *hermeneuein* (Palmer, 1969). In ancient Greek, hermeneutics meant, ‘to express aloud in words, that is, “to say”, to explain as in explaining a situation, to translate, as in the translation of a foreign tongue’ (Palmer, 1969, p. 13). In Heidegger’s (2008) opinion, Plato’s work *Hermeneutics* is associated with *logos*, meaning ‘discourse’, and so hermeneutics communicates not just the theoretical but also other aspects of being human.

The meaning of *hermeneutics* evolved through historical stages of human development and in Western intellectual history. Beginning with biblical exegesis in the modern period, it developed into a general philological methodology and then a general theory of linguistic understanding before becoming the methodological foundation of human sciences (*Geisteswissenschaften*) (Palmer, 1969). From there, it developed into a *phenomenology* of existence and understanding before finally becoming a system of interpretation used to reach an understating of meaning (Palmer, 1969). The definition of *hermeneutics* evolved through the ages, but one of the most

exhaustive definitions that guided this research project was proposed by Schmidt (2006).

Schmidt (2006, p. 31) defined *hermeneutics* as ‘the systematically ordered and justified body of knowledge relating to the art of interpreting the written records of human existence where the life of mind and spirit finds its complete and exhaustive expression’. This study uses this definition as it is conclusive and brings together all the important elements and components of hermeneutics developed over its history.

In Muslim intellectual history, hermeneutics evolved from Qur’anic exegesis as the interpretation of the meaning of the scripture. Two terms used in Qur’anic literature are *Tafsir* and *Ta’wil*. Ibn Manzur, the 12<sup>th</sup> century linguist, explained in his book *Lisan al-Arab* (2009) that *Tafsir* comes from the root *Fassar*, which means ‘to explain, to expound, to elucidate’. In contrast, *Ta’wil* indicates what the text refers to or what it returns or reduces to; alternatively, it may mean to take one back to the origin of the meaning. *Ta’wil* is the most relevant to hermeneutics and mirrors the same meaning. While the two terms are interchangeable in Qur’anic texts (McAuliffe, 1991), historically Qur’anic exegesis (*Tafsir*) has kept to the literal meaning of verses of the Qur’an with variations that can historically be attributed to the Prophet or one of his disciples who had the best command of the Arabic language at the time of revelation (McAuliffe, 1991). *Ta’wil* took different paths in Qur’an exegesis depending on the era (McAuliffe, 1991). McAuliffe (1991, p. 18) noted that ‘*ta’wil* connoted hermeneutical approaches that sought to uncover deeper

meanings in the text or to align the text with particular theological or philosophical orientations’.

Said (2004, p. 58) stated:

Later, the study of *fiqh al lughā*, or the hermeneutics of language, emerges in Arab-Islamic culture as possessing considerable importance as a practice for Islamic learning. All these involve a detailed scientific attention paid to language as bearing within it knowledge of a kind entirely limited to what language does and does not do.

Yet the discussion of hermeneutics in Muslim and Arab intellectual circles did not transcend religious discourse. Intellectual battles raged between one group that demanded sticking to the literal meaning of the Qur’an and another group that resisted such a move. For example, the works of Nasr Abu Zayd (2004) called for a humanistic Muslim modern hermeneutics with a very loose interpretation of the Qur’anic text. He has been criticised by many Muslim scholars who consider his ideas an attack against the integrity of the values of Islam and the Qur’an (Ohlander, 2009).

Outside the religious discourse, hermeneutics as interpretation was rarely used in Arabic even though the concepts of hermeneutics thrived in social studies and literature in the works of writers like Ibn Hazm (1994) and Ibn Al Qayyim (2004) amongst others. These authors interpreted human phenomena in their works, but these were not considered hermeneutic interpretive works beyond their literary value. For example, Ibn Hazm was a judge and wrote *The Ring of the Dove* (1994) (Arabic: طوق الحمامة, Ṭawq al-Ḥamāmah) as a letter to a friend on

the meaning and experience of love. Ibn Al Qayyim is another example that can be elaborated upon for illustrative purposes. Ibn Al Qayyim wrote many books that covered a number of disciplines, yet some of his books do not fit any clear genre (Krawietz, 2006). Those writings have so many elements of what can be called hermeneutic writings that create a dialogical text that focuses on being and interprets lived experience (Gadamer, 1989; van Manen 1990).

Examining Ibn Al Qayyim's book (Bori and Holtzman, 2010; Krawietz, 2006) *The Garden of Lovers and the Promenade of Those Who Yearn* (روضة المحبين و نزهة المشتاقين) demonstrates that Ibn Al Qayyim (2004) addressed fifty keywords around the meaning of love. He started by giving the linguistic meaning before explaining and interpreting the meaning using anecdotes, Qur'anic verses, and poetry. I believe that Muslim hermeneutics is an area of potential investigation that could benefit from applying modern hermeneutical principles to examine these Muslim works. However, the scope of this thesis and limitation of space and time prevented me from elaborating on it.

In the Renaissance era, and specifically in the Western world, the scope of hermeneutics expanded from just tackling religious texts to focusing on ancient and classical texts (McAuliffe, 1991; Palmer, 1969). This interest continued to grow steadily when the world experienced a renewed interest in hermeneutics as witnessed by the Continental works of the 18<sup>th</sup> century of Schleiermacher and Dilthey among many others (Palmer, 1969).

### **2.2.2 The Modern Movement of Hermeneutics**

The 18<sup>th</sup> century witnessed a renewed interest in hermeneutics (Palmer, 1969). The German philosophers Schleiermacher, Herder and Dilthey played a pivotal role in contributing to hermeneutics as they called for a general hermeneutic understanding of language beyond biblical texts (Palmer, 1969). Biblical hermeneutics focused on the text, keeping closely to the religious discourse and largely neglecting the role of the interpreter (Palmer, 1969).

To Schleiermacher, hermeneutics functions as both science and art, using technical methods and artistic skill (Palmer, 1969). Schleiermacher's hermeneutics provides rational guidelines to regulate interpretive activity, while it also depends on a specific artistic sense that can be acquired and developed by practice (Palmer, 1969). For Schleiermacher, interpretation consists of two phases: a grammatical phase that focuses on the text and a psychological phase that focuses on the author's intent. Understanding occurrences are in two specific moments: the first is understanding the language of the written work, and the second is understanding the writer's psychology (Palmer, 1969). Dilthey objected to Schleiermacher's understanding of hermeneutics as only linguistic (Palmer, 1969). For Dilthey, the method was restrictive and did not take into consideration the value of hermeneutics (Schmidt, 2006).

Dilthey's project was to establish 'understanding (as) the method for the human sciences' while 'causal explanation belongs to the natural sciences' (Schmidt, 2006, p. 7). This view broadened the field of hermeneutics as originating from language to 'all expressions of human beings within

the human sciences'. Dilthey wished that using his method would reach a level of certainty to reproduce the experiences in a philosophy of life (Schmidt, 2006, p. 7). Dilthey was critiqued for following a Kantian method of knowledge restricted by the conflicting concepts of objectivity and subjectivity when in hermeneutics they need to come together (Ricoeur, 1981). Yet Dilthey's contribution is acknowledged by his methodology and stands out as the connection between the first interest in hermeneutics of the 18<sup>th</sup> and 19<sup>th</sup> centuries and the modern hermeneutics of the 20<sup>th</sup> century (Palmer, 1969).

Dilthey's concept of understanding influenced the works of Heidegger and Gadamer (Schmidt, 2006). Heidegger's readings of the Greeks and Dilthey amongst others led him to conceptualise hermeneutics as an art that addresses the whole existence of man (Palmer, 1969; Schmidt, 2006; Ricoeur, 1981). In *Being and Time*, Heidegger wanted to establish a method that 'would disclose life in terms of "itself" through lived experiences' (Palmer, 1969, p. 124). The modern era witnessed two shifts for the purpose of hermeneutics, first to a way of understanding and using it as a methodology for the general human sciences (Teixeira, 2006). The second took 'hermeneutics a step further to the ontological level, where understanding ceases to be a mere mode of knowing and becomes a way of being' (Teixeira, 2006, p. 269). Heidegger was keen to change the direction of hermeneutics from interpretation towards the meaning of understanding that 'consists in getting familiar with one's situation and grasping one's position within being. It



is the ability to find ourselves, be comfortable with ourselves and then orient ourselves’ (Teixeira, 2006, p. 270).

Gadamer, as the student of Heidegger, established philosophical hermeneutics by publishing *Truth and Method* (1989). Gadamer believed that truth is disclosed through experiences that ‘that occur in art, philosophy and the human sciences’ (Schmidt, 2006, p. 95). Gadamer took forward Heidegger’s orientation of the hermeneutics as ontological in nature through the usage of language. In addition, his works connected hermeneutics to phenomenology as art and science, which is explained in the next section.

### **2.3 Phenomenology**

*Phenomenology* is derived from the Greek *phainomenon* which means ‘to appear’ (Waibel, Breazeale & Rockmore, 2010). The 18<sup>th</sup> and 19<sup>th</sup> centuries witnessed a keen interest in studying human phenomena, and the literature indicates that Johann Heinrich Lambert was the first to use the word *phenomenology* as the doctrine of appearance (Waibel, Breazeale, & Rockmore, 2010). Later many scholars, like Kant and Hegel, used the term (Spiegelberg, 1965). In his discussion of knowledge, Kant indicated that the mind is not a clean slate for knowledge but appears as a phenomenon to the human mind by using perception and intuition (Kant, 1787; Spiegelberg, 1965). In *Phenomenology of the Mind* (1807), Hegel discussed the phenomenon of consciousness or how things appear to the mind (see also Waibel, Breazeale & Rockmore, 2010).

The establishment of modern phenomenology is attributed to the German philosopher Edmund Husserl (Lavery, 2003; Palmer, 1969). Phenomenology is generally described as the study of human experience as lived experience (Lavery, 2003) with intentionality of such experience or mental activity aimed towards objects that are outside in the world (Keller, 1999).

Phenomenology is ontological in nature, seeking to understand and study how is it to be in the world (Luft, 2004; Palmer, 1969). Husserl aspired to use phenomenology as a scientific enquiry method as ‘an ideal of science and objectivity based on mathematical exactness’ (Gander, 2010, p. 134).

Modern phenomenology’s main objective as developed in Husserl’s works is the descriptive presentation of the lived situation staying close to the meaning of description (Husserl, 1970).

While Dilthey first used the term ‘the lived experience’ (Palmer, 1969), Husserl coined the term ‘life-world’. As Luft (2004, p. 203) elaborated, ‘Husserl conceives of the life-world as the totality of life in its multitudinous facets. The life-world is the field in which life in general carries itself out in its everydayness’. Life-world is disclosed through the phenomena in human consciousness (Husserl, 1970) of the lived experience of humans which includes temporality. To him, such lived experience is a viable foundation for knowledge and understanding of human nature (Husserl, 1970). Husserl believed that objectivity of meaning is possible in explanations of phenomenology (Palmer, 1969).

Heidegger, as a student and follower of Husserl in his early life, came to a different understanding of phenomenology and connected it to hermeneutics; for Heidegger (2008), no description is possible without interpretation.

Hermeneutic phenomenology is a branch of the movement of phenomenology in the 20<sup>th</sup> century established by scholars such as Martin Heidegger, Hans-Georg Gadamer, and Paul Ricoeur. It is a philosophical tradition consisting of hermeneutics and phenomenology (Thompson, 1981).

Most of these scholars acknowledged the value of phenomenology to describe human life. They were of the opinion that such description cannot be achieved without a level of interpretation (Lavery, 2003) that elaborates on the phenomenon and gives it full meaning. For the purposes of this study, the connection between hermeneutics and phenomenology can be asserted to be ‘an ontology of understanding’ (Kaplan, 2003, p. 41); therefore, understanding is situated in an historical context, revealed through language, and ontological in nature (Palmer, 1969).

In this research study, the main principles of a hermeneutic of consciousness, intentionality, historicity, etc. are included as they relate to the study of temporality and time experience. These principles are understood to be grounded in the meaning of understanding and language from a hermeneutic perspective.

## 2.4 Consciousness

Gadamer (1989) proposed that consciousness constitutes the meaning of the world and our experience. The experiential trait of what we encounter and interact with in the world is part of consciousness (Smith, 2011). Experiences may start at a subconscious level, but phenomenological enquiry brings them to the foreground (Gadamer, 1989) to be studied from the first person and subjective point of view (Heidegger, 2008). Consciousness of a phenomenon:

projects itself into a physical world and has a body, as it projects itself into a cultural world and has its habits: because it cannot be consciousness without playing upon significances given either in the absolute past of nature or in its own personal past, and because any form of lived experience tends towards a certain generality whether that of our habits or that of our ‘bodily functions.’ (Merleau-Ponty, 2009, p. 158)

Consciousness and awareness of a phenomenon is also coupled with intentionality because consciousness is open and directed towards the world (Heidegger, 2008). Intentionality has been attributed to the works of Franz Brentano, specifically in his book *Psychology from an Empirical Standpoint* (2014, p. 68) in which he discussed the nature of intentionality that ‘[e]very mental phenomenon is characterized by ... direction toward an object’. Imagine a student sitting in the classroom listening to the teacher. His consciousness is directed towards the scene in front of him, and he is experiencing the moment as he is hearing the voice of the teacher and feeling excited about learning. Yet again his intentionality of consciousness could completely shift to

past memories of a scene of another classroom and another time when he was younger. Such a shift could even evoke different kinds of emotions depending on his experience. We can deduce that his temporality could shift with the shift of his intentionality, affecting the quality of his being.

Turning to Muslim philosophy and principles, intentionality is a concept connected to being aware and conscious. It is a fundamental requirement for Muslim living and practice (Tymieniecka, 2006). Such intentionality could be directed towards Allah and the common good or to earthly matters. Thus, for Muslims, their intentionality directs their identification with the world in their lived experience as a daily practice (Tymieniecka, 2006).

An important component of consciousness is the state of reflection. The disclosure of the world is satisfied in reflection as Ricoeur (2008, p. 46) points out in discussing interpretation:

Reflection is the appropriation of our effort to exist and our desire to be, through the works which bear witness to that effort and desire ... reflection must become interpretation because I cannot grasp the act of existing except in the signs scattered in the world.

Such reflection consists of moments of clarity that help humans to understand what is projected on their consciousness from being-in-the-world (Kearney, 2007; Ricoeur, 1997).

## 2.5 Historicity

While ‘Being-in-the-world’, humans become historical beings as they create, observe, and live through history (Gallagher & Zahavi, 2007). Humans are surrounded by others and go through events that define them and mould their experience of the world. Being born in a specific historical period also has an impact. The past, whether personal or collective, serves as ‘the horizon and background of our present experience’ (Gallagher & Zahavi, 2007, p. 85).

Heidegger (1992) in his writings challenged social sciences and the study of time. He critiqued linear and quantitative time, insisting that human beings in temporality are grounded in the idea of ‘being-in-the-world’. As Heidegger (2008) has shown in his work and writings, understanding historicity means grasping human nature that is constituted by time. Being-in-the-world entails interacting with others; specifically, Dilthey (1996, p. 236) explained:

The inner experience through which I obtain reflexive awareness of my own condition can never by itself bring me to a consciousness of my own individuality. I experience the latter only through a comparison of myself with others.

In *Being and Time*, Heidegger introduced the concept of ‘Dasein’, which he explained as the being of existence or essence of being instead of treating being as an object or a combination of subject and object – the duality of body and soul (Mulhall, 2005). In *Being and Time*, Heidegger (2008, p. 42) wrote:

...the being that has a history, has sets of cares and concerns in the world, and is measured by its possibilities in light of all of that. Dasein is 'in each case mine [*Jemeinigkeit*],' [so] 'one must always use a personal pronoun when addressing it: 'I am,' 'you are'.

Historicity is not only where a human is located historically but also how one's past experience colours his understanding of the world (Gallagher & Zahavi, 2007). Gallagher and Zahavi (2007, p. 86) quoted Husserl, stressing that:

I am a 'child of the times'; I am a member of a we – community in the broadest sense – a community that has its tradition and that, for its part, is connected in a novel manner with the generative subjects, the closest and the most distant ancestors. And these have 'influenced' me: I am what I am as an heir.

Thus, human time cannot be described as an objective cosmic time nor simply subjective time of consciousness but as a bridge between the two (Gallagher & Zahavi, 2007). Time is the narrative articulated by humans using direct or symbolic language (Ricoeur, 1988).

Historicity is established by the involvement with others in the world. To Heidegger (2008), using the term 'being-in-the-world' attempted to stress the fundamental world-involvement of the self – Dasein (human existence) – in the world within a historical and cultural reality.

## **2.6 Understanding and Language**

Scholars of hermeneutics maintain that understanding is mediated through language (Gadamer, 1989; Palmer, 1969). Weinsheimer (1985, p. 6) indicated that hermeneutic understanding that seeks to make sense of opaque and tacit meaning of human experience is set within ‘some evolving linguistic framework that has been worked out over time in terms of some historically conditioned set of concerns and practices’. Understanding is mediated through dialogue (Gadamer, 1998). Aho (1998) argued for a hermeneutic perspective of reality developed into ‘a linguistic construct’ representing an understanding of human experience as it unfolds. Bringing human phenomena ‘to language is not to change it into something else but, in articulating and developing it, to make it become itself’ (Ricoeur, 1985 p. 39). Language represented by ‘symbolic representations, and creative interpretations’ (Kaplan, 2003, p. 11) mediates our social life.

Gadamer (1989), who was influenced by Heidegger on the concept of language in the hermeneutic experience (Weinsheimer, 1991), pointed out that language is not only the medium for human experience but also that humans exist through it.

Phenomenological understanding and interpretation is temporal and within a historical context, or what Gadamer (1989) called ‘tradition’. Gadamer (1989, p. 258) explained that:



Understanding is not to be thought of so much as an action of one's subjectivity, but as the placing of oneself within a process of tradition, in which past and present are constantly fused.

Interpretation of meaning is an integral part of understanding (Gadamer, 1989). Understanding is circular in nature, moving from the whole to the part and also moving from question to answer to another question in a dialogue (Gallagher, 1992). Understanding occurs as 'a fusion of the so-called past horizon of the text with the present horizon of the one who understands' (Schmidt, 2006, p. 8). Humans understand themselves 'only by taking a long detour through the signs, texts, and other repositories of humanity found in cultural works' (Kaplan, 2003, p. 10).

The task of hermeneutic understanding is also conditional on a willingness to understand the other (Schmidt, 2010). Gadamer (1989, p. 361), discussing the I/Thou relationship, stressed the need to understand the other by stating that a high level of 'openness to the other, then, involves recognizing that I myself must accept some things that are against me, even though no one else forces me to do so'.

### **2.6.1 Metaphors**

In language, metaphors play an important role in bringing meanings to life and elaborating on many aspects of the human experience (Lakoff & Johnson, 2003). The metaphor also helps bring abstract concepts to life and makes them attainable and easy to understand (Lakoff & Johnson,

2003; Kaplan, 2003; Ricoeur, 1978b). Lakoff and Johnson (2003) went as far as to claim that all culture and languages are metaphorical in nature and are used in ordinary language to represent thoughts and actions. Ricoeur's (1981) writings indicated that the value of metaphors in hermeneutics is beyond linguistic and that metaphors enrich meaning to the ordinary experience of life. To Ricoeur (1978a), metaphors are not ornamental but hold a meaning of life that is generated and regenerated. Kaplan (2003, p. 48) explained, 'A metaphor ... "re-describes" reality by referring to it in terms of something imaginative or fictional, allowing us to learn something about reality from fiction'. Metaphor helps in creating new ways of seeing the world and ultimately Being-in-the-World (Kaplan, 2003). To Ricoeur (1981), the metaphor renovates language usage and brings it to life, for the metaphor is a 'semantic innovation, an emergence of meaning' (Ricoeur, 1978a, p. 97).

The understanding that emerges from metaphorical usage is usually constricted by the context and historical background (Ricoeur, 1981). There is a level of novelty to the metaphor which serves not 'to improve communication' but rather 'to shatter and to increase our sense of reality' (Ricoeur, 1978b, p. 133). As Theodorou (2005, p. 129) pointed out, 'Ricoeur's analysis of metaphors means to show how symbolic language represents and mediates our ontological vision of reality'.

## **2.7 Hermeneutics and Education**

Very few scholars in hermeneutics have explicitly tackled education in literature (Gallagher, 1992). According to Gallagher (1992, p.24) hermeneutics ‘holds the promise of providing a deeper understanding of the educational processes’. Gallagher calls for not just seeking the mechanical and parallels between hermeneutics and education but dig in deeper into the educational experience as a hermeneutical one. Gallagher (1992, p. 320) in analysing hermeneutical theory indicate that the educational experience has been ignored because the focus of hermeneutics has been ‘the interpretational object of hermeneutic’ as represented by the text and not on the interpretational process where education and learning occurs.

To apply the discussion to experience, this section will draw a parallel between hermeneutic experience and educational experience to highlight the similarities and to demonstrate that any educational experience is a hermeneutic one. The objective of educational experience is learning and such an experience takes place in different settings, whether formal as in the classroom, or reading or playing as pointed out by Gallagher (1992). There are forms of setting where learning takes place in informal ways and not just in play. The internet presents a new platform for the child as well as the adult to learn and build knowledge about the self and the world and can be considered a platform where education takes place.

Considering the educational as hermeneutic experience, then, is to consider it linguistic in nature. Language is the medium of education; in fact, Gallagher (1992, p. 113) pointed out that the

‘educational experience is a linguistic experience’. The experience of learning is ‘embedded in our own particular language’ (Gallagher, 1992, p. 113). Gallagher (1992, p. 113) presented the argument for the meaning of language not as a subject matter of study of grammar but as ‘language in use’ and as ‘what conditions and enables learning’. Language in this model is transparent, shapes the objects of learning, and helps the student to understand the world. The role of the teacher is to communicate information that is transformed into knowledge when the student is actively engaged. Gallagher (1992, p. 116) argued that such an engagement involves a high level of argument, appraisal, and judgment within a cultural and social structure using dialogue ‘to deliberate, to argue, to judge, to appraise and so on – these are all the ways that we enter a dialogue with the world’.

One of the main purposes of education to Heidegger is the transforming of the self or being (Dall’alba, 2009). Through reflective questioning the state of the self develop into a new state through new insights about the self and the world around. Dall’alba (2009) points to Heidegger’s understanding that ‘

The educational experience is hermeneutic in nature with a temporal dimension of past, present, and future elements to it. The student comes to the classroom not as a clean slate but as a person with preconceptions and a pre-understanding about the subject from his or her past experience (Gallagher, 1992). As Henriksson note that (2012, p.120), noted the school and the classroom is ‘a world engineered and planned by adults’. The classroom is a space that is structured by time

intervals of the bell ringing between classes. It is the space that creates the relationship between the teacher and the student within the structure of time for both.

The hermeneutic circle in educational experience functions at different levels, and Gallagher (1992, p. 81) proposed that ‘learning in the classroom takes place only when various dialectical interchanges of interpretations are maintained’. Gallagher (1992) identified three levels of interchange. The first is that between the student’s fore conception and the subject matter, while the second is the teacher’s understanding of the subject matter and the pedagogical presentation of his or her interpretation of the subject matter. The third involves the partial interchanges happening in the classroom. It is the expectation that the teacher takes the lead but, as (Henriksson, 2012) points out, the relationship between the teacher and the student is complicated and requires a high level of sensitivity from the teacher.

### **3. A Brief History of the Study of Time**

The study of time has a long history stemming from the ancient world when humans validly asked, ‘What is time? How does time become the thing it is for me?’ (Aho, 1998, p. 3) Such a question is not new or unique as scholars, poets, and philosophers have posed the question since the beginning of time. Most writings on time (Adam, 2000, 2004) have tried to establish that, in older days and older civilisations, time was ‘embedded in nature and governed by nature’s rhythms’ (Adam, 2004, p. 75). A closer examination of Muslim writings (Al Alousi, 1980) indicated that the picture is more complex and the experience of time is deep with aspects

connecting philosophies of living, religion, mortality, nature, and culture. Going back centuries to discuss time is vital in any discourse – or discussion – connected with time as such discussions ‘bring to the fore concerns with origins and destiny, with the meaning of human being and the role of time for human existence’ (Adam, 2004, p. 17).

The Greek philosopher Aristotle roamed the streets of Athens with his students deep in conversations on physical and metaphysical aspects of life. Regarding time, he laid out his thesis in the book *Physics*, pointing to his conviction that time is external – or so it seems for our first impression. What Aristotle presented on time is what humans observe as an external phenomenon that is defined by change and movement and is measured by numbers. Aristotle understood that time as a natural phenomenon is measured and encompasses everything including changes (*Physics*, 219 b1–2). To him, time is constant and does not change but is indicative of change. To measure time is to measure the events that come before and after or, in Aristotle’s words, ‘a number of motion with respect to the before and after’ (*Physics*, 220 b15–16). He noted, ‘Not only do we measure the movement by the time, but also the time by the movement, because they define each other’ (*Physics*, 220 b15–16). Aristotle also explained that ‘every alteration and all that changes is in time’ (*Physics*, 222 b31). Such movement is eternal and uninterrupted without a beginning or an end (*Physics*).

To Aristotle, time consists of three elements: the past, the present, and the future. The past has passed, and the future does not exist yet. The only way to compare events is in the present time

for it takes prominence and serves as the focal point linking the past and the future. Aristotle explained that ‘the now is a link [*sunecheia*] of time ... for it links together past and future time, and is a limit of time, since it is a beginning of one and an end of another’ (*Physics*, 222, a10-12).

Later in his thesis of time, Aristotle raised the issue of the connection between time as a physical external measure and humans. He came to the conclusion that time is not time if no human (the intellect of a soul) (*Physics*, 223 a 21-9) is measuring it. One might also raise the problem of whether time would exist if no soul existed; that is, if no one exists to do the numbering, nothing can be numbered, and so clearly no number can exist, for a number is that which has been numbered or that which can be numbered. So, if nothing can do the numbering except a soul or the intellect of a soul, no time can exist without the existence of a soul (*Physics*, 223 a 21-9).

Aristotle’s linear external concept of time was taken up by most philosophers that came after him. Much of the literature on time following Aristotle led to St. Augustine of Hippo (Adam, 1995). In his *Confessions* Book 11 (Augustine, 1998), Augustine spoke to God in a reflective manner, posing many questions about time and eternity. According to Ricoeur (1984), the ‘phenomenology of time’ emerged from Augustine’s question: ‘What, then, is time?’ (*Confessions*, Book 11, 14.17). Augustine demonstrated that he understood the elusive nature of time when he asked the question and answered, ‘If no one asks me, I know what it is’. His ideas on time were a departure from what Aristotle proposed. Augustine (1998) agreed with Aristotle that time is a known entity because we can measure it. Yet Augustine (1998) introduced us to the

concept of internal subjectively measured time by stating, 'It is in my own mind, then, and that I measure time' (*Confessions*, Book 11, 27, 276).

Augustine rejected Aristotle's thesis of cosmic motion as the measurement of time and proposed that 'we can be aware of time and measure it only while it is passing' (*Confessions* Book 11, 16, 266). This passing moves through the three constructs of time: the future, the present, and the past. For Augustine, the arrow of time started in the future, '...pass(ed) through the present and (went) into the past' (*Confessions*, Book 11, .21, 209). For Augustine, the three constructs of time were always in the present: a time present of things past; a time present of things present; and a time present of things future – and the three coexist somehow in the soul (*Confessions*, Book 11, 20.26). For example, one's past as time does not exist, but it is recalled through images of memory (Adam, 1995). The present is another form of present of experiencing things, and the future is the third form of present of expectations or, as Augustine explained (*Confessions*, Book 11, 18.24):

Whatever may be the manner of this secret foreseeing of future things, nothing can be seen except what exists (...) I see the dawn; I predict that the sun is about to rise. What I see is in time present, what I predict is in time future because it is not yet. Yet I could not predict even its rising unless I had an image of it in my mind.

In the medieval era, Muslim philosophers delved into deep discussions of time as it was connected to the subject of creation and to the narrative of time guided by their understanding of



Qur'an verses and translated classic works of the Greek philosophers. There is no clear indication that they read Augustine's *Confessions*. Most Muslim schools of thoughts discussed Aristotle's concept of time though some groups agreed with him while others disagreed. Two distinctive groups were prominent. The first has been called the traditional Muslim philosophers group that included Al Kindi, Alfarabi, and Ibn Rushd. Members of this group generally were influenced by Aristotle's view that time is external, objective, and measured by motion (Al Turaiter, 2008). The second group is loosely represented in this study by Ibn Hazm, Al-Ghazali, and Abu'l-Barakāt al-Baghdādī. They criticised how Muslim philosophers tackled the issue of time from an external perspective that was influenced by Greek philosophy. They instead pointed to time from an internal perspective considering it connected to being and sensing (Al Turaiter, 2008).

The discussion of the meaning of time for the Muslim philosophers emerged from the 8<sup>th</sup> century with Al Kindi, who supported Aristotle's view of time as a numeral measurement for movement (Al Alousi, 1980; Al Turaiter, 2008). However, for Al Kindi, 'now is not the time' except when considering the before and after; therefore, he stressed that time is only a reflection of the movement (Al Shams, 2007). Al Farabi followed through with the Aristotelian concept of time. He connected time with the world's creation by Allah (Al Shams, 2007). He argued for the cause and effect of being in time by presenting the example of the movement of a ring on a hand. The movement of the hand is prior to the movement of the ring, and the movement of ring is

conditional to the movement of the hand (Al Shams, 2007; Al Turaiter, 2008). He made this connection between Allah and time, yet he believed time is eternal (Al Turaiter, 2008).

Ibn Rushd came later in the 11<sup>th</sup> century and followed in the footsteps of earlier Muslim philosophers. He tried to create a compromise between the Aristotelian view of time and a more Muslim perspective (Ibn Rushd, 1964). He stated that, since Allah created time, Allah would not be in time, while the world would be in a time measured by motion (Ibn Rushd, 1964).

According to Ibn Rushd (1964), we know the number of years and the account based only on the movement of celestial bodies.

Meanwhile, a group of scholars based their understandings of the world on Islamic values derived from the Qur'an as a base for knowledge instead of depending on Greek philosophy as a starting point (Altie, 2005). The most prominent scholars who took this path were Ibn Hazm, Al-Ghazali, and Abu Al Barakat Al Baghdadi.

Ibn Hazm's book *Fisal fi al-Milal wa al-Nihal* he defined time as a duration in which a body exists in it whether it is in motion or still (Al Shams, 2007). He opposed the dominant Muslim philosophers' notion that time is infinite. To Ibn Hazm, when the body ceases to exist, so does time. He also argued that time is finite as the present passes into the past and stops existing.

Periods of time are composed of *Anas* (أنا) as finite instants that have a beginning and an end (Al Shams, 2007).

Al-Ghazali argued against these philosophers and in his book *Tahafut al-Falsifa* followed through with the concept of relativity of time instead of infinite time (Al Shams, 2007). He considered time as a creation but did not offer a definition for time (Altie, 2005). He believed that time is relative and depended on the observer of it. He discussed temporal dimensions of *before* and *after* to understand and measure instances of time.

Ibn Taymyia, as a strict scholar of the Qur'an and Hadeeth, seemed to favour Abu Al Barakat and considered his views as more in line with the Islamic mainstream (Al Ghusun, 2003). Abu Al Barakat was critical of Aristotle's cosmological meaning of time and connecting time with motion (Abu Al Barakat, 1938). He proposed that time is connected to feeling and being whether in motion or in stillness (Abu Al Barakat, 1938). While not offering a definition of time, Abu Al Barakat stated that time as a measure of being (*al-wujud*) is a better measurement of time than motion (Abu Al Barakat, 1938; Tzvi, 1998). Tzvi (1998) stated that Abu Al Barakat played an important role in shifting the study of time from a subject of physics alone to the domain of metaphysics while accepting that the study of space is within the sciences of physics.

In continental Europe of the 17<sup>th</sup> century, the arguments on time were picked up again in the writings of philosophers, as illustrated by Immanuel Kant in the *Critique of Pure Reason* (1781). He described time and space as a rational mental framework that helps us to comprehend physical experiences. Kant (1781) argued that time is created by the mind as a conditional *a*

*priori* that precedes our experience and sensing of the world. To him, time is constant and does not change; rather, what changes is what is within time.

In his *Phenomenology of Spirit* (1977), Hegel discussed the meaning of spirit and the connection to time. He described the notion of time as an abstract concept presented as an empty intuition. The spirit appears in time again as a pure notion. Time is a prerequisite for the spirit to appear because it is not complete except within time, for time is the destiny and necessity of spirit that is not yet complete within itself. Therefore, time to Hegel (1977) is phenomenological, and nothing is known that is not in experience. Heidegger was a strong opponent of Hegel's theory of time. Heidegger (2008) considered Hegel's time of a stream of 'nows' that is revealed to the spirit as vulgar and did not consider the uniqueness of the future to the experience of time. For Heidegger, time is an internal experience or what can be called the phenomenology of time.

### **3.1 Time as an Internal Experience: The Phenomenology of Time**

Because this study is hermeneutic in nature, an in-depth examination of the meaning of time according to the main scholars of phenomenology and hermeneutics including Husserl, Heidegger, Merleau-Ponty, Gadamer, and Ricoeur is necessary. Time is one of the most difficult topics one can discuss in phenomenology (Gallagher & Zahavi, 2007), yet it must be addressed to understand the meaning of a lived experience of time.

In phenomenological terms, external time is dependent on our internal consciousness of time that emanates from inside humans (Husserl, 1970). Also, internal time consciousness is the respiratory of our perception, memory, and imagination (Smith, 2011). It helps us to have a sense of extended temporality of events as we live through them. *Lived time* is the term used to describe how time is seen and considered as expressed through language (Aho, 1998). In the English and Arabic languages, the three temporal tenses used are:

Temporal tenses	English	Arabic
Once but no more	Past He travelled	( <i>Madi</i> ) ماضي سافر
Now	Present He travels	حاضر ( <i>Hader</i> ) يسافر
Yet to be	Future He will travel	( <i>Mustakbal</i> ) مستقبل سوف يسافر

Table 1: English and Arabic languages temporal tenses

Husserl (1991), the father of modern phenomenology, wrote extensively on time as subjective and internal consciousness (see also Keller, 1999). The language Husserl (1991) used to describe internal time consciousness was basically metaphorical and only indicative as he insisted that language had not been developed to describe it. He followed in the footsteps of Augustine when he reiterated that time is a basic character of our being that we experience more than we can

explain. He was of the opinion that temporality and time give structure to human experience and time consciousness as layered by instances of living presents (see also Keller, 1999).

Husserl's (1991) temporal consciousness of this living present has a duration and a depth as we are not only conscious of separated moments or points in time but also experience a stream of lived presence that encompasses a primal impression, protension, and retention. Primal impression is how our consciousness of time is oriented towards the moment we experience (Husserl, 1991; Sokolowski, 2000). Primal impression is narrowly directed toward the strictly circumscribed now-slice of the object (Husserl, 1991). The primal impression never appears in isolation and is an abstract component that by itself cannot provide us with a perception of a temporal object.

The second part of Husserl's (1991) living present is 'retention' or retentional aspect, which provides us with a consciousness of the just-elapsed slice of the object, thereby furnishing the primal impression with a past-directed temporal context. As Sokolowski (2000, p. 137) explained, 'It retains the living present that has just elapsed' for it is the consciousness of the past. The retention is also layered and composed of layered moments retained. Sokolowski (2000, p. 137) described this as '... a comet tail of elapsed living presents, with their retentions, accompanying them'. It is fundamental and prior to the formation of a memory as the living present retains moments of the past (Keller, 1999).

The third part of Husserl's living present as the human linear temporal horizon is what he called 'protension'. Protension points to the future as another part composing the moment and only a continuation of the present moment represented in the primal impression (Keller, 1999; Sokolowski, 2000).

Husserl, who was not only the father of modern phenomenology but also Heidegger's teacher, believed that only one perception exists and physical phenomena are reduced to the transcendental phenomena presented temporally (Sokolowski, 2000). Heidegger (1992) asserted that the mind is dependent on a foregoing temporality of the world as mind is a product of time and the subject emerges from the temporality.

For Heidegger, the notion of temporality is basic for human existence as humans are manifested as temporal; however, he departed from Husserl's view of how temporality is the immediate experience of time (Dahlstrom, 1995). Heidegger completely refuted Husserl's linear perception of time as the past, present, and future. To Heidegger, the present is inauthentic temporality as *Dasein* (Being) is about possibilities. The temporal horizon is not distinctive dimensions for him (Mulhall, 2005). For Heidegger, temporality is closely related to being. Such temporality entails 'becoming' and evolving into oneself. Temporality holds the possibilities of the future.

Heidegger's original temporality consists of two parts: authentic temporality and inauthentic temporality. Authentic temporality is taking oneself in terms of being-out-ahead-of-oneself towards what is coming in contrast to inauthentic temporality of the 'Everyday' or present

moments (Heidegger, 2008, p. 236). Examining man's temporality, Guitton (1966, p. 13) supported Heidegger's orientation towards the future because:

(t)he present is constantly disintegrating into two parts, both of which have the specific characteristic of being not present. The first part is made up of what has just been and of what is ceasing to be. The second, which is the principal element and the one that gives to the present its momentum and its form, is a surging of human spirit toward some potential, toward some point established by will or by desire.

For Heidegger, the future is the domain of possibility as Dasein is ahead of itself (Mulhall, 2005, p. 349): 'Because it is primordially constituted by care, any Dasein is already ahead of itself', as projected by possibilities in the future (Heidegger, 2008; Mulhall, 2005). For Heidegger, humans are actively engaged with their future heading to a state of not being and death. As a result, authentic temporality starts in the future leading to the present by means of the past. The past is hermeneutic and could be interpreted in different ways and thus even the past can be altered by the narrative that it holds (Heidegger, 2008).

In line with Husserl's temporality, Merleau-Ponty (2009) agreed that it is in the present but defined it as an evolving perception of temporality and not consciousness. Merleau-Ponty based his concept of temporality on Husserl's work. He also thought that Husserl's conception of temporality as a stream of moment meant that there would be spatial gaps between moments and that one could not account for how they are filled (Merleau-Ponty, 2009). Instead, Merleau-



Ponty considered temporality as ‘one single phenomenon of lapses’. Merleau-Ponty deconstructed the future as well as the past. He stated that ‘the past, therefore, is not past, nor the future’ as the past and the future are only parts of a constant present (Merleau-Ponty, 2009, p. 412).

To Merleau-Ponty, the lived experience is manifested and embodied from within the temporality of ‘body subject’. Temporality is perceived through bodily senses. Merleau-Ponty (2009, p. 119) was critical of Heidegger’s preference of the future and described the future as ‘a brooding presence moving to meet one, like a storm on the horizon’.

In summary, while all writers on the phenomenology of time experience have agreed that the time horizon consists of the past, the present, and the future, they have disagreed about the beginnings and ends of such a horizon.

### **3.2 Nature of Time: Circular or Linear**

In social studies, time has been described as either cyclic or linear (Adam, 1995). Linear time was introduced through religion on the notion that life has a beginning and an end. It consists of past, present, and future (Adam, 1995). The narrative of the study and theories of time indicate that most of the scholars presented earlier considered time as linear with a before and an after.

The Muslims philosophers also adopted the linear concept as they believed in the creation of the universe with a beginning and an end as well as a linear sequence of events. This linear concept

of time was valuable in organising the industrial era to manage the production of machines by managing time (Adam, 2004). Natural cycles and agriculture have lost their importance to shape the norm of using time (Adam, 2004). The reason for such a shift can be attributed to the fact most societies have shifted to large urban concentrations as the main hub for the economy and production (Adam, 2004).

Cyclic time is connected with the human observation of seasons, the rotation of seasons, natural changes in weather, and celebrations (Adam, 1995). In sociology, the concept of circular time becomes more attainable as it is connected to the cycle of seasons and movement of the sky constellations (Adam, 1995, 2004). Cyclic time is hidden in the recurrence of social events within the context of work, family, and other social activities in which individuals participate (Adam, 2004; Zerubavel, 1981). In such activities, people tend to act differently and also speak differently using a language appropriate to that social context (Adam, 2004; Zerubavel, 1985).

In the 10<sup>th</sup> century, Al Marzuqi in his book *Times and Places* (1996) exhibited a high level of maturity in discussing time not as an individual concept but as a collection of multiple meanings; specifically, he discussed time in ways that included both linear time and cyclic time as perceived by the Arabs and how it affects their daily life. While Al Marzuqi started his book by examining the linear concept of time, the second part of the book discussed cyclic and phenomenological time.

In addition to presenting the linear time measured by motion, he also presented a hermeneutical meaning of the historical, physical, and existential meanings of time that the Arabs experienced. As a linguist, he presented the meaning of time from a hermeneutic linguistic perspective as he stated, ‘History of everything is in language’ (Al Marzuqi, 1996, p. 20). Al Marzuqi was able to present a narrative of the Arabs’ phenomenological experience of time, supporting it with poetry and historical events. He started with the different linguistic meanings of time in Arabic:

Time (no equivalent in English; it means a long period of time extending from the time of creation to the end of time)	دهر
Time (as an abstract concept)	زمن
Time (as used for daily expressions e.g. what time is it?)	وقت

Table 2: Different linguistic meanings of time in Arabic and their equivalent in English

Al Marzuqi (1996) explored aspects of time that included the history of the universe and geography as realised through a phenomenological and hermeneutic understanding and experience with a horizon of the past, the present, and the future. There is a natural flow within the framework of temporality. He reported on how the Arabs kept history and experience of time according to the universe’s constellations and important events in different years, for example, the year the Prophet was born or the year of a specific war or plague. The Arabs observed the changes of seasons for they directly affected their way of life and survival.

He presented the effect of seasons on the Bedouins, noting how they motivated them to move from one place in the desert to another looking for green grass to feed their sheep (Al Marzuqi, 1996). Such movements cultivated a nostalgic poetic understanding of time and connected it with memories of good times and also bad times.

### **3.3 Metaphors of Time**

Space has a physical presence that can be measured and felt with the senses while the experience of time is dependent on internal assessment (Adam, 2004; Boroditsky, 2000). To articulate such an experience in language, metaphor plays a role in shedding light on how we experience time (Boroditsky & Ramscar, 2002). A literature search demonstrates that two main metaphors are commonly used in both Arabic and English (Hamdi, 2010; Lakoff & Johnson, 2003). The first involves spatial metaphors of time while the second presents time as a commodity (see Figure 2).

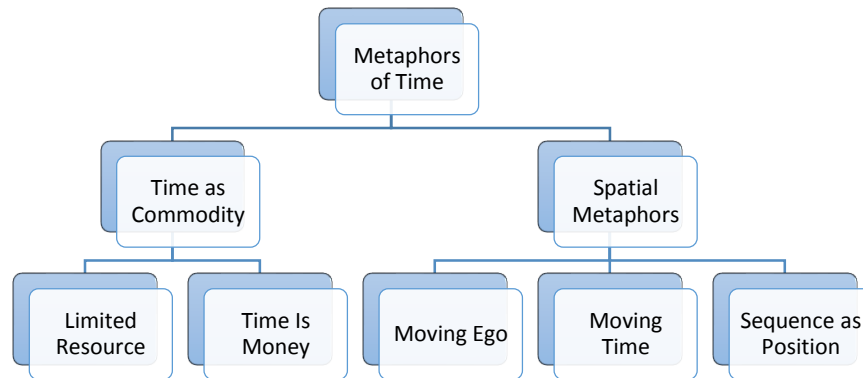


Figure 2: Metaphors of time

### 3.3.1 Spatial Metaphors

Previous research has noted that the common everyday experience of movement along a path from one point to another is the basis for spatial metaphors of time (Boroditsky, 2000).

Researchers have extensively investigated three metaphors: the first is the moving time metaphor in which time is in motion in relation to a static person (the observer); the second is the moving ego metaphor in which the person experiencing time is moving in relation to static time; and the third is the sequence as position metaphor in which occurrences and events move in relation to each other (Boroditsky, 2000). In her study of time metaphors in English and Arabic, Hamdi

(2010) concluded that the usage of the metaphor of time as moving is used in the same manner and with a high degree of similarity in Arabic and English.

In the ego moving metaphor, the observer of time moves towards the future (with the equivalent terms shown in Arabic):

1. We are reaching the end of winter. (وصلنا لنهاية الشتاء)
2. We're racing against time. (نسابق الزمن)
3. We're coming to the end of the fishing season. (أقتربنا من نهاية موسم الصيد)

In contrast, the moving time metaphor involves the future moving while the observer is not:

1. Spring is approaching. (أقبل الربيع)
2. Exams are about to start. (حان وقت الإمتحان)
3. The time for a break has arrived. (حان وقت الراحة)

In the previous metaphors, time was visualised as in motion with us as the observers.

In the sequence as relative position metaphor, time is assumed to have a linear path trajectory (Lakoff & Johnson, 2003) in which times are metaphorically 'located' relative to each other:

1. The teacher went ahead; the students followed her. (سبقتهم المعلمة و لحقها الطلبة)
2. It looks like there are happy days ahead. (أيام سعيدة مقبلية)

The spatial metaphors of time in the previous example illustrate the space as physical construct for time.

### 3.3.2 Metaphor of Time as Commodity

Lakoff and Johnson (2003) noted that the metaphoric function of comprehending some aspects ‘of a concept in terms of another’ leads to highlight those aspects while hiding other aspects that clash with the language of the metaphor. The metaphor of time as a commodity brings about a whole metaphoric system with reference to time. This metaphorical reference is embedded in Western and Western-like societies with globalised references connected to time as a limited resource. Experts, doctors, consultants, and other specialists charge for their time. Employees receive salaries for the time they spend on work, resulting in the concept of ‘overtime’. Lakoff and Johnson (2003) indicated that not all cultures think of time in this manner, but there are similarities between the Muslim/Arab cultures and Western cultures (Hamdi, 2010). The metaphor of time as a commodity is widely accepted and has been used for centuries (Hamdi, 2010), as seen in these statements (with the equivalent terms in Arabic):

1. He invested a lot of his time in this project. ( استثمر الكثير من وقته في هذا المشروع )
2. She wasted her time watching TV. ( أضاعت الكثير من وقتها في مشاهدة التلفاز )
3. The physiotherapist charges 300 dirhams per hour. ( المعالج يتقاضى 300 درهم في الساعة )

In the previous metaphors, time is endowed as a valuable commodity that can be wasted, used, bought, or sold. The structure of modern life puts pressure on people to use time in new ways for work and social life (Adam, 1995). The efficiency of using and managing time becomes paramount (Adam, 1995). In Muslim culture, the value of time usage is not just for earthly tasks of living from day-to-day for earthly values, market, and labour mentality (Hamdi, 2010). Rather, time is a gift given every day to Muslims to use to become better Muslims, to do good in their day, and to gain a better place in the hereafter (Hamdi, 2010).

### **3.4 Education and Time**

A number of studies and texts on pedagogy include time factors and dimensions in various kinds of pedagogical and curriculum practices, such as de Freitas, Ott and Popescu (2013) in game enhanced learning, De Knop and De Rycker (2008) on ‘speech time,’ ‘relevance time’ and ‘situation time’ in language acquisition, and Singatullin (2009) on psychological time, linear versus cyclical time, and the scheduling and management of time in teaching. Kraus, Buhl and von Carlsburg (2014) emphasise the importance of temporality in pedagogy as a dimension of fundamental human experience, social relations and learning activities. Macrine (2012) explores the effect of time on pedagogy in historical terms in the way that the contextual factors in a given historical epoch heavily influence learning and teaching practices and experiences.



Some authors have investigated the role of time in non-Western contexts that can have a profound impact on the success or failure of teaching particularly where Western pedagogy based on different conceptions of time is used, such as McLaren (1994) where subjective and cultural experiences and constructions of time in minority populations is contrasted with 'bourgeois linear' time, McLaren (1995) on much of the post-colonial world through social time, Rossatto's (2004) exploration of the implications of Freire's work on pedagogy including how temporality relates to discourse, consciousness, learning and reflexivity, and Tabulawa (2013) in sub-Saharan Africa.

The temporal dimension of schooling is most often assumed in educational literature to refer to formal linear structured time associated with time tabling and the structuring and scheduling of classes, time on task, assemblies, etc. (e.g., Anderson, 1984). However, other aspects of educational-related time have also been investigated such as Kreider and Westmoreland (2011) on out-of-school time for families and Bodilly and Beckett (2005) on out-of-school pedagogical activities. Some authors have even included a hermeneutic approach to their discussion of time and pedagogy (e.g., Gallagher, 1992; Haapanen, 2011; Leganger-Krogstad, 2012; Malott & Porfilio, 2011).

The model of schooling in the UAE follows the Western model of 'bells, buzzers and present units of lesson times, timetables and schedules, all of which function as time structure' (Adam, 1995, p. 61). Most of children's years up to adulthood are lived in schools within an educational

system governed by structured time, rituals, and schedules. Therefore, it is important to understand the role education plays in shaping children's sense and experience of time. Children have to comply with this structure to be part of the school society. Adam (1995) rightly indicates that clock time dominates the experience of time in schools.

School as an educational institution represents the space of learning that transforms children and teenagers into students segregated by age and clustered into learning groups inhabiting classrooms. Learning is structured by a temporal system of calendars, cycles, schedules, and sequences (James, 2005). Time is a finite commodity and a resource that is expected to be utilised in a very controlled and specific manner. The school year starts with a new class, new curriculum, and certain expectation for the learners. The school year ends with exams and tests that prove that the students met those expectations to move forward to the next grade (Adam, 1995). Adam (1995, p. 65) discussed the rationale for such restrictions, noting, 'The requirement in Western-style societies to produce good work fast, at correct rate to deadline determined tables and calendar is thus underpinned by quantitative time'. Adam (1995, p. 65) made a good point that such a mind-set 'make(s) any time constituted outside the quantitative mode' invisible and totally neglected. Therefore, Adam called for the appreciation of multimodality of time as experienced.

The whole school system is structured with the assumption that time is limited and that learning needs to be scheduled with breaks in between '(b)ells (that) tell everyone when they must begin

learning and when to stop' (Hall, 1989, p. 109). The curriculum for each grade is almost predetermined with specific learning expectations and outcomes for the students. In schools, time is organised by school year, school term, school week, and school day. Bells 'punctuate' the beginning and end of each class period (Hall, 1989, p. 109). Children and teachers internalise the process of scheduling that imposes a structure to the time that is experienced by students as children and as they grow older as teenagers (Alerby, 2004). Even the beginning and the end of the school year imposes a different meaning to time for it tends to be a cycle. Around the globe, students start the school year in different months and during different seasons of the year. The most common month is September in the Northern hemisphere and January in the Southern hemisphere.

Children are aware of their time experience in and outside schools (Christensen & James, 2000; James, 2005). James (2005) conducted a study focused on 70 children who were 10 years old and attending schools in northern England. One of his obvious findings was that school time is mainly controlled and determined by the adults running the schools. The children had little say in how time was spent, and the 'children experienced it as essentially not their own' (James, 2005, p. 7). Their feeling of time was connected to how much they were interested in the subject or the teacher, for time passed quickly when they were not bored and very slowly when they were bored. Being aware of the value of learning and spending time in school did not make a difference to how they experienced time. The only way they had some level of control was by

developing time-shifting strategies to alleviate their boredom (James, 2005, p. 7). Break time represented a time for socialising with their peers, and this reprieve from work time in the classroom was considered very important to the children (James, 2005).

James (2005) also investigated how adults viewed time for time was also a commodity for adults who negotiated with the children over it. The parents used it as a punishment method. In response to the children's unacceptable behaviour, their parents punished them by not allowing them 'to spend their time doing and being with their friends' ( p. 6). Transition to high schools for children brought different issues as they needed to negotiate and plan their time to accommodate the amount of homework with an active social life.

The National Commission of Time and Learning commissioned the report *Prisoners of Time* (1994) to research the value of school and structured time and the effect on learning. The report stressed that using a fixed calendar and clock time is a fundamental flaw in the design for learning. It does not cater to students' different learning needs. The instructional time caters to moderately able students without taking into consideration the highly able or the struggling students. The highly able students spend more time than needed on tasks they can easily master, while the struggling students need more time than allowed by the schedule. The report lamented that school time is not properly used for learning as it is taken over by other activities than instruction and learning. The report called for extending the school day and year, assuming that more time in schools and more instruction time will yield better learning outcomes.

In modern school systems, high-stakes testing has altered instruction so that, in many classrooms, more time is spent on test preparation at the expense of engaging and varied learning activities (Fallis & Opatow, 2003). This phenomenon is now an accepted international practice. Students all over the world are assessed, and their performance is benchmarked in global standards by international assessments such as The Programme for International Student Assessment (*PISA*) and Trends in International Mathematics and Science Study (TIMSS). Countries are under pressure to score better in the next cycle of those assessments (Hager, Lee & Reich, 2012). This pressure is cascaded to the level of individual teachers to prepare the students. More classroom time is dedicated to test preparation, and students are obliged to sit at their desks for long stretches of time, supposedly listening attentively and engaging in classroom activities to prepare for the coming tests (Moses & Nanna, 2007).

In the class as a temporal experience 'boring' often stood for a 'one-way, top-down, unengaged relationship with a teacher whose pedagogy feels disrespectful because it is not designed to tempt, engage or include students' (Fallis & Opatow, 2003 p. 108). Of relevance in discussing pedagogical time experience is Heidegger phenomenological examination of boredom.

Svendsen in his *Philosophy of Boredom* (2005) discusses Heidegger treatment of boredom and how boredom manifests itself in people's experience. Svendsen (2005 , p118 ) elaborates on Heidegger's description of boredom as a state or mood when ' time is slow, and because of this slowness we notice that we are not in charge of time, that we are subject to time. We attempt to

drive away this power by means of our everyday pastimes. We let our gaze wander, not looking for anything in particular, but for anything that can fill our gaze.' Boredom is an attribute of our modern day and age (Svendsen, 2005).

For Heidegger, boredom is a privileged fundamental mood because it leads us directly into the very problem complex of being and time' (Svendsen, 2005, p. 116). Heidegger is adamant in his disagreement that to work on boredom is to fill time with activities as for him the being of humans is directed towards care and possibilities rather than just filling time (Svendsen, 2005) so it would be a good chance to reflect that

every child's life is punctuated by spells of boredom: that state of suspended anticipation in which things are started and nothing begins, the mood of diffuse restlessness which contains that most absurd and paradoxical wish, the wish for a desire. (Philips, 1993, p.68)

Boredom brings out a feeling of resignation and helplessness recognized but a gaze or a shift of visual focus that wanders around. Applying this into a classroom situation bring us to the experience of boredom for the student. The student might experience boredom when what is happening in the classroom fails to hold his attention and interest.

Heidegger dedicates three chapters discussing three levels of boredom: 'becoming bored by something', 'being bored with something', and 'profound boredom' as can be expressed by what

is boring for the subject. The three levels of boredom are deeply connected to a human's temporality (Svendsen, 2005). Heidegger describes in great detail the phenomenological experience of being bored. At the first level of being bored by something is in situations where the person has no control (Svenden, 2005). The example Heidegger used is waiting for a late train in a train station and 'we are held in limbo and left empty' (Belton and Priyadharshini, 2007, p.581). The second level of being bored with something as being in a party still the dim feeling of boredom is felt by the person

Belton and Priyadharshini (2007, p. 589) observed that 'educational writers have assumed that boredom at school detracts from the quality of experience' requiring 'the need for a greater involvement of students with the curriculum, the need for room for contemplation, engaging relationships with teachers, meeting students' needs for consistency, respect, and personal control' (p.590). They attribute the solution for boredom to lie with pedagogy:

In terms of schooling and education, it seems that there is a case for boredom to be regarded as a legitimate and necessary experience. At the same time, there is also room to reimagine a pedagogy that will engage in a more informed manner with the complexity of the experience. (p.589)

### **3.5 Time and Network Society**

According to Adam (2006), we cope with the multiplicities, contradictions, and complexities of time in our everyday understanding and practices. In our daily interactions, we move from objective time to a greater sense of time dealing with immediate and long-term objectives. The internet and all the network applications add another layer to the experience of time.

Many authors (e.g., Adam, 2005; Hassan, 2003) have insisted that the advances in the 20<sup>th</sup> century led to greater flow of traffic in culture, transferring symbolic meaning globally. Such a move led to a new cultural construction of time experience (Hassan, 2003). Adam (1995) stated that new patterns and concepts of time emerged in the 20<sup>th</sup> century that globalised time by setting a standard time and established time zones, setting the scene for more global advancements. These advancements were mainly in the area of technology, made possible by greater globalisation at the collective and individual levels.

Hall (1989) argued that such globalisation is the basis for the formation of our modern and current societies and countries that are seeing an unprecedented acceleration. However, different eras throughout human history have witnessed some level of globalisation either through invasions or trade (Hall, 1989).

Time is a 'central dimension' of who we are as humans (Hassan, 2003, p. 360). Clock time 'formed hidden rhythms that served as an extensive meteorology of Western societies' way of



thinking and institutions that were created in the 18<sup>th</sup> and 19<sup>th</sup> centuries' (Hassan, 2003, p. 361). Those rhythms were taken for granted as 'natural rhythms of the economic, cultural and political world functioning as a backdrop to an increasingly regularised and temporally homogenous life' (Hassan, 2003, p. 361). A counter argument to Hassan's assertion is that such advancements in communication technology actually led to more individualised self-expressions and new patterns of social interactions that might have been restricted by the general acceptable consensus of social behaviour. This clock time in the current state of the world is manifested by a high level of connectivity using communication technology (Hassan, 2003). The value and importance of network time is not just for the speed of communication but for a high level of interconnectivity. Hassan (2003, p. 235) claimed that 'network time constitutes a new and powerful temporality that is beginning to displace, neutralise, sublimate and otherwise upset other temporal relationship in our work, home and leisure environment'. Social networks represented by Facebook, Twitter, and Instagram, for example, bring people together from different cultures and create platforms where time constitutes new meanings.

Such networks lead to what Rosa (2003) called 'social acceleration', where social life goes at a faster pace and 'more and more (is) packed into the life of the individual' (Hassan, 2003, p. 361). As Hassan (2003, p. 361) pointed out, deep involvement in network time could lead to what he called 'temporal fragmentation of time(s)' as individuals are immersed in online experiences of work, education, social life, and leisure. Such experiences render clock time as irrelevant, for

‘the entire planet becomes the theoretical context of our networked connection and for the experience of time’ (Hassan, 2003, p. 361). It connects people as they engage in conversations in ‘fragmented and temporally contextual times’ (Hassan, 2003, p. 361.) It is fragmented for a number of reasons that begin with the quality of the physical connections such as the quality of cables or fibre optics, Wi-Fi connectivity, and the level of network traffic to certain sites. Clock time mechanised people’s lives, ‘replacing the phenomenologically understood experience of time and the understanding of the time as being socially created’ (Hassan, 2003, p. 361).

Technological acceleration led to the acceleration of life, as observed by Rosa (2003). This acceleration affects living habits for individuals to conduct their daily habits in less time (Rosa, 2003). On the phenomenological level, it has an influence on how individuals experience time. Because of the continuous acceleration, people do not have enough time to meet all their social, work, and study commitments (Rosa, 2003).

The internet and the tools and applications connected to it transformed the meaning of time as a phenomenological experience at one level for it shifted the space of experience from being-in-the-world to being in a virtual world (Schroeder, 2011). Still, it remains an internal experience of the world. Bell (2008, p. 1) defined a virtual world as a ‘synchronous, persistent network of people, represented as avatars, facilitated by networked computers.’ Similarly, Damer (2008, p.2) explained it as ‘a place described by words or projected through pictures which create a space in the imagination, real enough that you can feel you are inside of it’.

Media also plays a role in online time as live media reporting enabling instant information ‘provides unprecedented temporal immediacy to social events and cultural expression’ (Castells, 2010, p. 491). The internet, whether through mobiles or computers, makes live, real-time communication possible and interactive, conquering time barriers and creating ‘a temporal “collage” ... in a flat horizon with no beginning, no end and no sequence’ (Castells, 2010, p. 492). Castells failed to mention the power of social online applications and their effect on such a temporal collage, for they have more autonomy and power over their freedom of choice than the media.

Rosa (2003, p. 13) stated that part of social acceleration is the effect on culture and mind-set towards ‘fulfilled life’ that shifted in western societies from ‘a higher life waiting for us after death, but rather consists in realizing as many options as possible from the vast possibilities the world has to offer’. This effect is really global and not restricted to the Western world. Rosa pointed out that technological acceleration has a deep effect on the value of space inhabited by individuals in the countries and communities they reside in as time takes a primary position. Rosa’s (2003, p. 7) definition of social acceleration is closely connected to the experience of time, for he stated that ‘social acceleration is defined by an increase in the decay rates of the reliability of experiences and expectations by the contradictions of time spans definable as the “present”’.

The increased presence of so many choices and options of new domains for online social networks, entertainment, and communication has led to so many activities that could be missed. To Rosa (2003), social acceleration is conditional by two elements occurring simultaneously: technological acceleration and the growing scarcity of time. There is a noticeable acceleration of practices in society 'to compress time in all domains of human activities' (Castells, 2010, p. 464).

In conclusion, this chapter covered the theoretical framework underpinning this study. The next chapter will cover the methodology of the study. It will include the methods employed to collect the data and present other methodological challenges and issues that are related to the conduct of the research.

## **Chapter 3: Research Methodology**

### **3.1 Introduction**

The previous chapters addressed the ontological and epistemological aspects of the research design by discussing the theoretical framework and main areas of literature pertaining to the study of the lived experience of time. The goal was to investigate the phenomenon of time and temporality as it is lived and experienced by the chosen Emirati participants with a focus on pedagogical time.

This study is more concerned with the ontology of time and participants' daily experiences rather than how knowledge is gained about time or time management. Like any research project it required a research approach that was guided by the objectives of the study and the area that it was exploring. Narrative inquiry as a research approach was considered to have the best fit to explore the participants' lived experience of time within the social and cultural of their everyday lives (Clandinin & Murphy, 2009). The focus was on their educational experience and how it fits into the other aspects of their life. It fitted perfectly with the theoretical framework that examined the epistemological aspects of the study and how people's lives are understood by the narrative of their experiences, as recommended in the research methods literature: ( 'educational experience should be studied narratively. (Clandinin & Connelly, 2000, p. 19).

This chapter, which builds on the philosophical and theoretical aspects in the previous chapter, shifts to the methodological and empirical aspects used to collect and analyse the data.

This chapter explores the research approach of narrative inquiry as an empirical research methodology. Secondly, the chapter discusses research methods used to collect data and measures taken to ensure reliability and trustworthiness as well as ethical considerations and limitations of the study. Finally, it describes some of the challenges the researcher faced.

### **3.2 The Research Design**

Narrative inquiry as a research design and methodology has been employed in law, medicine, nursing, counseling and social work among other disciplines (Pinnegar & Daynes, 2007).

In educational research, Michael Connelly and Jean Clandinin, according to Barrett and Stauffe (2002), were the first who introduced the concept of narrative inquiry specifically for educational research. The narrative inquiry definition guiding this research project is ‘the study of storied experience, ours and our participants, composed within the particularity of the personal, social, temporal, and place, that is the project of narrative researchers’ (Clandinin & Murphy, 2009, p. 600). Polkinghorne (1995, p. 5) also adds that it is a discourse form in which events and happenings are configured into a temporal unity by means of a plot’.

Clandinin and Connelly (2000) identified what they called ‘three dimensional space’ for narrative studies:

- The temporal dimension that examines the time and the sequence of events within the temporal horizon of the past, present and the future
- The personal in the narrative and also the social context surrounding the participant.
- The ‘specific places or sequences of places’ (Clandinin & Connelly, 2000, p. 50) that the narratives occur within.

For this thesis, such terms are of great significance as they help shape the time experience of the participants and the stories that emerged from their narratives about school, the time spent in the class room and outside and all the social elements that had an influence on it. The participants focused in their narratives on school stories that ‘are described as the ongoing stories composed by teachers, children, families, administrators, and others as they live their lives in school’ (Clandinin et al., 2006, p 7). By understanding their narratives, education can provide a positive experience with an influence on how their future turns out.

### **3.3 The Rationale**

This study is situated within the qualitative research paradigm that undertakes a naturalistic and interpretative view of the world (Creswell, 2007; Denzin & Lincoln, 2005). An interpretative, qualitative framework underpins this research using a narrative inquiry methodology. The

researcher chose the interpretive approach because the study seeks to gain a deeper understanding of the essential conceptions of time and the social situations the participants were experiencing (Yin, 2010). Narrative inquiry is within the qualitative interpretative paradigm that constructs social reality by interpreting meanings participants give to their experiences through stories and narratives (Connelly & Clandinin, 2006). Such a design helped in articulating the emerging meanings of participants' time experiences.

Investigating what time meant to the Emirati participants and how their experiences built their temporal horizons was an elusive yet fundamental aim worthy of enquiry. Their individual experiences would remain their own, private and unique, yet the study brought them to light, making the meanings of the time experience public and attainable (Ricoeur, 1976). This method has valid applications in educational research for it adds to valuable qualitative research methods. While all quantitative methods would examine patterns of the participants' behaviour (Creswell, 2007), qualitative methods such as the narrative inquiry methodology go further by addressing the meanings the participants give to the world (Clandinin & Connelly, 2000; Clandinin et al., 2006).

My role as a researcher was to gain a level of understanding of the unfolding narrative in which the participants expressed and narrated the temporal dimensions of their experience ( Clandinin & Connelly, 2000 ) through an open enquiry that took the participants and me on a journey of self-discovery, taking into consideration the historical factors that moulded their lived time. 'As



each person's experience unfolded over time', the researcher was 'attentive to temporal unfoldings (Clandinin et al., 2006, p. 1) of their awareness of time and all the elements that helped to bring to life.

This study does not assume to hold the whole truth as Adam (1995, p. 162) stressed that the truth is 'contextually situated, always partial, always selective, therefore always contestable'. Yet, as with any research project, I assume that this study will make a difference by shedding light on an 'understanding of the temporality of everyday life' (Adam, 1995, p. 161) within the context of the educational context of the UAE.

### **3.4 Researcher's Position and Pre-Understanding in Research**

As a researcher, I took the position of a traveller (Kvale, 1996) discovering the terrain of the land of research by moving and wandering through alleyways and backstreets of the participants' experiences. I used the 'novel eye' to see things with renewed interest, but I was still part of that experience rather than outside of it (Kvale, 1983, 1996). Since a narrative inquiry study encourages the researcher to be part of the researched participant world, it must build a relationship between the participants, the researcher, the reader, and the research – in this case, the study of the experiences of time (Clandinin et al., 2006). I am part of the research influenced by my cultural and historical background and by my individual personal orientation towards the examined phenomena (Clandinin & Connelly, 2000).

Time experience is part of any researcher's experience, so detachment and complete objectivity are almost impossible to achieve. The involvement of the researcher is actually assumed in an interpretative study such as narrative inquiry (Clandinin & Connelly, 2000)). By maintaining empathy and openness (Clandinin & Connelly, 2000) to the experience of the participants, I achieved a deep understanding of their time experiences including my own.

This kind of research captures and narrates a lived experience of time within the temporal horizon of the past, present and the future. It focused on how participants 'storied themselves in recollected moments from early childhood, school (Clandinin et al., 2006, p. 114) and beyond. . As a researcher, I was immersed in the research, trying to grasp what the participants were seeing, narrating, and experiencing as they went through the events of their lives (Clandinin et al., 2006) ' I experienced moments of clarity and detachment in understanding and aimed at formulated the research into meaningful language that engages the reader and provides him or her with an acceptable level of immersion into the lived experience of the researched participants and the meanings of time in their experiences. Thus, this narrative inquiry aims at producing a narrative consisting of a rich narrative of the participants' experience (Clandinin & Connelly, 2000). ' .

I played the role of an 'insider' as an Emirati who shared the language and culture of the researched. However, such a researcher must still 'demonstrate that [her] research stands up to the judgment against criteria that are congruent with the relevant research paradigm' (Irvine,

Roberts & Bradbury-Jones, 2008, p. 36), which in this case is the narrative inquiry research paradigm. A word of caution here: an empirical research study must consider the cultural background of the society under study so that the findings stay true to the participants. I was in a conflicted situation as ‘an intimacy with a culture may lead to complacency, whereby an over familiarity with the setting results in a loss of objectivity and the consequent disregard to particular nuances’ (Irvine, Roberts & Bradbury-Jones, 2008, p. 37). Therefore, I followed very rigorous steps in the data collection and analysis phases, and kept an audit trail of all the steps. The researcher’s narrative is a thread in the tapestry of this study, and my voice has been interwoven in the previous chapters.

Usually conducting a study is influenced by the researcher’s personal interest in the theme (Clandinin & Murphy, 2009). My interest in the study of time as lived and narrative experience and what meanings participants give to time emerged from a deep intellectual interest and a heightened personal consciousness of time. My first experience with the meaning of time occurred was when I was very young. I was travelling with my aunt and my father, taking my aunt for medical treatment. At that time, the city we travelled to have very few hotels so we usually opted to stay with families during our travel. One afternoon, my father took my aunt to the hospital, and, for some reason, I was left in the room alone. It was safe, and we knew the family very well, but something significant happened to me that day. My father was late; for the first time in my life, I felt what it means to be a temporal being. I was still not able to read the

time, but I knew what it meant and how personal it became to me. Time was no longer an abstract concept beyond my grasp as a child because it became a lived experience. Time stretched unbearably with heaviness.

From that moment, my interest in time became stronger. Keeping time and connecting to all aspects of changing times, seasons, and growth was and still is fascinating to me as a human being and as a researcher. Being an Emirati who witnessed the changes the UAE underwent added other aspects of the experience of time to my own personal one. For my doctor of education thesis, I have decided to follow this passion to understand how time as an experience moulds who we are as Emiratis.

### **3.5 Data Collection**

This section describes the research methods that were used to collect and interpret Emirati participants' lived experiences of time and temporality in their daily lives. The research was iterative and responsive to the participants' experiences as new meanings kept unfolding from the data.

The following section describes the sampling procedures for the participants and how they were recruited. Then I describe the ethical considerations that guided the study to ensure compliance with ethical standards of dealing with human subjects. I also explain data collection techniques

including the procedures used for data analysis. The Chapter concludes with a discussion of the scope and limitations of the study.

### **3.5.1 Participants**

Usually the sampling method of participants is based on the purpose and design of the research (Polkinghorne, 1986). I identified the research participants through purposive sampling. This sampling strategy was well-suited as the selection depended on recruiting participants whose experiences would fit the research purpose (Seidman, 2006).

The research site of the study was Dubai city. Dubai is a cosmopolitan and lively city with a diverse population coming from all over the world. It is the fittest site for this study because the city has witnessed rapid changes in the past 40 years. I expected that the participants living in Dubai would have experienced such changes, which would give their experience a good level of richness in details.

The participants chosen met three criteria for inclusion in the study. They were required to: be able to articulate their experiences of time, be ready and willing to be involved in such a research project, and be Emiratis.

A total of seven individuals participated in this study. As the study intended to provide a hermeneutic narrative of Emirati time experience, only a small number of participants were

chosen. A small number is appropriate for this hermeneutic enquiry into participants' temporal horizons as this study investigated their deep experience (Polkinghorne, 1986).

I initially recruited participants through recommendations by acquaintances and educators I knew. Once I identified the first two participants, the interviews proceeded with them. I used snowball sampling (Polkinghorne, 1986) to recruit the rest of the participants. To protect the confidentiality of the participants in this study the names used for the participants are pseudonyms. The first two participants, Alia and Fatma, recommended some of their friends who might be interested in the study theme. This technique of snowballing sampling is a recognised research method that helps identify possible research participants especially when the recruitment criteria are specific and not very apparent as in a hermeneutic narrative study (Polkinghorne, 1986).

After I was granted initial approval and gained consent from the participants (see Appendix 2), I contacted the participants for a preliminary interview to see if they were able to articulate and express themselves in the required manner for a narrative study. I contacted more than 20 potential participants, but not all were interested and some were not articulate enough to express in words the opaque experience of time. Most participants were female, even though I approached a few male students. I conducted some interviews with potential male participants, but they were unable to describe their experiences in detail, resulting in their elimination from

this study for failing to meet the criterion of being able to articulate their experiences of time. As a result, the study has only one male participant, Saeed.

The study had two groups of participants. The group consisted of four young undergraduate Emirati university students in their first or second year. The second group consisted of three older adults, one in her fifties and the other in her thirties. As an insider researcher, I am also considered a participant. I eventually decided to combine these groups' experiences into one study because I was inspired by a number of interviews conducted with the younger generation that made me wonder how their experiences could be different from those of older generations. It became evident that such a contrast would add value to this study.

### **3.5.2 Data Collection Methods**

Typical of an narrative inquiry, the main qualitative data collection methods included unstructured interviews and the researcher's reflective journal. The multiple methods collectively will provide a higher level of data triangulation (Yin, 2010), leading to greater reliability of the study.

#### **3.5.2.1 Interviews**

This research project used unstructured 1 interviews of the participants. The interview as a qualitative research method is one of the most widely used instruments to elicit participants' perspectives, opinions, and experiences (Seidman, 2006)). The open unstructured interview as

the main research tool facilitating the articulation and expression of the lived temporal experiences of participants. In the literature, deMarrais (2004, p. 54) defined an interview as ‘a process in which a researcher and a participant engage in a conversation focused on questions related to a research study’. Seidman calls this type of interviewing ‘in-depth, phenomenologically based interviewing’ (2006, p. 15). The participants in such an interview play an active role. Seidman (2006, p. 12) noted:

Making sense or meaning-making requires that the participants look at how the factors in their lives interacted to bring them to the present situation. It also requires that they look at their present experience in detail and within the context in which it occurs.

These conversations built a narrative text that constructed the meanings and the experiences of time, bringing them to light (Clandinin & Connelly, 2000).

I employed two types of interviews for this study. The first was the individual open unstructured interview with each participant. The second kind of interview employed was the researcher’s bracketing interview conducted by a research assistant.

### **3.5.2.2 The Interview Protocol**

The study used Seidman’s (2006) interview procedures consisting of a set of three interviews for each participant (see Appendix 1). In each interview, ‘a first, topic-introducing question [was]asked and the remainder of the interview proceeded as a follow-up and expansion on the



interviewee's answer to the first questions' (Kvale, 1996, p. 127). Siedman's three-interview protocol has been used in many studies investigating lived experiences (e.g., Carrington, Papinczak & Templeton, 2003; Groenewald, 2003; Robic, 2010).

The interviews consisted of an introduction, a main question, and a closure (see Appendix 1). The introduction helped in setting the pace, the objective, and the length of the interviews. The main question section invited the participant to talk, and it was the role of the researcher to build rapport and encourage the participant to disclose the meanings of his or her experience. I gave the participants enough space to express themselves and to delve into their specific experiences of time. However, at times I had to intervene to ask a follow-up question to help the participants clarify issues and aspects of their experiences that were emerging in the conversation. The closure section helped to unwind the interview and provided a period where the participant reflected on what was discussed. It was also the part where the logistics of the next interview were decided. The interview questions were open-ended in nature (see Appendix 3). The interview was a space for the participant to speak freely as the structure of the interviews was clear: I asked participants to tell me about their time experience and how this event or that situation affected their time experiences. In this space, the participants reflected on their lives and talked freely about time, which is not a usual conversation topic. It helped them to reflect and think, which is expected in a study of the phenomenon of lived time. At many points, the

participants were surprised by their own reflections and the meanings of the experiences they talked about in interviews.

The first interviews (see Appendix 1) focused on the participants' life history and invited them to share recollections of the meaning of time in stories from their childhood as far as they could remember. Two general statements or questions guided the interviews. The first was: 'I am interested in knowing about your experience of time when you were a child and when you first started school.' This was followed by: 'How did that change over the years?' With every participant, this line of questioning was a little different at first because it pushed them towards being personal in narrating their experiences instead of stating their opinions. As the interviews unfolded, the participants felt comfortable enough to reconstruct their past experiences of time and to reflect upon them as if they were going through them again.

The second interview (see Appendix 1) recreated their present experiences of time and temporality within the college or work context in contrast to their lives outside the university or work. The interviews encouraged the participants to tell stories about their day and how their time was spent. The general questions that guided the interview were: 'Take me through a day in your life (at college or work)' and 'describe how you spend your time when you go home'. The main purpose of the questions were to help the participants reflect on their everyday practices and rituals and to bring to light the small details of their experiences (Fischer, 2006; Seidman, 2006).

The third interview (see Appendix 1) offered a chance for the participants to reflect on the meanings of time and temporality as they had described in the process of the previous interviews. I then moved on to encourage the participants to reflect on their understandings of those experiences.

The length of each individual interview was from 40 minutes to an hour. This duration helped participants and the researcher to build a good level of interaction. It also gave the participants a chance to narrate their stories and to reflect on their experiences. The setting and timing of the interview was according to the convenience of the participants. Some took place on a university campus, some in a café, and some in the researcher's workplace. Most of the interviews took place in the afternoon after class time or at the end of a working day. The researcher recorded the interviews using a digital voice recorder.

The three interviews were scheduled over one- to two-week intervals. This period allowed the participants and the researcher to reflect upon the meanings in the interview (Seidman, 2006). Conducting the interviews in public places like cafés made transcription difficult. While the digital voice recorder functioned very well and captured clearly all the details of the conversation and what the participants said with no technical problems, the background noise was always loud. I would recommend that such a point be considered when conducting a research interview so as not to slow down the process of transcription by making it difficult to hear the participants' words and to eliminate background noises. The researcher does not want to end up with a

headache each time he or she listens to recordings of such an interview. Choosing the right place to conduct the interview will make a difference in the quality of the recorded interviews.

All the interviews were conducted in the Arabic language. All participants talked in fluent English. They were given the choice to express themselves in Arabic or English, yet all felt more comfortable speaking in Arabic rather than in English. The process of translation is explained in the data transcription section.

### **3.5.2.3 Bracketing Interview**

After beginning to interview some of the participants, I decided to engage in a bracketing interview (Pollio, Henley & Thompson, 1997). Bracketing is a technique used in phenomenological research (Pollio, Henley & Thompson, 1997). In research methodology, Gearing (2004, p. 1430) defined bracketing as a procedure ‘in which a researcher suspends or holds in abeyance his or her presuppositions, biases, assumptions, theories, or previous experiences to see and describe the phenomenon’. I considered the tension between Husserl’s views about the need to bracket and put aside pre-suppositions given Heidegger’s (2008) insistence that putting aside pre-suppositions is neither possible nor advisable. In the end, I decided to go ahead with the interview:

1. To explore my own responses to the same set of questions on my own experience;

2. To bring into consciousness my assumptions, pre-understanding, and subjectivity in undertaking this research project and to consider how these assumptions may have an impact on the interviews with participants and later on during data analysis;
3. To become another participant in the study, adding and contrasting the dataset with the other participants' datasets; and
4. To become hermeneutically reflective, transparent, and open, which adds to the credibility of the study. Gadamer (1989, pp. 271–272) noted the importance of 'foregrounding and appropriation of one's own fore-meanings and prejudices. The important thing is to be aware of one's own bias, so that the text can present itself in all its otherness and thus assert its own truth against one's own fore-meanings'.

For the bracketing interviews, a colleague researcher used the same participant interview structure to interview me. In addition to testing the questions, the main reason for the interview was to bring to light my assumptions and pre-suppositions. A second colleague researcher transcribed the bracketing interviews. The bracketing interviews helped elevate the level of transparency of being reflective.

#### **3.5.2.4 Researcher's Journal**

Throughout the journey of this study, I kept a journal for reflection. In a narrative inquiry study, keeping a reflective journal is usually encouraged (Connelly & Clandinin, 1990)). Such a journal

served the objectives of documenting a ‘record of insights gained, for discerning patterns of the work in progress, for reflecting on previous reflections, for making the activities of research themselves topics for study and so forth’ (van Manen, 1990, p. 73). It helped clarify my position in relation to the research topic and to reduce biases raised through the deep encounters with the participants. Considering that the study has an audience that will examine how the study was constructed and will scrutinise the discussion, a reflective journal helps in ‘creating transparency in the research process’ (Ortlipp, 2008, p. 696). It also served as an ‘educational archive’ (Holly, 1989, p. 71) of the research journey that explores the themes of the research in addition to the personal growth of the researcher. The journal entries included four thematic notes based on Blaxter, Hughes and Tight’s (2006) model of having four sections to the journal:

- **Observational notes:** These notes described details of the interviews including first impressions, comments, and remarks observed by the researcher.
- **Methodological notes:** These notes reflected on the methodology, evaluating the success of the interview and noting the lessons learned to improve the next interview. They also included a note on the achieved level of rapport and interactions between the researcher and the participant.
- **Theoretical notes:** These notes reflected on the meaning of the data and how it connects to the literature review. Such reflections supported the identification of areas in literature that may have gone unnoticed if not for the data.

- Analytic notes: These notes involved memos on specific points in the interview that required special attention in the data analysis and any interesting themes that needed to be recorded to help later in the actual analysis.

The journal produced reflections sometimes on a daily basis in the first phase of identifying the literature. The researcher used the journal to reflect after each interview. The journal at the end of the study produced more than 100 pages of notes. The researcher only shared some of the journal entries in a few places of this thesis text.

### **3.6 Ethical Considerations**

As with any qualitative study, ethical considerations are important to preserve the rights of the participants and safeguard the integrity of the research. There are two levels of ethical issues relevant here. The first is connected to the administration level. I first obtained ethical approval from the British University in Dubai (see Appendix 6). The research committee examined the details of the research proposal including the ethical considerations and granted me approval to commence the data collection and to communicate with the participants.

The other ethical issues are directly connected to the participants. The study followed the ethical guidelines for conducting interviews (Seidman, 2006). I initially contacted the participants to gauge their interest and willingness to participate. I informed them that participation in this

project would be voluntary and based on their willingness to express themselves and discuss their experiences of time. I offered them the right not to continue with the project if they felt uncomfortable or distressed by the flow of the interview and some of the memories it could evoke. Two participants opted not to continue with the study, indicating that their participation was voluntary.

I assured the participants of the privacy and confidentiality of their personal information in any data they submitted for the study. I did not use the participants' real names; instead, I substituted coded numbers along with pseudonyms in place of their real names. The digital interview recordings, the transcripts of the interviews, the list of pseudonyms used for the participants, and all other correspondence with the participants were password protected and saved on an external hard disk accessible only to me. Only the supervisor of the study and I received the consent forms signed by the participants.

At the humanistic level, a few additional issues must be considered in carrying out such research. The first is of power in the relationship between young students and the adults around them, including the researcher (Glesne, 2006). The researcher's relationship with participants could also be manifested as a relationship of power where some of the young participants could feel at a disadvantage in front of the researcher (Glesne, 2006). Handling the situation delicately and giving the participants a feeling of empowerment helps to break many barriers. The flow of the interview put the participants in the driver's seat of the interview. They had the freedom to



discuss the details of their life that they felt comfortable talking about. The interview commenced when the participants wanted to start, and it ended when the participants wanted to stop.

The participants were made aware that their experience was of value and that the whole study hinged on it. Gaining the participants' trust can also take time, but the structure of the interviews, which involved meeting with participants three times, built a good level of rapport. All the participants expressed their interest in the research theme. By the end of the interviews, most were glad to be part of the study as it revealed aspects of their lives and themselves. Reflecting on the everyday practices of which they were unaware and took for granted helped them see their lives in a new light.

### **3.7 Data Transcription and translation**

Since the interviews were mainly conducted in the participants' first language (Arabic) they felt most comfortable using it to talk about their experiences. I then translated the interview transcriptions into English. From a linguistic point of view, House (2006, p. 343) explained that:

translation is an act of performance, of language use, and it may well be conceptualized as a process of re-contextualization, because in translating, stretches of language are not only given a new shape in a new language, but are also taken out of their earlier, original

context and placed in a new context, with different values assigned to communicative conventions, genres, readers.

The translation, therefore, gave the interviews a new context in the English language. To be true to the essence of the participants' narrated experience, I strived to present verbatim translations of the meaning that was close to the original meaning in the Arabic language (Simon, 1996). Simon (1996, p. 130) pointed out that the dilemma of translation in research is not linguistic but more of understanding 'the cultural meanings which language carries'. Translation of the interview transcripts involved recreating the meaning in the foreign language, which prompted me to follow recommendations by Temple and Young (2004) of using equivalent types of expressions rather than direct translation. This process is known as transliteration, which Regmi, Naidoo and Pilkington (2010, p. 18) defined as replacing or complementing the words or meanings of one language with meanings of another as sometimes the exact equivalence or exact meaning might not exist or transfer well culturally. This process involved occasionally using phrases and sentences to convey the meaning of a word or a term (Birbili, 2000). Distancing the experience from its original state cannot be avoided, and it fits with the meaning of hermeneutics as conveying a message by a messenger embodied in the researcher (Gadamer, 1989; van Manen, 1990).

The fact that I am an Emirati whose first language is Arabic helped resolve part of the dilemma by being fluent in both languages and being immersed in the cultural meanings in the

participant's discourses. In a further effort to maintain the integrity of the meanings the participants narrated in their stories, I sent the transcription of each interview to the participants. All used English as a second language either for study or work. I sent each transcription with one question: 'Do you think that this translation is true to your time experience as narrated by you in the interviews?' Most of the feedback from the participants was positive. A few participants wanted to change a statement or two.

I allocated a Word document for each participant with the original Arabic transcription of the interview and the English equivalent translation. This method was time-consuming and labour-intensive, but it was necessary to keep the integrity of the final text and narrative of each participant's experiences of time. Another point to raise here is that conducting three interviews rather than only one for each participant built a level of reliability. The participants expressed their comfort with the interviews especially because they discussed only simple daily habits and rituals and stories they were willing to share.

### **3.8 Trustworthiness**

A debate surrounds evaluating qualitative research including hermeneutic phenomenology (Bryman, 2012). Polkinghorne (1986, p. 129) dismissed the notions of validity and reliability in qualitative research design as 'stable, context-free', for he argued that research is mainly dependent on the context. Connelly and Clandinin (1990, p.7) states that

Like other qualitative methods, narrative relies on criteria other than validity, reliability, and generalizability. It is important not to squeeze the language of narrative criteria into a language created for other forms of research. The language and criteria for the conduct of narrative inquiry are under development in the research community.

Since then, very little has been added in this area (Loh, 2013). Yet there is a need to establish qualitative research that ‘meet[s] the criteria of validity, credibility, and believability ... as assessed by the academy, our communities, and our participants’ (Harrison, MacGibbon & Morton, 2001, p. 324). The term more appropriate for a narrative inquiry is *trustworthiness* (Sandelowski, 1993). Constan (1992, p. 266) indicated that ‘[e]xtensive methodological and analytical information must be provided if a community of researchers is to perform the desired critique and assessment of a given research project.’ It is most appropriate to reiterate Patterson and Williams (2002, p. 36), who stated that:

when properly conducted, hermeneutic research satisfies the three universal and defining characteristics of science ... it is empirically grounded, subject to external critical appraisal, and is systematic and rigorous rather than selective in its analysis of data.

To ensure the trustworthiness of this study, I followed Yardley’s (2000) four criteria: a) sensitivity to context; b) commitment and rigour; c) transparency and coherence; and d) impact and importance, each of which will be explored in the sections below.

### **3.8.1 Sensitivity to Context**

Firstly, the context of the study is that it was conducted in Dubai city with Emirati participants. The historical and social context background was elaborated in the introduction chapter. The study also used Arabic and Muslim references in consideration of such a context.

Secondly, according to Lincoln and Guba (1985), prolonged engagement with the participants establishes trust and a better understanding of the phenomenon under study. The interview design adopted a prolonged rather than a one-off interview engagement with the participants over a period that extended to two months. This interviewing method increased trust and rapport between the participants and the researcher. An example of this trust was evidenced when more than one participant was eager to continue with the interviews as it revealed to them aspects that enriched their experience and pointed to good things in their lives.

### **3.8.2 Commitment and Rigour**

To satisfy the objectives of commitment and rigour, the study followed a number of procedures. The first was the disclosure of the researcher's ontological and epistemological orientation as explained in many places in this thesis.

Secondly, a good level of adequacy of the data has been achieved (Polkinghorne, 1986) by identifying the participants that fit the sampling criteria who were articulate enough to express in

language their phenomenological experience. The total of seven participants with a total of 21 interviews and their narrative was also adequate to reflect the phenomenon under study (Morse, 2000). Thirdly, the participants' validation was confirmed for the translated interview transcripts. Almost all participants confirmed and validated that the transcript of the interview was accurate in depicting their time experiences. Only one participant offered a slight change to the text. The transcript was modified to reflect the participant's more accurate depiction of her experience.

### **3.8.3 Transparency and Coherence**

The study was coherent in using and following the principles of hermeneutic phenomenology as a theoretical framework and research paradigm (Morrow, 2005; Polkinghorne, 1986). The researcher identified and communicated extensively the steps undertaken in the research method and data analysis (Morrow, 2005; Creswell, 2007). The analytical framework and the application of the data analysis make it possible to present reliable interpretations that adequately answered the research questions (Sousa, 2014). Another measure taken by the researcher was the bracketing interview as detailed above in the data collection section. Lastly, the researcher maintained a reflective journal during the period of the research. The researcher shared parts of it in a few places in this thesis to demonstrate the high level of transparency. The researcher also recorded the failures alongside the successes of this study in the belief that this is part of a phenomenological research experience.

### **3.8.4 Impact and Importance**

The impact of this study is discussed in a few places in this thesis. It was included in the rationale of the study, and the conclusion chapter will elaborate with more details. Being the first study that examines Emirati time experiences using a hermeneutic narrative inquiry methodology gives it a good position within the qualitative research paradigm.

### **3.9 Research Challenges**

The first challenge the researcher faced in this study was the content of the research. As stated in many places of this thesis, time is so opaque that studying it turned out to be not natural or smooth. Finding willing participants who were ready to talk about their everyday time experiences was at first relatively easy; however, recruitment became challenging as all participants questioned the value of the data they were providing as if time was not enough or worthy of study. Two of the participants opted to leave the study rather than continue with interviews.

The second challenge was positioning the study and contextualising it within the right local historical and cultural framework. Going back to the literature of the study of time, all the references are from a Western perspective that did not consider Muslim contributions to the progression of the arguments from ancient Greece to modern times. I wanted to be authentic and true to my intellectual heritage, which meant I had to widen the scope of the search for resources for the literature review to include the disciplines of history and philosophy. Even so, very few

Western scholars discussed Muslim writers within the study of time. The literature review provided a good opportunity to go back to Muslim books from the 10<sup>th</sup> century onwards that discussed time and integrate the literature emerging from the Muslim writings into the familiar and known Western literature on time.

The literature on hermeneutics turned out to be even more challenging. Almost all the hermeneutics in Muslim and Arab literature is dedicated to the meaning of the Qur'an with different schools of thoughts challenging each other. Such a discussion is beyond the scope of this study. However, hermeneutics as the science and art of interpretation for human life thrived in Arabic social sciences and literature and poetry. For example, scholars like Ibn Hazim wrote *The Ring of the Dove: طوق الحمامة, Tawq al-Ḥamāmah*) as a letter to a friend delving into the meaning of friendship and love. *The Ring of the Dove* (Ibn Hazm, 1994) has been acknowledged in the West and translated into many languages. Even so, this is just one example of so many publications in Arabic literature and social sciences that are hermeneutically oriented. While it is not within the scope of this study to discuss hermeneutic Arabic works, researchers must understand what hermeneutics means in Arabic aside from religious exegesis.

Another challenge that the researcher faced was the availability of local UAE narratives of the past. It was important to position the study within the flow of local Emirati narratives. What the researcher discovered was that such narratives are oral and not written or documented. The National Center for Documentation & Research in UAE has been actively collecting and



documenting such narratives (National Center for Documentation & Research, 2012). The Center published *Memoirs of the Emirates* in 2012, but while perusing the publication the researcher quickly concluded that most of the narratives recorded in the book are British from the era when the Emirates was under the ‘protection’ of the colonial British. The National Center for Documentation & Research is also publishing an academic refereed journal called *Liwa* for the study of UAE heritage, history, and archaeology. Some of those narratives were published in local newspapers.

The researcher also faced a challenging concerning the scope and sampling of participants. In the original proposal, the researcher intended to research school-age students to understand their experiences within the context of the school. Practically this turned out to be most difficult. The experience of time, while basic and fundamental, requires a level of maturity and ability to be reflective that the chosen school student participants did not have, and it was difficult for them to talk about their experiences. This discovery prompted the researcher to select participants among university students. At a later stage, the researcher realised that the study needed to hear other voices of Emirati participants who had a longer time horizon than students born in the early 1990s as they had witnessed part of the UAE narrative. Therefore the three older participants’ contribution was helpful in filling in the gap in the literature and presenting a longer time perspective for the UAE.

One of the challenges that was identified from the start was the language of the research. Expressing oneself in the mother tongue of the participants was important because even discussing time experience as an authentic experience needs original language expressions only to be found in the participants' first language which in the case of this study was Arabic. Collecting data in one language and writing up the findings in another can be daunting. This language is English as it is the language of instruction in UAE colleges and universities, as is the practice in many countries around the world. This turned the research project to a multi-lingual research design. González and Lincoln (2006) noted that the researcher must focus attention on how to translate not just the text of the interview but also the culture and worldview of the participants. As Temple (2002, p. 846) noted, 'translation is more than an exchange of words from one language to another. Translators, as much as researchers, produce texts from their own perspective'. In this study, the researcher played this dual role and carried the worldview of the participants. A level of success was confirmed by the participants' approval of the interview transcripts.

The analysis process did not involve purely straightforward translation from one language to another 'but also and mainly of the culture' (González & Lincoln, 2006). It was the role of the researcher to 'make sense out of the cultural patterns ... observe[d], decoding the messages in cultural behavior, artifacts, and knowledge' and 'to communicate the cultural meanings ... discovered to readers who are unfamiliar with that culture or culture scene' (Spradley, 1980, p.

161). It was the ethical responsibility of the researcher to bring to light those challenges and the steps taken to minimise their effect if possible (González & Lincoln, 2006). The data analysis chapter contains an extensive discussion on how the researcher treated the data to present the participants' narratives as accurately as possible.

## **Chapter 4: Data Analysis**

### **4.1 Introduction**

How do the participants spend their day? How do they express themselves when talking about their time horizons of the past, present, and future? The objective of this study was to explore a group of Emirati participants' time experiences in a narrative inquiry framework.

This chapter elaborates on the theoretical underpinning of Paul Ricoeur's (1981) theory of interpretation in relation to the analysis of the data. This chapter describes the audit trail to demonstrate the needed transparency in handling the data (Miles & Huberman, 1994). In the context of interpretation for this study, the researcher worked within a pedagogical research paradigm where the 'lived experience' and human nature of the participants are a form of knowledge that is meaningful (van Manen, 1990). Transparency of the data analysis is vital, and while some research methods studies have described the analysis as 'a range of techniques for sorting, organizing and indexing qualitative data' (Mouther & Doucet, 1998, p. 114), giving it a level of neutrality and detachment, in hermeneutical research such detachment is not possible or desirable (Gadamer, 1989). This is balanced out by a high level of openness and a reflexive state of mind that the researcher strives to exhibit throughout the writing of the thesis (Bolam, Gleeson & Murphy, 2003). For a researcher, reflexivity is the act of reflection on what the researcher

brings to the study from his or her background, life story, and worldview (van Manen, 1990). It also means accepting that the researcher is the main creator of the meaning of the data in analysing and interpreting it (Mauthner & Doucet, 1998; Clandinin & Connelly, 2000). Being reflective also carries an ethical responsibility (Mauthner & Doucet, 1998, p. 414) as ‘the interpretation of data is a reflexive exercise through which meanings are made rather than found’.

The researcher was as entangled in the details of her study as any other researcher (Mauthner & Doucet, 1998). Any conducted research project reflects the researcher’s worldview, biases, and understanding of the world. It is also underpinned by the historical and cultural backgrounds both the researcher and the participants bring to it (Mauthner & Doucet, 1998). To deal with such biases, the researcher took the advice of Mauthner and Doucet (1998) by first understanding the location of herself as a researcher socially and culturally in relation to the participants, as discussed above in the methodology chapter. Secondly, the researcher attended to the responses – either emotional or cultural – of the interviewed participants. Thirdly, the researcher examined the theoretical background and interpretive method undertaken to interpret the collected data. Finally, she documented and elaborated on the research process at every step.

#### **4.2 Data Analysis and Interpretation**

Miles and Huberman (1994, p. 10) noted that ‘[t]he strengths of qualitative data rest very centrally on the competence with which their analysis is carried out’. Data analysis and

interpretation of this study did not constitute a separate step executed methodically after data was collected. The writing and analysis was an ongoing process that occurred in conjunction with data gathering. Addison (1999, p. 147) elaborated on this arrangement by emphasising that:

... analysis is not just one step in a linear progression that comes soon after data collection and sometime before writing up the results. Good qualitative research is always more of a circular process than a linear one. Analysis does not fall outside this circular or spiral form. Analysis is part of a larger interpretive process.

This description fits with the principles of the hermeneutic circle and fusion of horizons (Gadamer, 1989; Smith, Flowers & Larkin, 2009).

Hermeneutic enquiry may not follow a strict methodological schema but, as van Manen (1990, p. 79) insisted, '[m]aking something of a text or of a lived experience by interpreting its meaning is more accurately a process of insightful invention, discovery or disclosure - grasping and formulating a thematic understanding is not a rule-bound process but a free act of "seeing" meaning'. Hermeneutical analysis as selected for this study is guided by the meanings found in the experiences of the participants and governed by fundamental principles of the fusion of horizons.

### **4.3 Hermeneutic Fusion of Horizons**

To reach a new level of understanding for the meaning of time and temporal horizon, I used the concept of the hermeneutic fusion of horizons as illustrated in Figure 4.

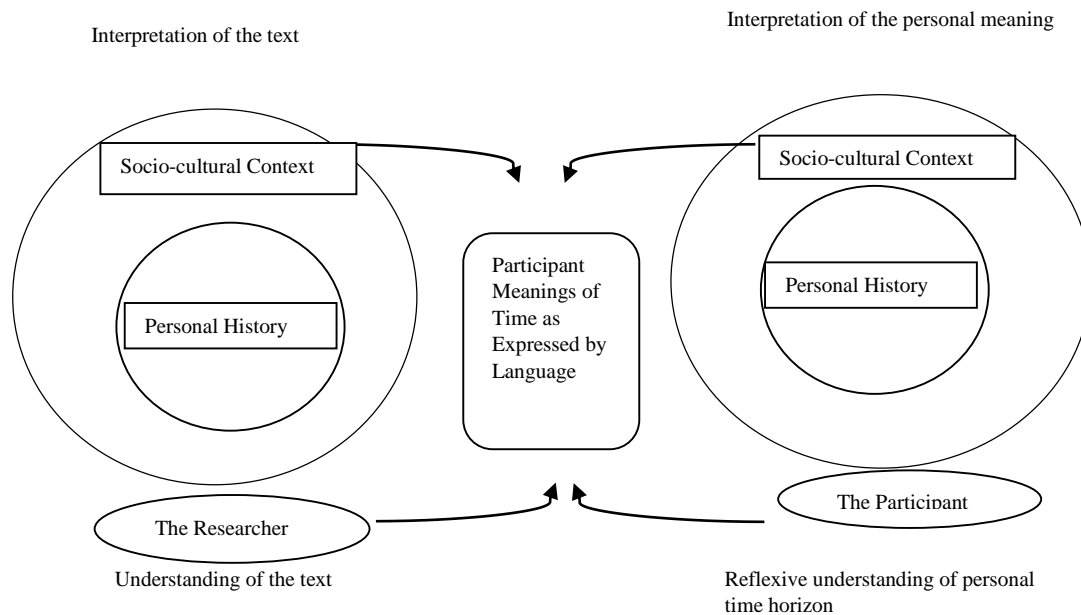


Figure 4: Fusion of Horizons (modified from Thompson, Pollio and Locander, 1994).

*Fusion of horizons* is a term used by Gadamer (1989), who believed that the interpreter – or the researcher – brings her past experience and understanding into the interpretation of the produced text. It is the interplay between what participants bring into the research along with that of the researcher. The research setting was an opportunity for the participants to reflect on their experiences of time in the past and in the present. Such reflections were recorded in the interview transcripts that were interpreted by the researcher.

The study embraced the researcher's prejudices as the initial point for understanding. The interpretations of the research data were 'informed by the intellectual background and theoretical

interests of the researcher' (Thompson, Pollio & Locander, 1994, p. 435). The interpretation was also informed by the researcher's personal background as an Emirati experienced and experiencing time in the same context as the participants of the study. The participants' meanings of time as expressed by language were the product of the fusion of horizons between the participants and the researcher. What helped in the analysis and interpretation was the bracketing interview for the researcher as it distinctly identified the voice of the researcher as separate from the voices of the participants. The fusion of horizons is linguistic (Gadamer, 1989), and it was achieved through the text of the interviews of both the researcher and the participants.

There is also an opaque horizon that may not be noticed or discussed explicitly, and that is the horizon of the reader. The reader brings her or his own historical background and understanding by reading and interpreting the final text of the narrative. For example, an Emirati reader who interacts with the text may find him- or herself in some of the stories and have a level of emotional reaction to them. In contrast, an academic or a postgraduate student may react differently and deal with the text with the scrutiny of a craftsman who knows the 'tricks of the trade'.

#### **4.4 The Interpretation Process**

The interpretation in this narrative inquiry attempted to convey the participants' experiences of lived time as narrated in the interviews. For example, one participant recalled:



*When I started to understand time, I was in KG [kindergarten]. It means I understood different times. Time to do this and another time to do another thing. (Reem)*

And another stated:

*I remember some events like flash, like movie and specific. But it wasn't in school. I remember.... I remember a night of rain and thunder, and I was frightened. (Fatma)*

This approach is in accordance with the narrative inquiry principle of illuminating details of the experiences as illustrated by events (Clandinin & Connelly, 2000). Wilson and Hutchinson (1991) argued against the simplification of data analysis by focusing on finding the themes within the data and just presenting them. This study, instead, will present in the findings chapter the whole experience of the participants' temporality in a naturalistic and authentic manner to keep the narrative intact (Clandinin & Connelly, 2000).

Heidegger's and Gadamer's writings provided guiding principles for the research theoretical framework and the direction of the research methodology. For the data analysis, the main guidelines came from Ricoeur's (1981) theory of interpretation. Ricoeur's (1981) interpretation theory is based on the value of a text to hermeneutically carry the meaning of human experience. Ricoeur used two terms in his theory of interpretation, what he calls 'distanciation and appropriation'. Distanciation is 'the intentional exteriorization or semantic autonomy of the text to bear meaning apart from the intentionality of the author' while appropriation is 'the

hermeneutic act to make what was foreign familiar and one's own' (Kaplan, 2003, p. 33). The hermeneutics is active in balancing the distancing and appropriation by forming a new relationship that encompasses the horizon of the writer and the reader (Kaplan, 2003). As explained in chapter two above, Ricoeur in his interpretation theory stressed the value of the written text to carry the meanings of human experience.

The data analysis and presentation in this study are an attempt to capture the elements of the spoken discourse once transformed into a written text before presenting it to an audience who might be interested in such a discourse (Ricoeur, 1981). The change of the discourse from spoken to written changes the relationship between the researcher and the participants from a face-to-face relationship to a text that represents the discourse (Ricoeur, 1981). The presentation of the data analysis is an attempt to capture the elements of the spoken discourse and present it to an audience who might be interested in such discourse (Ricoeur, 1981). In the case of a thesis, this audience initially included the supervisor, consultants, and the review committee. Each member of this group would bring part of their historicity, cultural, and academic understandings to the text, and these aspects would play the role of a projection of the participants' lived experiences.

Ricoeur's (1976, 1977) theory of interpretation, when projected as a model of analysis, goes through four phases. The first examines the relationship of the produced text from the speech of the participants' interviews. The second phase examines the text independent from the context of

the participants or the researchers. The third phase examines the text at a deeper level as it represents and projects the world we live in. In the fourth phase, the text functions in a self-understanding way by positioning the researcher within the research.

While the general ideas in Ricoeur's theory were used as a framework for the data analysis, the researcher had to look elsewhere for practical and actual details of how the analysis of data could be carried out. A few research studies fit those criteria within the hermeneutic research domain. One of them was Lindseth and Norberg's (2004) use of Ricoeur's theory. Lindseth and Norberg (2004) developed practical steps that fit Ricoeur's theory of analysis but applied them empirically. Their method was also used by other studies (e.g., Ghasemi et al., 2011; Hansen et al., 2014; Henricson et al., 2009); however, all the studies identified here considered the transcription of data representative of the participants' interviews as outside the domain of the data analysis and interpretation. This approach ignores an integral component of Ricoeur's theory of interpretation for turning the spoken discourse into a textual discourse as part and parcel of the data analysis (Kaplan, 2003; Ricoeur, 1976) for it transforms the data from one shape into another. So, the researcher suggests a modification of Lindseth and Norberg's (2004) data analysis technique to include a first step of transcription as a first reading of transforming the spoken words into a written text. The change of the discourse from spoken to written changes the relationship between researcher and participants from a face-to-face relationship into a text that represents the discourse (Ricoeur, 1981). Distanciation of the interview takes place when the

interview is produced as text. The interview text is separated from the world of the speaker and her intentionality and context of oral discourse. The interview is transformed from an oral discourse to a written one, or what Ricoeur (1981) called the discourse of the text. Spoken words and narrative are a type of distancing when transformed into a written text.

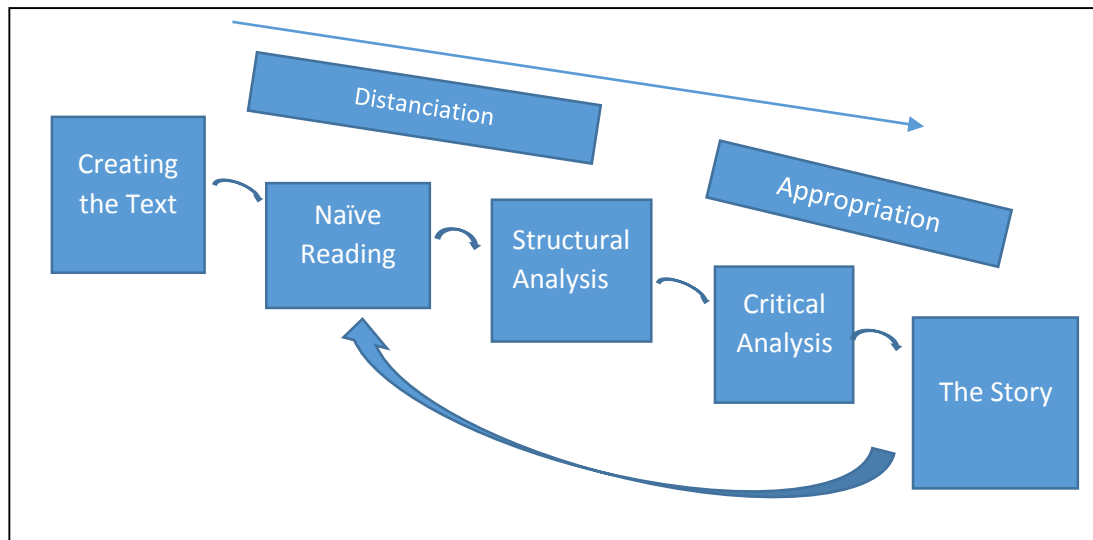


Figure 5. Data Analysis process

The data interpretation in this study had four levels: the first was transforming the text of the interviews into text for analysis; the second was the naïve reading; the third was structural analysis of the themes; and the last was a critical analysis of the data. Through this process, a text of each participant was produced as a narrative narrated around the themes that emerged from the interview data (Figure 5).

#### 4.4.1 First Phase: Creating the Text

The researcher transcribed all interviews and checked for accuracy of transcription by listening to the interview repeatedly as advised by many authorities on qualitative research including Seidman (2006). The researcher consulted the participants regarding the text of the transcription by sending them a copy of the final translated interview transcription to get their view on the script and whether the text of the interview was true to their experience. Once the participants approved the final written text, the first phase of distancing was achieved by turning the oral narrative into a translated written text. The interviews became the discourse as they were digitally recorded and transcribed first in the language in which the interviews were conducted before being translated into English. The text of the transcription changes the relationship from that of two people in dialogue to one between the author and the reader of the final produced narrative (Kaplan, 2003).

At this point, the researcher formatted each interview text into a data matrix consisting of two columns. One column contained the questions and follow-up questions uttered by the researcher. The second column consisted of the words and narratives uttered by the participant. Once this was achieved for all the interviews, the analysis proceeded to the second phase of reading the produced text.

Researcher	Participant Reem
------------	------------------

<p>K. I want hear about your experience. Go back to your school time, the latest you can go back to, and remember.</p>	<p>I was very young. The most that I can remember. When I started to understand time, I was in KG school.</p>
<p>K. What do you mean to understand time?</p>	<p>It means I understood different times. Time to do this and another time to do another thing. Waking up in the morning to go to kindergarten.</p>

Table 3: Data matrix of the interview transcript with the participant Reem

Researcher	Participant Ayesha
<p>Tell me about your experience of time in the past.</p>	<p>I feel my life is made of different period and is every period is a station.</p> <p>All I can remember ... I remember all the details of my childhood. I remember every detail, and it is connected with the place. I remember all the fine details of our neighbourhood, the exact houses. If they</p>

	<p>show me a map of the area, I would remember all the people and all the houses.</p>
--	---

Table 4: Data matrix of the interview transcript with the participant Aysha

#### 4.4.2 Second Phase: Naïve Reading

The first level of textual analysis, as proposed by Ricoeur’s theory of interpretation (1981; Ghasemi, Taghinejad, Kabiri & Imani, 2011), considered only the internal nature of the text. In this process, the text was seen as having no context and no author or audience. What arose from this is an ‘explanation’ based solely on a literal consideration of what the text says. The text of the interview was treated as truthful and coherent (Schmidt, 2010) and as representing the truth as realised by the participants. The researcher approached the text of each interview as a whole telling a narrative and a story that is unique and human with full openness and acceptance. The researcher must be open to the text of the interviews and examine it first with a naïve eye that accepts the text at the surface level of explanation (Ricoeur, 1981; Kaplan, 2003). Once the interviews became written text, a second level of distancing was achieved. Now it was independent from the narrator or the participant in the case of this study (Ricoeur, 1981). The focus here was on the structure of the text or what Paul Ricoeur (1981, p. 162) described as what ‘constitute the statistics of the text’. Engaging with the description and interpretation of the data representing the phenomena moved away from an original ‘immediacy’ of lived experience (Barnacle, 2004, p. 59) to text that can be examined and reflected upon (Barnacle, 2004).

The researcher read the text of each interview several times to become familiar with the narrative and to achieve a level of immersion and an understanding of the text as a whole. The researcher had to practice a phenomenological attitude of withholding judgment, not taking for granted the meaning of the experience of participants, and being open to the text and flow characteristic of narrative.

Achieving this aim involved focusing on the experience at hand and not what it means (Kaplan, 2003). As a result, a third column was added to the matrix presented in Tables 2 and 3. This column consisted of the specific utterances about the experience and events the participants identified from column two.

Researcher	Participant Reem	Relevant utterances of time experience
K. I want hear about your experience. Go back to your school time, the latest you can go back to, and remember.	I was very young. The most that I can remember. When I started to understand time, I was in KG school.  It means I understood different times. Time to do this and another time to do another thing.	When I started to understand time, I was in KG school.  Time to do this and another time to do another thing.



K. What do you mean to understand time?	Waking up in the morning to go to kindergarten.	
---	---	--

Table 5: Data matrix of the interview transcript with relevant utterances of time experience

(Reem)

Researcher	Participant Aysha	Relevant utterances of time experience
Tell me about your experience of time in the past.	<p>I feel my life is made of different period and is every period is a station.</p> <p>All I can remember ... I remember all the details of my childhood. I remember every detail, and it is connected with the place. I remember all the fine details of our neighbourhood, the exact houses. If they show me a map of the area, I would remember all the people and all the houses.</p>	<p>My life is made of stations.</p> <p>Every period is a station.</p> <p>I remember every detail, and it is connected with the place.</p>

Table 6: Data matrix of the interview transcript with relevant utterances of time experience  
(Aysha)

Such naïve reading and categorising of the utterances creates the required level of distance. It is almost mechanical, but it is still individual; even at this level, no two researchers would agree on all the themes or the system of categorisations. The researcher had to use common sense and make a clear decision as all researchers do in any qualitative research (Denzin & Lincoln, 2000; deMarrais, 2004). The decisions were made relatively easy by using a set of keywords that were used in the literature review. Those keywords included: *time, place, day, night, seasons*, etc. Van Manen (1990, p. 92) believed that ‘when a person shares with us a certain experience then there will be something there for us to gather’. Further, van Manen (1990, p. 90) asserted that ‘the phenomenological themes are not objects or generalizations; metaphorically speaking they are more like knots in the webs of our experiences are spun and thus lived through as meaningful wholes’. Although this is one of the most famous quotes by van Manen, it has specific relevance to this study, not just for the data analysis but for the image it brings to mind. The description of knots and threads spun quickly takes one to the metaphor of the Emirati Sadu of weaving the tales of the participants from everyday events. Van Manen (1990, p. 92) insisted that such thematic phrases ‘[serve] to point at, to allude to, or to hint at, an aspect of the phenomenon’. That is all any research could do: point at, allude, or hint at the experience of the participants.

The coding involved highlighting words, sentences, or phrases that had a common theme of ‘the experiential structures that make up the experience’ (van Manen, 1997, p. 79).

The researcher is emotionally invested through the research project as reflected in the following Reflective Journal excerpt:

*I was expecting listening to the interviews and transcribing the text would be a straightforward process. I've transcribed large numbers of interviews in my years as a student and as a researcher. Yet at a different level I was touched by the words coming out of the participants' mouths. I saw the details as my own, my sister's life details, and my daughter's life details. I felt it was too personal and intimate, even though the details described were just everyday ones. Aysha's audio interview took me a few just to be able to hear it. When I was hearing the details of her past: the sound of the waves, the neighbourhood she was describing, and the school experience ... I was overwhelmed by a feeling of nostalgia and a longing for a way of life that we don't have anymore. When Saeed was speaking, I could conjure up my son's life. I was questioning my ability to distance myself from the data as wearing the hat of a researcher was not that simple to me. It was my duty to capture the truth in their narrative and to be true to them. Listening a few times to the interviews and changing my position by wearing the researcher's hat and slowly eliminating the emotional elements ... it was like watching a film that moved me when I saw it for the first time, but if I see it for a few more times, things change. I*

*become analytical and notice all the nuances of the dialogue, the actors and the plot. At a later stage, the emotional turmoil I was experiencing settled down and I was able read the produced text of the interviews that was approved by the participants with renewed interest - the interest of the researcher in me.*

*Reflective Journal excerpt*

#### **4.4.3 Third Phase: Structural Analysis**

The third reading moved from the level of explanation to the level of interpretation. The hermeneutical circle was entered to get to the meaning of the text. The researcher played the role of the narrative finder (Kvale, 1996) by finding and isolating the significant and thematic statements that build each participant's story or what van Manen called (1990, p. 92) 'uncovering thematic aspects of the phenomenon it describes'. A theme is a thread of meaning that penetrates text parts, either all or just a few. It is seen as conveying an essential meaning of lived experience (van Manen, 1990). In order to capture this meaning of lived experience, we do not formulate the themes as abstract concepts, but rather as condensed descriptions. We formulate them in a way that discloses meaning. The researcher moved back and forth examining the text discourse as a whole and also the parts of it (Ricoeur, 1981). This movement continued until no new and deep meanings were grasped. The objective of this deeper reading was to validate what the naïve reading revealed. It took the researcher into the path of understanding the participants' experiences or what Ricoeur (1981, p. 162) called 'the path of thought opened up by the text, to

place oneself en route towards the orient of the text'. At this point, the practical technique used by Lindseth and Norberg (2004) was useful. A fourth column was added at this phase to indicate the structural analysis. Lindseth and Norberg (2004, p149) defines structural analyses as 'the methodical instance of interpretation'. In this phase, after isolating meaning units that reflected the times experience of the participants, the structural analysis examined the themes in relation to the naïve reading as recommended by Lindseth and Norberg (2004). After a few times of reading the text of the interviews and the meaning units, the researcher was able to identify the thematic significance of each of the meaning units. The structural analysis condensed the time experience for each participant.

Researcher	Participant Reem	Meaning Units:  Relevant utterances  of time experience	Structural  Analysis:  Thematic  significance
I want hear about your experience. Go back to your school time, the latest you can go back to, and remember.	I was very young. The most that I can remember. When I started to understand	When I started to understand time, I was in KG school.	From her narrative we can conclude that she has a highly reflective sense

<p>What do you mean to understand time?</p>	<p>time, I was in KG school.</p> <p>It means I understood different times. Time to do this and another time to do another thing.</p> <p>Waking up in the morning to go to kindergarten.</p>	<p>Time to do this and another time to do another thing.</p>	<p>of time. Started at a young age (KG).</p>
---	---	--	--

Table 7: Data matrix of the interview transcript with relevant utterances of time experience and structural analysis (Reem)

<p>Researcher</p>	<p>Participant Ayesha</p>	<p>Meaning Units: Relevant utterances of time experience</p>	<p>Structural Analysis: Thematic significance</p>
-------------------	---------------------------	--	---

<p>Tell me about your experience of time in the past.</p>	<p>feel my life is made of different period and is every period is a station.</p> <p>All I can remember ... I remember all the details of my childhood. I remember every detail, and it is connected with the place. I remember all the fine details of our neighbourhood, the exact houses. If they show me a map of the area, I would remember all the people and all the houses.</p>	<p>My life is made of stations.</p> <p>Every period is a station.</p> <p>I remember every detail, and it is connected with the place.</p>	<p>Time consciousness is connected with a longer time horizon.</p> <p>Reflective sense of time.</p> <p>Time is strongly connected with the place and the details of the neighbourhood.</p>
---	---	---	--

Table 8: Data matrix of the interview transcript with relevant utterances of time experience and structural analysis (participant Reem)

After deciding on the final phrases and sentences condensed to reflect the hermeneutic experiences of the participants, the researcher tallied the frequency of the main units of significance for all the participants.

### Frequency of the main units of significance for all the participants

Unit of Significance	Participant Aysha	Participant Reem	Participant Alia	Participant Fatma	Participant Maryam	Participant Saeed
Metaphor: time is a resource	4	4	2	5	3	6
The effect of teacher on the time experience	4	2	3	4	3	1
Time runs smoothly	3	10	2	3	2	7
Time is slow/ time is fast	10	8	5	10	5	4
Controlling time	2	10	1	4	4	5
Time is connected to the place	5	1	8	1	3	3
Remembering time with a strong event	*					
Remembering time as part of developmental phase		*	*	*	*	*



Elbur as a place for recollecting time experience	3	0	3	0	1	2
Future projections	4	4	4	6	5	5

Table 9: **Frequency of the main units of significance for all the participants**

The structural analysis revealed four key themes: 1) time consciousness, 2) Social time, 3) pedagogical time, and 4) and future projections. The term *pedagogical time* is used by Barnett (2007, p. 53) in his explanation of the meaning of time experience for the student as

[t]he student comes into the classroom or the laboratory or the tutor's room. She is not only on time, but is in time. Time passes: characteristically, a particular period of time is set for the task or commitment on hand. There attaches to her education a horizon of time; pedagogic time, as we may term it.

#### 4.4.4 Critical Analysis

The last step identified the main themes from the text of the interviews. The fourth step's objective was to present a concise narrative meaning interpretation by examining the interview text critically and 're-contextualising the statements within broader frames of reference' (Kvale, 2010, p. 108).

The critical analysis phase completes the cycle of distancing to reach a level of understanding of the participants' experiences. Writing an interpretive summary of each participant's perspective was a significant task. The interpretative process required deep involvement with the text and complete familiarity with the outcomes of each participant's interview. From the selected statements, the researcher created a story or narrative to convey each participant's time experiences (Dreyer & Pedersen, 2009). The flow of the narrative was built according to the themes clustered together within the interview transcript and the identified phrases. Guest, MacQueen and Namey (2012, p. 10) stated that '[t]hematic analyses move beyond counting explicit words or phrases and focus on identifying and describing both implicit and explicit ideas within the data, that is, themes'. The purpose of compiling the narrative was to move deeper into the domain of interpretation of opening up to the meanings of the text at a higher level from the 'naïve understanding of the text' (Kaplan, 2003, p. 35). At the same time, the researcher had to condense the story and keep the integrity of the experience (Ricoeur, 1981). The text of the interview, as presented in the narrative, was treated as an independent entity as well as bridge between the world as we know it and the world being revealed in the text of the interviews (Kaplan, 2003; Ricoeur, 1981).

The final phase, critical interpretation, is elaborated in the participants' stories in the findings chapter, and further discussion connecting the participants' experiences with the relevant literature can be found in the discussion chapter.

In conclusion, this chapter addressed the data analysis process and the themes that emerged from the data. After introducing the participants briefly in this chapter, the next will address their narratives in more detail.

## **Chapter 5: Findings: The Narratives**

### **5.1 Introduction**

This chapter focuses on presenting the participants' time experiences. The aim of this chapter is to make visible each participant narrative as a single case. An important challenge in this phase of the research was how to present the narratives. The condensed narrative for each participant extended to a few pages. The researcher decided to condense the translated transcript for a second time, keeping sentences and phrases relevant to their time experience. Each participant narrative is presented as a single case but divided into the themes that emerged from the analysis. The hermeneutic analysis of the participants' narratives led to three key themes:

1. Pedagogical time
2. Social time
3. Projections of the future

These themes capture the hermeneutic meaning the participants attributed to their time experiences. This chapter is an invitation for you as the reader to be immersed in the participants' narratives that emerged from the data analysis phase and the unfolding time experience with a few intrusions from the researcher.

### **5.1 Unfolding Findings: The Participants' Narratives**

Presented as seven separate stories, each participant's story is introduced in the first person using their own words to highlight the aspects of their experience after being condensed within the structural themes. The findings in this section are organised according to the age of the participants to build a time horizon from the oldest participant to the youngest. The narrative is also historical from the oldest event to the newest. Time consciousness for some participants comes under pedagogical time if such a consciousness happened within an educational context. For other participants it occurred outside an educational context. Therefore, the headings for each participant are unique according the unfolding of the narrative.

### **5.3 Aysha's Story**

Most of Aysha's narrative had pedagogical value

#### **5.2.1 Pedagogical Time**

Aysha brings a different perspective on an Emirati pedagogical time. She had the longest time frame for her memories that were revealed through her remembrance of the past from an early age, and it extended to her workplace experience. Being born before the UAE was formed, her time horizon is longer and has more phases than the other, younger participants. Her Pedagogical time included her activities in inside the classroom and outside the class room and is composed of different phases: Qur'an School time, school time, social aspects of her time in school and university, time as teacher and time as a school principal.

The first phase involved experiencing being taught by the *Mutawah*. The *Mutawah* is a female teacher who teaches children the Qur'an. It was mostly the only education the children were exposed to until the formal school system opened for all children. Before the 1960s, the only school in Dubai was AlAhmadyia, and it was for boys.

*It was nice going to Mutawah (Qur'an School). We used to go to the house of Salamh, Al Mutawah. I used to walk on the beach until I reached her house as it was in the middle of Freej [the neighbourhood]. It was a mixed school for boys and girls. The most difficult Surah is Fatiha (الفاطحة) as it was the first surah to learn with the right guidelines of reading the Qur'an. It took me a long time to finish it. Later it was faster. I finished the Qur'an in two years.*

*Qur'an School extended from the morning to before noon. It was a positive time experience for me. It was an extra income source for the Mutawah. Time felt different; we would wait for Thursday. On Thursday, we gave her tuition fees called Al Khamisya which was only 25 Fils.. The most enjoyable thing is that after the class, we would directly go to the beach. Sometimes she used to give us chores to do around the house like cleaning the yard. Even this we enjoyed. It was a break from study.*

Aysha recalled her experience of going to Mutawah or Qur'an School. Her first experience of school was closely connected to the place and neighbourhood. Her narrative started in the

morning as she used to take a stroll on the beach from her house to the Mutawah house. She remembers her experience of Qur'an School as positive learning verses of Qur'an.

The Mutawah house was within the neighbourhood and it was more of a community service. The main curriculum was to recite all of the Qur'an Surahs. This education system was within a larger social structure of community support. The Mutawah offered her services for a small fee that did not exceed pennies (25 fills). Usually she was in need of such fees. What is also interesting is that the children were requested to help around her house. Aysha seemed not to mind it and enjoyed those chores.

The second phase was when Aysha joined public school in 1967. At that time, children started school at grade 1 as in the 1960s kindergarten or nursery schools were unknown in Dubai.

Adjusting to school structure was difficult for her and her generation at first. It was different than the experience of learning at the Mutawah. Maybe the strangeness could be attributed to the fact that school as a place was outside the confines of her neighbourhood. Also, the Mutawah was an Emirati woman who resembled her mother or her relatives in attire and local Arabic figure. The public school teachers were of Egyptian or Palestinian nationality, spoke a different dialect of Arabic, and wore different clothing styles. In grade 2, having a mother-like figure in her teacher helped her to settle into her school time experience. The aspect of care from the teacher was mentioned more than once in her interview.

*School was a new world, new explorations. Maybe the first year was the most difficult. It was our first experience outside our homes. We felt the school was big and scary. Then it got easier; in grade 2 our teacher was like a mother. She treated us like her children and teaching us with kindness and love. Her sense of care made me love Arabic language as a subject.*

The school time experience was influenced by her parents' mind set. They instilled confidence in her. Most of the parents in that age group had minimal formal education as Aysha was one of the earliest generation to be taught in the formal public school system. Yet, her parents believed in the value of education and the meaning of responsibility. Aysha was in complete control of her time experience with no pressure from her parents. She chose when to study and when to have a break to watch TV.

*We did not feel stressed about school. It did not affect our daily life. Even exam days, we used to watch TV and come and go. Our time was open, or that I didn't feel we had to compromise. Even during exam period, I used to watch TV series. Maybe our parents gave us this feeling of responsibility. We used to study and manage our time without our parents telling us to do so.*

University added to her time experience. It was a period of numerous activities, and she described this time as full.



*University period was different. You deal with different kind of people. My day in the university was full. I used to take 21 credit hours.*

Her role shifted from being a student to a teacher after she finished her university studies and became a teacher. Her narrative is distinctive as her role shifted from a student in the classroom to a teacher in it.

*I applied to a public school as a teacher. The funny thing is that I've returned to the same school that I've graduated from, so practically I've joined my teachers who taught me.*

*I majored in English by influence of my teachers that now became my colleagues.*

*When I joined the school, I had one classroom to teach. This gave the space in school time to take in other administrative work. I was very busy, immersed in the experience of daily duties. It was good as I had the time to be a teacher and understand the environment and culture of the school.*

Aysha was one of the first Emirati teachers to teach in the public schools in Dubai.

*The year after I was a full time teacher. I enjoyed teaching and the interaction with the girls. Time was perfect. Enjoying my time with students. First year was amazing as I was an Emirati teaching Emirati students while all our teachers were expatriates. It was a busy but enjoyable period for me.*

*I remember the time I had as a student in the classroom, which influenced my teaching methods. I wanted to be different from all the bad teachers I had as a student. I also wanted to be more like the good teachers I had as a student. I've used student centered methods and techniques in the class. It made my time experience as a teacher really good. It also improved the results of my students.*

Aysha through her narrative exhibited a high level of sensitivity to the needs of her students to have a positive time experience in the classroom. According to her narrative, being sensitive to her students' needs improved their academic attainment.

*Then I went to Abu Dhabi and worked as teacher, the environment was different. I worked as a teacher for around a year. The change was not easy but the teacher is a teacher no matter where is the classroom.*

### **5.2.2 Pedagogical Social time**

Pedagogical time with a social construct is the time that time spent learning a new skill or gaining insights for personal, social or academic growth. From her childhood to adulthood, Aysha was surrounded by familiar faces of friends. It formed and shaped the social aspects of her time experience. All her past recollections are of social group activities, which was reflected in her usage of the pronoun 'we' instead of 'I'.

Aysha talked about such social time outside the classroom and inside it. She described how she spent the summer when she was a child.

*The summer was nice. I used to cook, being the eldest. By that time, we moved to another area, and there was a wall separating us from my grandmother's house. I used to jump over the wall to reach it. Later a door was constructed in it. My auntie was two years older. We used to do a lot of activities. Cooking, sewing, and reading. I used to read a lot in the summer. I can't remember where we used to buy the books, but I enjoyed reading.*

The picture Aysha draws in her narration seems to be intimate and beautiful. In her childhood as she describes it, she used to spend her time with her aunt. Such time can be described as pedagogical, social time. In such time Aysha gained new skills of cooking and sewing, using her time. It even extended to reading.

Those relationships extended from her family members to her friends. Her school and university time experience was about Social time, attending the same classroom and other activities outside the classroom. Such social time had pedagogical value as they presented the scope of possibilities by exploring different activities with a level of freedom that built Aysha's skills in different areas of her life.

*My school days were spent with the same group of friends living in the same area and going to the same school. Each period was different. We spent time talking, playing*

*together and doing extracurricular activities. At that period we had a lot of freedom and space to choose the activities we wanted to do. We arranged play and other things. I was part of the school volleyball team, and I was also part of other school activities.*

As discussed in the literature review, peers represent a pedagogical value for the growth of personal and social skills of Aysha.

Social time even had educational value outside classroom context, the example Aysha gives is the summer time

*The summer was nice. I used to cook, being the eldest. By that time, we moved, and there was a wall separating us from my grandmother's house. I used to jump over the wall to reach it. Later a door was constructed in it. My auntie was two years older. We used to do a lot of activities. Cooking, sewing, and reading. I used to read a lot in the summer. I can't remember where we used to buy the books, but I enjoyed reading.*

These experiences were even extended to her university years. She attended United Arab University in Al Ain city. Being the only university in the country in the late 1970s and 1980s meant that all students from the different Emirates would stay in the dormitory all week and go home each weekend.

*The same in the university, we were the same group and other girls joined and other Emirates. The university experience was different. You would eat with the same group in*

*the dorm; we would fight and make peace. They became closer to me... a different kind of connection.*

In this instance Aysha is describing her relationship with her friends in the university. From such relationships we can conclude that she helped by learning conflict resolutions skills.

*After classes, I used to train for the volleyball team, then go to the library for research projects. And we also stayed up late at night and walked around in the yard of the dorm or lay in the yard to watch the stars. Time was full and long. Sometimes I would come back after morning classes and take a nap. Sometimes going to the bookshop and the library.*

Aysha's orientation to action and learning is clear from the narrative of this event. She used her summer time to learn how to cook and sew. Her aunt represented a mentor or a teacher that she spent time with to learn those skills. She also spent her time reading for leisure.

### **5.2.3 Social Time**

Aysha found joy talking about her time experience. Her eyes lit up when talking about her past and childhood memories. To her, life is a long trip with stations, and each station represents a period in her life. Her childhood temporality is very clear to her.

*I remember all the details of my childhood. I remember every detail.*

She also believed that being the eldest of her siblings heightened her awareness and sense of time.

*Even the position of the child makes a difference. I'm the elder among my sibling, and this gave me a different feeling. I felt more responsible, feeling more caring and focused on details.*

Her recollection of time in the past is closely related to the place where she was raised.

*I was attached to the sea, attached to my home, to the neighbourhood. I remember all the fine details of our neighbourhood, the exact houses. It's like the sikkik we used to play in. We used to play in them, and they felt very wide. Now we discover they were very small and narrow. Our space is wide. Not just life but also ourselves.*

This remembrance of the place is connected to her emotionally and is still alive in her memories. The dwellings of childhood in her reflections as the place consist of little houses and *sikkik* (the plural of *sikka*, which means 'path' and is used to describe the narrow alleyway between houses in a neighbourhood). Her statements indicated not just a spatial structure to her experience but also a social structure. She went on to reflect upon it and compare her experience with the younger generation's, noticing that the younger generation has a smaller environment for their time experience that consists of their experience at home.

*The beautiful thing is the attachment to the place, not like the new generations – it's only about their homes and their small environment.*

The safety of her surroundings for her and her childhood friends was supported by her parents' willingness to let her venture around the neighbourhood to play and explore.

*The environment was safe. When it rained, we used to go near AL Shaab School to play with the water. There was safety. Parents also gave us this feeling.*

Her remembrance of the past time experience was positive.

*We enjoyed our time. Time had a different meaning. All day we enjoyed every detail of our time. Time was blessed (Baraka).*

*Baraka* ( برکة ) in Arabic is derived from the stem root of *brk* ( برک ) meaning 'kneeling down in front of Allah'. Goerling (2010, p. 3) explained that 'it expresses blessing (empowering, enrichment) which is baraka in qur'anic Arabic'. So, time was blessed by Allah as she was able to use it in doing many things.

The blessing of time is a specific term used by Emiratis and Muslims in general. It connotes a cultural value given to time when a person can do many things in his day in comparison to not being able to meet many objectives. There was a level of nostalgia in her tone of voice and her words.

*Maybe it wasn't a lot of things, but that was our feeling. It made time open. Life was simple and not complicated.*

Her time experience was also connected to events that happened in the neighbourhood. For example:

*I remember when strange things happened in the neighbourhood, like when things from the ships drifted to the beach like pieces of textiles and everyone came to the beach to gather them. We didn't know what happened to the ship, but we ended up finding things on the beach. Also when people used to bring strange things from the sea. I remember the day when a turtle was onshore and everyone came to see it.*

*Elbur* in Arabic is used to describe open land or space that is so wide that you cannot see its boundary; linguistically, it is the opposite of the sea (Ibn Manzur, 1996). It is part of the desert areas near the inhabited urban areas of the cities in the UAE. When the weather is cool in winter, Emirati families spend weekends and holidays in *Elbur* camping. *Elbur* adds another dimension to the space of Aysha's time experience.

*I remember the spring break (it was in January but commonly called spring holiday). From the first day of the break, we used to camp in Alrwia area. In the desert (elbur) (البر).*

Aysha mentioned the seasons as part of her experience



Religious aspects of her experience were manifested in two events, Ramadan and Eid. Ramadan is the fasting month for Muslims, in the ninth month of the Islamic lunar calendar. The fasting lasts from the *Fajer* (dawn) prayer to the *Maghreb* (sunset) prayer.

*Ramadan we felt was different; fasting, more praying. Daytime was for fasting and night time was for food, family, and prayers.*

Eid is the celebration event that occurs twice in the Islamic lunar calendar: *Eid al-Fitr* (festival of breaking the fast) and *Eid al-Adha* (festival of sacrifice). Muslims around the world celebrate the *Eid al-Adha* at the end of the *Haj* (annual pilgrimage to Makkah) in the last month of the Muslim lunar calendar.

*Eid was so enjoyable to us. I remember the henna we would put on at night and when we woke up in the morning it hurt because henna dried during the night. We waited for Eid clothes. We waited for this occasion. The best thing during the year was buying for Eid and for school.*

As for her current situation Aysha said:

*I am a domestic person as I love to spend my time with my family. I love my time surrounded by the nephews and nieces. Some of them even stay with me when their parents travel abroad. Our family gathering is on Friday after Juma prayer. I like when all the family gather in my house.*

#### 5.2.4 Projections of the Future

Being the oldest of the participants, Aysha's time scope is longer, and she was able to project the future and live it as the present. To go to the future, Aysha took a detour to the past, remembering an event when she was in grade 12 when she and a classmate imagined the future and how it would be:

*I remember in grade 12, we said how it would be in the year 2000. We were shocked that we would be in our forties and talked about what we would be. The year came, and nothing changed. We did not even feel the passing of the time. Like one imagined she would be married with children. We imagined that when were 45, we would be elderly. By youth standards, 40 is old. Then we discovered it's nothing.*

She positioned her future within a wider perspective of her work within Dubai. She expressed her belief that it will be an extension to her present; it will be the time to take better care of herself. Still, it will be within her family duties. When she was talking about the future, Aysha imagined her timeline as in front of her where she could look at it and talk about it. Her future is also connected to education as she is working in the education sector.

*The future ... I still see a rosy picture of the future. I have confidence in Dubai, in our work. My work is slower now, and I'm positive about the future. I have time to take care of myself. I'm a family person; I enjoy family gatherings. My day is well-managed now.*

*I'm used to work, so my time is full. I'm used to doing something even if only playing with the kids. My life had different rhythms, and each stage was different. I feel at this time as work is slow. I want more, but I think it is the time to do something.*

### **5.3 Kaltham's Story**

This is the story of the researcher; being an insider researcher, she is part of the same phenomenon she is studying, as was established earlier in the previous chapters. The researcher was interviewed by a colleague with the same interview protocol. Her interview transcript was part of the research data and underwent the same process of data analysis. It is presented based on the decision to present the participants according to age.

#### **5.3.1 Pedagogical Time**

Adjusting to school took time, just as in Aysha's narrative. Later, school became a positive experience:

*The first year was difficult for me, but later I adjusted to the school system. I loved going to school as it added to how I learned new things. It was not always interesting, but it opened new doors for me, new things to learn. I used to be a good student but in my own way. I hated doing homework. For me, it did not make sense; I was learning without it. I wanted to play and exercise my freedom.*

From Kaltham's narrative, the scope of learning and being immersed in learning activities was wider than classroom activities or the homework.

Kaltham mentioned the teacher's role on the quality of her time experience at school.

*I was fascinated by some concepts in the classroom even though I used to get bored from teachers talking too much and repeating the same things again and again.*

Later in life, she became a teacher and noted:

*Through my career, I moved from one occupation to another but all in education. I became a teacher, and I understood what it means to engage students; otherwise, I'm wasting my time and their time.*

### **5.3.1.2 Pedagogical Social time**

Kaltham, like Aysha, described growing up with the same group of friends:

*I had the same group of friends in childhood. We used to play together, go to school together, and even go to the same classroom. We used to wait for the bus, and it was a special time to play and to be around other students from the same school. Even the bus ride was interesting and took us around many places in Dubai before finally reaching the school.*

*I also went to the university with the same group of friends. In many it was good as I've learned to express myself and it was easier if you have the same group of people. But I've also realised that I need to meet new people to expand my horizon. We lived in the university's dormitory. It was an amazing experience to meet different kinds of girls. Some I shared with them the love for books, other the love for nature and other extracurricular activities. I've founded the photography club. Many different skills developed in me doing such activities besides being fun.*

The scope of pedagogical time within the informal context of her social life was clear. She sought to build her skills and knowledge outside the classroom within her social activities.

### **5.3.2 Social Time**

#### **5.3.2.1 Time Consciousness**

Kaltham's awareness of time came at an early age, and it was part of her earliest childhood memories and not part of her pedagogical time experience. Her time consciousness was triggered by a specific memory:

*I remember when I was travelling with my father and aunt. I remember the afternoon I had been left at the room we had rented. It took them ages to come back. I felt time as a heavy feeling on my chest. From that time, I asked for a watch and quickly learnt to read time.*

She remembers her childhood time, which was connected with place as established in Aysha's narrative.

*In my childhood, time was sweet, and it was all about play. Playing in the house yard and playing outside the house. Timing of this play was important to my parents. We were allowed to play in the morning – when we were not in school – until noon. We had to be home for lunch, and we could not go out until afternoon prayer time. By sunset prayer time, we had to be home. It felt like we owned time. It was ours, and we could do anything we wanted with it.*

Her time experience was connected to the space her home and neighbourhood created. She also had a strong sense of the passing of seasons that shaped her experience in a positive way.

*I was born in the period when the UAE was coming together as an entity from the seven Emirates. I was born in Dubai in the Shindagha area in the 1960s. The sea was our neighbour, and our neighbourhood extended to the tip of Dubai Creek. This was the space of my childhood. Now houses are closed; they used to be open even if the rooms were really small.*

She also was aware of seasons, and that coloured her time experience:

*I had a strong sense of seasons. It shaped my time experience in my childhood. Autumn is a celebration when air would start to be cool. We would change to heavier clothes and*

*huddle around fire as our houses were more exposed to the elements. We felt the heat and cold more than now.*

*Winter and spring merged together, and I used to travel with my father around the country to enjoy the green patches after the rain. In summer season, we had a house in Ras Alkhaima, and we had such fun playing and swimming in the pool.*

### **5.3.2.2 Social time**

Her time experience was closely connected to her family, and she revealed that her father was a big influence in her time experience:

*I was the travelling companion to my father; we used to travel a lot in the car. The stretches of time were special to me. I never wanted them to end. I enjoyed my father's company. Even when I grew older, this did not change. We used to go for long walks on the beach talking about poetry, philosophy, and politics.*

Coming to today's time experience, Kaltham said:

*My day is around family and friends. Friday is special day of the week for me. It is the weekend and I go to my sister's house and meet all my family: sister, nephews, nieces and their children. It is a big family gathering that we have every week.*

### **5.3.3 Projections of the Future**

Kaltham talked about the future with excitement:

*I feel like I'm a temporal creature. I feel the future. I mean not planning and things like that, but more like feeling it. Simply I dream and think about the future. The excitement of new beginnings, new things. I also need to be ready for the future.*

## **5.4 Reem's Story**

Reem's narrative provided a level of richness and uniqueness of time experience. The narrative inquiry allows for such uniqueness in each of the participant's narrative. The scope of her pedagogical time experience included most of her narrative and even her time consciousness.

### **5.4.1 Pedagogical Time**

#### **5.4.1.1 Time Consciousness**

Reem's awareness of time came early as part of her developmental growth within the structure of her day from KG helped to be aware of time.

*When I started to understand time, I was in KG. I wondered why my brother would complain and cry when he used to go to KG school. I was aware that we had time to do*



*this and another time to do another thing. Waking up in the morning was for going to kindergarten. I knew there were other times that we would do other things.*

Therefore, since she was a child, time was the scope of action for her. Listening to her revealed that her focus is on the present and what it can offer her as it is the only time she lives in.

*When I think about time when I was young and when I got older it was connected with what I'm doing; I'm in this time. When I finish this, I will move to another. It's about action and what I'm doing right now. This is the time that I exist in.*

Describing time as smooth was consistent with Reem's experience at school:

*My time at school was smooth. I did not feel any pressure on me. I loved school, and I mostly liked to be with people. Maybe at middle school I started to understand more there were classes and subjects that I did not like. I felt it was heavy and not ending. Now I'm reflecting on my past, maybe it was the same at the primary stage, but I can't remember ... but middle school I definitely remember this feeling.*

She remembered the influence of her teachers in middle school.

*I did not like geography at all. I hated it. I had the lowest marks in it. I had some teachers that I've learned something from them. You know, in certain times, you encounter some people and you learn something new from them that fits in the period I'm living. Middle school teachers left a stamp on me as a teenager.*

Her experience continued to be positive even in high school.

*I loved high school. I loved history events especially that I relate to. I loved biology. Biology made me interested in time. Physics and a little bit everything connected with movement is connected with time. Basically I was fascinated.*

The university period was a new phase for it was also a very busy period. She was of the opinion that she needed to make use of time as much as she could.

*I was very busy at the university and very active. I joined more than four clubs, and I felt that I had to get an A. It didn't work all the time. My time was consumed by the university. Here I felt time is what you gain. That's why I became really very busy in the university.*

#### **5.4.1.2 Pedagogical Social time**

In Reem's narrative when she was at school age, her social life was around her family member but a change occurred during the university period. She started to grow as a person and surrounded herself with friends that enriched her time experience:

*I even became a different person. University friends are my real friends. As I grew closer to them, I became a better person. We all had objectives; we all knew we had to plan. I have to use it. Every moment counts. I was having so much fun. I even lost weight: five, six kilos.*

*We used to move a lot. At this stage, I don't remember my mother and sisters a lot. The only memory I have of my sisters is when they used to come to university events. Even outside the university, it was all about the university and my friends. At breaks and vacations, I used to meet my friends and go to girls club. We had activities. At summer break, we wrote and directed plays for the students.*

At the university Reem developed her skills through many activities within her social group of friends. This is connected to her belief that time needed to be used.

#### Teacher Pedagogical Time

After graduation from the university, Reem became a teacher in a special needs center for autistic children. The quality of the time she was spending in her work affected her in a negative way when she started to feel that she was not doing enough or achieving. Still, she was so immersed in it that she needed a friend to point it out to her.

*I was still working in the special needs centre, but I felt I wasn't achieving anything. I wanted to do more training, I wanted to do more with parents in early intervention programs.*

*New management of the centre was focusing on marketing. I was trying to detach myself from work. One of my friends pointed out to me that I started to complain a lot about*

*work, that I made them sick. We were discussing that the thing that you talk a lot about is something that you cannot let it go. She told me: remove it from your system.*

Reem recounted her experience working in a university. While she loved the structure it gave to her life and work, the monotonous pattern of work did not satisfy her aspirations. To her, it did not feel real.

*After that, I joined a government university. I loved the structured academic environment that utilises time. Deadline after deadline if you are a staff member or a professor or student. I became more organised and everything was connected to time. If I stayed in the university, I would be happy, but I felt it is too happy, too perfect. I was feeling that I was living in a pink world. It became boring. I saw people living in the same pattern in the university. I didn't want to end up like that.*

Reem had a vivid imagination and could easily connect her personal experience to what she read or watched on TV. Such verbal and linguistic ability is important in a narrative inquiry research. Reem had the ability to discuss her experience first in relation to a Japanese cartoon TV series called *Steins; Gate*.

*I was going through a cycle. Every semester started and ended, and another one came to the end of the year. In the Japanese cartoon, this theme is mentioned a lot. When things recur and people don't even know, for example Steins; Gate manga series. I also*

*remember the Prophet's saying he who has two equal days is lost. I felt the same things happening. It's very happy. I wasn't seeing something else. Time was going in the same pattern.*

The other comparison Reem made was with *The Wizard of Oz* movie, in particular one scene where the Wizard was chasing the balloon:

*An image popped in my mind in cartoons. Did you see Oz when he was on the balloon? He runs and runs trying to catch the balloon? That's my feeling of time. I'm trying to catch up. It has an effect. If I can't catch it and be in control.... I need to be in control of time. If I wasn't in control, I would feel I was everywhere.*

Reem referred to the *Wizard of Oz* film (Rudoff, 1939). In one of the scenes Dorothy is in the balloon and her dog Toto decides to jump off the balloon. Dorothy jumps after Toto and catches him. Here Dorothy tries to catch up with the balloon but she can't. She calls for help from the Wizard of Oz 'Come back! Don't go without me! Please come back!' (Rudoff, 1939). The Wizard of Oz replies: 'I can't come back! I don't know how it works!' (Rudoff, 1939). Reem has this feeling of urgency. She also does not know how time 'worked'.

Through her work experience, she matured so she could handle work pressures, changes in her schedule, and relationships with people:

*I need to catch the line of the balloon. Scheduling my time makes me at ease and relaxed. And I get upset when I plan something even if it's silly and it doesn't work according to plan. I've learned to go with the flow. I still get annoyed, but it's better than before.*

*Sometime it feels like mission impossible. I can't control my emotions, but people around me at work freak out. I can't take it. Regardless of the situation, I can control my emotions. It feels like I am racing against time. I go to work and I have a plan for all the things I need to finish on that day, and if I didn't do this every morning, I feel I would not have a good day. The need for control starts in the morning.*

In contrast to controlling time, she expressed an understanding that at times she needs to let go as time experience is a balance between controlling some things and letting go of others.

*In the present, I need balance. I used to be rushing in university and when I started to work. Let time slip away. Time is not only for doing things. Time is for stopping. Stop what you are doing at this moment.*

The value of Social time extended to her first workplace. It even extended to mirroring some traits from autistic children to cope with people that she was not interested in interacting with:

*I only worked at the autism centre for three years, and they were some of the best years in my life because I met people ... very different. I met therapists, and others. Very unique people. Now about children. I was influenced by them. There are some traits I got from*

*them. How autistic children shut themselves. Sometimes I do that when I am with people and I don't want to be with those people, so I shut down myself especially if I feel I am wasting my time. That's what I have learned from those children.*

Reem was the only participant who mentioned studying outside the UAE. She went to England for her post-graduate studies. Social time was an important element for her in that period being away from home and friends.

*Later I went to Bristol for my master's. It was very difficult for me to leave, but I'm thankful that even though we a very traditional family they never said no. There I didn't have anything to do and no family. I used to finish every reading and assignment before the rest.*

*So I joined a club or a group of girls in the university belonging to the church. They had a program to talk about religion, and they visited different places of worship, mosques and others. I felt I was doing something else, not only study, study, and study. I was asked to teach Arabic. Funny to teach Arabic in a church. When you are having fun, time passes quickly. But at the same time, I wanted to hold to my memories. Time went smooth in that year.*

#### **5.4.2 Social time**

Coming from a closely knit family coloured Reem's time experience. Her experience was shaped by her relationships with her family members. She referred to the sleepovers at her sisters' houses and how it helped her to be who she is:

*I used to sleep over all the time ... in my childhood, I remember sleepovers at my sisters' houses more than school. My sister Zainab, I remember sleepovers at her house. She had a lot of poetry books. She made me love books. Maybe this is one of the reasons I used to sleep over at her house. There was a specific poetry book I used to read all the time. It was called Long Night (ليل طويل).*

Her narrative of Social time during the school years was confined to her family: her sisters and one cousin.

*My friends were mostly my sisters, and I had one cousin. I loved her, and we were close. I considered the time with her precious. I used to know that our time together was short, so let's play before it ends. Let's play before we are separated.*

*In this period, I loved spending time with my family: my mother and sisters. I was surrounded by adults all the time. My relationship with my family became stronger and stronger. I started reading the books my sisters were reading. I was not a rebellious teenager. Maybe behind the scenes, but not that much. I became a friend to my sisters.*



As she described her time earlier at the university, her time here was consumed by her activities with her friends, after graduation and when she started to work:

*After starting to work, my relationship with my family got better once I was no longer detached and busy with my university studies and friends. I started to go out more with my mother.*

In the present, she expressed that being with her family is a happy time for her. She is keenly aware of the value of the fleeting happy moment:

*Happy times go very fast. When I remember my niece's wedding ... I was thinking when there is something that takes a long time to plan, but when it happens it goes quickly. I remember we were happy, and suddenly three hours passed. I asked myself how sometimes go quickly, and you don't feel it. I don't want time to pass, and I didn't enjoy it the way I want. That's why I keep planning every day, even the silly things.*

*Also we gather as family over the weekend and usually on Fridays. All my sisters with their children come to our house to have lunch and spend the afternoon together.*

Reem identified Ramadan as a special month in the year. Ramadan holds religious significance as the month of fasting.

*In Ramadan, you have so many things to do and little time to do them in. If I don't plan well, I lose it. I feel guilty in Ramadan if I don't do what I planned. Maybe because it's once a year and if you run after it, you can't catch it.*

Reem's sense of changing seasons was not strong.

*I can't remember seasons. Seasons were the same for me. I mostly remember Eid. Since we were children and today, we love Eid. All the family gathered together. Eid, yes, I felt time was different, and it passed very fast. Otherwise, I don't remember anything about the seasons.*

*I love it in winter when the night is longer. I don't know. In winter when the weather is nice, I park my car further so I can walk three minutes, four minutes to work. And I experience those two minutes, three minutes of relaxation. I enjoy that time and watching birds. Yes, I feel time. Especially in winter.*

### **5.4.3 Projections of the Future**

Controlling time emerged as an important issue for her when she discussed the future.

*I will be in control in the future. Sometimes the unknown annoys and confuses me. There are things I can't see not in front of me. Beyond my horizon. I used to hate my pictures in the past as I don't remember those times. I was involved. The thought that I was part of it but I was not in control used to annoy me.*

While she expressed a desire to be in control in the future, she realised that it is beyond her control. She could not find words to describe it.

*The future is not that scary. I've learned some techniques that will help me to control it. I remember my pictures from the past, and it felt like I was in another dimension that existed; things happened, and I wasn't in control. The future is.... I'm thinking: what's the future? I cannot describe it. I can imagine it. Still there are things I don't know. I need to be sure so I can describe it. Future is 'mirai' in Japanese. I don't have a statement about the future, and I imagine that I'm good with words.*

Her final note was also about control, specifically about how time should be used and controlled.

*You know time is a beautiful thing? Time is a tool to help you to do whatever you want if you use it in the right way. It makes me know how to plan, and it makes me feel happy.*

## **5.5 Alia's Story**

Alia's narrative presents another aspect of the meaning of pedagogical time as narrated by her.

### **5.5.1 Pedagogical Time**

Alia's narrative of her pedagogical time indicates that she was struggling it.

*I loved school; time was sweet. Going to school was fun. Some years I was doing better than others. In middle school I was not focused on my studies. I found it hard to*

*concentrate in the classroom time. My mind was occupied with other things. I focused on my social life with friends. My Arabic language noticed that and tried to help. She was there for me.*

*I learned a big lesson when my grades became lower because of losing my time with the company of my friends. I started to try to balance my time between my friends and studying. We talked at many occasions and she made me realise that I needed to focus in class. Also I needed to do my homework and study. Such support really helped to improve my grades. It also made me get attached to Arabic language. I always feel in debit for my teacher. I still have good relationship with her.*

In this narrative Alia did not mention how the time experience was for her in the classroom directly. She described the state she was in when in class. The main description she provides is not being focused at all. It is not clear why she wasn't focusing in the classroom except being busy with her social life.

Her Arabic language teacher played the role of mentor and advisor. The teacher entered into a dialogical relationship with her. In conversations led by the teacher, Alia realised what needed to be done to pass the exams and move forward in her life.

#### **5.5.1.2 Pedagogical Social Time**

What Alia describes her pedagogical time it is the opposite of all the other participants. She is the only one that described a negative pedagogical social time experience:

*At high school, I was busy with trivial time and my friends, and nothing's left except the high school certificate and it is useless now. From my friends, only three have stayed.*

Alia also stated that her caring teacher helped to reflect on her situation and helped her improve.

*An important moment in my life is when I first met my teacher ... who made me notice that there are things beyond the school and the school's friends.*

Peer pressure and complying with social norms affected her classroom time experience.

Reflecting on her experience, Alia realised that it was not worth it and did not add to her objectives in life.

Alia's habit of being distracted from her studies continued into her university years even though she earlier stated that she had learned her lesson because she dedicated more time to her friends, which led to her not focusing on her studies.

*When I started university, I received a warning in my first term then I failed in one of the courses. It was shocking for me. I had a school girl mentality which did not work in the university.*

Later in her university period Alia describes her pedagogical social life as busy and productive. She had a long busy day full of activities.

*My feeling of time is also affected by my daily schedule. I'm at the university from 8 am to 5 pm. Up to noon, I have classes; then, I'm busy with a student club. Then later it's football training.*

### **5.5.3 Social Time**

Alia talked about her childhood memories to recall the first time she was aware of time.

*There are things I remember from my childhood and others that I don't, especially before I turned ten. I remember when my grandmother passed away. I remember when I got this scar. I remember when I fell from the roof of the house. Ordinary things I don't remember. Time was smooth and light. Everything went smoothly, and there was no stress. We did not feel the passing of time. Today, it is opposite; there's not enough time.*

Alia seemed to be conflicted about how to describe her time experience. She was aware of time when a negative event changed her daily routine, the passing of her grandmother:

*My life timeline is in shades of white and black if I think about it as a line, but I don't know how I feel about it. I remember the big events. I remember when my mother sent us to my aunt's house and I heard the ambulance sirens. I was told that my grandmother died in the bus on my way to school.*

Recollecting her time experience, Alia realised it was connected with specific events that bring such an event to her consciousness.

Alia narrated a connection between time and place. She was also one of the participants who talked about *Elbur* as a locality of her time experience.

*My grandmother from my mother's side was from Bahrain, but we had feelings only for the Emirates. Feeling the neighbourhood (freej), the desert (elbur), the land. Our feelings in the '80s. My brother was even born in barasti (a hut constructed from palm fronds). My family used to spend time in the desert. We used to hide in the Cruiser car to go with my grandmother. I think she saw but did not say anything.*

Like the other participants, Alia dedicated Friday as a family day.

*Over the weekend I try to finish university work, but Friday is completely dedicated to my family.*

Alia expressed her use of social media tools to communicate with and keep in touch with family members and friends, yet in contradictory ways. Sometimes, she acknowledge it is a waste of time:

*BlackBerry wastes my time. I keep it because it is the best communication with my friends. Still I waste my time with it. It takes me double the time to study when I have my BlackBerry.*

She also acknowledged that at other times it is the best method to communicate with family and friends.

*Social communication media affects our experience of time. It also doubles our achievement. I use Tweeter, Facebook, (and) WhatsApp to communicate with my friends even outside the country. I use the BlackBerry to communicate with my family in Bahrain. One of my relatives is in Jordan. My friend is in Washington.*

Alia expressed her perspective on the link between the past, the present, and the future. She described her belief that there is a gap between the past and the present:

*I don't feel that my present is connected to my past because it has nothing of the past. The present is preparing me for the future. The past is another different life. The past events are not connected to me. Someone else was taking care of me. In the present, I'm responsible to give.*

*It was a huge leap in the '90s. Everything changed.*

Alia was the only female participant who mentioned online games as occupying her time.

*In the past, I was gameholic. The timeline of my life is gradual in black and white. If I present it like a strip, I'm not sure if I'm happy or not. In childhood, time passed quickly, but I did not utilise it in the right way. I did not have a sense of time outside the present.*



*This is not acceptable. Reflecting back, I could have made better use of my time. That's why I'm trying to (double the time).*

#### **5.5.4 Projections of the Future**

Alia seemed to be clear about the future, which she positioned in front of her. While she expressed some fears, she still thought that she would be ready for it.

*The future, I can see it in front of me. One of my dreams is to be a minister, so first I have to be a manager then progress in my career.*

She also understood that she needed to utilise her time in the present:

*What I'm working on will build the future. You utilise the present for the future. There are things that you do to reach what you want. My teacher made me understand the value of time in school and how it connects with the place outside it and what's coming ahead of me.*

Alia was able to reflect on her experience:

*This throws me into a pensive and reflective mentality. What then? Some time is good to be reflective and think how your actions are connected to your past and what you want to do in the future. That's the main thing that affects my feeling of time: what I want to do and be in the future.*

While Alia's future aspirations were high, she expressed an understanding that she needs to work towards the future and that it will take time to reach her dreams:

*Things are approaching. I have fears for the future, but I'm sure that I will reach my goals. I'm telling you, I see the future in front of me. The future... I'm working for the future. I'm not sure about the future 100%, but 60% sure. You put the infrastructure for your future in your present.*

## **5.6 Maryam's Story**

In Maryam's narrative boredom took centre stage in her time experience whether in her pedagogical or social time.

### **5.6.1 Pedagogical Time**

Like most of the participants, Maryam identifies her awareness of time occurring in a pedagogical context.

#### **5.6.1.1 Time Consciousness**

Maryam was aware of time as part of her developmental growth.

*I don't remember events before middle school. When I was a child, I didn't care about time. I was of aware of noon, afternoon, etc., but I did not care. I was not aware of time. I did not care that it was 7 and time to go, but morning and time to go.*

This awareness became more focused in high school as she started to understand routines and schedules:

*In high school, it became different. I was keenly aware of time and what it meant. I used to wake up very early and prepare quickly for school because I did not want to be late. Here I started the periods of lessons.*

### **5.6.1.2 Pedagogical Time**

Maryam was aware of her time in school. As with the other participants, she described how the teacher and the structure of the lesson affected the quality of time.

*Some school days were long and others short. I feel that if we had an interesting day, then the school day was short, while if the school day was not interesting the day would not go very fast. I feel time does not pass when the teacher talks too much and one hour feels like two. If we have activities and the class is interactive, time would pass quickly, not when we only listen to the lecture.*

Maryam discussed the flow of time when she is immersed in an interactive class, while lecturing only made her bored.

*Interactive classes' time is lighter and useful, and there is a flow. At this lecture, I don't forget what is said. But only lecture? No, I tend to close my mind and feel the time very long. That's it; I get bored.*

As she grew older and went to university, she felt that at least she had a say and could remind the teacher of when the class had finished.

*Now I measure time by my watch. I need to keep watch on class time. Some teachers forget about it, and as students we remind them that the class has finished. Sometimes we get bored from the class.*

### **5.6.1.3 Pedagogical Social Time**

Maryam explained that she is not very social so instead of spending her free time with friends:

*My day is between classes, the centre and library, and sometimes I sit with my friends. Some students love breaks but not me. I don't like long breaks. An hour I feel is long. There are other things I need to do.*

She opted to work with students who needed support:

*I've joined the peer assisting leaders programme. We assist the students in their studies and participate in university events. In this hour I'm usually in the centre; we have a centre for this. We see students by appointment. After that I have a class. Then I go home. I don't like to waste time. The programme we have is good. It depends on the time of the term; at exam time, there is pressures as many students come to us, but at other times it's okay. I love the programme; it builds confidence instead of wasting my time.*

### 5.6.2 Social Time

Maryam stated that she feels comfortable at home as she has no concerns and she feels in control of her time when surrounded by her family:

*I'm comfortable at home even if the time passes fast or slow. When I don't have anything I take it slow. I watch TV with my brothers and in the weekend I go out with my whole family.*

Maryam made a useful comparison between different Emirati generations. She noted that before the internet:

*I feel the past time was different. I was born in 1992. Life was different; it was more beautiful. Our life was different. This is the period when we witnessed the changes of time and development. We lived the two generations. Two times. The generation before the internet, the computer and communication, and the generation of the internet and before we did not. Before if you want to waste your time, you watch TV. Now the internet is the way to waste your time. I remember the internet when I was in grade 3. Our generation saw things. The old mobile telephone.*

In contrast, she described life after the internet:

*My parents tell me things we did not see. This era has changed and developed rapidly. We witnessed the changes. The function of the mobile phone and the computer were*

*separate, but now the mobile is competing with the computer. They have the same functions. Yes, we are the in-between generation that witnessed the changes.*

*We were not born with an iPad in our hands. Now two-year-olds are playing with iPads. I remember when my family brought the first computer to our house. No one in my family knew how to work on the computer. I taught myself how to do it. That's why I got fascinated and attached to computers, and that's why I'm majoring in IT security at the university.*

Like all the other participants, Maryam referred to Ramadan as a special month in the year.

*In Ramadan, time is different as I feel it comes quickly and goes fast. Prayer time and fasting. I also spend some time cooking in the kitchen in Ramadan.*

Maryam expressed an awareness of the seasons, which she later connected to past generations.

*I'm aware of seasons. Winter is light and short and sunset comes fast, and summer is long.*

Through her interactions with older generations and personal interest in the past, Maryam described that she feels connected to an extended past:

*I love history. Not history in general but UAE history. How our forefathers lived. I love to ask a lot of questions. I want to ask. I always like to ask my father where we came from.*

*Their experience is different. We now only know the months, months of winter and months of summer. Before, they followed the constellations and knew the seasons. Now I want to learn this, but I feel it is difficult. I try to ask my father sometimes. The elderly knew those details without books. I feel I want to know the same way. Otherwise, the traditional way will be lost forever. I love to learn our cultural things. I love to learn it. It is our responsibility.*

*I don't like to sit and watch time (watching the clock in the living room). I can't be without a watch. Opposite to how I was in my childhood. I'm lost without knowing the time.*

The weekend was also mentioned by Maryam:

*The weekend is for the family. We go to see our family especially on Friday.*

### **5.6.3 Projections of the Future**

To Maryam, the future is not clear:

*I'm not sure about the future or how it will turn.*

However, she explained that, for her career, she does not want to have a regular job, nor is she seeking the safety of working in an office:

*I don't want to work in a routine job and office work.*

Maryam had difficulty in putting more description about the future into words. She found comfort in connecting to a higher power represented in Allah:

*The future is in the hands of Allah.*

## **5.7 Fatma's Story**

### **5.7.1 Pedagogical Time**

Like the other participants, Fatma realised that the time experience in the classroom is subjective and identified the role of the teacher on the quality of time in the classroom:

*I started caring about more things in high school. Like studying how long it will take.*

*Like in the classroom, sometimes you don't like a subject so it feels like a very long time.*

*The time interval of a subject you like and another one that you don't like is the same, but when you don't like it, it feels like it's eternal and never ending. Teachers makes a difference. The teachers are the medium between the students and the subject. They have an effect on how time passes more than the subject.*

Yet, she felt she was immersed in some classes because she was interested in the subject matter.

*I wait to break time to eat and sometimes because the class time is boring. But sometimes if the class is very interesting to me, like a class on Shakespeare, and I am enjoying my time, then they say it's break time or it's time to go home, then I want to stay, but I don't*



*say it because my classroom friends will get angry at me. So when I do something that I like, I don't want time to finish like going back to reality.*

Fatma understood her personal responsibility to apply herself to her studies.

*I was careless in my studies. I was procrastinating and not attending to my studies. I only wanted to do things that I enjoyed. At times I felt studying was useless but learning even if general information will be useful later in life.*

As we have seen with other participants, being in a university is time-consuming. Fatma describes her struggle with it as she did not have a choice in her major. Rather, her father chose her major, but she stated that she wants to cope with it and move forward.

*University day is very time-consuming, the opposite of high school, because it is something that I don't like. I don't like but I'm in it. Even though it's something that I don't like, I want to challenge myself, be active and participate in extracurricular activities. I want to see that I'm strong enough to go through it. This is a major part of my life. I want to achieve distinction, so most of my days I spend studying. I have breaks, but studying is consuming most of my time.*

Again Fatma identified the role the teacher played – either in high school or university – in the quality of her time.

*I feel I'm learning and using my learning in real life and possibly later, and it is not useless for occupying my time. Still I get bored with some teachers. But the way it is presented is different. It's for me. This didn't change from high school.*

*No one is being innovative to capture my attention. I'm putting my effort to concentrate in class. The effort has to be from me. I'm not losing time anymore. I'm trying not to waste my time as I used to do in school. My experience in university time is more valuable as I'm in a different stage in life. I have to be aware.*

The conflict between her wishes and dreams and her families' tainted her time experience as narrated by her. She liked to cook, but her mother would not let her:

*Since high school, I enjoyed time when I'm cooking. I always have a fight with my mother over the kitchen. She does not want me to cook, and I love cooking. I feel like when I was cooking I was enjoying my time even though feeling rebellious because my mother didn't want me to cook. School work is boring school, and I wanted to do something that I enjoyed.*

She wanted to be doing art or cooking, but her father wanted her to major in accounting in a government university.

*Something interesting happened to me. There was a competition, and they came and made a video of me cooking. I made three recipes, three different recipes. I want to do*

*more of this. I felt closer to getting what I want rather than what my father wants. My father ... there was a conflict between what I want and my father was telling to go to this university. Yes, it is very different. But what can I do? It is only for four years.*

Fatma did not mention the time she spent with her family like other participants did.

### **5.7.2 Pedagogical Social time**

Fatma cherished her time with her school friends, especially in extracurricular activities. Two memories stuck in her mind, open day in grade 11 and grade 12. Such activities were exciting to her and also valuable as she had to deal with different people and work on her team building skills.

*Open day at school was usually in April when the weather was hot. Still nice because we worked together as team. Like one year we had a milkshake stand. We were selling to too many people. We really enjoyed it. Reflecting on it now, I don't know if time was passing slow or fast. I think I was neutral. I felt a mixture of both excitement but it was hot. It was bittersweet. Open day was always different.*

An interesting aspect of her pedagogical social time occurred within her family circle. The conflict between her wishes and dreams and her families' tainted her time experience as narrated by her. She liked to cook, but her mother would not let her:

*Since high school, I enjoyed time when I'm cooking. I always have a fight with my mother over the kitchen. She does not want me to cook, and I love cooking. I feel like when I was cooking I was enjoying my time even though feeling rebellious because my mother didn't want me to cook. School work is boring school, and I wanted to do something that I enjoyed.*

To her cooking seemed like a good area for personal and academic or vocational growth. She wanted to be doing art or cooking, but her father wanted her to major in accounting in a government university.

*Something interesting happened to me. There was a competition, and they came and made a video of me cooking. I made three recipes, three different recipes. I want to do more of this. I felt closer to getting what I want rather than what my father wants. My father ... there was a conflict between what I want and my father was telling to go to this university. Yes, it is very different. But what can I do? It is only for four years.*

Her personal growth in her cooking skills and being noticed for it seemed to be important to her.

The conflicts with her family and especially her father built a high level of resilience and adaptability in her.

### **5.7.2 Social Time**

Fatma did not elaborate a lot on her social time except when she talked about her awareness of time and her relationship with her friends.

Fatma did not have a strong recollection of time when she was young:

*Before high school, I don't remember something specific. In high school, I distinctly remember time. I felt there is time especially from grade 10. Before that, only minimal events like when I wore Hijab, not many events happened before high school.*

Still, time was revealed to Fatma in certain recollections that took her out of the ordinary pattern of her daily life.

*I remember some events like flashes, like movies and specific.... I remember... specific events. I remember a night of rain and thunder, and I was frightened. I also remember a time when my mother's friend came by and I went to open the house gate for her and I was not wearing my slippers and it was very hot. I wanted her to leave quickly as my foot was burning. It was in the summer. Yes there are specific times. I wasn't focused on time.*

She also remembered her graduation day in great detail. She was with her schools friends for the last time. Her sense of time was heightened by this feeling of a phase in her life coming to an end.

*Another day I remember is graduation day. During graduation, we were late an hour and a half. It felt like minutes because it was so much fun even though there was a delay but I*

*liked it. I was with my friends for the last time. Now each went to another college or university. We graduated 100 girls. I really liked and enjoyed that day.*

Besides the conflict with her family about her career aspirations and what path to follow in her studies, her family was not mentioned much in her description of social time.

### **5.7.3 Projections of the Future**

To Fatma, the future holds a special place in her time horizon as it is the scope of hope and a time when she will have more control over her life away from the control of her father and family.

*I was thinking about the future, and the future will be better. I see the future is in front of me. Life will be advanced and easier. The feeling of time will melt away. Future will be better and easier. It will be easier to reach my goal. My father controlled my academic career study-wise. I feel like in the future I will be older. I will do what I want. You can't control me forever. No one is sure of the future.*

She has specific details of such a future that includes joining a culinary school and opening a restaurant. Her time horizon even extends to 50 years from now. It is her way of coping with the present by building a future with great detail.

*Yes, I always imagine what I will do. I imagine that I will join a culinary school, and I imagine what I will do and learn, and when I come back, I will open a restaurant.*

*I imagine it as utopia. Everything will be perfect. This is the path I want. The other path is about the negative path. I concentrate on the positive path. This is the near future. I also imagine 50 years from now. Who will take over my restaurant to retain the reputation of the restaurant?*

Reflecting on it, Fatma was also realistic as she realised that her father may not support her in such a dream and that she will have to adjust:

*All I can imagine are positive things. All the things I can't have now. No one will tell me, 'No, don't study this'. I will be in control of my life. I will be independent. I will take care of myself. I feel my father will tell me work and get the experience, then a master's. It's okay. It's a good future, but not the future I want.*

## **5.8 Saeed's Story**

### **5.8.1 Pedagogical Time**

Saeed identified the age he started to feel time:

*From grade 1 to 4, I didn't have any sense of time. I can't remember time when I was a small child, but sometimes I felt time passed quickly. In grade 7 or 8, I started to feel the time.*

Saeed's narrative of his time in school concerned being immersed in what was in front of him, even if it was just revealed as routine. He seemed to be accepting of the routine, and he adapted by choosing not to wear a watch to keep track of time.

*School was routine; the same things done every day, so time passed quickly. I used to not look at my watch so I wouldn't keep track of time. That's why I used to not wear a watch.*

As identified by the other participants, the teacher played a role in his time experience. The quality of the lesson presented by the teacher had an effect on his time experience. He also mentioned that the novelty of an activity helped to make classroom time pass quickly. Like the other participants, Saeed used two contrasting adjectives for time in class: *slow* and *fast*.

*In class, some teachers were good and their classes passed very quickly, while others passed slowly. When we had activities in class that were not usual, time passed quickly.*

He went on to compare his time experience in school and time experience at college. He was able to adjust to the differences. He explained that being immersed in his college work and going to classes gave his time structure.

*At college, I don't have a structure for sleeping time as my classes start late. Time is not fast nor slow. The time I spend at the university is longer than at school. I'm busy with my studies and robotics projects. Compared with school, there is not that much pressure in the university. I've adjusted to the university routine, whether I finish at 5 pm or 11*



*pm. I accept such timings. Exam time is time-consuming. Courses of the term organise my time more it seems, and when I don't have free time, I feel my time is organised. Free time make me lazy and not focused on my studies like going to the beach or playing. And not organised.*

### **5.8.1.2 Pedagogical social Time**

Teamwork gave a different dimension to his time experience.

*When we are working on projects, we know it takes longer because estimates are wrong. Either we spend some time eating or some problems come up unexpectedly, and we accept that. It's okay. I don't have other obligations except if my parents want me to do something.*

Saeed's sense of Social time was manifested through his social interactions both face-to-face and virtually. Playing online games used to take up a significant portion of his time when he was in school.

*When I was in school and in year one in college, I used to play MMORPGs (massively multiplayer online role-playing games).*

To Saeed, the time spent on online gaming seemed to be justifiable because it provided him with self-development through the persona he took on through the avatar he developed. It was an escape from reality to another that he had more control over.

*It makes me feel like I was in a different reality, so I lose track of time. It is like I develop my persona in the game and not in reality. I used to not feel guilty about it; I did not have that sense to make good use of time. It did not matter to me. It did not matter; even studying did not matter to me. Being with a group in a virtual reality ... we have adventures we can't have in real time.*

Saeed exhibited a level of maturity in handling his online gaming. As he grew older and went to college, he realised how online gaming was affecting the quality of his time experience.

However, he explained that online gaming was still rewarding to him, so he chose another format of online gaming called first person shooters. The new game type gave him more control over how much time he spent on it.

*Before I did not feel guilty about it. Now I can't. Now I want to make better use of my time. I feel the value of time. I want to make use of time. Now, if I want to play, I play a first person shooter for around 20 minutes. I use this time. I try to avoid situations where I'm too busy playing that I forget that I have an exam or an assignment to submit. I've learnt this from others' experience.*

College created opportunities for Saeed to be with others through teamwork. To Saeed, teamwork is about accomplishing and finishing the projects assigned to him. He explained that he adjusts to the situation he is in either by choosing good teamwork partners or by being the leader.

*Our assignments for college are usually group work. My feeling of time is affected by my team members. This year, I teamed with a student who likes to organise his time. It makes my life easier. Other students I teamed with are usually laid back, and they are slow in their work. In this case, I lead the team. You have to adjust.*

### **5.8.2 Social time**

The only clear connection with place for Saeed was when he mentioned Elbur:

*When we used to go to elbur in the weekend was enjoyable, and we don't want it to end.*  
*(Grade 4)*

Saeed was disconnected, as were most of the young participants, from any sense of different seasons in the year.

*I did not have a feeling of seasons. Season waiting for the rain. Not the cycle of seasons and the length of day and night in winter and summer. Maybe we waited for the cold in winter to wear a coat. And to wait for rain.*

He stated that he is now more aware of seasons.

*Now I feel the seasons. I know sunrise and sunset in different seasons. I know the timings in winter; it is usually sunset – in summer, it is way long. Summer ... not eager because of the heat. And can't do outdoor activities. Nothing special about summer except when we travel.*

As with all the above participants, he talked about Ramadan as a different time experience.

*In Ramadan, time is short and different than other months in the year. Fasting and praying and doing charity are important to me more so in Ramadan.*

Saeed also discussed his sentiments about *Eid* day and *eidia*, which is the money given to children on *Eid* day:

*Eid, we did not want it to end. Getting eidia, visiting relatives, and gathering family ... a different kind of day.*

The social aspect of his time is centred on family and friends with his family time occurring on weekends.

*Family time is usually on Friday. My sisters and their husbands come to our house. We have lunch and enjoy our time. I don't commit myself to any other activity on Friday.*  
*Family time is important to me.*

Even at the social level, Saeed exhibited a high level of awareness regarding the quality of his time experience. As a result, he explained that he spends his time with different friends at different times so as not to get bored.

*I enjoy my time with friends, but I go out with different people or I will get bored. If the same group of friends calls me to go two times in a week, I refuse. I don't want to get bored with them.*

### **5.8.3 Projections of the Future**

Saeed found it easy to talk about the future. He gazed forward, thinking deeply. To him, the future is the domain of responsibility and commitments. He felt that he needed to be ready for it and be organised.

*I can imagine the future. Now I think of what I can do next. What are the next steps in any project? The same with my future.*

The future to him is connected to responsibilities and commitments. Those commitments are mainly family commitments and work commitments. He realised that such commitments will limit his recreational time, but he expressed that he knows what he wants. His future location is in front of him. To him, he is ready for the next phase in his life when he is done with his university studies.

*In the future, I will have more commitments: more family commitments and work commitments. I will not have to play, and I will not have time for recreational stuff. Family commitments ... if I have a wife and children, I need to be organised so I can organise family time, taking children to school to avoid traffic jams. All time will be wasted on the road. If I open a business, my time will be occupied especially if I am employed at the same time.*

Saeed realised that he needs to be in control of time and be ready. He seemed to understand time as a resource that needs to be used in the right way. He described a vision of the future that resembles visions he has seen in his family of working as an employee, being married with children, and also owning a business. His vision included juggling such responsibilities. He also demonstrated an understanding that priorities change from day to day.

*Days I will be busy with work, others with family, and others with business. I will need to be more organised; otherwise, it will affect my commitments.*

He identified factors that may affect his time experience including traffic, time dedicated to maintenance whether for the car or the house, and personal health problems.

*I wish my time is not wasted in traffic. Now I use Google Maps to avoid traffic and to arrive to my destination in a shorter time. I don't like to feel ill; it affects my schedule. It takes time.*

*The distance between home, work, and my house will also be considered, for they have an effect on time. Not all things will take the same amount of my time.*

*Everything that needs maintenance takes time. The car, the house, I will go for options that will need less maintenance. I will avoid anything that will take time. Avoiding thing I would hate; things I like, I will not mind.*

His final reflective comment was to repeat his awareness of the need to be in control of time.

*Reflecting on it as time passes, I'm aware of the importance to manage time and make good use of it. It is all about commitment.*

In conclusion, the participants' narratives revealed four major themes: time consciousness, Social time, pedagogical time, and projections of the future. The discussion chapter will elaborate on the interpretations of the findings.

## **Chapter 6: Discussion Weaving the Threads of the Sadu**

This chapter firstly will weave an Emirati Sadu by synthesising the experiences of the participants into one collective narrative. Secondly, it will provide an interpretive discussion of the individual experiences according to the identified key themes and in light of hermeneutics using narrative inquiry methodology.

### **6.1 Weaving the Narratives**

The Emirati participants are active in constructing and negotiating the temporality of their lives whether at home, at college, or in work settings. However, their experience is structured within the particular historical, cultural, and generational contexts of their community. The participants' stories draw a picture of generational time experience or time horizon as the ages of the participants ranged from 20 to 53 years old. Although the researcher approached a few male students and conducted a few interviews with them, they were unable to talk in detail about their experience. Because the capacity to be verbally expressive about the time experience was a criterion of inclusion, they were excluded, leaving Saeed as the only male participant.

At this point, the researcher will attempt to bring the stories and narratives of all the participants together as a whole interpretive narrative that tells a story of a young nation.



The Emiratis' story begins with a docile small community that lived near the sea. Because the range of ages of the participants did not exceed 53, none of the participants witnessed the hardships faced by older generations before the age of oil. The narrative of the participants extends from the 1960s era to the present time. It illustrates the unfolding community of Dubai. The community was small, and the environment was safe for children to be and to play in. The children were immersed in playing outside and connecting to nature, the seasons, the sea, and the neighbourhood. The feeling of community was strong. They played in groups around the neighbourhood and on the beach. Seasons held relevance and coloured their time experience. Winter was the season of warm family and neighbour gatherings around a fire and homemade bread. Spring was short and sweet and mingled with the mild winter they experienced. Summer was hot and humid, but the sea made it another beautiful season. The season of celebrations consisted of the two *Eid* celebrations. Such celebrations offered an occasion to buy new clothes and get *eidia* and have fun.

Qur'an School existed before regular public school. They went to Al Mutawah to learn how to recite the Qur'an. Regular public school was a new experience in their community. At first, it was scary and had a high level of novelty. Once they settled in to the school system, they started to enjoy the experience. As expected, the teacher played an important role in enhancing their time experiences.

They enjoyed the simple life and all the pleasure it brought. Yet this simple life had little of the hardships experienced by older generations as established in the introduction chapter. They felt the passing of the seasons, but not out of necessity for survival as had the older generations. Rather, the seasons were part of bonding with their surrounding environment.

The younger generations represented by the younger participants, who were born in the 1980s and the beginning of the 1990s, shared this time experience that was the same in some aspects and different in others. All the younger participants had a smaller social circle. The neighbourhood or the place of their time experience was almost never mentioned in their narratives. Two distinctive groups emerged from the data of the younger generation. The first group easily identified themselves with a past beyond their own time, while the other group stated that they did not have a strong connection with the past. The first generation was represented by Alia and Maryam who were actively engaged with a temporal horizon longer than the other young participants. This time horizon came about by connecting with older generations and cultivating a personal interest in aspects of life in the past.

Weaving the Sadu narrative of the Emirati time experience uncovered gaps in the narrative. While all the participants shared the same values and cultural Muslim symbols and rituals, the past is discontinued in the younger generation's recollections. It is understandable that the Emirati Sadu has been added to the list of Intangible Cultural Heritage in Need of Urgent

Safeguarding (UNESCO, 2011). Emirati time experience reveals a need to connect the present to a rich past to achieve a continuation of different generations' experience.

## **6.2 Discussion of Findings**

The researcher employed narrative inquiry as a methodology for this research project. Studying time as an experience and lived time that was expressed through language (Aho, 1998) as demonstrated by interviewing the participants was challenging. All the participants were curious and willing to be part of this research project because they were intrigued by the theme of lived time. Yet they found it hard to talk about it beyond their perceptions and opinions of time as a basic character of their being that they found difficult to explain. .Evans (2003, p. 4) noted that 'there appears to be nothing tangible in the world which can actually be pointed to and identified as time'. This intangibility is reflected in the experience of human beings mediated by stories and recollected memories.

The data collection consisted of three conversation-like interviews with each participant. The interviews could be called reflective conversations in which the participants reflected on the details of their lives. They paused to comment on how they spent their days in each period of their lives and what time meant for them at the existential hermeneutic level, 'taking its own twists and reaching its own conclusion' (Gadamer, 1989, p. 383). The participant and the researcher became partners in these conversations. The researcher played an active role by listening and interacting with the participants. Each conversation was not merely an interview for

collecting data. It facilitated and supported the participant to reflect on their past, present, and future as well as the scope of their temporal horizons.

The conversation became three kinds of conversations. The first was a memory conversation with the conjured memories of the past depending on the length of the temporal horizon of each participant. The older participants remembered how Dubai was and situated their memories within the context of Dubai's developments. The second kind was a reflective conversation on their present and how they live it. The third conversation was an anticipatory conversation looking into their future.

Once they realised that this research was all about the experience, they became more reflective in recollecting their experiences. This section will discuss the analysis that identified the four elements of pedagogical: classroom pedagogical time and pedagogical social time. It will also discuss the cultural and social and projections of the future. The discussion will elaborate on those themes connecting them to the literature. This will be followed by an evaluation of how much this study was able to achieve the research objectives. This study addressed three main research objectives: firstly, how they expressed their time experiences in the educational context of the school and the university; secondly the meanings they gave the past, present, and future, and how they relate to the recounted past, lived present, and anticipated future; and thirdly, what are the cultural lives they live in and how this affects their time experiences.

### **6.2.1 Pedagogical Time**

### 6.2.1.1 Revealed Time Consciousness

Time consciousness is a concept that is hard to practically grasp or to discuss. Schües (2011, p. 2) stated that ‘our inability to think about time is due precisely to the fact that we take it for granted’. The participants at the beginning of their conversations were not able to put their hands on what time is to them. By talking about time, ‘[one] can only be blind to time, to the essential *disappearance* of time even as, nevertheless, in a certain manner, nothing *appears* that does not require and take time’ (Derrida, 1992, p. 6). Time is the sphere of all human activities and lives. The accumulation of moments stretches into a time horizon within a social context that we call life. Heidegger (1992) rephrased Augustine’s *Confessions* when he stated, ‘I measure myself, as I measure time’. Bringing the meaning of time to participants emerged through the daily practices of living within the educational environment of school and university. This section will cover intentionality, and lastly virtual time experience.

Intentionality, as explained in the literature review, is an implicit process that is revealed through the purposes we attribute to how we use time and how we live within it (Merleau-Ponty, 2009). It was interwoven in the daily practices of the participants (Bernet, Kern & Marbach, 1993). It was projected through the timeline of the participants’ past, present, and future. It was also projected by the expressed level of urgency and need to use time in the best ways possible. The participants dealt with this by managing their time. For example, Reem expressed a need to control time and every detail of her day. Some regretted how they had wasted time and attributed

this lapse to their young age and the lack of intentionality of such usage towards personal growth and commitment for the family. Alia's are a good example of such regrets.

This intentionality was discreetly directed towards their religious duties of being practicing Muslim in praying and fasting. The participants' intentionality was revealed through the narrative of their time experiences. The intentionality in pedagogical time was the value system of the participants towards using their time wisely and for higher Muslim purposes. It made Reem volunteer and use her time to teach Arabic language even in a church. In another situation, it pushed her to make the best use of her summer time by writing and performing meaningful plays to the youth. Such an intentionality can be seen in Maryam's narrative as she volunteered to work in the students' support centre.

Time consciousness 'alters with transitions from one province of reality ... to another, as well as ... with transitions from one situation to another within the everyday life-world' (Schutz & Luckmann, 1973, p. 56). In the data, this was clear in two ways as the participants lived experiences varied across different realms of daily living and different phases of their lives. As the oldest participant, Aysha had a longer time horizon and described her life as a journey with different stations: childhood, school, university, and adulthood. The other participants also described such transitions.

The study took the participants to their past events that brought time to their consciousness. To most of the participants, it was a moment of revelation when this happened to them. It was part

of their developing awareness of the world. One participant recalled childhood memories. It was built and integrated into her pedagogical time:

*We enjoyed our time. Time had a different meaning. All day we enjoyed every detail of time. Before going to school, the beach, playing around the houses, Qur'an School.*

(Aysha)

For some participants, such awareness came early at the age of four or five:

*I was aware that we have time to do this and another time to do another thing. Waking up in the morning was for going to kindergarten. I knew there are other times that we would do other things. (Reem)*

For most participants, this awareness occurred much later in their childhoods. According to Sokolowski (2000, p. 68), 'we store up the earlier perceptions themselves. We store up the perceptions we once lived through. Then, when we actually remember, we do not call up images; rather, we call up those earlier perceptions. When these perceptions are called up and reenacted'.

Alia provides an example:

*There are things I remember from my childhood and others that I don't especially before I've turned ten.*

The interviews allowed the participants to return to the past to remember their experiences.

While they expressed their forgetting, what emerged from the data analysis was the fact that time

conscious was connected to an incident or event. Alia remembered when she first felt time. Her mother came to her to reassure her when she heard the sirens of the ambulance approaching their home. Her mother asked her and her siblings to go to the neighbour's house. Alia said:

*Time stood still, and I felt time for the first time as a heaviness.*

It turned out her grandmother had passed away in her sleep and her mother had called for the ambulance. The experience was deepened as her grandmother was very dear to her heart and most of her childhood memories were connected to her. For a few participants, a specific unpleasant event revealed time as relevant:

*I remember when my mother sent us to my aunt's house, and I heard the ambulance sirens. I was told that my grandmother died in the bus on my way to school. (Alia)*

To Gadamer (1989), such a negative or unpleasant experience is an important aspect of lived experience. Gadamer (1989, p. 353) asserted that negativity and unpleasantness are part and parcel of the experience that leads to an inner nature of experience for the 'negativity of experience has a curiously productive meaning' to the participants. The revealed consciousness of time was forced upon them and brought to the fore by the negative event. It brought them out of the routine of their daily life imposing a newer meaning to their consciousness. The incidents were not traumatic or life-changing, therefore, Gadamer's label of unpleasant is most appropriate.



### **6.2.1.2 Pedagogical Time**

The narrative of the participants revealed the central role of school in the time experience of the participants. It was the period that they started to have some kind of memories of time and what it meant to them. The participants reflected on their school time with mixed feelings. Two themes highlighted the relationship between temporality and school, namely the teacher's role on the quality of time and rhythms in their daily life.

Literature on the middle school years has indicated the growing needs of the students during adolescence (Luke et al., 2003). This study data indicated such relevance to their time experience. All the participants here narrated that it was a period in which they were aware of the meaning of time. For example, Reem reflected on it and said:

*Maybe in middle school I started to understand more that there were classes and subjects that I did not like. I felt it was heavy and not ending.*

### **6.2.1.3 Pedagogical classroom time**

Three elements played a part in how the participants felt about the classroom: the teacher, the subject, and personal preference. All participants identified the teacher as a factor in their time experiences. The teacher made it less boring, more interesting, and engaging. For example, Fatma said:

*Teachers makes a difference. The teachers are the medium between the students and the subject. They have an effect on how time passes more than the subject.*

Based on the participants' narratives about school, middle school is indicated as the place and time in the student's academic life where more care should be given to the emotional and not only the academic needs of the students, evident also in the literature (e.g., Luke et al., 2003).

Reem stated:

*I had some teachers that I've learned something from them. You know at certain times you encounter some people and you learn something new from them that fits in the period I'm living. Middle school teachers left a stamp on me as a teenager.*

The teacher plays a role in constructing the school and classroom reality for the student.

Teachers supported the students by offering advice and showing more care beyond the classroom walls and direct instruction time. Alia was also appreciative of the care demonstrated by one teacher who offered needed advice on making better use of time. Considering a student's ontological needs, 'the pedagogical responsibilities that befall tutors and lecturers, and others concerned with the student's development' invite the teacher to act with care and attention to the student (Barnett, 2007, p. 10). Stipek (2002) explored students' motivation for a task in the classroom. She suggested a guideline on how to keep students motivated and present. The guideline includes three elements. The first is that students must understand the objectives and purpose of what is required of them. The second element is that the task needs to be challenging

enough for students so they can put a reasonable effort into completing the task. The last element is that the task should address critical thinking habits. From the study's findings, the participants indicated that sometimes they were not actively motivated in the classroom. Their individual needs were not addressed, leading them to become bored and disengaged from the class.

Today's students are more aware of their environment. Research has demonstrated the importance of treating students as individuals with different growth needs. The students should be addressed as whole beings. While schools and universities are intended to be places for teaching students and providing them with a wealth of knowledge and information, Dall'Alba (2009, p. 50) highlighted an inadequacy in education if 'ontology (or being and becoming) is overlooked'.

According to Barnett (2007) students have what he calls 'educational being' that has to be developed as it emerges in the classroom as the students are in a state of becoming. It is the teacher's role to discover and support the student's educational being by showing care towards the student (Barnett, 2007).

It is the space of the relationship between the student and the teacher in a pedagogical relationship where 'the student pays attention, feels a drive and gets involved' (Barnett, 2007, p. 117). Noddings (2003) identified the 'ethic of care' as central to the practice of teaching.

Noddings (2005, p. 174) advised that 'the maintenance and enhancement of caring as the primary aim of education'. Further, Noddings (2005, p. 182) called for schools 'deliberately designed to

support caring and caring individuals' (p. 182). Such a notion needs to be extended to any educational or learning setting. Wivestad (2014) called for a balance between building a good relationship with the student and providing him or her with the needed knowledge for both practical and work life. A pedagogy (Wivestad, 2014, p.9) 'that does not dissolve into specialised pedagogies related to age groups, disciplines, professions, and doctrinal camps'.

Personal preferences also played a role in the students' experiences of time. Reem, for example, mentioned that geography did not make any sense to her, so she felt it was a boring class; in contrast, she found biology fascinating and therefore deemed it a subject that was worth her time.

Internal time consciousness is at play here rather than objective direct clock time. Fatma was able to explain this by stating:

*The time interval of a subject you like and another one that you don't like is the same, but when you don't like it, it feels like it's eternal and never ending.*

While the interval of time is the same for all subjects, the difference arises when the students' emotions affect their internal time consciousness of the period.

When evaluating and assessing the value of the classroom in their time experience, the participants usually described school and study time using metaphors. These metaphors reflected the feelings of the participants towards their experiences; some of the descriptions they used were: smooth, slow, fast, boring, long, short, and interesting.

Boredom in the classroom was the primary state of emotion that led participants to feel that time was heavy and long. There are many definition of boredom as explored by Eastwood et al. (2012). The most relevant is Fisher's (1993, p. 3) as he defined boredom as 'an unpleasant, transient affective state in which the individual feels a pervasive lack of interest in and difficulty concentrating on the current activity'.

To Maryam interaction and being actively engaged in the lesson and not just being a recipient of information helped her to enjoy classroom time.

*I feel time does not pass when the teacher talks too much and one hour feels two. If we have activities and the class is interactive, time would pass quickly, not when we only listen to the lecture.*

#### **6.2.1.4 Pedagogical Social Time**

School also represented the period when all participants started to have a real social life in school in the classroom and at break time. Break time, which represents a time for socialising with peers and a real break from work time in the classroom, is considered very important to children (James, 2005). All participants narrated the growth of their relationships with their friends especially in the short periods of the break time.

For some, like Alia, this distracted her from dedicating more time to her studies. Later in her school life, she was able to balance her time between study and friends:

*I focused on my social life with friends. I've learned a big lesson when my grades became lower because of losing my time with the company of my friends. I started to try to balance my time between my friends and studying.*

Later when she was at university, her interest shifted to her friends. As Goffman would describe it, she situated herself in a different context. In his book *Encounters*, Goffman (1971, p. 107) discussed the concept of a situated self: 'when the individual withdraws from a situated self he does not draw into some psychological world that he creates himself but rather acts in the name of some other socially created identity'. To Reem, it was a period that she wanted to develop herself, and her friends were the circle that helped and encouraged her to pursue such an objective. She explained:

*I even became a different person. University friends are my real friends. At this stage, I don't remember my mother and sisters a lot. The only memory I had of my sisters is when they used to come to university events. Even outside the university, it was all about the university and my friends.*

In contrast, Alia described her relationship with her friends as a relationship that distracted her from her studies.

### 6.2.1.5 Virtual Time Experience

While only Alia and Saeed described what could be called virtual time experience, still it is a theme worth mentioning in the discussion. Such an experience is becoming more common and becoming a daily practice for most of the young Emiratis (MBRSG, 2014).

Zizek (2001) stressed that media technologies lead not only to acceleration but to a state of temporal experience having multiple layers. They create a level of immersion with a reality outside an external one that the participants inhabit synced with the entire world (Zizek, 2001).

Alia talked about her habits of using social media:

*I use Tweeter, Facebook, and WhatsApp to communicate with my friends even outside the country. I use the BlackBerry to communicate with my family in Bahrain. One of my relatives is in Jordan. My friend is in Washington.*

Gee (2003) noted that an online gaming world creates a level of empathy towards the complex gaming system. It builds a sense of meaning, interaction, and belonging. It creates for the players what Dourish (2001) called ‘situative embodiment’ which means that the players are identifying themselves in the context of the game world and projecting their identities into it. The social virtual presence is based on the presence of other people, which means that the virtual world really exists (Heeter, 1992). Alia did not go into detail about what games she played except to say that she was addicted to online games when she was in school but that this changed when she

went to university. Saeed, who was the only participant to provide details about the games he played, mentioned two different online virtual game formats:

*When I was in school and in year one in college, I used to play MMORPGs (massively multiplayer online role-playing games).*

MMORPGs are the newest online gaming experience. They provide a detailed environment representing different narratives. An MMORPG offers a three-dimensional world for a large number of players to play together (Griffiths, Davies & Chappell, 2004). Research has shown that some MMORPG users could spend as much as 20 hours per week playing online (e.g., Griffiths, 2008).

Jennett et al. (2008) indicated that immersion has three indicators: first, the gamer experiences a lack of awareness of the passing of time; second, the gamer becomes detached from the real environment around him or her; and third, the gamer demonstrates a high level of involvement in the task at hand. Saeed rationalised why he was attached to online games by stating:

*It makes me feel in a different reality, so I lose track of time. It is like I develop my persona in the game and not in reality. Being with a group a virtual reality, we have adventures we can't have in real time.*



In his virtual time experience, Saeed experienced the lacking sense of time. He was involved and felt it was worthwhile as it gave him the ability to have adventures and do things he cannot do in physical reality.

Saeed shifted to playing a first person shooter, which is another online gaming genre that employs a first-person perspective where the player chooses his avatar with an emphasis on combat that involves firearms (Griffiths, Davies, & Chappell, 2004). The change for Saeed came about when he felt he needed more control over how he used his time. Playing a first person shooter let him be in control of the length of each play session instead of being part of a group that could spend hours playing on an MMORPG.

### **6.2.2 Social time**

The findings indicate the strong connection for the participants between their revealed time consciousness and Social time. Dilthey (1996, p. 236) stated that ‘the inner experience through which I obtain reflexive awareness of my own condition can never by itself bring me to a consciousness of my own individuality. I experience the latter only through a comparison of myself with others’. Bluedorn and Standifer (2006, p. 200) asserted that ‘human beings socially construct forms of time through their interactions with each other’.

Their experiences of time were connected to their culture and values as demonstrated through the time they spent with family and friends being ranked above all other times. Heidegger (2008)

argued that being-in-the- world for human beings is concealed within interconnections of shared social environments and practices that can be revealed through language. What being-in-the-world translates into is the way humans find themselves in the world. They have structures for their lives in which they act, exist, and view the world (Heidegger, 2008).

Through the participants' narrations, we also get a glimpse of what being-in-the-world means to them. All participants come from closely knit communities of family and friends. Each participant brought in his or her unique story to tell of all the simple and not-so-simple things they did with their time. Such stories are within a larger social context framed by the city in which they live, the society they are part of, and the cultural historical heritage they carry with them.

Using Reem's description as an example, it is clear that her relationship to her family was part of her time experience. The relationship fluctuated according to different times of her life. In middle school, her family – especially her sisters – was the domain of her experience. She saw the world through their interests even in her choice of books:

*In this period, I loved spending time with my family, my mother and sisters. I was surrounded by adults all the time. My relationship with my family became stronger and stronger.*

Social time is qualitative in nature and has social values derived from the culture and practices of people in society (Sorokin & Merton, 1937). All participants talked about dedicating Friday as a family day. For example, Alia plans her university work so she can be free on Friday for family:

*Over the weekend, I try to finish university work, but Friday is completely dedicated to my family.*

Friday also has religious significance as the holy day and Friday (*Juma*) prayer that most male Emiratis attend. Family gatherings are usually held after this noon prayer.

#### **6.2.2.1 Revealed Dwelling**

This section explores the meaning of ‘dwelling’ by reflecting on the participants’ references to personal or public spaces and the meaning of place as connected to time. Heidegger (2001) wrote about dwelling as phenomenological experience that centres time within a space context. To Heidegger, dwelling is to dwell in the world and ‘to take up lodging (in) the world’ (Jager, 1983, p. 154). It also involves a feeling of being at home within a community (Harries, 1983).

*Dwelling*, from Heidegger’s (2001) perspective, holds more meaning than just living in a specific location; it is more of a sense of belonging, of being at home in a place.

In Arabic, more than one word carries the meaning of ‘dwelling’. For this study, two words hold relevance. The first, *Sakan* (سكن), means to reside and have peace; it is usually connected to settling down after a day full of activities or after travelling to distant places and returning to the

familiar, typically represented by a home or a residence (Ibn Manzur, 1996). This definition coincides with Heidegger's (2001, p. 145) explanation of one of the meanings of dwelling: 'To dwell, to be set at peace, means to remain at peace within the free, the preserve, the free sphere that safeguards each thing in its nature'.

The other term, *Dar* (دار), means an abode or an inhabited space that humans move around in (Ibn Manzur, 1996). It bears some resemblance to Heidegger's extended definition of *to dwell*: 'To be a human being means to be on the earth as a mortal. ... (it) also means at the same time to cherish and protect, to preserve and care for, specifically to till the soil, to cultivate the vine' (Jager, 1983, p. 154).

Both words hold an existential meaning of being in a place in a close and intimate way to 'bodily inherence in a place – that is to say, in a particular place' (Bonnett, 2009, p. 31). Heidegger considered the place as the 'locale of the truth of Being' as it is the domain where the being is revealed (Bonnett, 2009).

Al Marzuqi (1914) reported in his book that nostalgia for the past is part of human nature. It is a yearning to the familiar and what is in the past because our being is revealed through specific times and places. Nostalgia has more significance when connected to one's life in childhood as it includes being loyal to the place of childhood memories. Sokolowski (2000, p. 68) offered an explanation by stating that 'we capture that earlier part of our intentional life'. The past is

brought to life again, and that is why memories can be so nostalgic. They are not just reminders of what has been; rather, humans also relive the past through them.

Grosz (2001, p. 118) pointed out the value of the place for recollecting the past for ‘[to] remember any moment is to throw oneself into the past, to seek events where they took place—in time, in the past’; to experience any other space is to throw oneself into spatiality, to become spatialized with all of space. The word used by Aysha and Alia was *Freej*, which is equivalent to the meaning of ‘neighbourhood’. Aysha described it as the place and space for childhood play where children felt safe to roam.

To Aysha, such memories are connected to certain memories at the freej (neighbourhood) level. She mentioned the turtle that drifted to the beach and everyone came to watch. She further stated:

*I remember all the fine details of our neighbourhood, the exact houses – not like the new generations; it’s only about their homes and their small environment.*

She also made a few points about the past that included the higher level of safety in the neighbourhood as the children could play and go to different places without any adult supervision. Aside from Alia, none of the younger participants talked about the neighbourhood, and most of their friendship memories were confined to the school or within family relationships.

The participants' time experiences seemed to coincide with concrete developments witnessed in Dubai. Two distinct phases occurred. The first was the shift to the state of the UAE as a new country along with all the signs of becoming a state and all the developments of modern infrastructure. The second was the shift towards mobile technology, the internet, and social networking. Aysha was able to distinguish and relate to the first phase stronger than to the second as she described in greater detail the simple life and the neighbourhood. The younger participants had two views. The first was represented by Alia's and Maryam's narratives as they were aware of the past way of living. Alia described it as living a simpler life, and she offered her grandmother as a living example. This centred the past in her experience. For Maryam, her curiosity and inquisitive mind led her to ask her father about the past, how the older generations of Emirati lived, and how they went about their daily lives. While Maryam was born in the 1990s, she could still describe the two periods.

*Elbur* was frequently mentioned in the narratives of the participants as a space of happy times connected to nature. Living in the desert in the cool winter months is a common Emirati habit. Many view the desert life as a simpler life and have a strong communal connection to the desert, as seen in the participants' responses:

*From the first day of the break, we used to camp in the Alrwia area. In the desert.*

(Aysha)

*Feeling the neighbourhood, the desert (elbur), the land. Our feelings in the '80s. My brother was even born in barasti (a hut constructed from palm fronds). My family used to spend time in elbur. (Alia)*

Al Marzuqi, the 10<sup>th</sup> century Arabic scholar, fully explored this habit in his book *Times and Places*. He narrates the habit of the Arabs to wander in the desert seeking rainy areas, green grass, and drinking rain water. He described it as a time of loved ones coming together to enjoy their time until summer months approached and the desert's heat became intolerable. Even though centuries apart, the participants were dwelling in the desert. It might not be out of living necessity and survival but out of that feeling of being around nature and connected to cultural traditions..

McKibben (1990, p. 55) lamented that a child born now will never know a natural summer, a natural autumn, winter, or spring. The participants' narratives reflected the truth of that lament. Older participants viewed seasons as distinctive and part of their lives:

*I had a strong sense of seasons. It shaped my time experience in my childhood. Autumn is a celebration when air would start to be cool. We would change to heavier clothes and huddle around fire as our houses were more exposed to the elements. (Kaltham)*

In contrast, the younger participants rarely mentioned the seasons. They did not recollect the seasons in their past memories nor considered their relevance to their present:

*I can't remember seasons. Seasons were the same for me. (Reem)*

*I did not have a feeling of seasons. Season waiting for the rain. Not the cycle of season and the length of day night in winter and summer. Maybe we would wait for the cold in winter to wear a coat. And to wait for rain. (Saeed)*

Such a statement only magnifies what McKibben (1990, p. 55) came to realise:

Summer is becoming extinct, replaced by something else which will be called 'summer'.

This new summer will retain some of its relative characteristics – it will be hotter than the rest of the year, for instance, and will be the time of year when crops grow – but it will not be summer, just as even the best prosthesis is not a leg.

By examining the meaning of seasons in a longer historic perspective, what can be noticed is the change in the position of seasonal awareness. The younger participants were able to notice only the heat of summer and the cool weather in winter. Historically Emiratis' livelihood was at the mercy of the cycle of seasons. For example, summer was for pearl diving and tending to palm trees. When the economy of the country changed and the population was no longer at the mercy of the elements, people lost their genuine interest in the seasons. Everyone hides away in well-conditioned building. Another factor to be considered here is the fact that Dubai is a city and all the participants are metropolitan inhabitants with few encounters with nature.



### **6.2.2.2 Faith, Seasons, and Calendars**

The value of faith and social practices of the Islamic rituals is that they give added structure to the concept of time. As Al Marzuqi (1914) pointed out, humans created different kinds of calendars, such as days and months, to make sense of the passage of time and distinguish the recurring cycles and seasons according to religious and social meanings.

For the participants as Muslims, rituals and celebrations are cyclic in nature and occur throughout the year. The participants easily moved from one kind of calendar system to another with a certain level of ease. The Gregorian calendar was the everyday calendar for work and study, while the Hijri calendar is used for religious and Muslim events and celebrations created a multiplicity of the meanings of time. The participants lived through identities of being a local identity with roots immersed in historical roots and Islamic practices carried through to the current time while on the other hand moving forward to a global being belonging to a world system. No participant data revealed any tension or any kind of compromise that they have had to make by living in the two modalities of time concurrently. The Hijri calendar is of a future primordial and eternal perspective, while the Georgian calendar is pragmatic and used globally in an effort to belong to the world. Living through and in the two calendars is indicative of a level of adaption in trying to belong to more than one meaning of being.

The Islamic calendar connects participants to their community values and beliefs especially in holiday seasons. Ramadan is the ninth month in the Hijri calendar, and the participants, as Muslims, fast during the day and eat at night after sunset. The participants were aware that their experience through Ramadan was different and special:

*Ramadan we felt was different; fasting, more praying. Daytime was for fasting and night time was for food, family, and prayers. (Aysha)*

Breaking the fast of the whole month of Ramadan is celebrated in *Eid Al-Fitr*. Then there is the last month of the Hijri year. The first ten days is the season of pilgrimage that is followed by another celebration and another *Eid*. The following is an example of a recollection of *Eid* season:

*I mostly remember Eid. Since we were children and today, we love Eid. All the family gather together. It is an outing, and I will see everyone. And we will wear nice clothes, and we will tidy up. And I loved bags. It was the only occasion that I was allowed to carry a bag. Eid, yes, I felt time was different and it passed very fast. (Reem)*

The participants were able to reconcile this calendar with the other everyday calendar. Ramadan, Friday, and other times that are connected to a region have a temporal religious significance that extends the timeline of the participants to primordial time. It connects their actions in their daily life to higher values. They want to make better use of time, and they want to be better Muslims dedicating their time to religious duties as they believe in the hereafter beyond this earthly life.

Even though this sentiment was not explicitly mentioned, it is implicit as it is embedded in the narratives by their including all the times that have religious significance to them.

### **6.2.2.3 Revealed Projections of the Future**

The future orientation had an effect on how the participants were looking forward, and this structure of time seems to be linear and mostly in front of them.

*I'm telling you, I see the future in front of me. (Alia)*

They projected themselves into the future, and through such projections, they were able to explore different possibilities in such a future (Lewis & Staehle, 2010). The participants may have to do what Sokolowski (2000, p. 74) called 'imaginative projection' and gather the material for such a projection from past and present experience. In this study, the participants seemed to embrace the future as the time to be for them, as were their past and their present for 'without a store of past possibilities in memory there could be no Projections of the future' (van der Ven, 2004, p. 344). Alia explored specific possibilities and understood that:

*That's the main thing that affects my feeling of time: what I want to do and be in the future.*

The future is unknown and difficult to predict as stated by all participants:

*I need to be sure so I can describe it. Future is mirai in Japanese. I don't have a statement about the future and imagine that I'm good with words. (Reem)*

*No one is sure of the future. (Fatma)*

Maryam stated, 'The future is in the hand of Allah,' reflecting a Muslim view of the future being outside the individual's control. However, most participants were positive about the future and what it would bring:

*I have fears for the future, but I'm sure that I will reach my goals. (Alia)*

Fatma and Saeed were very specific in imagining the future. Fatma presented the scope of freedom for her to pursue her dream:

*I imagine what I will do and learn, and when I come back, I will open a restaurant. I imagine it as utopia. Everything will be perfect. All I can imagine all positive things. All the things I can't have now. (Fatma)*

*If I open a business, my time will be occupied, especially if I am employed at the same time. (Saeed)*

For some participants, the theme of control over time continued:

*I've learned some techniques that will help me to control it. (Reem)*

As supported by data in this study, de la Fuente et al. (2014, p. 1689) observation that humans place the future in front seems to be correct. They also elaborated on the point that cultural attitudes of preferring the future or the past are consistent in members of a society. The results of their study showed that Spanish people are more focused on the future while the Moroccans are more past-oriented. The current study did not elaborate on this point, and all the participants seemed to be comfortable with the past, the present, and the future. They placed their future in front of them.

### **6.2.3 Revealed Metaphors of Time**

The metaphors used by the participants made their experiences accessible. The participants were creative in producing new metaphors to depict their experiences while also using well-known time metaphors. As explained in the literature review, metaphors enrich the meaning of the ordinary experience of life (Ricoeur, 1978). Time is opaque and not easy to grasp in reality. Humans have the ability to sense time through other aspects of this reality; for example, Lakoff (1993) pointed out that biologically humans can visually detect motion and locations but cannot detect time. Therefore, time is always understood in relation to motion and location. Hamdi (2008, 2010) extensively researched time metaphors in Arabic and English to point out the high level of similarity in the time metaphors of the two languages. The conceptualisation of metaphors of time used by the participants in Arabic is similar to many mentioned in English language literature (Boroditsky, 2000; Evans, 2013; Hamdi, 2008).

This study and the data analysis focused mainly on two groups of time metaphors: spatial metaphors and time as commodity (Boroditsky, 2000; Evans, 2013; Hamdi, 2008). The metaphors are presented with three illustrative examples from the data in English and Arabic. The full list of the metaphors as they occurred in the participants narratives are recorded in Appendix 3.

### 6.2.3.1 Spatial Metaphors

In this category, time in both languages is understood with spatial and movement of ego or time as in the following examples:

a. Moving Ego

- i. It feels like I am racing against time.

أحس كأنني أسابق الزمن

- ii. I'm trying to catch up with time.

أحاول أن ألتحق بالزمن

- iii. Maybe because Ramadan is once a year and if you run after it, you can't catch it.

ربما لان رمضان هو مرة في السنة و اذا لم تركض لن تستطيع اللحاق به

In the moving egos time metaphors, the participants as egos were actively engaged in the pursuit of time. They were aware of the movement of time and expressed a level of urgency in trying to catch up with it.

b. Moving Time

- i. I see the future in front of me.

أرى المستقبل أمامي

- ii. We did not feel the passing of time.

لم نشعر بمرور الوقت

- iii. In Ramadan, I feel it comes quickly and goes fast.

احساسى أن رمضان يأتي بسرعة و يذهب بسرعة

In moving time metaphors, participants were merely observers of the motion of time. They were aware of the passing of time represented by a period of time in the future as in example i or Ramadan as in example iii.

c. Sequence as Position

- i. Some school days were long and others short.

بعض أيام المدرسة كانت طويلة و بعضها قصيرة

- ii. Qur'an School extended from the morning to before noon.

و تمتد مدرسة القرآن من الصباح حتى الظهر

- iii. There are things I can't see in front of me. Beyond my horizon.

هنالك بعض الأمور التي لا أراها أمامي فهي ابعد عن أفقي

In the previous examples of sequence as motion, the participants understood time by spatial reference. When the events of time are described in a sequence as relative position metaphor, time is assumed to be a linear path by the usage of prepositions like *before*, *after*, *from*, and *to*.

### 6.2.3.2 Time as Commodity Metaphors

In time as a commodity metaphor usually time has an economic value for the participants as they go about their lives. As students, the participants understand that their time has value and they must use it in the right way. The time as commodity metaphors consist of two categories. Time as limited resource and time as money:

#### d. Limited Resource

- i. I considered the time with her precious.

اعتبرت وقتي معها ثمين

- ii. You use the present for the future.



تستخدم الحاضر للمستقبل

iii. My time was consumed by the university.

الجامعة استهلكت وقتي

In the metaphors of time as a limited resource the participants are keenly aware that time is a resource.

e. Time Is Money

i. I'm not losing time anymore.

لن أضيع المزيد من الوقت

ii. I wish my time is not wasted in traffic.

أتمنى ألا يضيع وقتي في زحمة المرور

iii. Every moment counts.

لكل لحظة قيمتها

The participants expressed time as money using verbs such as *lose*, *waste*, and *count*. In this category, time is conceived as a monetary resource that can be owned and used; otherwise, it is lost. Time is a gift given every day to Muslims to use to become better Muslims, to do good in their day, and to gain a better place in the hereafter (Hamdi, 2010).

In conclusion, this chapter addressed interpretations of the themes arising in the findings. The next chapter concludes the study with a summary of the findings, the limitations of the research and directions suggested for future research.

## **Chapter 7: Conclusions and Recommendations**

### **7.1 Introduction**

The aim set out for this research project was to explore time experience for a number of Emirati participants. The study highlighted the value of studying time experience within an educational context of school and university. It recounted the essential meaning of pedagogical time experiences as narrated and conveyed by those Emiratis representing different generations with a focus on young undergraduate university students. It also investigated the cultural and social times the different Emirati generations narrated.

The conclusion chapter provides an overview of the major findings of the study and identifies the limitations of this research project. Lastly a number of recommendations for theory, research, and practice are suggested.

### **7.2 Overview of Findings**

The main objective of this study was to explore pedagogical time experience for seven Emiratis with a range of ages from 22 to 53. The narrative inquiry methodology delivered rich data that described the time experiences of the participants. It has provided a unique opportunity for accessing the Emirati time experiences. It was able to give voice to otherwise unspoken aspects of the participants' time experiences. The interpretation of the participant data comes from

reflective considerations using Paul Ricoeur's theory of interpretation. The findings of this study revealed three overarching emergent themes.

The first theme was pedagogical time. The findings illustrated that school and college gave structure to the participants' time experiences. The pedagogical time included time inside the classroom and outside. The teacher plays an important role in enhancing such an experience by using different interactive teaching methods. Outside the classroom, pedagogical time was revealed by the social relationship that the participant had with their friends during the break time and extracurricular activities.

The participants were conscious of time from an early age. Mostly this consciousness was developmental in nature and varied according to the participant's age and maturity. Only two participants attributed their time consciousness to a specific event or incident. For older participants, their time experience was closely connected to the place and the space that place creates for them to experience life. Dubai has witnessed great changes from the 1960s to today. While the city expanded, the participants' narratives indicated that their time experience actually became limited to smaller social circles. The findings indicate a rift between the past and the present as the study revealed that the connection to the past was claimed to be strong but the temporal horizon was not deep enough to connect the different generations to a collective historical past. The only participants who identified themselves to a longer past beyond their own

were the ones who had significantly interacted with older generations represented in a grandmother or a father.

The second theme was social time. The participants' time experiences were expressed within social and historical frameworks exhibiting strong community connections. Social interaction with family members, friends, and colleagues built a vital context to the participants' time experiences.

Finally, the last theme was the projections of the future. To the participants, the past is vaguely remembered except for the older participants who expressed a feeling of nostalgia. The present is the domain of action for personal objectives and for family commitments, while the future is the domain of hope and aspirations for better things to come. When it comes to projections of the future, participants expressed hope and aspirations for what is coming.

The study highlighted some aspects of the metaphors used by Emiratis to express time. This examination offers a rich area to explore on the linguistic level as well as other aspects to be connected with the development of the metaphors.

The overarching metaphor used to describe this study was the Sadu weaving of the narrative of the Emirati time experience. The findings indicate a need to safeguard such narratives and find the gaps. This study calls for stronger connections between different Emirati generations. History comes alive only through living people.

### **7.3 Limitations**

The researcher faced a few limitations to the study. At the methodological level, in accordance to narrative inquiry approach, the research study used a small sample of participants reporting their own experience. The study was limited to a small sample of Emirati participants in Dubai city.

The study provided a snapshot of their experiences. A different sample from other Emirates may not give the same accounts of the experiences.

The other limitation that is closely connected to the research design is that narrative inquiry depends on the ability of the participants' to provide rich descriptive verbal accounts of their experiences. This raised an important limitation for the study as most targeted male participants were not very verbally expressive; therefore, the majority of the participants were females.

### **7.4 Conclusions**

#### **7.4.1 Theoretical conclusions**

The findings as illustrated in the previous chapter demonstrate that narrative inquiry was a good methodological approach to reveal the participants' time experience. The narrative explored in this research study individual rather than collective ones. The Emirates consists of a closely knit society. The Emirati participants' narrative was more connected to a group identity than just the individual. The main theoretical question to be posed here is: How can collective experiences be researched when such an experience is subjective and internal?

Narrative inquiry research methodology as a relatively new field in educational research should consider the difference between narratives of students and teachers within a Western educational system and non-Western one. While the educational system in the UAE is mainly based on an American or British model, cultural and social consideration should be given to examining and researching schools and universities of the UAE. The cultural and religious value system of the local society shapes their experiences and their motivations for action. The participants embedded a value system motivating them to consider time as a commodity but not for economical ends; they were oriented more towards social and religious values. It is crucial that such narratives be considered not only by researchers but also by educators and teachers to ‘understand how narratives work on behalf of cultural change, continuity and hybridity’ (Luke, 2004, p.viii) There are many indigenous research models but it is time to devise a new one that addresses the specific cultural needs of the UAE as a society.

This study considered hermeneutics in Arabic literature, concluding that this discipline is almost non-existent in contemporary Arab scholarship, while there are texts and Arabic writings that can be defined as hermeneutics. The researcher calls for more exploration of hermeneutics in Arabic literature outside the domain of religious *Tafseer*. It is the opinion of the researcher that it is an unexplored field that has the potential to enrich the global hermeneutic research discipline.

#### **7.4.2 Pedagogical and curricular conclusions and recommendations**

The past as an experienced is lived through people who own the experience and can relate to it. While the UAE curriculum focuses on heritage and the past through textbooks and extracurricular activities, connecting it to a living past is necessary. Personal figures representing the past are important to bring the past to life and make meaningful connections to aspects of Emirati culture.

Classroom activities also need such cultural values in group work and in the application of curriculum. Professional development of teachers in schools and higher education institutions should consider a model of cross-cultural training with more orientation towards Emirati culture and social values.

The time scope of Pedagogical time is very long, and humans enter it as small children to exit from the formal educational system as adults. A strong emphasis needs to be placed on the quality of such an experience. If the experience were more engaging, the students would benefit more from their learning and gain a feeling of control over time. While the time experience is subjective and different from one individual to another, as illustrated in the findings, positive experience leads to positive learning and more engagement on the part of the student.

Boredom is a mood or an emotion that needs to be considered by the teacher. The study suggests that boredom can be viewed as a positive emotion that could motivate the teacher to improve their practice in the classroom.



Teachers tend to focus on delivering the curriculum and other school duties. Developing reflective teaching models that encourage them to be aware of their practices is of critical importance. Formulating reflective notes and classroom diaries through a narrative would help teachers to develop their classroom instructions in response to individual student needs.

#### **7.4.3 Leadership and Policy Conclusions and Recommendation**

The study has established the importance of the cultural and social aspect of the time experience. Leadership at the school level need to understand the value of such a cultural element. It is an opportunity for the schools to open up to community and build the curriculum around the values lived by Emiratis. Instead of just focusing on the text for subject matter, it is suggested that the curriculum be enriched to use community resources represented by older Emiratis who have witnessed the changes the UAE has gone through and who have lived different life experiences. Connecting the youth with the elderly in meaningful activities and within a pedagogical context would support the weaving of generational Sadu of time experiences. It will make the curriculum stronger and more relevant to the community's needs.

#### **7.5 Directions for Future Research**

The scope of future studies is wide as this research study simply revealed some aspects of the time experience for a group Emiratis. A greater understanding of the lived experiences of Emirati participants in different research settings will allow for more consideration of the importance of

the meanings attributed to the changes in their time experiences. It is imperative to record the voices of Emiratis not just about the past but also their reflections of the present and the future.

The study sample was small, which is acceptable in a qualitative study such as narrative inquiry. However, the study excluded many voices outside the city of Dubai. It is expected that in other geographical locations in the UAE the experience would be different and variable. Such research should target Emiratis from different Emirates and in urban and rural areas. Recording the similarities and differences in their experiences would be of value to researching the Emirati population and would enlighten different educational practices.

At the methodical level, it is suggested that exploratory examination of collective temporal horizons using focus groups consisting of different generations can yield other aspects of the time experience.

More hermeneutic narrative inquiry research needs to examine the long-term effects of modernisation on the Emirati temporal experience. The study revealed the value and link of space to the time experience, so further research would be important to examine this relationship in the UAE context. Other studies could focus on elaborating more on the educational aspects of the experience of time and in ways it can inform school and classroom daily practice.

Time experience as an abstract phenomenon is a research area that can be explored creatively using emerging research methods. The study revealed the value and link of space to the time

experience, so further research would be important to examine this relationship in the UAE context. For illustrative purposes, a walking interview could be one of the methods used. Walking interviews are part of mobile methods that researchers are experimenting with as a new qualitative paradigm (Sheller & Urry, 2006). Sheller and Urry (2006, p. 208) pointed out that social studies are static and fail to take into consideration 'both the actual and the imagined movement of people from place to place, person to person, event to event'. The walking interview can 'act as a prompt to discussions' (Jones et al., 2008, p. 3). Walking interviews have been used to research children's memory and how it is connected to space (Hall, Lashua & Coffey, 2008; Murray, 2009). The walking interview would invite the participant to introduce the locality of the researched place whether it is a place of education or a place of work as it is related to their experience of time. It would help to physically connect to the themes of time as experienced (Jones et al., 2008).

On a final note, this study was 'driven by fascination: being swept up in a spell of wonder, a fascination with meaning' (van Manen, 2007, p. 12). Time experience meaning held the researcher's imagination. The trip was not easy and does not stop at the end of this thesis. It is another portal to a world of imaginations and scholarly endeavours to come in the future.

## 8. References

### 8.1 Arabic References

Al Alousi, H. (1980). *Time in Ancient Religious and Philosophical Thought*. Beirut: Arab Institute for Research and Publishing.

الألوسي , حسام . (1980) . *الزمان في الفكر الديني والفلسفي القديم* . بيروت: مطبوعات المؤسسة العربية للدراسات

AlBayan. (1999) *Memoirs of Juman Obaid bin Subaih*. ( *حديث الزكريات الوالد جمعه بن عبيد بن* )

*صبيح*). [online] [accessed 12 August 2014] Available at: <http://www.albayan.ae/five-senses/1999-08-12-1.1032491>

Albayan (2011) *Memoirs*. Dubai: AlBayan.

البيان . (2011) . *حديث الزكريات* . دبي . البيان .

Abu Al Barakat, A. (1938). *Kitāb al-Mu‘tabar*. Hyderabad: Osmania Publication Bureau.

*أبو البركات البغدادي (1938) . كتاب المعترف في الحكمة . حيدر أباد . مكتب العثمانية للنشر .*

Al Ghusun. A. (2003). *The claims of Ibn Taimia*. Saudi Arabia: Dar Al Jawzi.

الغصن , عبد العزيز (2003) . *دعاوى المناوئين لشيخ الإسلام ابن تيمية* . السعودية: دار ابن الجوزي

Al Marzuqi, A. (1996). *Times and place*. Beirut. Dar Al Kotob.

المرزوقي , الأصفهاني . (1914) . *الأزمنة والأمكنة* . بيروت: دار الكتب العلمية

Al Shams, M. (2007). *Philosophy of time in Arabic*. Damascus: Dar AlNahej.

الشمس , ماجد .(2007). *فلسفة الزمن و تقسيمه في الفكر العربي*. سوريا: دار النهج

Al Turaiter, H (2008). *The concept of time in Quran*. Damascus.

الطريطر , حميد (2008). *قضية الزمن خلال القرآن الكريم*. دمشق دار وحي القلم للطباعة والنشر والتوزيع, 2008

Ibn Hazm, A. (n.d.). *Kitāb al- Faṣl fi 'l-milal wa- 'l-ahwā' wa- 'n-niḥal*. Miṣr: al- Maṭba‘a al-adabīja. [online][Accessed 20 August 2013] Available at:

<https://archive.org/stream/kitabalfaslfialm01ibnhuoft#page/n431/mode/2up>

ابن حزم الأندلسي ( بدون تاريخ). كتاب فصل الملل و النحل .

<https://archive.org/stream/kitabalfaslfialm01ibnhuoft#page/n431/mode/2up>

Ibn Manzur (1996). *Lisan Al Arab*. Beirut: Dar al Kotob al Ilmiyah

ابن منظور (1996) *لسان العرب* بيروت: دار الكتب العلمية

Ibn Rushd. (1964). *Tahfut al-Tahafut* (Incoherence of the incoherence). Cairo: Dar Al Maref.

ابن رشد , أبو الوليد . (1964). *تهافت التهافت* . القاهرة : دار المعارف

Ibn Al Qayyim, A. (2004). *The garden of lovers and the promenade of those who yearn*. Riyadh: Rushd Bookstore.

ابن القيم , الجوزية (2004) *روضة المحبين و نزهة المشتاقين*. الرياض: مكتبة الرشد.

## 8.2 English References

Abu Zayd, H. (2004). *Rethinking the Qur'ân: Towards a humanistic hermeneutics*. Utrecht: Humanistics University Press.

Adam, B. (1995). *Timewatch*. Cambridge: Polity Press.

- Adam, B. (1998) *Timescapes of modernity. The environment and invisible hazards*. New York: Routledge.
- Adam, B. (2000). The temporal gaze: the challenge for social. *British Journal of Sociology*, vol.5 (1), pp. 125–142.
- Adam, B. (2004). *Time*. Cambridge: Polity Press.
- Addison, R. (1999) ‘A grounded hermeneutic editing approach’, in F. Crabtree & L. Miller (eds). *Doing qualitative research*. Thousand Oaks, CA: Sage, pp.145-161.
- Aho, J. A. (1998). *The things of the world: A social phenomenology*. Westport, CT: Praeger.
- Alerby, E. (2004) 'Some reflections on time as a phenomenon within school'. in *AARE Conferences - 2004 Conference Papers Abstracts*. AARE, Australian Association for Research in Education. [online] [Accessed 13 December 2013] Available at:<http://www.aare.edu.au/data/publications/2004/ale04373.pdf>
- Altie, M. B. (2005) ‘Time in Islamic Kalām’, talk given at the conference on Einstein, God and Time, Oxford University, September 12-15, 2005. [online] [Accessed 4 January 2013] Available at:[ctaps.yu.edu/jo/physics/mbaltaie/time-in-islamic-kalam.pdf](http://ctaps.yu.edu/jo/physics/mbaltaie/time-in-islamic-kalam.pdf)
- Anderson, L. (ed.) (1984). *Time and school learning: Theory, research, and practice*. Beckenham: Croom Helm.

- Angen, M. J. (2000). Evaluating interpretive inquiry: Reviewing the validity debate and opening the dialogue. *Qualitative Health Research*, vol. 10 (3), pp.378-396.
- Arendt, H. (2006). *Between past and future*. London: Penguin.
- Aristotle. (1996). *The physics*. Cambridge: Harvard University Press.
- Barnacle, R. (2004). Reflection on lived experience in educational research. *Educational Philosophy and Theory*, vol. 36 (1), pp. 57-67.
- Barnett, R. (2007). *A will to learn being a student in an age of uncertainty*. Maidenhead: Society for Research into Higher Education & Open University Press.
- Barrett, S. and Stauffer, L. (2012). 'Resonant work: Toward an ethic of narrative research', in S. Barrett & L. Stauffer (eds.) *Narrative soundings: an anthology of narrative inquiry in music education*. Dordrecht: Springer, pp.1-17.
- Bell, M. (2008). Toward a definition of 'virtual worlds'. *Journal of Virtual World Research*, vol.1 (1).[online] [Accessed 1 November 2014]. Available at:  
[http://www.jvwresearch.org/v1n1\\_bell.html](http://www.jvwresearch.org/v1n1_bell.html)
- Belton, T. & Priyadharshini, E. (2007). Boredom and schooling: A cross-disciplinary exploration. *Cambridge Journal of Education*, vol. 37(4), pp. 579–595.
- Bernet, R., Kern, I., & Marbach, E. (1993). *An introduction to Husserlian phenomenology*. Evanston, IL: Northwestern University Press.

- Birbili, M. (2000). Translating from one language to another. *Social Research Update*, vol. 31. [online] [Accessed 12 July 2010]. Available at: <http://sru.soc.surrey.ac.uk/SRU31.html>.
- Blaxter, L., Hughes, C., & Tight, M. (2006). *How to research*. Maidenhead: Open University Press/McGraw-Hill Education.
- Bluedorn, A. C. & Standifer, R. L. (2006). Time and the Temporal Imagination. *Academy of Management Learning and Education*, vol. 5, pp.196-206.
- Bodilly, S. & Beckett, M. (2005). *Making out-of-school-time matter: Evidence for an action agenda*. Santa Monica, CA: RAND.
- Bolam, B., Gleeson, K., & Murphy, S. (2003). 'Lay person' or 'health expert'? Exploring theoretical and practical aspects of reflexivity in qualitative health research. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, vol. 4(2), Art. 26. [online] [accessed 30 January 2013] Available at: <http://nbnresolving.de/urn:nbn:de:0114-fqs0302266>.
- Bonnett, M. (2009). 'Schools as Places of unselving: An educational pathology?' In G. Dall'Alba (ed). *Exploring education through phenomenology: Diverse approaches*. Oxford, MA: Wiley-Blackwell, pp.28-40.
- Bori, C. & Holtzman, L. (2010). *A scholar in the shadow: Essays in the legal and theological thought of Ibn Qayyim al-Ġawziyyah*. Roma: Istituto per l'Oriente.



- Boroditsky, L. (2000). Metaphoric structuring: Understanding time through spatial metaphors. *Cognition*, vol. 75, pp.1-28.
- Boroditsky, L. & Ramscar, M. (2002). The roles of body and mind in abstract thought. *Psychological Science*, vol. 13(2), pp.185-188.
- Brentano, F. (2014). *Psychology from an empirical standpoint*. New York: Routledge.
- Briffault, R. (1930). *Rational evolution: The making of humanity*. New York: Macmillan.
- Brinkman, S. (2013). *Qualitative interviewing: Understanding qualitative research*. Oxford: Oxford University Press.
- Bryman, A. (2012). *Social research methods*. Oxford: Oxford University Press.
- Burnett, C. (2001). The Coherence of the Arabic-Latin translation program in Toledo in the Twelfth Century. *Science in Context*, vol. 14, pp. 249-88.
- Burnett, C. (2005) 'Arabic into Latin: the reception of Arabic philosophy into Western Europe.' In P. Adamson & R.C. Taylor (eds). *The Cambridge companion to Arabic philosophy*, Cambridge: Cambridge University Press, pp.370-404.
- Burnett, C. (2009). *Arabic into Latin in the middle ages: The translators and their intellectual and social context*. Farnham: Ashgate/Variorum.
- Carrington, S., Papinczak, T. & Templeton, E. (2003). A phenomenological study: The social world of five adolescents who have Asperger's Syndrome. *Australian Journal of Learning Disabilities*, vol. 8(3), pp.15-21.

- Castells, M. (2010). *The rise of the network society*. Chichester: Wiley-Blackwell.
- Chilisa, B. (2012). *Indigenous research methodologies*. Thousand Oaks, CA: Sage.
- Christensen, P. & James, A. (2000). 'Childhood diversity and commonality: some methodological insights.' In P.Christensen & A. James (eds). *Conducting research with children*. London: Falmer Press, pp.160-178.
- Clandinin, J., & Connelly, M. (1988). *Teachers as curriculum planners: Narratives of experience*. New York, NY: Teachers College Press.
- Clandinin, J., & Connelly, M. (2000). *Narrative inquiry: Experience and story in qualitative research*. San Francisco, CA: Jossey-Bass.
- Connelly, F. M., & Clandinin, D. J. (2006). 'Narrative inquiry.' In J. Green, G. Camilli &P. Elmore (Eds.), *Handbook of complementary methods in education research*. Mahwah, NJ: Lawrence Erlbaum, pp. 477-487
- Clandinin, J., Huber, J., Huber, M., Murphy, M. S., Murray-Orr, A., Pearce, M., & Steeves, P. (2006). *Composing diverse identities: Narrative inquiries into the interwoven lives of children and teachers*. London: Routledge.
- Clandinin, J. & Murphy, M. (2009). 'Comments on Coulter and Smith': Relational ontological commitments in narrative research. *Educational Researcher*. Vol. 38, 598-60
- Clandinin, J., Murphy, S., Huber, J., & Orr, A. (2010). Negotiating narrative inquiries: Living in a tension-filled midst. *The Journal of Educational Research*, vol. 103, pp. 81-90.

- Clandinin, J., Steeves, P., Li, Y., Mickelson, J., Buck, G., Pearce, M., & Huber, M.. (2010). *Composing lives: A narrative account into the experiences of youth who left school early..* [online] [accessed 8 April 2014] Available at:  
[www.research4children.com/theme/common/document\\_launch.cfm?i](http://www.research4children.com/theme/common/document_launch.cfm?i)
- Colaizzi, P. F. (1978). 'Psychological research as the phenomenologist views it.' In R. S. Valle & M. King (eds). *Existential phenomenological alternatives for psychology*. New York: Plenum, pp. 48-71.
- Cole, M. (2010). Hermeneutic phenomenological approaches in research with children: A paper presented for Contemporary Approaches to Research in Mathematics, Science, Health and Environmental Education conference. 25-26 November 2010, Deakin University. [online] [Accessed 30 August 2011] Available at:<http://www.deakin.edu.au/arts-ed/efi/conferences/car-2010/papers/cole-hermeneutic-phenom.pdf>.
- Collins, R. (2002). *The sociology of philosophies: A global theory of intellectual change*. Cambridge, MA: Harvard University Press.
- Connelly, F.M., & Clandinin, D.J. (1990). Stories of experience and narrative inquiry. *Educational Researcher*, vol. 19, pp. 2-14.
- Constas, M. (1992). Qualitative analysis as a public event: The documentation of category development procedures. *American Educational Research Journal*, vol. 29 (2), pp. 253–266.

- Cornett-DeVito, M., & Worley, D. (2005). A front row seat: A phenomenological investigation of learning disabilities. *Communication Education*, vol. 54 (4), pp.312-333.
- Creswell, J.W. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks, CA: Sage.
- Crichton, A. (1989). *Al Sadu: The techniques of Bedouin weaving*. Kuwait: Al Sadu.
- Crotty, M. (1998). *The foundations of social research: meaning and perspective in the research process*. London: Sage.
- Crown Prince Court. (2011). *United Arab Emirates: 40 Years of progress retrospective analysis of key indicators* Abu Dhabi: Crown Prince Court.
- Csikszentmihalyi, M. (2000). *Beyond boredom and anxiety*. San Francisco, Jossey Bass.
- Dahlberg, K., Dahlberg, H., & Nyström, M. (2008). *Reflective lifeworld research*. Lund: Studentlitteratur.
- Dahlstrom, D. (1995). Heidegger's concept of temporality: Reflections of a recent criticism. *The Review of Metaphysics*, vol. 49 (1), pp. 95-115.
- Dall'Alba, G. (2009). 'Learning professional ways of being: Ambiguities of becoming.' In G. Dall'Alba (ed). *Exploring education through phenomenology: Diverse approaches*. Oxford: Wiley-Blackwell, pp.41-52.

- Damer, B. (2008). A brief history of virtual worlds as a medium for user-created events. *Journal of Virtual Worlds Research*, vol. 1(1). [online] [Accessed 1 November 2013]. Available at:<http://journals.tdl.org/jvwr/article/view/285/239>
- Davidson, C. (2005). *The United Arab Emirates: A study in survival*. Boulder, CO: Lynne Rienner.
- Davidson, C. (2010). 'The higher education sector in the Gulf: History, pathologies, and progress.' In C. Koch & L. Stenberg (eds). *The EU and the GCC: Challenges and prospects under the Swedish EU presidency*. Dubai: Gulf Research Center, pp. 59-75.
- De Freitas, S., Ott, M. & Popescu, M. (eds) (2013). *New pedagogical approaches in game enhanced learning: Curriculum integration*. Hershey, PA: Information Science Reference.
- de la Fuente, J., Santiago, J., Roman, A., Dumitrache, C., & Casasanto, D. (2014). When you think about it, your past is in front of you: How culture shapes spatial conceptions of time. *Psychological Science*, vol. 25 (9), pp.1682-1690.
- De Knop, S. & De Rycker, T. (eds) (2008). *Cognitive approaches to pedagogical grammar: A volume in honour of René Dirven*. The Hague: Mouton de Gruyter.
- deMarrais, K.(2004) 'Qualitative interview studies: Learning through experience.' In K. deMarrais & S. Lapan. (eds). *Foundations for research methods of inquiry in education and the social sciences*. Mahway, NJ: Lawrence Erlbaum Associates, pp. 51-68.

- Denzin, N. & Lincoln, Y. (2000) 'Introduction: Entering the field of qualitative research.' In N. Denzin & Y. Lincoln (eds). *Handbook of qualitative research*. Thousand Oaks: Sage, pp.1-17.
- Denzin, N. & Lincoln, Y. (2005). *The SAGE handbook of qualitative research*. Thousand Oaks: Sage.
- Derrida, J. (1992). *Given time: I. counterfeit money*. Chicago: University of Chicago Press.
- Dilthey, W. (1996). *Selected works, Volume IV: Hermeneutics and the study of history*. Princeton: Princeton University Press.
- Dourish, P. (2001). *Where the action is*. Cambridge, MA: MIT Press.
- Dreyer, P. S., & Pedersen, B. D. (2009). Distanciation in Ricoeur's theory of interpretation: Narrations in a study of life experiences of living with chronic illness and home mechanical ventilation. *Nursing Inquiry*, vol. 16 (1), pp. 64-73.
- Dubai Statistics Center (2012). *Bulletin of labor force survey results*. Dubai: Dubai Statistics Center.
- Dumbrill, G. & Green, J. (2008). Indigenous knowledge in the social work academy. *Social Work Education*, vol. 27(5), pp. 489-503.
- Eastwood, J., Frischen, A., Fenske, M. & Smilek, D. (2012). The unengaged mind: Defining boredom in terms of attention. *Perspectives on Psychological Science*, vol. 7, pp. 482-495.

- Evans, V. (2003). *The structure of time: Language, meaning, and temporal cognition*. Amsterdam: J. Benjamins.
- Evans, V. (2007). 'How we conceptualise time: language, meaning and temporal cognition', in V. Evans, B. Bergen and J. Zinken, J. (eds). *The cognitive linguistics reader*. London: Equinox, pp. 733-765.
- Evans, V. (2013). *Language and time: A cognitive linguistics approach*. Cambridge: Cambridge University Press.
- Fallis, R. & Opatow, S. (2003). Are students failing school or are schools failing students? Class cutting in high school. *Journal of Social Issues*, vol. 59 (1), pp.103–119.
- Finlay, L. (2008). A dance between the reduction and reflexivity: Explicating the 'phenomenological psychological attitude.' *Journal of Phenomenological Psychology*, vol. 39, pp. 1-32.
- Finlay, L. (2012). 'Debating phenomenological research methods.' In N. Friesen, T. Saevi & C. Henriksson (eds). *Hermeneutic phenomenology in education: Method and practice*, Rotterdam: Sense, pp.17-37
- Fischer, C. (2006). *Qualitative research methods for psychologists: Introduction through empirical studies*. Burlington, MA: Elsevier Academic Press.
- Fisher, C. D. (1993). Boredom at work: A neglected concept. *Human Relations*, vol. 46, pp. 395-417.

- Flaherty, M. (1999). *A watched pot: How we experience time*. New York: New York University Press.
- Flaherty, M. (2002). Making time: Agency and the construction of temporal experience. *Symbolic Interaction*, vol. 25 (3), pp. 379-388.
- Flaherty, M. (2011). *The textures of time: Agency and temporal experience*. Philadelphia, PA: Temple University Press.
- Gadamer, H.-G. (1977). 'The Western view of the inner experience of time and the limits of thought'. I In H. Aiguessy (ed.) *Time and the philosophies*. Paris: UNESCO, pp. 77-89.
- Gadamer, H.-G. (1986). 'The relevance of the beautiful: Art as play, symbol and festival.' In R. Bernasconi (ed.) *The relevance of the beautiful and other essays*. Cambridge: Cambridge University Press, pp. 3-53.
- Gadamer, H.-G. (1989). *Truth and method*. New York: Continuum.
- Gallagher, S. (1992). *Hermeneutics and education*. Albany: SUNY Press.
- Gallagher, S. (2011) 'Introduction: A diversity of selves'. In S. Gallagher (ed.) *The Oxford handbook of the self*. Oxford: Oxford University Press, pp.1-29.
- Gallagher, S., & Zahavi, D. (2007). *The phenomenological mind: An introduction to philosophy of mind and cognitive science*. London: Routledge.
- Gander, H. (2010). 'In the nets of tradition: A hermeneutic analysis concerning the historicity of human cognition.' In J. Malpas & S. Zabala (eds). *Consequences of hermeneutics: Fifty*



- years after Gadamer's Truth and Method*. Evanston, IL: Northwestern University Press, pp.132-202.
- Garza, G. (2007). Varieties of phenomenological research at the University of Dallas. *Qualitative Research in Psychology*, vol. 4(4), pp 313-342.
- Gearing, R. (2004). Bracketing in research: A typolog. *Qualitative Health Research*, vol. 14 (10), pp.1429–52.
- Gee, J. P. (2003). *What video games have to teach us about learning*. New York: Palgrave.
- Gergen, M. & Gergen, J. (2000). 'Qualitative enquiry: Tensions and transformations.' In N.Denzin & Y. Lincoln (eds). *Handbook of qualitative research*. Thousand Oaks: Sage, pp.1025-1046.
- Ghasemi, A., Taghinejad, M., Kabiri, A., & Imani, M. (2011). Ricoeur's theory of interpretation: A method for understanding Text (Course Text). *World Applied Sciences Journal*, vol. 15 (11), pp. 1623-1629.
- Giorgi, A. (1985). *Phenomenological and psychological research*. Pittsburgh, PA: Duquesne University Press.
- Giorgi, A. (2009). *The descriptive phenomenological method in psychology*. Pittsburgh, PA: Duquesne University Press.
- Glesne, C. (2006). *Becoming qualitative researchers: An introduction*. Boston: Pearson/Allyn & Bacon.

- Goerling, F. (2010). Baraka (as Divine Blessing) as a bridge in Manding languages (Especially in Jula of Côte d'Ivoire), *Journal of Translation*, vol. 6 (1), pp 1-9.
- Goffman, E. (1971). *Encounters: Two studies in the sociology of interaction*. Harmondsworth: Penguin University Books.
- González y González, E. & Lincoln, Y. (2006). Decolonizing qualitative research: non-traditional reporting forms in the Academy. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, vol. 7(4). [online] [Accessed 20 November 201] Available at: <http://www.qualitative-research.net/index.php/fqs/article/view/162/360>.
- Goodstein, E. S. (2005). *Experience without qualities: Boredom and modernity*. Stanford, CA: Stanford University Press.
- Grant, E. (1996). *The foundations of modern science in the Middle Ages: their religious, institutional, and intellectual contexts*. Cambridge: Cambridge University Press.
- Greene, M. (1977). Toward wide-awakeness: An argument for the arts and humanities in education. *Teachers College Record*, vol.79 (1), pp.119-125.
- Greene, M. (1982). Education and disarmament. *Teachers College Record*, vol. 84 (1), pp. 128-136.
- Griffiths, M.D. (2008). Diagnosis and management of video game addiction. *New Directions in Addiction Treatment and Prevention*, vol. 12, pp. 27-41.

- Griffiths, M. D., Davies, M. N. O. & Chappell, D. (2004). Demographic factors and playing variables in online computer gaming. *Cyberpsy, Behavior, and Social Networking*, vol. 7 (4), pp. 479-487.
- Groenewald, T. (2003). Growing talented people through cooperative education. *Asia-Pacific Journal of Cooperative Education*, vol. 4 (2), pp.49-61.
- Groenewald, T. (2004). A phenomenological research design illustrated. *International Journal of Qualitative Methods*, vol. 3(1). [online] [Accessed 30 August 2011] Available at: [http://www.ualberta.ca/~iiqm/backissues/3\\_1/html/groenewald.html](http://www.ualberta.ca/~iiqm/backissues/3_1/html/groenewald.html).
- Grosz, E. A. (2001). *Architecture from the outside: Essays on virtual and real space*. Cambridge, MA: MIT Press.
- Guest, G., MacQueen, K. M. & Namey, E. E. (2012). *Applied thematic analysis*. Los Angeles: Sage.
- Guitton, J. (1966). *Man in time*. Notre Dame: University of Notre Dame Press.
- Haapanen, I. (2011). *Critical hermeneutics in Thai education*. Bloomington, IN: Author House.
- Hager, P., Lee, A., & Reich, A. (2012). *Practice, learning and change practice-theory perspectives on professional learning*. Dordrecht: Springer.
- Hall, E.T. (1989). *The silent language*. New York: Doubleday
- Hall, T., Lashua, B. & Coffey, A. (2008). Sound and the everyday in qualitative research, *Qualitative Inquiry*, vol. 14 (6), pp.1019-1040.

- Hamdi, S. (2008). *Conceptual metaphors of time in English and in Arabic: A comparative cognitive study* (Doctoral Dissertation. University of Laval). [online] [Accessed 12 December 2013] Available at: [www.theses.ulaval.ca/2008/25428/25428.pdf](http://www.theses.ulaval.ca/2008/25428/25428.pdf).
- Hamdi, S. (2010). Time as a moving entity in English and in Arabic: A comparative cognitive analysis, *Metaphorik.de*, vol. 19, pp.7–21. [online][accessed 21 December 2014]. Available at: [www.metaphorik.de/19/hamdi.pdf](http://www.metaphorik.de/19/hamdi.pdf).
- Hansen, C., Konradsen, H., Abrahamsen, B. & Pedersen, B. D. (2014). Women's experiences of their osteoporosis diagnosis at the time of diagnosis and 6 months later: A phenomenological hermeneutic study. *International Journal of Qualitative Studies on Health and Well-Being*, vol. 9 (10). [online][accessed 21 December 2014]. Available at: <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3935467/>.
- Harries, K. (1983). 'Thoughts on a non-arbitrary architecture.' In D. Seamon (ed). *In dwelling, weeing, and designing*. Albany, NY: SUNY Press, pp.41-59.
- Harrison, J., MacGibbon, L. & Morton, M. (2001). Regimes of trustworthiness in qualitative research: The rigors of reciprocity. *Qualitative Inquiry*, vol.7 (3), pp.323-345.
- Hassan, R. (2003). Network time and the new knowledge epoch. *Time Society*, vol. 12, 2-3, pp. 225-241.
- Hasse, D. N. (2010). *Latin Averroes: Translations of the first half of the Thirteenth Century*. New York: Olms.

- Heard-Bey, F. (2005). The United Arab Emirates: Statehood and nation-building in a traditional society. *Middle East Journal*, vol. 59 (3), pp. 357-375.
- Heard-Bey, F. (2006). 'Adapting to Change. An historical background to traditional and modern living conditions in the United Arab Emirates.' In S. Damluji (ed). *The architecture of the United Arab Emirates*. London: Garnet Publishing, pp.5-19.
- Heeter, C. (1992). Being there: The subjective experience of presence, *Presence: Teleoperators and Virtual Environments*, vol. 1(2), pp. 262-271.
- Hegel, G. (1977). *Phenomenology of spirit*. Oxford: Clarendon Press.
- Heidegger, M. (1992). *History of the concept of time: Prolegomena*, trans. T. Kisiel. Bloomington: Indiana University Press.
- Heidegger, M. (2001). *Poetry, language, thought*. Trans. A. Hofstadter. New York: Perennial Classics.
- Heidegger, M. (2008). *Being and time*. New York: Harper Perennial Modern Thought.
- Henricson, M., Segesten, K., Berglund, A. L., & Määttä, S. (2009). Enjoying tactile touch and gaining hope when being cared for in intensive care—A phenomenological hermeneutical study. *Intensive and Critical Care Nursing*, vol. 25(6), pp.323-331.
- Henriksson, C. (2012). 'Hermeneutic phenomenology and pedagogical practice.' In N. Friesen, T. Sævi & C. Henriksson (eds). *Hermeneutic phenomenology in education: Method and practice*. Rotterdam: Sense Publishers, pp.119-137.

- Hofferth, S. & Sandberg, J.F. (2001). 'Changes in American children's time, 1981–1997.' In S.Hofferth & T. Owens (eds). *Children at the millennium – Where did we come from, where are we going?* New York: Elsevier Science, pp.193–229.
- Holloway, I. (1997). *Basic concepts for qualitative research*. Oxford: Blackwell Science.
- Holly, M. (1989). Reflective writing and the spirit of inquiry. *Cambridge Journal of Education*, vol. 19 (1), pp.71-80.
- House, J. (2006).Text and context in translation. *Journal of Pragmatics*, vol.38 (3), pp. 323-337.
- Husserl, E. (1970). *The crisis of european sciences and transcendental philosophy*. trans. D. Carr. Evanston: Northwestern University Press. [online] [Accessed 12 December 2010] Available at: [http://home.ku.edu.tr/celmas/public\\_html/Husserlcrisis.pdf](http://home.ku.edu.tr/celmas/public_html/Husserlcrisis.pdf).
- Husserl, E. (1991). *On the phenomenology of the consciousness of internal time (1893–1917)*. Trans. J. B. Brough. Dordrecht: Kluwer.
- Ibn Al Qayyim, A. (2004). *Al Fawaid: A collection of wise sayings*. Cairo : Umm Al Qura for Translation, Publishing & Translation.
- Ibn Hazm (1994). *The ring of the dove: A treatise on the art and practice of Arab Love*. Trans. A. J. Arberry. London: Luzac Oriental.
- Irvine, F., Roberts, G. & Bradbury-Jones, C. (2008). 'The researcher as insider versus the researcher as outsider: Enhancing rigour through language and cultural sensitivity.' In P.

- Liamputtong (ed). *Doing cross-cultural research: Ethical and methodological perspectives*. Dordrecht: Springer, pp.35-48.
- Jager, B. (1983). 'Theorizing and the elaboration of place: Inquiry into Galileo and Freud.' In A. Giorgi, A. Barton & C. Maes (eds). *Duquesne Studies in Phenomenological Psychology*, vol. 4. Pittsburgh: Duquesne University Press, pp.153-180.
- James, A. (2005). *Changing times: children's understanding & perception of the social organization of time*. ESRC Full Research Report. Swindon: ESRC.
- Jardine, D. (1992). 'Reflections on education, hermeneutics, and ambiguity: Hermeneutics as a restoring of life to its original difficulty.' In W. Pinar & W. Reynolds (eds). *Understanding curriculum as phenomenological and deconstructed text*. New York: Teachers College Press, pp.116-130.
- Jennett, C., Cox, A. L., Cairns, P., Dhoparee, S., Epps, A., Tijs, T. & Walton, A. (2008). Measuring and Defining the Experience of Immersion in Games. *International Journal of Human Computer Studies*, vol. 66 (9), pp. 641-661.
- Jones, P., Bunce, G., Evans, J., Gibbs, H. & Ricketts, J. (2008). Exploring space and place with walking interviews. *Journal of Research Practice*, vol. 4(2) . [online] [Accessed 12 September 2011]. Available at: <http://jrp.icaap.org/index.php/jrp/article/view/150/161>.

- Kant, I. (1787). *The critique of pure reason*. Trans. J.M.D. Meiklejohn. Philadelphia: Pennsylvania State University, 2010. [online] [accessed 1 July 2014] Available at: <http://www2.hn.psu.edu/faculty/jmanis/kant/critique-pure-reason6x9.pdf>.
- Kaplan, D. M. (2003). *Ricoeur's critical theory*. Albany: SUNY Press.
- Kazim, A. (1996). *Historic Oman to the United Arab Emirates, from 600 A.D. to 1995: An analysis of the making, remaking and unmaking of a socio-discursive formation in the Arabian Gulf*. Ph.D. dissertation, American University in Beirut.
- Kearney, R. (2007). Paul Ricoeur and the hermeneutics of translation. *Research in Phenomenology*, vol. 37(2), pp.147-159.
- Keller, P. (1999). *Husserl and Heidegger on human experience*. Cambridge: Cambridge University Press.
- King, G. (1997). 'The History of the UAE: The Eve of Islam of the Islamic Period.' In E. Ghareeb & I. Al Abed (eds). *Perspectives on the United Arab Emirates*. London: Trident Press, pp.74-94.
- Khoury, E. (1980). *The United Arab Emirates: Its political system and politics*. Hyattsville: Institute of Middle Eastern and North African Affairs.
- Kluckhohn, F. (1959). 'Dominant and Variant Value Orientations.' In C. Kluckhohn, H. Murray & D. Schneider (eds). *Personality in nature, society, and culture*. New York: Alfred A. Knopf, pp. 342-357.



- Koch, T. (1995). Interpretative approaches in nursing research: The influence of Husserl and Heidegger. *Journal of Advanced Nursing*, vol. 21(5), pp. 827-836.
- Kraus, A., Buhl, M. & von Carlsburg, G.-B. (2014). *Performativity, materiality and time: Tacit dimensions of pedagogy*. New York: Waxmann Verlag.
- Kreider, H, & Westmoreland, H. (eds) (2011). *Promising practices for family engagement in out-of-school time*. Charlotte, NC: Information Age Publishing.
- Kvale, S. (1983). The qualitative research interview: A phenomenological and a hermeneutical mode of understanding. *Journal of Phenomenological Psychology*, vol. 14, pp. 171-196.
- Kvale, S. (1996). *Interviews: An introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage.
- Kvale, S. (2010). *Doing interviews*. Thousand Oaks, CA: Sage.
- Lakoff, G. & Johnson, M. (2003) *Metaphors we live by*. London: University of Chicago press.
- Lakoff, G. (1993). 'The contemporary theory of metaphor.' In A. Ortony (ed). *Metaphor and thought*. Cambridge: Cambridge University Press, pp. 202-252.
- Langeveld, M.J. (1983). The secret place in the life of the child. *Phenomenology and Pedagogy*, vol. 1(2), pp.181-194.
- Laverty, S. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of*

- QualitativeMethods*, vol. 2(3). Article 3. [online]. [Accessed 3<sup>rd</sup> October 2010] Available at [http://www.ualberta.ca/~iiqm/backissues/2\\_3final/pdf/laverty.pdf](http://www.ualberta.ca/~iiqm/backissues/2_3final/pdf/laverty.pdf).
- Leganger-Krogstad, H. (2012). *The religious dimension of intercultural education: Contributions to a contextual understanding*. Zurich: Lit Verlag.
- Lewis, M., & Staehler, T. (2010). *Phenomenology: An introduction*. London: Continuum.
- Liao, T. Beckman, J. Marzolph, E., Riederer C., Sayler, J., & Schmelkin, L. (2013). The social definition of time for university students. *Time Society*. vol. 22 (1), pp.119-151.
- Lincoln, Y. S. & Guba, E. (1985). *Naturalistic enquiry*. Beverley Hills, CA: Sage.
- Lindseth, A., & Norberg, A. (2004). A phenomenological hermeneutical method for researching lived experience. *Scandinavian Journal of Caring Science*, vol. 18, pp.145-153.
- Loh, J. (2013). Inquiry into issues of trustworthiness and quality in narrative studies: A perspective. *The Qualitative Report* vol. (18) 33, pp.1-15.
- Louis, R. (2007). Can you hear us now? Voices from the margin: Using indigenous methodologies in geographic research. *Geographical Research*, vol. 45 (2), pp.130–139.
- Luft, S. (2004). Husserl's theory of the phenomenological reduction: Between life-world and Cartesianism. *Research in Phenomenology*, vol. 34 (1), pp. 198-234.
- Luke, A., Elkins, J. et al. (2003). *Beyond the middle: A report about literacy and numeracy development of target group students in the middle years of schooling*. Vol. 1. Canberra: Australian Government Department of Education Science and Training.

- Luke, A. (2004). 'Introduction.' In D. Hymes (ed.). *Ethnography, linguistics, narrative inequality toward an understanding of voice*. London: Taylor & Francis, pp. .vi-ix.
- Macklem, G. L. (2015). *Boredom in the classroom: Addressing student motivation, self-regulation, and engagement in learning*. Cham, Springer International.
- Macrine, S. (ed.) (2012). *Critical pedagogy in uncertain times: Hope and possibilities*. New York: Palgrave Macmillan.
- Malott, C. & Porfilio, B. (eds) (2011). *Critical pedagogy in the twenty-first century: A new generation of scholars*. Charlotte, NC: Information Age Publishing.
- McLaren, P. (ed.) (1994). *Critical pedagogy and predatory culture: Oppositional politics in a postmodern era*. London: Routledge.
- McLaren, P. (ed.) (1995). *Postmodernism, post-colonialism and pedagogy*. Albert Park: James Nicholas.
- Mauthner, N.S. & Doucet, A. (1998) 'Reflections on a Voice- Centred Relational Method of Data Analysis: Analysing Maternal and Domestic Voices.' I In J. Ribbens and R. Edwards (eds). *Feminist dilemmas in qualitative research: Private lives and public texts*. London: Sage, pp.119-144.
- McAuliffe, J. D. (1991). *Qur'ānic Christians: An analysis of classical and modern exegesis*. Cambridge: Cambridge University Press.
- McKibben, B. (1990). *The end of nature*. Harmondsworth: Viking Penguin.

- Mead, G.H. (1932). *The philosophy of the present*. London: Open Court.
- Merleau-Ponty, M. (2009). *Phenomenology of perception*. London: Routledge Classics.
- Miles, M. & Huberman, M. (1994). *Qualitative data analysis: An expanded sourcebook*. London: Sage.
- Mishler, E. G. (1986). *Research interviewing: Context and narrative*. Cambridge: Hampton.
- Mohammed Bin Rashid School of Government. (MBRSG) (2014). *The Arab world online 2014: Trends in internet and mobile usage in the Arab region*. Dubai. MBRSG.
- Morrow, L. (2005). Quality and trustworthiness in qualitative research in counselling psychology. *Journal of Counselling Psychology*, vol. 52, (2), pp. 250- 260.
- Morse, J. (2000). Determining sample size. *Qualitative Health Research*, vol. 10(1), pp. 3-5.
- Moses, M.S. & Nanna, M.J. (2007). The testing culture and the persistence of high stakes testing reforms. *Education and Culture*, vol. 23(1), pp.55-72.
- Moustakas, C. (1990). *Heuristic research: Design, methodology and applications*. Newbury Park, CA: Sage.
- Mulhall, S. (2005). *Routledge philosophy guidebook to Heidegger and Being and Time*. London: Routledge.
- Murray, L. (2009). Looking at and looking back: Visualization in mobile research. *Qualitative Research*, vol. 9 (4), pp. 469-488.

- National Education Commission on Time and Learning. (1994). *Prisoners of time: Report of the National Education Commission on time and learning*. [online]. [Accessed 21 December 2011]. Available at: <https://www2.ed.gov/pubs/PrisonersOfTime/index.html>.
- Nelson, H. L. (2002). 'Context: Backward, sideways, and forward.' In R. Charon & M. Montello (eds.), *Stories matter: The role of narrative in medical ethics* London: Routledge, pp. 39-47.
- Noddings, N. (2003). *Caring: A feminine approach to ethics and moral education*. Berkeley: University of California Press.
- Noddings, N. (2005). *The challenge to care in schools: An alternative approach to education*. New York: Teachers College Press.
- Ohlander, E. (2009). Modern Qur'anic hermeneutics. *Religion Compass*, vol. 3(4), pp. 620-636.
- O'Leary, D. L. (1949). *How Greek science passed to the Arabs*. London: Routledge & Paul.
- Ortlipp, M. (2008). Keeping and using reflective journals in the qualitative research process. *The Qualitative Report*, vol. 13 (4), pp.695-705. [online]. [Accessed 23 December 2010]. Available at: <http://www.nova.edu/ssss/QR/QR13-4/ortlipp.pdf>.
- O'Sullivan, E. (2008). *The new Gulf*. Dubai: Motivate Publishing.
- Packer, M. (1985). Hermeneutic inquiry into human conduct. *American Psychologist*, vol.40 (10), pp.1081-1092.

- Palmer, R. (1969). *Hermeneutics: Interpretation theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Evanston, IL: Northwestern University Press.
- Patterson, M., & Williams, D. (2002). *Collecting and analyzing qualitative data: Hermeneutic principles, methods and case examples. Advances in tourism applications*. Champaign, IL: Sagamore Publishing.
- Peck, M. (1986). *The United Arab Emirates: A venture in unity*. Boulder, CO: Westview.
- Pinnegar, S. & Daynes, J. (2007). 'Locating narrative inquiry historically.' In J. Clandinin (ed.) *Handbook of narrative inquiry: Mapping a methodology*. Thousand Oaks, CA: Sage, pp. 1-34.
- Patton, M. Q. (1990). *Qualitative evaluation and research methods*. Newbury Park, CA: Sage.
- Phillips, A. (1993). *On kissing, tickling and being bored: Psychoanalytic essays on the unexamined life*. London: Faber & Faber.
- Polkinghorne, D. (1986). Conceptual validity in a nontheoretical human science. *Journal of Phenomenological Psychology*, vol.17 (2), pp. 129-149.
- Polkinghorne, D. (1988). *Narrative knowing and the human sciences*. Albany, NY: SUNY Press.
- Polkinghorne, D. (1995). Narrative configuration in qualitative analysis. *Qualitative Studies in Education*, vol. 8, 5-23.
- Pollio, H., Henley, T. & Thompson, C. (1997). *The phenomenology of everyday life*. Cambridge: Cambridge University Press.

- Prasad, A. & Prasad, P. (2002). The coming of age of interpretive organizational research. *Organizational Research Methods*, vol. 5 (1), pp. 4-11.
- Raven, J., & O'Donnell, K. (2010). Using digital storytelling to build a sense of national identity amongst Emirati students. *Education, Business and Society: Contemporary Middle Eastern Issues*, vol. 3(3), pp.201-217.
- Regmi, K., Naidoo, J. & Pilkington, P. (2010). Understanding the processes of translation and transliteration in qualitative research. *International Journal of Qualitative Methods*, vol. 9 (1), 16-26. [online]. [Accessed 1 August 2011]. Available at:<http://ejournals.library.ualberta.ca/index.php/IJQM/article/view/6829/6473>.
- Ricoeur, P. (1976). *Interpretation theory: Discourse and the surplus of meaning*. Fort Worth: Texas Christian University Press.
- Ricoeur, P. (1978a). 'Creativity in language: Word, polysemy, metaphor.' In E. Charles and D. Stewart (eds). *The philosophy of Paul Ricoeur: An anthology of his work*. Boston: Beacon Press, pp. 132–133.
- Ricoeur, P. (1978b). *The rule of metaphor: Multi-disciplinary studies of the creation of meaning in language*. Trans. R. Czerny.. London: Routledge & Kegan Paul.
- Ricoeur, P. (1981). *Hermeneutics and the human sciences: Essays on language, action, and interpretation*. Cambridge: Cambridge University Press.

- Ricoeur, P. (1984). *Time and narrative..* Trans. K. Mc Laughlin & D. Pellauer. Chicago: University of Chicago Press.
- Ricoeur, P. (1985). *Time and narrative. Volume 2.* Trans. K. Mc Laughlin & D. Pellauer. Chicago: University of Chicago Press.
- Ricoeur, P. (1988). *Time and narrativ. Volume 3.* Trans. K. Mc Laughlin & D. Pellauer. Chicago: University of Chicago Press.
- Ricoeur, P. (1997). *From text to action: Essays in hermeneutics.* Evanston, IL: Northwestern University Press.
- Ricoeur, P. (2008). *Freud and philosophy: An essay on interpretation.* Delhi: Motilal Banarsidass.
- Robic, A. (2010). *The lived school experiences of a select group of female adolescents labeled emotionally/behaviorally disordered.* Theses and Dissertations. Paper 1751. [online] [Accessed 16 September 2011]. Available at: <http://scholarcommons.usf.edu/etd/1751>.
- Rolls, L. & Relf, M. (2006). Bracketing interviews: addressing methodological challenges in qualitative interviewing in bereavement and palliative care. *Mortality*, vol. 11(3), pp. 286-305.
- Rossatto, C. (2004). *Engaging Paulo Freire's pedagogy of possibility: From blind to transformative optimism.* Lanham, ML: Rowman & Littlefield.



Rudoff, P. (1939). 'Wizard of Oz' script. [online][accessed 30 December 2014] Available at:

<http://www.wendyswizardefoz.com/printablescript.htm>.

Rugh, A. B. (2007). *The political culture of leadership in the United Arab Emirates*. New York: Palgrave Macmillan.

Rundell, A. (2012). 'The Trucial States 1960-62: A personal view 50 years on.' In National Center for Documentation & Research (ed). *Memoirs of the Emirates*. Abu Dhabi: National Center for Documentation & Research, pp. 19-24.

Said, E.W. (2004). *Humanism and democratic criticism*. New York: Columbia University Press.

Sandelowski .M. (1993). Rigor or rigor mortis: The problem of rigor in qualitative research revisited. *Advances in Nursing Science*, vol. 16 (2), pp. 1-8.

Schmidt, L. (2006). *Understanding hermeneutics*. Stocksfield: Acumen.

Schmidt, L. (2010). 'Critique: the heart of philosophical hermeneutics.' In J. Malpas & S. Zabala (eds). *Consequences of hermeneutics: Fifty years after Gadamer's Truth and Method*. Evanston, IL: Northwestern University Press, pp. 202-217.

Schroeder, R. (2011). *Being there together: Social interaction in virtual environments*. New York: Oxford University Press.

Schües, C. (2011). 'Introduction: Toward a Feminist Phenomenology of Time.' In C. Schües, O. Dorothea & H. Fielding (eds). *Time in feminist phenomenology*. Bloomington: Indiana University Press, pp. 1-17.

- Schutz, A. (1962). 'Symbol, reality, and society.' In M. Nathanson (ed.), *Collected papers, Vol. I: The problem of social reality* (3rd ed.). The Hague: Martin Nijhoff.
- Schultz, A. (2002). Illuminating realities: A phenomenological view from two underachieving gifted learners. *Roepers Review*, vol. 24 (4), pp.203-213.
- Schutz, A. & Luckmann, T. (1973). *The structures of the life-world*. Trans. R. M. Zaner & H. T. Engelhardt, Jr. Evanston, IL: Northwestern University Press.
- Schwab, K. (2013). *The global competitiveness report 2013-2014*. Cologne/Geneva: World Economic Forum.
- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. New York: Teachers College Press.
- Sheller, M. & Urry, J. (2006). The new mobilities paradigm. *Environment and Planning*, vol.38 (2), pp.207-226.
- Simon, S. (1996). *Gender in translation: Cultural identity and the politics of transmission*. London: Routledge.
- Sinagatullin, I. (2009). *Teaching is more than pedagogical practice: Thirty-three strategies for dealing with contemporary students*. Lanham, ML: Rowman & Littlefield.
- Smith, D. (1997). 'Phenomenology: Methodology and method.' In J. Higgs (ed). *Qualitative research: Discourse on methodologies*. Sydney: Hampden Press, pp. 75-80.

- Smith, D. (2011). 'Phenomenology.' In N. Edward and E. Zalta (eds). *The Stanford encyclopedia of philosophy*. [online] [Accessed 2 January 2011]. Available at:  
<http://plato.stanford.edu/entries/phenomenology/>.
- Smith, J & Osborn, M. (2003) 'Interpretative phenomenological analysis.' In J. Smith (ed). *Qualitative psychology: A practical guide to research methods*. London: Sage, pp.51-80.
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative phenomenological analysis: Theory, method and research*. Los Angeles: Sage.
- Solberg, A. (1990). 'Negotiating Childhood: changing constructions of age for Norwegian Children.' In A. James & A. Prout (eds). *Constructing and reconstructing childhood*. Basingstoke: Falmer Press, pp.123-140.
- Sokolowski, R. (2000). *Introduction to phenomenology*. New York: Cambridge University Press.
- Sorokin, A. & Merton, K. (1937). Social time: A methodological and functional analysis. *The American Journal of Sociology*, vol. 5, pp. 615-629.
- Sousa, D. (2014). Validation in qualitative research: General aspects and specificities of the descriptive phenomenological method. *Qualitative Research in Psychology*, vol. 11:2, pp. 211-227.
- Spiegelberg, H. (1965). *The phenomenological movement: A historical introduction*. The Hague: M. Nijhoff.
- Spradley, J. P. (1980). *Participant observation*. Orlando, FL: Harcourt.

- St. Augustine. (1998). *The confessions*, English version; Bibliothèque de La Pléiade: Paris, France. [online][accessed on 22 February 2013]. Available online: <http://www.ourladywarriors.org/saints/augcon10.htm>.
- Stefán, S. (2010). *Metaphors, narratives, emotions: Their interplay and impact*. Amsterdam: Rodopi.
- Stipek, D. J. (2002). *Motivation to learn: Integrating theory and practice*. Boston: Allyn & Bacon.
- Svendsen, L. F. H. (2005). *A philosophy of boredom*. London: Reaktion Books.
- Tabulawa, R. (2013). *Teaching and learning in context: Why pedagogical reforms fail in sub-Saharan Africa*. Dakar: Codesria
- Teixeira, B. (2006). Situating Ricoeur within the hermeneutics tradition: Over view of his life and works. *Divyadaan*, vol. 17(3), pp. 265-292.
- Temple, B. (2002). Crossed wires: Interpreters, translators and bilingual workers in cross-language research. *Qualitative Health Research*, vol. 12(6), pp. 844 - 854.
- Temple, B., & Young, A. (2004). Qualitative research and translation dilemmas. *Qualitative Research*, vol. 4, pp.161-178.
- Theodorou, S. (2005). Rethinking the relation between mythos and logos: An Aristotelian reappraisal of Paul Ricoeur's theory of metaphor. *Dialogue and Universalism*, vol. 15 (3-4), pp. 129-136.

- Thompson, C., Pollio, H.R. & Locander, W. (1994). The spoken and the unspoken: A hermeneutic approach to understanding the cultural viewpoints that underlie consumers' expressed meanings. *Journal of Consumer Research*, vol. 21(3), pp. 432-452.
- Thompson, J. B. (1981). *Critical hermeneutics: A study in the thought of Paul Ricoeur and Jürgen Habermas*. Cambridge: Cambridge University Press.
- Tisdale, K. (2004). 'Being vulnerable and being ethical with/in research.' In K. deMarrais & Stephen D. Lapan (eds). *Foundations for research methods of inquiry in education and the social sciences*. London: Lawrence Erlbaum Associates, pp.13-30.
- Todres, L. (2007). *Embodied enquiry: Phenomenological touchstones for research, psychotherapy and spirituality*. London: Palgrave Macmillan.
- Krawietz, B. (2006). 'Ibn Qayyim al-Jawzyah: His life and works.' In B. Craig (ed). *Mamluk studies review*. Chicago: The University of Chicago, pp. 19-64.
- Tutty, C., & Hocking, C. (2004). A shackled heart: Teacher aides' experience of supporting students with high support needs in regular classes. *Kairaranga*, vol.5 (2), pp. 3-9.
- Tymieniecka, A. (2006). *Islamic philosophy and occidental phenomenology on the perennial: Issue of microcosm and macrocosm*. Dordrecht: Springer.
- Tzvi, L. (1998). 'al-Baghdadi, Abu 'l-Barakat (fl. c.1200-50)', *Islamic Philosophy, Routledge encyclopedia of philosophy*, archived [online] [accessed] January 2014] Available at:

<http://web.archive.org/web/20080228095111/http://www.muslimphilosophy.com/ip/rep/J008.htm>.

UAE Cabinet. (2010). *Vision 2021*. Dubai: UAE Cabinet. [online]. [Accessed December 2013]. Available at: <http://www.vision2021.ae/home-page.html>.

UNESCO. (2003). Convention for the safeguarding of the intangible cultural heritage. [online]. [Accessed 15 August 2013]. Available at: <http://unesdoc.unesco.org/images/0013/001325/132540e.pdf>.

UNESCO. (2011). Al Sadu, traditional weaving skills in the United Arab Emirates. [online] [accessed 30<sup>th</sup> December, 2014] Available at: <http://www.unesco.org/culture/ich/en/USL/00517>.

United Nations Development Programme. (2014). *Human development report*. New York: United Nations Development Programme. [online] [accessed 30<sup>th</sup> December, 2014] Available at: <http://hdr.undp.org/en/2014-report/download>.

United Nations Development Programme & United Arab Emirates. (2011). *Arab knowledge report 2010/2011: Preparing future generations for the knowledge society*. Dubai: United Nations Development Programme, Regional Bureau for Arab States.

United Nations Development Programme & United Arab Emirates. (2014). *Arab knowledge report 2010/2011: Youth and localization of knowledge*. Dubai: United Nations Development Programme, Regional Bureau for Arab States.

- United Nations Development Programme, Regional Bureau for Arab States, Farjānī, N., & Arab Fund for Economic and Social Development. (2003). *The Arab human development report 2003: Building a knowledge society*. New York: United Nations Development Programme, Regional Bureau for Arab States.
- United Nations Development Programme, & United Arab Emirates. (2009). *Arab knowledge report 2009: Towards productive intercommunication for knowledge*. Dubai: United Nations Development Programme, Regional Bureau for Arab States.
- van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. New York: SUNY Press.
- van Manen, M. (2007). Phenomenology of practice. *Phenomenology and Practice*, vol.1 (1), pp. 11-30.
- Van den Berg, J. (1966). *The psychology of the sickbed*. Pittsburgh: Duquesne University Press.
- van der Ven, J.N. (2004). 'Towards a Comparative Empirical Theology of Mindful Action.' In C. Hermans and E. Moore (eds). *Hermeneutics and empirical research in practical theology: The contribution of empirical theology by Johannes A. van der Ven*. Leiden: Brill, pp.331-388.
- Van Wassenhove, V., Wittmann, M., Craig A. D., & Paulus M. P. (2011). Psychological and neural mechanisms of subjective time dilation. *Frontiers in neuroscience*. vol. 5 (56.10).

- Vessey, D. (2007). Gadamer's hermeneutic contribution to a theory of time-consciousness. *Indo-Pacific Journal of Phenomenology*, vol. 7 (2), pp. 1-7.
- Von Eckartsberg, R. (1986). *Life-world experience: existential-phenomenological research approaches in psychology*. Washington, D.C.: Center for Advanced Research in Phenomenology & University Press of America.
- Waibel, V. L., Breazeale, D., & Rockmore, T. (2010). *Fichte and the phenomenological tradition*. Berlin: De Gruyter.
- Weinsheimer, J. (1985). *Gadamer's hermeneutics: A reading of truth and method*. New Haven, CT: Yale University Press.
- Weinsheimer, J. (1991). *Philosophical hermeneutics and literary theory*. New Haven, CT: Yale University Press.
- Wilson, H., & Hutchinson, S. (1991). Triangulation of qualitative methods: Heideggerian hermeneutics and grounded theory. *Qualitative Health Research*, vol. 1, pp. 263-276.
- Wittmann, M. (2009). The inner experience of time. *Philosophical Transactions of the Royal Society B: Biological Sciences*, vol. 364 (1525), pp. 1955–1967.
- Wivestad, S. (2014). Klaus Mollenhauer's 'Forgotten Connections': A sketch of a general pedagogic. *Phenomenology & Practice*, vol. 8, (2), pp. 7-12.
- Wulf, M. D. (1953). *Philosophy and civilization in the Middle Ages*. New York: Dover.



- Yardley, L. (2000). Dilemmas in qualitative health research. *Psychology and Health*, vol. 15 (2), pp. 215-28.
- Yin, R. (2010). *Qualitative research from start to finish*. New York: The Guilford Press.
- Zahavi, D. (2008). 'Phenomenology, hermeneutics, existentialism, and critical theory.' In D. Moran (eds). *Routledge companion to Twentieth-Century philosophy*. London: Routledge, pp. 661-692.
- Zerubavel, E. (1981). *Hidden rhythms: Schedules and calendars in social life*. Chicago: University of Chicago Press.
- Zerubavel, E. (1985). *The seven-day circle: The history and meaning of the week*. New York: Free Press.
- Zizek, Slavoj. (1999). 'The Matrix; or, the two sides of perversion.' [online] [accessed 30<sup>th</sup> December, 2014] Available at: [On 1.zkm.de/netCondition/matrix/zizek.html](http://www.1.zkm.de/netCondition/matrix/zizek.html).

## **Appendix 1: Interviews Protocols**

A: Interview One: Focused Life History

## **Interview Protocol Form**

Date \_\_\_\_\_

Time \_\_\_\_\_

Location \_\_\_\_\_

Interviewee \_\_\_\_\_

Release form signed? \_\_\_\_\_

Approximate length of interview: 45 minutes to 1 hour

### **Notes to interviewee:**

Thank you for your participation. I believe your input will be valuable to this research and in helping grow all of our professional practice.

Confidentiality of responses is guaranteed

Explain Purpose of research: The research aims to answer the following research questions:

How do Emiratis deal with time in their daily experience?

How do they describe the experience?

What meanings do they give to the past, present and the future?

And how do they relate to the recounted past, lived present and anticipated future?

What influences their sense of time?

Explain the nature of the open unstructured interviews and the need to conduct three interviews.

Interview General Questions:

- I am interested know about your experience of time when you were a child and when you first started school
- How did that change over the years?

Prompts to encourage the participant:

- That's interesting; can you explain it in more details?
- Can you describe a specific incident?
- Can you elaborate?
- How does it make you feel?
- Any additional thoughts that you want to share

Closure

- End the interview by thanking the interviewee for his or her time.
- Reassure the interviewee of the confidentiality of the interview.
- Agree on the next interview time (preferably after a week or no more than ten days).
- Exchange contact numbers for follow up.

B: Interview Two: The Details of the time lived experience

**Interview Protocol Form:**

Date \_\_\_\_\_

Time \_\_\_\_\_

Location \_\_\_\_\_

Interviewee \_\_\_\_\_

Approximate length of interview: 45 minutes to 1 hour

Interview General Questions:

1. Take me through a day in your life.
2. How do spend your time when you go home?

3. Can you describe some details.....?
4. Any additional thoughts that you want to share

Prompts to encourage the participant:

- That's interesting; can you explain it in more details?
- Can you describe a specific incident?
- Can you elaborate?
- How does it make you feel?
- Any additional thoughts that you want to share

Closure

- End the interview by thanking the interviewee for his or her time.
- Reassure the interviewee of the confidentiality of the interview.
- Agree on the next interview time (preferably after a week or no more than ten days).

C: Interview Three: Reflection on the Meaning of the experience of time

### **Interview Protocol Form**

Date \_\_\_\_\_

Time \_\_\_\_\_

Location \_\_\_\_\_

Interviewee \_\_\_\_\_

Approximate length of interview: 45 minutes to 1 hour

- Given what you said about time and your experience of time, how do you understand time your life?
- What does it mean to you?
- Given what you have said in the interviews what does the past means to you
- Given what you have said in the interview, where do you see yourself going in the future? What does the future mean to you?

Prompts to encourage the participant:

- That's interesting; can you explain it in more details?
- Can you describe a specific incident?

- Can you elaborate?
- How does it make you feel?
- Any additional thoughts that you want to share

#### Closure

- End the interview by thanking the interviewee for his or her time.
- Reassure the interviewee of the confidentiality of the interview.

## **Appendix 2**

### **Participant's letter of informed consent**



Dear Participant

I'm a doctor of education student in British University in Dubai. I'm conducting a study on the meaning and experience of time to a number of UAE students. My study will include three interviews with each participant. You have been recommended to participate in this study.

The researcher will meet with you three times. The interviews will last from an hour to an hour and a half. The interviews will be audio recorded.

Your participation is completely voluntary and involves minimal risks. You can withdraw from the study at any time if you feel uncomfortable about any issue mentioned. The data you will be providing will be confidential. The recordings of the interviews will be kept in a safe and secure place. You will not be mentioned by name and no information will link you to the study.

Kaltham Salem Kenaid

British university in Dubai

+971557006083

I have read the letter above and I'm willing to participate in the study. I understand that I have the right to with draw at any time.

---

Participant's name

---

Participant Signature

### **Appendix 3: Metaphors in the participants' narratives**

	Metaphor	category	Participant
1.	<i>Time was blessed (Baraka).</i>	Time as entity	Aysha
2.	<i>We wait for this occasion.</i>	Moving time	
3.	<i>Quran School extended from the morning to before noon.</i>	Spatial/sequence	
4.	<i>Maybe the first year was the most difficult</i>	Sequence	
5.	<i>We used to study and manage our time without our parents telling us to do so.</i>	Limited resource	
6.	<i>My day in the university was full.</i>	spatial	
7.	<i>Time was full and long.</i>	spatial	
8.	<i>I was very busy immersed in the experience of daily duties.</i>	Spatial	
9.	<i>It was a Busy but enjoyable period for me</i>	Spatial	
10.	<i>We did not even feel it the passing of the time</i>	Moving time	

11.	<i>I'm used to work so my time is full.</i>	Time as resource	
12.	<i>When I finish this I will move to another.</i>	Spatial	Reem
13.	<i>This is the time that I exist in.</i>	Spatial	
14.	<i>I love the structured Academic environment that utilises time.</i>	Limited resource	
15.	<i>Every semester starts and ends and another one comes to the end of the year.</i>	Moving time	
16.	<i>He who has two equal days is lost.</i>	Spatial	
17.	<i>I'm trying to catch up with time.</i>	Moving ego	
18.	<i>In the present I need balance</i>	Spatial	
19.	<i>Let time slip away</i>	Moving time	
20.	<i>Time is not only for doing things</i>	Limited resource	

21.	<i>In Ramadan you have so many stuff to do and little time to do them</i>	Limited resource
22.	<i>I love it in winter when the night is longer.</i>	spatial
23.	<i>I considered the time with her precious.</i>	Limited resource
24.	<i>Every moment counts</i>	Money
25.	<i>Maybe because Ramadan is once a year and if you run after it you can't catch it.</i>	Moving Ego
26.	<i>My time was consumed by the university.</i>	Limited resource
27.	<i>There are things I can't see not in front of me. Beyond my horizon.</i>	Sequence as position
28.	<i>Time is a tool to help you to do whatever you want if you use it in the right way.</i>	Limited resource
29.	<i>We did not feel the passing of time.</i>	Time Moving

30.	<i>Today, it's the opposite there's not enough time.</i>	Limited resource
31.	<i>In childhood time passed quickly but I did not utilise it in the right way</i>	Time moving
32.	<i>Blackberry wastes my time.</i>	Money
33.	<i>The future, I can see it in front of me.</i>	Sequence as position
34.	<i>Things are approaching.</i>	Time moving
35.	<i>You utilise the present for the future.</i>	Limited resource
36.	<i>What's coming ahead of me.</i>	Moving time
37.	<i>The future, I can see it in front of me.</i>	Sequence
38.	<i>This is the period we witness the changes of time and development.</i>	Moving time
39.	<i>Before if you want to waste your time you watch TV.</i>	Money
40.	<i>Now the internet now is the way to waste your time.</i>	Money

41.	<i>In Ramadan time is different as I feel it comes quickly and goes fast.</i>	Moving time	
42.	<i>I feel time does not pass when the teacher talks too much</i>	Moving time	
43.	<i>If we have activities and the class is interactive time would pass quickly</i>	spatial	
44.	<i>I tend to close my mind and feel the time very long.</i>	Spatial	
45.	<i>Now I measure time by my watch.</i>	spatial	
46.	<i>An hour I feel is long.</i>	spatial	
47.	<i>In this hour I'm usually in the centre</i>	spatial	
48.	<i>I don't like to waste time.</i>	Money	
49.	<i>Instead of wasting my time.</i>	Money	
50.	<i>when you don't like it, it feels like it's eternal and never ending.</i>	spatial	Fatma
51.	<i>the class time is boring.</i>		
52.	<i>I'm not losing time anymore</i>	Money	

53.	<i>So when I do something that I like I don't want time to finish like going back to reality.</i>	Moving time	
54.	<i>University day is very time consuming</i>	Limited resource	
55.	<i>I'm trying not to waste my time</i>	Limited resource	
56.	<i>My experience in university time is more valuable</i>		
57.	<i>I don't know if time was passing slow or fast.</i>	Moving time	
58.	<i>From grade 1 to 4 I didn't have any sense of time.</i>		Saeed
59.	<i>I felt time passed quickly.</i>	Moving time	
60.	<i>In Ramadan time is short and different than other months in the year.</i>	Spatial	
61.	<i>I lose track of time.</i>		
62.	<i>Now I want to make better use of my time.</i>	Limited resource	
63.	<i>I feel the value of time.</i>	money	



64.	<i>I want to make use of time.</i>	Limited resource
65.	<i>In school was routine same things done every day so time passed quickly.</i>	Moving time
66.	<i>In class some teacher were good who their classes passed very quickly while others passed slowly.</i>	Moving time
67.	<i>When we had activities in class that are not usual time passes quickly.</i>	Moving time
68.	<i>Time is not fast nor slow</i>	Moving time
69.	<i>Exam time is time consuming</i>	Limited resource
70.	<i>When we are working projects we know it takes longer</i>	Spatial
71.	<i>I will not have to play and I will not have time for recreational stuff.</i>	Limited resource
72.	<i>All time will be wasted on the road.</i>	Money
73.	<i>I wish my time is not wasted in traffic.</i>	money

74.	<i>Not all things will take my time on the same time.</i>	Limited resource	
75.	<i>Everything that needs maintenance takes time.</i>	Limited resource	
76.	<i>I will avoid anything that will take time</i>	Limited resource	
77.	<i>Reflecting on it as time passes</i>	Moving time	

## **Appendix 4**

### **A sample of condensed Narrative: Alia**

I study politics. I'm in charge of Arabic language club. I play football. I feel different and I like to get involved with different things.

There things I remember from my childhood and others that I don't especially before I've turned ten. I remember when my grandmother passed away. I remember when I got this scar. I remember when I fell from the roof of the house. Ordinary things I don't remember. Time was smooth and light. Everything goes smoothly and there was no stress. We did not feel the passing of time. Today, it's opposite there's no time

I loved school time was sweet. I've learned a big lesson when my grades became lower because of losing my time with the company of my friends. I started to try to balance my time between my friends and studying.

I remember the big events. I remember when my mother sent us to my aunt's house and I heard the ambulance sirens. I was told that my grandmother died in the bus on my way to school.

My grandmother from my mother's side was from Bahrain but we only had feeling only for the Emirates. Feeling the neighbourhood, the desert (elbar), the land. Our feelings in the eighties. My brother was even born in barasti (hut constructed from palm fronds). My family used to spend time in the desert. We used to hide in the Cruiser car to go with my grandmother. I think she saw but did not say anything.

In the university my feeling of time has changed. Now I feel more responsible. I have to work hard. The future, I can see it in front of me. One of my dreams is to be a minister so first I have to be a manager then progress in my career. Things are approaching. I have fears from the future but I'm sure that I will reach my goals. I'm telling you I see the future in front of me

I don't feel that my present is connected to my past because it has nothing of the past. The present is preparing me for the future. The past is another different life. The past events are not connected to me. Someone else was taking care of me. In the present I'm responsible to give.

It was a huge leap in the nineties. Everything changed.

In the past I was gameholic. The timeline of my life is gradual in black and white. If I present like a strip I'm not sure if I'm happy or not. In childhood time passed quickly but I did not utilise it in the right way. I did not have a sense of time outside the present. This is not acceptable. Reflecting back, I could have made better use of my time. That's why I'm trying to (double the time). At high school I was busy with trivial time and my friends and nothing's left except the high school certificate and it is useless now. From my friends only three have stayed. An important moment in my life is when I first met my teacher .....who made me notice that there are things beyond the school and the school's friends.

What I'm working on will build the future. You utilise the present for the future. There are things that you do to reach what you want. She made me understand the value of time in school and how it connects with the place outside it and what's coming ahead of me.

When I've started University I've received a warning in my first term then I failed in one of the courses. It was shocking for me. I had a school girl mentality which did not work in the university.

This threw me into a pensive and reflective mentality. What then? Sometime is good to be reflective and think how your actions are connected to your past and what you want to do in the future. That's the main thing that affect my feeling of time: what I want to do and be in the future.

My feeling of time is also affected by my daily schedule. I'm at the university from 8 am to 5 pm. Up to noon I have classes then I'm busy with LOGOS club. Then later it's football training.

Over the weekend I try to finish university work but Friday is completely dedicate to my family. Blackberry wastes my time. I keep because it is the best communication with my friends. Still I waste my time with it. It takes me double the time to study when I have my Blackberry.

Social communication media affects our experience of time. It also double our achievement, I use Tweeter, Facebook, What's Up to communicate with my friends even outside the country. I use the

BlackBerry to communicate with my family in Bahrain. One of my relatives is in Jordan. My friend is in Washington.

The Future... I'm working for the future I'm not sure about the future 100% but 60% sure you put the infrastructure for your future in your present

## **Appendix 5**

### **Ethics Approval Form**

**Name of researcher:**

Kaltham Salem Kenaid

Telephone Number: 0557006083

EMAIL ADDRESS:

Kaltham.kenaid@khda.gov.ae

**Date: 2012**

**Project Title:**

**An Emirati Tapestry of Time: A hermeneutic phenomenological study of the meaning and experience**

This study will aim at exploring the nature and experience of time for Emirati participants. A second area of investigation is how temporality is culturally constructed and if it matches the western notion of temporality or it has a different construction.

The setting of the research will be within Dubai city.

**Main Ethical Consideration of the project**

The main ethical consideration will be exposing the participants to not intended emotional harm by raising exploring some aspects of their lived experience that had a negative impact on them. The research objective will be clearly communicated to the participants and they will be given the choice to join the research and after each interview if they intend to continue with the study.

**Duration of the Research Project**

The project will take place in the years 2013

### **Data Collection Methods**

The main methods of data collection will be:

- Individual interviews with a sample of Emiratis

### **Informed Consent**

The participants will sign participant form that will inform them of their right to talk to the researcher and even to withdraw at any time they feel uncomfortable about the discussion. The researcher will also inform them orally about it.

The names of the participants will be anonymous. The information they will provide will be confidential and strictly used for research purposes.

Any confidential information provided by the participants; whether personal or connected to school will be handled with care and will not be disclosed. Permission of participant will be requested to disclose any information for research purposes

The only expected detrimental effects of the study could be the participants' expectations of the purposes of the research. The researcher will make sure that the participants have a clear understanding that the study will be conducted for academic research purposes.

### **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 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.



