Teaching Leadership in UAE Business and Education Programmes: A Habermasean Analysis within an Islamic Context

تدريس القيادة ببرامج الإدارة والتربية بدولة الإمارات العربية المتحدة
تحليل هابرماسي من منظور إسلامي

by

EMAN ELKALEH, MBA

A thesis submitted in fulfilment

of the requirements for the degree of

PhD in Education

at

The British University in Dubai

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ABSTRACT IN ENGLISH

The thesis uses Habermasean critical theory, focussing on his theory of knowledge and human interests and communicative action model in particular, to investigate leadership curricula in selected UAE business and education programmes and examine the extent to which they are derived from and linked to students' cultural and Islamic values. The study is conducted in response to scholars' calls for developing leadership models and practices that integrate traditional and international knowledge and perspectives to mitigate the dominance of Western theories and values that threaten Islamic and cultural identity over the curriculum. It aims to start a dialogue between Western and Islamic sources of knowledge and to select the practices that work best in any particular society given its unique cultural and religious values.

This study employs a mixed methods approach that takes classical pragmatism as its philosophical foundation and critical theory as a theoretical lens. Data is collected in four sequential phases using critical discourse analysis of course materials, class observations, student survey and faculty interviews with qualitative and quantitative methods given equal importance and weight during data collection and analysis. Results were integrated at the interpretative level and abductive reasoning was used as the logic of justification.

Results show that there are increasing efforts to incorporate cultural and Islamic values into the curriculum. However, the curriculum is still mainly dominated by Western theories and models of leadership, especially in the leadership courses offered by business schools, mainly because of the lack of English resources and theories on UAE and Islamic models of leadership. There was a significant difference between business and education leadership courses: education courses tended to include more materials on the UAE and Islamic leadership than did business courses. Thus, education students viewed the curriculum as more relevant to their cultural and Islamic values than business students did. It also found that faculty played a significant role in adapting the curriculum to students' cultural and Islamic values. Those who were either Muslim or came from a multicultural environment (e.g.

Australia, Canada, New Zealand) where they taught Muslim students tended to include more materials on Islamic and UAE leadership models than those who were not exposed to similar experiences or possessed the same knowledge about Islam. Students, while highly appreciative of the genuine efforts exerted by faculty to incorporate Islamic and cultural materials into the curriculum, believed that these efforts are not enough as Islamic history is very rich and more materials on UAE and other Muslim leaders can be further added to the curriculum. Faculty attributed the limited use of Islamic and cultural materials to the lack of published work on Islamic leadership and the UAE, in one hand, and to the academic standards that they have to meet for the purposes of international accreditation, on the other. Based on these findings, the thesis offers a model that is derived from Habermas' theories of knowledge and human interests and communicative action to develop a culturally relevant approach to leadership teaching. The model embraces a holistic approach that appreciates and recognises the significant contributions of Western and indigenous knowledge and encourages openness to mutual learning between both traditions.

ABSTRACT IN ARABIC

يستخدم هذا البحث النظرية النقدية للعالم الألماني هابرماس ، وبالتحديد نظريتي المعرفة واهتمامات الإنسان ،

والتواصل الاجتماعي ، لدراسة مناهج القيادة بكليات الإدارة والتربية في مؤسسات التعليم العالي بدولة الإمارات

العربية المتحدة ، وذلك لبحث مدى توافق هذه المناهج مع القيم الإسلامية والثقافية للطلبة بدولة الامارات ، وقد تم

إجراء هذا البحث استجابة لطلب العديد من العلماء الذين دعوا إلى بناء نماذج ونظريات للقيادة تجمع بين المعرفة

الغربية والثقافة العربية والإسلامية للحد من هيمنة النماذج الغربية على المناهج والذي قد يضعف أو يهدد الهوية

العربية والإسلامية. كما تهدف الدراسة أيضا إلى مد جسور للتواصل الثقافي والحوار الأكاديمي بين مصادر

المعرفة المختلفة (الغربية والعربية الإسلامية) بهدف اختيار أفضل الممارسات والنماذج القيادية التي تتماشى مع

القيم الثقافية بكل مجتمع.

تستخدم الدراسة اسلوب البحث العلمي المختلط والذي يجمع بين طرق البحث النوعي والكمي ، كما تتخذ من

الفلسفة البرجماتية إطار فلسفي ، والنظرية النقدية إطار تحليلي. تم جمع البيانات بشكل تتابعي على أربعة

مراحل: التحليل النقدي للكتب والمقالات الأكاديمية، الملاحظة المباشرة لبعض المحاضرات، إجراء استبيانات

للطلبة ، ومقابلات مع أعضاء هيئة التدريس ، وقد تم دمج هذه البيانات خلال مرحلة التحليل والتفسير مع إعطاء

اهتمام متساو لكل من أساليب البحث الكمي والنوعي. تشير النتائج إلى أنه بالرغم من الجهود المتزايدة لإدماج

القيم الثقافية والإسلامية بمناهج القيادة ، فإن النظريات والنماذج الغربية مازالت مهيمنة على هذه المناهج بشكل

كبير خاصة المناهج المطروحة ببرامج كليات الإدارة ، وذلك بسبب ندرة الكتب والمراجع الأكاديمية التي تناقش

نماذج ونظريات القيادة من منظور إسلامي وعدم وجود نظريات ونماذج للقيادة مستمدة من البيئة المحلية من

جهة ، والمعايير الأكاديمية التي يجب مراعاتها من قبل المؤسسات التعليمية للحصول على الاعتماد الدولي من

جهة أخرى. تشير النتائج أيضا إلى وجود فرق واضح بين المساقات المطروحة بكليات الإدارة والتربية حيث

تتجه مساقات القيادة ببرامج التربية إلى اضافة العديد من المقالات الأكاديمية التي تناقش القيادة في الاسلام ودولة

الإمارات أكثر من برامج الإدارة ، وبناء على ذلك وجد طلبة التربية المنهج أكثر ارتباطا بقيمهم الثقافية

والاسلامية من طلبة الإدارة. توضح النتائج أيضا أن لأعضاء هيئة التدريس دور هام وفعال في ربط المنهج

بالقيم الثقافية والإسلامية للطلبة ، حيث وجد أن أعضاء هيئة التدريس المسلمين أو الذين نشأوا في بيئة متعددة الثقافات (استراليا، نيوزيلاندا، كندا) كانوا أكثر فهما للإسلام وحرصا على ربط المنهج بالقيم الثقافية والإسلامية عن هؤلاء الذين لم يمروا بنفس التجارب والخبرات. بالرغم من تقدير الطلبة للجهود المخلصة التي يبذلها أعضاء هيئة التدريس لربط المنهج بالثقافة العربية والإسلامية ، فانهم يعتقدون بأن هذه الجهود غير كافية وأن التاريخ الإسلامي غني بالعديد من النماذج القيادية القديرة التي يجب ضمها إلى المنهج. بناء على هذه النتائج تقوم الدراسة بطرح نموذج لبناء منهج للقيادة يجمع بين مصادر المعرفة الغربية والعربية الإسلامية كما ينمي التفكير النقدي والابداعي عند الطلبة ويساعدهم على تطبيق ما يتعلمونه في بيئتهم المحلية. يرتكز النموذج على النظرية النقدية لهابرماس ويتبنى منظور شمولي للمعرفة يقدر ويحترم المشاركات القيمة لكل من المصادر الغربية والعربية الإسلامية كما يشجع على التعلم المتبادل بين كل منهما.

DEDICATION

I would like to dedicate this dissertation to the people who have been a great source of inspiration and support for me throughout this long daunting journey and who had the most profound impact on my success:

To my lifelong mentor and former supervisor, Dr. Eugenie Samier, who has lived this topic with me for more than three years through which she put me on the right path of knowledge and scholarship. For the rest of my life, I will owe everything I know to her. I hope this work makes her proud and I promise to keep passing the torch on.

To my loving mother, Fatima Etman, who has taught me that Islam is a way of life and instilled in me the passion to live for higher goals. I am very blessed to have her in my life and extremely grateful for all the nights she spent praying for my success.

To my husband, best friend, and lifelong caring partner, Hatem El Sherif, who overwhelmed me with his love, guidance, support, and encouragement. I am deeply grateful for the many personal sacrifices he made to support my crazy dreams and I promise to stop dreaming for a while.

To my amazing children, Hanan and Abdul Rahman, who believed a lot in me and gave me a hug and a shoulder to cry on when I really needed it. I am very proud of them and very grateful for their patience, understanding, and tolerance with my busy schedule. I apologize for all the school events and parents' nights I missed and promise not to miss a single one anymore.

Finally, and most importantly, I dedicate this dissertation to the first leader and teacher in Islam, the Prophet Muhammad, who instilled in us the value of teaching and seeking knowledge and who was a great source of inspiration in pursuing this research. I hope this work makes him proud and encourages other scholars and teachers to bring his *Sunnah* back to curriculum and classroom discussions.

ACKNOWLEDGMENTS

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CHAPTER 1: INTRODUCTION

1.1 Background and Rationale for the Study

A number of management scholars (e.g., Abdulla and Al-Hamoud, 2001; Ali and Al-Shakis, 1989; Beekun and Badawi, 2005; Faris and Parry, 2011) have identified and discussed an existing gap between Muslims' espoused and practiced values at the workplace. They believe that this gap has put Muslim countries behind developed nations and led to many of the current inefficient work practices and problems such as injustice, favouritism, corruption, bribery, abuse of power and centralisation of work processes (Abdulla and Al-Hamoud, 2001; Beekun and Badawi, 2005; Branine and Pollard, 2010). Many factors have contributed to the emergence of this gap. One is the long colonisation of Islamic countries, which divided the Islamic Empire into small states and weakened Islamic teachings and communication between Muslims, eventually resulting in applying Islamic principles and values differently in these countries. A second factor is the authoritarian political systems that followed the colonial period (1258-early 1900) and were influenced, on one hand, by the colonial authoritarian practices that ensured people's submission to their policies (Ali, 1990), and, on the other, the tribal values that give preferences to family and friends over others (Branine and Pollard, 2010). A third factor is the tension between Bedouin values that emphasise pride, sib networks, and power and Islamic values that emphasise submission to God, equality, justice and being humble. This tension has led to a dual system in Arab and Muslim countries where there is a gap between what Muslims believe in and actually do (Al-Wardi, 1913).

However, one of the most influential factors contributing to this gap is globalisation and its profound impact on Muslim countries and higher education through the distribution of Western secular values and the uncritical borrowing of Western models and theories despite the clear contradiction between Islamic and Western values, noted by a number of Muslim scholars. For example, Ali (1990) argues that the contradiction between Islamic values that emphasise cooperation and working for the collective well-being of society, and Western practices that emphasise individualism

and profit maximisation, has led to a great confusion in management and work practices. Branine and Pollard (2010) also attribute the lack of progress in Arab countries to Western management practices that are not adapted to or well integrated with local values and culture. Finally, Metcalfe and Murfin (2011) argue that the deviation from Islamic principles and following a Western secular path resulted in a failure of Muslim countries. They believe that societal renewal requires that we return to Islam.

It is worth noting that the gap between espoused and practiced values is not limited only to Arab and Muslim countries. It appears to be a worldwide phenomenon that has led many scholars (e.g., Beekun, 2012; Begley and Stefkovich, 2007; Brown, 2004; Cacioppe, 1998; Ciulla, 2004; Cunliffe, 2009; Densten and Gary, 2001; Donn and Manthri, 2010; Dunfee and Robertson, 1988; French and Grey, 1996; Giacalon and Thompson, 2006; Giles and Smith, 2012; Hartman, 2006; Nonaka and Takeuchi, 2011) to call for different models and programmes of leadership that focus on moral values and ethical behaviour. For example, Nonaka and Takeuchi (2011) argue that the gap between ethics in theory and practice shows that there is something wrong with the way business schools and companies are developing leaders. Beekun (2012) regards the unethical practices at some global companies such as Enron and Arthur Andersen as an indication that the dominant models of leadership need to be rethought, as they do not put a great emphasis on moral values and ethical behaviour.

From the above discussion it can be concluded that the gap between espoused and practiced values is a worldwide phenomenon resulting largely from neoliberal ideology and the materialistic values that have driven higher education programmes during the last four decades. This calls for developing value-oriented and culturally relevant curricula that reflect moral values and ethical behaviour while keeping pace with the latest global knowledge. This requires, first, a comprehensive investigation of the current leadership curricula and, second, suggesting possible developmental approaches for the curriculum, which is what the current study aims to address within the United Arab Emirates (UAE) context. The UAE is a young and fast developing nation that is heavily influenced by globalisation and its profound impact on

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education. In order to advance its rapid national development and achieve its ambitious goal of becoming among first-class nations, the country invests heavily in education. Its higher education sector is rapidly expanding with many national and Western universities opening campuses and branches in the country that offer different models of education (e.g. American, Australian, British, Canadian) at the undergraduate and graduate levels. This raises important questions about the applicability and suitability of the imported models to UAE cultural and Islamic values and also concerns for preserving UAE national and Islamic identity among its citizens.

1.2   Purpose and Objectives of the Study

The thesis has two main purposes. The first is to add to the current knowledge base through its research design and approach that address an under-investigated topic as well as its research outcomes that aim to offer a model for developing culturally relevant leadership curricula, which can be used worldwide as a theoretical framework to integrate international and indigenous sources of knowledge. The second purpose is to contribute a social impact (Tashakkori and Teddlie, 2010) within the UAE and Muslim countries. Since none of the current studies empirically investigated leadership curricula in the UAE, the thesis aims to add to leadership literature by addressing this issue. It also aims to make a social impact by responding to scholars (Ali, 1990; Branine and Pollard, 2010; Faris and Parry, 2011; Metcalfe and Murfin, 2011; Rahman, 1994) who call for balancing cultural and Islamic values with Western leadership models and theories by looking for and suggesting possible developmental approaches that integrate both traditions. This may eventually contribute to bridging the gap between Muslims' espoused and practiced values resulting from the uncritical use of Western models. The study also aims to help the UAE achieve its strategic goal of equipping Emirati citizens with the latest international knowledge that can enable them to compete effectively in the global market while maintaining their cultural and Islamic identity by offering a model that incorporates both global and traditional knowledge. This model can be used as a theoretical framework worldwide to develop culturally relevant leadership curricula that reflect indigenous and Western perspectives of leadership.

The present study investigates leadership curricula in selected UAE business and education programmes and examines the extent to which each curriculum is relevant to and derived from UAE cultural and Islamic values. The main objective is to look for and suggest a hybrid model (Henderson, 1995; Samier, 2014) for leadership curricula that integrates Western, indigenous, and Islamic perspectives of leadership. A second objective is to help Emiratis lead effectively in their country without being alienated from their own culture. Finally, it aims to start a dialogue between different sources of knowledge and to select the practices that work best in a selected society, the UAE, given its unique cultural and religious values.

This study employs a mixed methods approach that takes classical pragmatism as its philosophical research foundation and Habermas' critical theory as a theoretical lens. It uses a sequential design in which data is collected in four sequential phases: critical discourse analysis of course materials, class observations, student survey, and faculty interviews to answer the following research questions:

1. What type of leadership models and theories are being taught in selected UAE business and education programmes?
2. To what extent are the leadership curricula relevant to and derived from UAE cultural and Islamic values?
3. What actions can be taken to further develop the curriculum?

1.3   Neoliberalism and Commodification of Higher Education

Neoliberalism has a profound impact on education not only in the Arab and Muslim countries but also worldwide. It was one of the major factors that contributed to the current gap between Muslims' believed and practiced values. Therefore, this section will discuss neoliberalism, its impact on higher education programmes, and the homogenous culture it attempts to develop across the world.

The political ideology of neoliberalism, initially associated with Ronald Reagan in the US and Margaret Thatcher in the UK, is a group of economic policies and processes

that gives primacy to private interests over the public good (Giroux, 2002). While neoliberalism started with a noble objective of allowing all countries to prosper and achieve economic growth by facilitating the movement of goods and services between countries with the goal of maximising profits and efficiency (Romanowski, 2014), in practice, and through its emphasis on market values, competition and private interests, it is a form of domination that resulted in generating inequalities by widening the economic gap between the few rich developed countries in the North and the many poor underdeveloped countries in the South (Donn and Al-Manthri, 2010, Maringe and Foskett, 2010; Mullen et al., 2013).

Neoliberalisation of education in general, and higher education in particular, may involve hidden political agendas or ideological projects to "change the soul" as indicated by Margaret Thatcher (see Lipman, 2011, p. 118). Giroux (2002) argues that neoliberalism is the most dangerous ideology of our time as it produces "self-interested individuals" through the promotion of commercial and market values over social justice and sacred values (p. 425). He further argues that under neoliberalism, critical education, civic responsibility and moral values that are constitutive for creating responsible citizenship are sacrificed for profit-maximisation, which threatens the purpose and significance of higher education. The neoliberalisation of higher education has led to the commercialisation and commodification of its programmes. In this regard, knowledge is being treated as a tradable commodity or service to be bought by those who can afford it rather than a developmental process that enriches one's life (Gibbs, 2010; Giroux, 2002). This is what Cesari (2004, p. 80) calls "the McDonaldisation of the world" referring to the American hegemony and the homogeneous culture that neoliberalism attempts to build through the distribution of Western secular values, life style, and products across the world.

Giroux (2002) explains that higher education institutions are meant to be about the values they present not the services or programmes they offer, thus education should not be confused with job training in which students get degrees and credentials to sell themselves to the "highest bidder" (p. 433). Instead, universities should work for the public good and act as sites for critical learning that keep the tension between

commercial and moral values. Consequently, educators should not allow commercial values to shape the mission and purpose of higher education. John Pape (1998) takes a similar view by arguing that the core mission of higher education should not be limited only to job training or preparing students for profitable jobs in the market but mainly to educate them for being fully human and to prepare them for all aspects of personal and professional life (see Donn and Al-Manthri, 2010). Gibbs (2010) sheds light on the role higher education plays in maintaining one's culture by arguing that the main value of higher education is to develop students who can carry and transfer "culturally valued knowledge" (p.243). Finally, Donn and Al-Manthri (2010) conclude that while education cannot ignore or avoid the forces of globalisation, it should not also surrender and become a commodity in the global market.

Actually, the problem is not only that higher education institutions follow the neoliberal values imposed on them but also, as indicated by Giroux (2002), includes students and parents who do not believe that higher education "is about higher learning" but rather view it as an opportunity for career advancement. This is obvious in the increasing demand on business programmes at the expense of literature, philosophy, history and social science programmes (pp. 433-435). This, according to Lipman (2011), converted the purpose of education from being for the public good to be perceived as a private good where one invests in him/herself to effectively compete in the marketplace and "rise above others" (p. 118).

Neoliberalism with its exclusion of the influence of culture resulted in an uncritical adoption of so-called first-class educational products with little or no consideration of its appropriateness or applicability to the local environment (Romanowski, 2014). This made the underdeveloped countries consumers of Western knowledge with no significant contribution to its development. Some universities respond to this increasing effect of globalisation by applying an internationalisation strategy through which intercultural dimensions are integrated into teaching. However, this process is still dominated by Western models due to the absence of a coherent theory for internationalisation (Maringe and Foskett, 2010) on one hand, and the lack of theories and models that are based on local cultures outside the North American context, on

the other. This makes the internationalisation process very challenging and mainly dominated by US or UK models. Therefore, it tends to be Americanisation rather than Westernisation or internationalisation.

1.4   Education as a Cultural Security Issue

Cultural security, as defined by Tehranian (2004), is "the freedom to negotiate one's identity" (p. 7). According to Mullen et al. (2013), this is difficult to achieve when one's cultural and religious values are excluded through the intensive use of Western curricula and staff. They argue that globalisation serves the imperial interests of developed countries by making developing countries places to get resources from and markets to sell goods to. This domination of "Western" knowledge changes the structure of society in developing countries affecting social and cultural values, identity, family relations and socialisation in an extreme way (Al-Issa, 2005; Asfour, 2006), which raises cultural security issues for these nations. Blanks' (1998) reflection on his teaching experience at the American University in Cairo provides a very good example of how Western education can change one's identity. He noticed that the more his students are involved in liberal art and Western education, the more they move away from their original identity as Egyptians. He admits that globalisation, although driven by good intention, is a form of cultural imperialism because "there is something in the project that affirms Western values and undermines local cultural autonomy" (p.5). Adams (1958) concludes from his teaching experience at the American University of Beirut that the main problems that professors may face when teaching American ideas and concepts in foreign contexts are: a lack of knowledge and use of local traditions and practices, a lack of a common language and cultural heritage which hinder effective communication with students, and a natural antagonism of students to foreign curricula due to the textbooks that frequently refer to the American experiences which are of little help to foreign students who are not familiar with the American life. This, according to Adams, runs the risk of imported curricula and textbooks to be either misinterpreted or meaningless. He believes that for such knowledge to be meaningful to students, it must be linked to their experiences.

The above discussion shows how globalisation can be a threat for both Islamic and national identity mainly because the secular, commercial and material values imported to Muslim countries through globalisation are contradictory to Islamic values that promote collectivism, dedication, self-denial and working for the well-being of the society as a form of worship. Therefore, Islamic principles and values cannot be left out of any curricula not only in leadership or social sciences but also in all fields of knowledge such as medicine, economics, biology and astronomy. The domination of Western knowledge is changing societies from being Muslim where Islam is a way of life toward a materialistic and secular one where economic value is God. Stenberge (2004) argues that Islam has an epistemology derived from the belief that God created the world and humans as his followers have the duty of studying it and this is what makes seeking knowledge and science discovery a form of worship. He further explains that the Malaysian initiative to develop a society that is based on Islamic principles has attracted other Muslim countries and those who are involved in discourses about Islam and knowledge. Another example for the increasing attention to Islamic knowledge is the establishment of the Dubai Islamic Economy Development Center in 2013 with the vision of making Dubai the capital of the Islamic economy. This return to Islamic principles and knowledge is essential for achieving sustainable national growth and maintaining Islamic culture.

1.5 Historical Review of the UAE

The UAE is a relatively young but fast developing country that consists of seven emirates: Abu Dhabi, Dubai, Sharjah, Ajman, Fujairah, Umm Al-Quwain, and Ras Al-Khaimah. Six of them were united on December 2, 1971, while the seventh, Ras Al-Khaimah, joined the federation in early 1972 (Kazim, 2000). The country occupies a strategic geographical location on the Arabian Peninsula along the southern shore of the Arabian Gulf and between Qatar peninsula in the west and Oman and the Gulf of Oman in the east (Figure 1.1). While the country is predominantly desert with mountains occupying 20% of its area (O'Sullivan, 2008), it is an oil rich country that possesses nearly 10% of the world's total reserves. Abu Dhabi, the capital of the country, is the largest and wealthiest emirate in terms of area, population and oil

resources while Dubai is the second largest and wealthiest emirate in terms of area, population and diversification of economy (Davidson, 2008).

Figure 1.1: UAE Map

According to Kazim (2000), the UAE has gone through four historical periods. The first is the Islamic period (600-1500) through which the UAE, known as Historic Oman or Coast of Oman (Al-Fahim, 1998), was part of the Islamic community (*Umma*) and developed a cultural and Islamic identity by deriving most of its economic, political and social systems from Islam. During this period and up until the federation, people relied on pearl diving, shipbuilding, trade, fishing, and some limited agriculture activities for their living. Also the country's strategic location on the Arabian Gulf helped the state to prosper by controlling trade roads. Following this was the transformational period (1500-1820), which experienced the penetration of the Indian Ocean and Gulf of Oman by the Portuguese, Dutch, British and French imperialist powers who competed to control the commercial system. This period paved the way for the long British colonial period that took place from 1820 to 1971. During this period, the country, named Trucial Oman by the British, lost its independence, long and well-established trade, and external relations with other Muslim and Arab countries. The British divided the country into seven sheikhdoms

that became loosely connected with each having its own boundaries, economy, political system and culture. Finally, the fourth period took place when the anti-colonial movement in the Gulf region led to the withdrawal of the British in 1971 followed by the establishment of the UAE through the dedicated efforts of the late Sheikh Zayed bin Sultan Al-Nahyan, the founder of the nation (1971-2004). He convinced the rulers of the other six emirates to come together under one federated union.

According to the World Bank's latest published data, the UAE has a population of 9.35 million inhabiting a total area of 83,600 square kilometres (Figure 1.2). The country has the second largest economy in the Middle East (O'Sullivan, 2008) with a GDP of 5.2 per capita. This remarkable economic growth resulted from a transformation of its economy from one that relies heavily on oil revenues (90% of GDP) to a diversified one in which oil revenues account for only 38% of the total GDP (Figure 1.3).
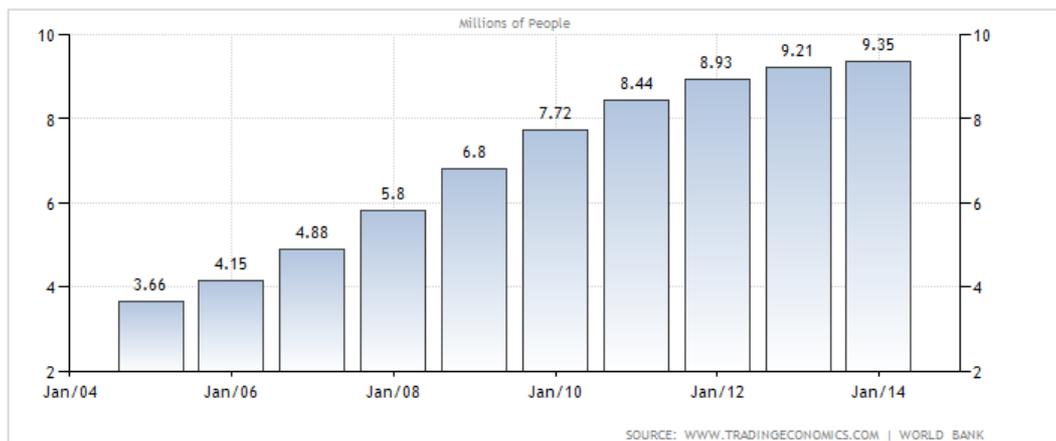
Figure 1.2: UAE Population
(Source: www.tradingeconomics.com)

Since its establishment, the UAE government has adopted a system of governance that is derived from Islamic law (*Shari'a*). According to the UAE constitution (2011), Islamic *Shari'a* is the main source of legislation in the UAE and Arabic is the official language of the country. Therefore, Islamic values are well connected with UAE public policies and social practices (Kirk, 2010). Oil revenues helped the country to

achieve an unprecedented economic and societal development in a very short time (see Figure 1.4). The leaders of the country, while pushing very hard for modernisation, dedicate similar efforts to maintain and promote UAE cultural and Islamic values among young Emiratis (Lawson and Al-Naboodah, 2008).

Figure 1.3: UAE GDP Growth Rate
(Source: www.tradingeconomics.com)

Figure 1.4: Dubai between 1991 and 2014

1.6   The Development of the UAE Higher Education System

The development of the UAE formal education system started in the 1950s with 20 schools and less than 4000 students, most of whom were male (Al Farra, 2011). Before that education was traditional and humble, mainly provided by religious men

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and women teachers (Mutawa) who taught the *Qur'an*, Hadith, Islamic rituals and writing to children in their immediate area (Lootah, 2006). Scholars who were specialized in different disciplines such as Islamic studies, history, and grammar used scientific circles, which were held at mosques or scholars' houses to teach local citizens (Al Farra, 2011). Until 1976, higher education was not available and the government was sending students abroad for tertiary education.

The UAE higher education system started in 1976 when Sheikh Zayed established United Arab Emirates University (UAEU) in Al-Ain. This was followed by the establishment of the Higher Colleges of Technology, based on the Canadian model, in 1988 with local campuses across the emirates to meet the growing demand for higher education and to provide more options for vocational training (Kirk, 2010). Zayed University was then established, based on a US model, in 1998 for mainly female students with two campuses, one in Dubai and the other in Abu Dhabi. Then the university expanded its operations to offer tertiary education for male students too. While the three federal institutions follow UAE cultural traditions in terms of gender segregation, the language of instruction in all programmes, except for Arabic and Islamic courses, is English with the curriculum following non-indigenous models in terms of teaching and content. The majority of faculty members are from the US, UK, Australia or Canada with a few Arabs who received Western education that consist of predominantly US and UK degrees (Kirk, 2010).

The education system, while being relatively new, has been rapidly expanding because of the educational policy that encourages prestigious and private universities to open campuses inside free zone educational cities (Academic City and Knowledge village in Dubai, Education Zone in Abu Dhabi, University City in Sharjah) established by the Emirate governments to meet the increasing demand for higher education and foreign degrees. This made the higher education sector very complex comprised of few federal and public universities along with many private foreign institutions that follow different models (e.g., American, Australian, British, Canadian) and are established under different Emirate authorities. Furthermore, it is difficult to determine the number of higher education institutions within the country

because of the economic philosophy of the free zone market, which gives the government no control over these institutions. Therefore, registry with the ministry is optional (Randall, 2011). Consequently, the number of private institutions varies from one study to another. While the highest number captured by Ibrahim (2011) is 95, only 79 of them were licensed by the Ministry of Higher Education and Scientific Research (MHESR), which means that at least 16 universities are not registered with the accreditation authority.

Education worldwide is a driving force for both achieving economic growth and developing a sense of national identity (Kirk, 2010). Neoliberalisation and globalisation of higher education resulted in a shift of educational goals from being humanistic, where the focus is on cultural and intellectual growth of citizens, to becoming socio-economic where primacy is given to social and economic benefits (Randall, 2011). The UAE is not an exception from this dilemma. While education is essential for continuity in society of its social institutions, the UAE needs to bring in foreign universities, faculty and curriculum, which means that national and societal continuity and building cannot occur indigenously. Higher education in the UAE is perceived as an engine for driving economic growth and preparing nationals to compete effectively in the global market. Thus, the higher education system, which has been established within the socio-economic model, resulted in a sharp increase in materialism (Randall, 2011). The UAE government has been relying heavily on borrowing and implementing Western educational models, practices and expertise (Kirk, 2010; Mullen et al., 2013) to accelerate the rate of national and economic development. This raises concerns about the suitability and relevance of these models to Emirati Arab and Islamic culture and the long-term implications they may have for developing and preserving the national and Islamic identity of its citizens, particularly when the huge expansion of the higher education system led to the migration of many Western and non-Western faculty to the UAE who use different models of curricula. While this does not provide an appropriate national role model for students (Al Farra, 2011; Kirk, 2010), it enhances the Anglo-Westernisation process as these professors tend to apply the curricula they were either trained in or using in their home country before coming to the UAE (Mullen et al., 2013). Therefore, many Emiratis believe

that the heavy use of Western curricula may put Islamic and traditional values at risk (Al Farra, 2011; Kirk, 2010, Lootah, 2011). The real challenge for the UAE government, then, is to develop and implement a hybrid education system that reflects traditional and Islamic values while incorporating latest knowledge established by Western and other scholars, which what the current study attempts to achieve.

1.7 The Leadership of Sheikh Zayed

Sheikh Zayed Bin Sultan Al Nahyan is the founder of the nation and a source of inspiration for many young Emirati who regard him as the "Father of the Nation". The phenomenal changes that he made during the 38 years of ruling Abu Dhabi and the UAE may take other nations hundreds of years to accomplish. His leadership style and qualities offer a lot to leadership education not only in the UAE but also worldwide. Since Sheikh Zayed has been a great source of inspiration for both Emirati and residents of the UAE, one cannot discuss leadership without referring to his effective and extraordinary leadership style that has led the country to such phenomenal growth in very short time. Therefore, this section will provide a brief overview of Sheikh Zayed and his leadership qualities and behaviours.

Sheikh Zayed was born in 1918 (Rashid, 2002; Ruph, 2007) and named after his grandfather, Sheikh Zayed bin Khalifa, who ruled Abu Dhabi Emirate from 1855-1909 and was known as "Zayed the Great" (Rugh, 2007, p. 52). Zayed the Great was known for his strength of character, honour, negotiation skills, and leadership qualities. During his reign, which was the longest among Al Nahyan family rulers, the Emirate of Abu Dhabi held a powerful position in the Gulf and developed good relationships with other tribes such as the Al-Qawasim of Sharjah and Al-Maktums of Dubai (Rugh, 2007).

Sheikh Zayed, even though being the youngest son of Sheikh Sultan bin Zayed, who ruled Abu Dhabi from 1922-1926, was the most competent among them as he inherited the qualities of his grandfather (Al-Mansoori, 2003). At the time of his childhood, oil was not discovered yet and life was very tough even for the members of the Royal family. There were no formal schools so he received only Qur'anic

education by local preachers similar to his fellows at that time (Al-Mansoori, 2003; Rashid, 2002). However, Islamic teaching contributed to the development of his leadership style later on, which was characterised by consultation, fairness, service to people, and working for the well-being of the society. He also learned a lot about the life of his people from living in the desert with tribesmen during the period of 1946 to 1966 where he experienced the harsh conditions of life in the desert and appreciated the natural resources of the environment. This made him, later on, put a lot of effort toward the sustainability of natural resources and in turning the desert into green lands (United Arab Emirates Year Book, 2004).

In 1946, Sheikh Zayed pursed his first leadership role when he was selected to be the Ruler's Representative of the Western Region based in Al Ain where he immediately initiated intensive development projects that aimed at improving the economy and life conditions of the people. At that time, the main source for economy was agriculture even though water resources were very limited. Therefore, he started a project to clean the water canals (*falaj*) and revised the local ownership of water to ensure equal distribution. He started by revising the water rights of his own family members as an example for others. He also self-funded the first school in Al Ain and encouraged his family and friends to contribute to such development programmes. His dedicated efforts were soon realised and resulted in more income for the residents. Consequently, Sheikh Zayed became very popular and was loved by his people, which made him a perfect candidate to succeed his brother Shakhbut in ruling Abu Dhabi Emirate in 1966. After the discovery of oil in 1958, Sheikh Shakhbut, who had been ruling Abu Dhabi since 1922, was reluctant to invest the newly acquired oil revenues in the development of the country. So the Al Nahyan family asked him to step down and appointed Sheikh Zayed as the Ruler of Abu Dhabi on Aug 6, 1966 (ECSSR, 2005; United Arab Emirates Year Book, 2004; Wilson, 2013).

Sheikh Zayed's successful leadership of Al Ain provided him with the experience and vision to develop a modern state in Abu Dhabi, especially since during his time in Al Ain he had very limited resources, while in Abu Dhabi and after the discovery of oil he had the resources he needed to accomplish the vision he had for the country. He

immediately used oil revenues for the service of the people and initiated intensive development programmes in education, health, infrastructure, and agriculture. When the British announced their withdrawal from the Gulf by the end of 1971, he approached other emirates and convinced them, with the help of Sheikh Rashid Al Maktoum, to form the federation, which was announced on December 2, 1971. Sheikh Zayed's leadership relied heavily on *Shura* (consultation). His following statement shows how he practiced *shura* with his fellow rulers:

> I am not imposing change on anyone. That is tyranny. All of us have our opinions, and these opinions can change. Sometimes we put all opinions together, and then extract from them a single point of view. This is our democracy. (United Arab Emirates Year Book, 2004, p. 14)

Despite the predictions of foreign observers that the federation may not survive or may face many disputes and challenges, Sheikh Zayed, who was better informed about his people and the historical and cultural ties that bound them together, had a very optimistic vision for the country and the success of its federation. This confidence was derived from both his strong Islamic beliefs that God would support him as long as he sincerely worked for the well-being of people, and his long experience in mediating tribes' disputes. This is evident in the following statement by Sheikh Zayed:

> We had never (previously) had an experience in federation, but our proximity to each other and the ties of blood relationship between us are factors which led us to believe that we must establish a federation that should compensate for the disunity and fragmentation that earlier prevailed…with the help of God and a sincere will… there is nothing that cannot be achieved in the service of the people if determination is firm and intentions are sincere. (Al-Mansoori, 2003, p. 100)

The above quote also shows that the leadership style of Sheikh Zayed was mainly derived from Islamic principles of leadership. He perceived leadership as a responsibility (*amanah*) and believed that God would inspire and support him as long as he had sincere intentions to serve people. His main philosophy was to spend the country's resources for the benefit and support of the people. This high commitment

to service went beyond the Emirates to include other Muslims in Arab and poor countries (Rashid, 2002). Any observer of Sheikh Zayed's videos and interviews can clearly see that he was a very wise man, and this wisdom he believed was a great gift from God that significantly contributed to his success. This is evident in the *Qur'an* where God advised that "He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding" (2: 269). Sheikh Zayed was an authentic servant Muslim leader but unfortunately very little research (Al-Mansoori, 2003; Yakheek, 2003) has investigated his leadership style from a scholarly perspective. More research needs to be done in this regard.

1.8 Study Design

This is a critical theory study that takes pragmatism as its philosophical foundation and uses Habermas' account of critical theory as a theoretical framework to guide and inform the research process. Critical theory is selected because it encourages people to challenge the status quo and taken for granted assumptions. It is also congruent with Islamic thinking that encourages Muslims to reflect and use logic and analytical reasoning in applying Islamic values to current life affairs (Ali, 1975; Ramadan, 2007). Habermas' account of critical theory offers a holistic and pluralistic approach to knowledge in which all sources and forms of information (Western versus indigenous, objective versus subjective) are complementary with equal importance and respect (Cooper, 2010). His approach appreciates different perspectives and perceives diversity as an opportunity for developing deep and comprehensive understanding of a certain phenomenon (Habermas, 1970, 1971). Consequently, mixed methods research was found to be a good match for this theoretical framework.

Mixed methods research is a research tradition that respects the wisdom and perspectives of both qualitative and quantitative research (Johnson, Onwuegbuzie, and Turner, 2007), which is congruent with Habermas' critical theory. Mixed methods research was also selected because of its epistemological and methodological flexibility that enable the researcher to select any combination of methods that are most appropriate for answering research questions. The purpose for mixing research

methods is complementarity, development and triangulation (Greene, 2007) to produce more comprehensive results, develop initial findings, and avoid bias that may arise from using one single method. The study uses a sequential design in which data is collected in four sequential phases using critical discourse analysis of course materials, class observations, a student survey and faculty interviews with qualitative and quantitative methods given equal importance and weight during data collection and analysis. The three higher education institutions participating in this study were selected using purposive convenience sampling while leadership courses and participants were selected using complete collection (criterion) sampling (Teddlie and Yu, 2007). The study uses a parallel form of mixed data analysis by employing qualitative techniques for qualitative methods and quantitative techniques for quantitative methods (Brace, Kemp and Snelgar 2009; Bryman 2006; Niglas 2004; Sandelowski 2000). Results were integrated at the interpretative level (Creswell and Clark, 2011) and abductive reasoning, which is an analysing method that is used to draw conclusions from the knowledge produced by both qualitative and quantitative methods (Feilzer, 2010), was used as the logic of justification. Figure (1.5) presents a summary of the study.

As indicated by Milley (2004), Habermas' critical theory is a learning theory. Therefore, it was the best theoretical framework to adopt for the current study. This theory helped the researcher to analyse leadership curricula within a Habermasean framework and to offer a model for developing culturally relevant leadership curricula that address the three cognitive interests proposed by Habermas to develop critically reflective citizens who may contribute to social evolution. This is mainly because Habermas' theory encourages individuals to challenge their own assumptions and make genuine efforts to understand other perspectives with tolerance and respect. Although Habermas did not develop the implications of his theory for education to a large extent, his theories provide a powerful framework for developing critically reflective curricula that leads to positive social changes. As Englund (2010) points out, while the implications of Habermas' work on education are not so explicit, its theoretical foundation provides a solid framework for analysing the relationship between education and society. Higher education, according to Habermas, should help

people realise their emancipatory cognitive interest in their professional and personal lives (see Brookfield, 2005) and this may lead to significant positive changes in society.

1.9   Scope and Significance of the Study

The study focuses on leadership courses offered by business and education colleges in the UAE. Only three institutions agreed to participate in the present study. The first is a federal university that has national and international accreditation and the second is a semi-government university that has national accreditation, in addition to international affiliation with Western reputable universities. Both universities offer leadership courses within their business and education programmes. The third institution is a local government institution that is specialised in teacher preparation and teacher development. It offers undergraduate and postgraduate programmes as well as professional development courses. The medium of instruction at all three institutions is English.

This study is the first in the UAE to investigate leadership curriculum and its relevance to UAE Islamic and cultural values. An extensive search of journal and book databases (e.g., EBSCO, EbscoHost, Emerald, ERIC, ProQuest, ProQuest Central, ScienceDirect) shows no empirical research conducted on this topic. Also the few studies that have been conducted overseas (discussed in the methodology chapter) do not apply the same research design (e.g., missing students' views or faculty perspectives). Another important value of this study is that it offers a new hybrid model for developing culturally relevant leadership curricula that has a solid theoretical base. It is also the first to integrate both Western and Islamic traditions within one model and introduce a value-oriented and comprehensive ethical model for leadership development that is different from those developed by North American scholars. While this provides originality to the present research study, it also sets many challenges.

1.10 Overview of Chapters

This thesis consists of five chapters. Chapter One provided an overview and background of the study and the rationale and motivation for pursing it. It also discussed the purpose and objective of the research project and the influence of neoliberalism on higher education. In addition, it provided a historical overview of the UAE, the development of its higher education system and the leadership style of Sheikh Zayed. Finally, the chapter concluded with a discussion of the design and significance of the study.

Chapter Two presents a critical and comprehensive review of relevant literature. This chapter has been grouped into four main sections: critical theory, Western models and theories of leadership, Islamic perspectives of leadership, and leadership development. The first section discusses Habermas' theories of knowledge and human interests and communicative action along with the studies that used Habermas' theories and the critics of his work. Section two provides a comprehensive review of leadership research as it relates to business and education management. It starts with an historical review of leadership research conducted mostly by North American scholars then moves to discuss charismatic, transformational, and servant theories, which are the most popular and dominant theories of leadership. Section three discusses leadership in Islam. It starts with a review of Islamic leadership from different scholarly perspectives then compares Islamic leadership with Western theories of leadership in the management field, demonstrating how Islam offers a comprehensive approach to leadership that incorporates Western leadership qualities while overcoming their shortcomings. Finally, the fourth section presents a comprehensive review of leadership development research. It first provides a review of leadership development in the management field worldwide then discusses leadership development in the Middle East.

Chapter Three describes the research methodology of the current study. It proceeds with a critical review of pragmatism as a philosophical foundation for the study followed by Habemas' account of critical theory as a theoretical lens that appreciates the contributions of qualitative and quantitative research. Then research approach,

design, methods for data collections and analysis are critically presented and discussed. Finally, the chapter concludes with a brief overview of the ethical considerations, trustworthiness and validity of the results, and limitations of the study.

Chapter Four presents the main findings of the current study followed by a critical discussion of them in relation to relevant literature. This chapter consists of five sections. Section one presents the results from the critical discourse analysis of course materials. It starts with the results of the four educational leadership courses followed by those from the two business courses, and then ends with a summary of the overall results that emerged from the six courses. Section two presents a critical analysis of class observations. Then section three presents the results of student surveys, starting with those of the close-ended questions followed by results from the open-ended questions and ends with a summary of the overall findings of the integrated results of the survey. Section four provides a critical discussion of the interview results with representative examples from faculty responses. Finally, section five presents a critical discussion of the main themes that emerged from integrating the results of the four methods linking them to relevant literature.

Chapter Five presents the final conclusions from the study and offers a model for developing culturally relevant leadership curricula that are based on Habermas' theories of communicative action and knowledge and human interests. It starts with a critical discussion of the results as they relate to research questions and proposes a model for developing culturally and value centred leadership curricula that integrate Western, indigenous, and Islamic perspectives of leadership as well the researcher's own experience in using the model for teaching an undergraduate business leadership course. Then the chapter discusses the implications of the study for faculty and course coordinators, higher education institutions, and UAE government. Finally, the chapter concludes with recommendations for future research. Figure (1.5) presents a summary of the study.

Research Questions

What type of leadership models and theories are being taught in UAE business and education programmes?

To what extent are the leadership curricula relevant to and derived from UAE cultural and Islamic values?

What actions can be taken to further develop the curriculum?

Theoretical Framework

Habermas' account of critical theory

Western models and theories of leaderhip

Hybrid Model

Leadership teaching

Islamic leadership

Pragmatism

Critical Theory

Mixed Methods

Critical Discourse Analysis
- Course content, notes, case studies, assessment tools, coursework, readings, textbooks

Class Observation
- 2-3 observations for each course

Questionnaire "students"
- Close-ended
- Open-ended questions

Semi-structured interviews "Faculty"
- Faculty designing the curriculum
- Faculty teaching the courses

Figure 1.5: Summary of the Study

CHAPTER 2: REVIEW OF LITERATURE

This chapter provides a critical and comprehensive review of the literature relevant to this thesis topic. The review is divided into four main sections (see Figure 2.1). The first section discusses Habermas' theories of knowledge and human interests and communicative actions along with the studies that used Habermas' theories and the critics of his work. Section two provides a comprehensive review of leadership research as it related to business and education management. It starts with a historical review of leadership research conducted mostly by North American scholars then moves to discuss charismatic, transformational, and servant theories, which are the most popular and dominant theories of leadership. Section three discusses leadership in Islam. It starts with a review of Islamic leadership from different scholarly perspectives then discusses Islamic leadership versus Western theories of leadership in the management filed and how Islam offers a comprehensive approach to leadership that incorporates Western leadership qualities while overcoming their shortcomings. Finally, the fourth section presents a comprehensive review of leadership development research. It first provides a review of leadership development in the management field worldwide then discusses leadership development in the Middle East.
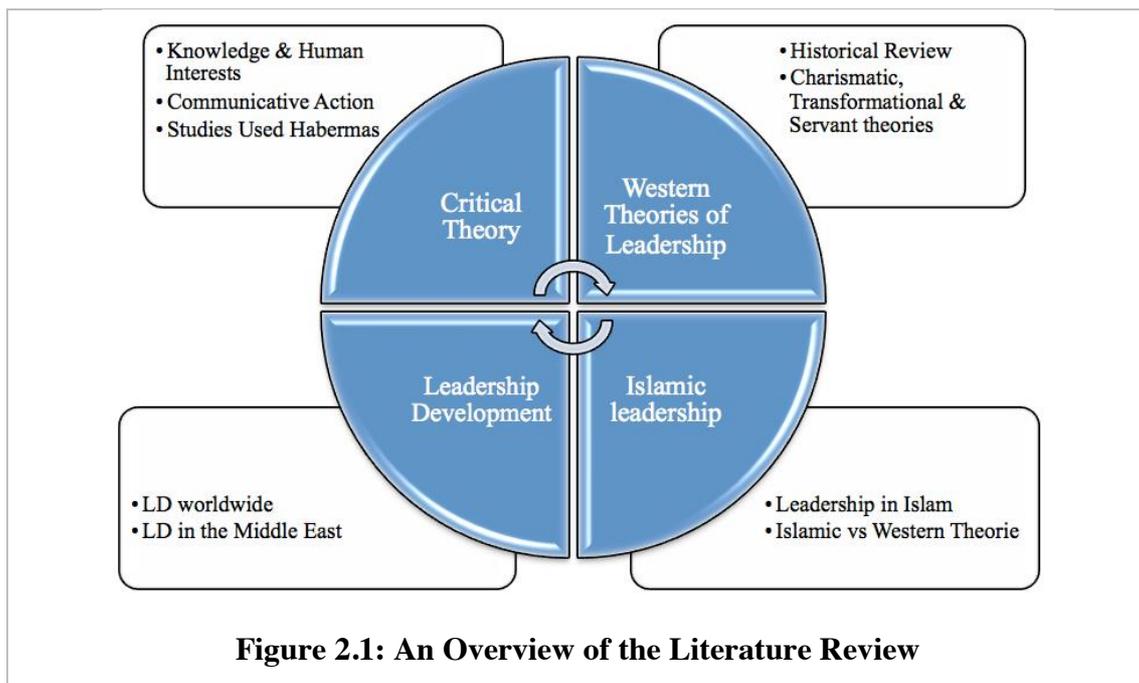
Figure 2.1: An Overview of the Literature Review

2.1 Critical Theory

Critical theory is an intellectual tradition developed with an emancipatory and social justice goal by a group of scholars from the Institute of Social Research at University of Frankfurt. It was developed in response to the economic challenges, instability and the rise of Fascism that Germany was facing. Critical theory investigates social problems by combining a range of disciplines such as philosophy, social psychology, sociology, political economy and science (Murphy, 2010). A critical theory for adult learning, according to Brookfield (2005), will increase student awareness of social and political phenomena and help them challenge dominant ideology, power, and hegemony and reclaim reason by emphasising critical approaches to learning and deemphasising instrumental and technical learning. The thesis uses Habermas' account of critical theory as a theoretical framework, which is particularly helpful due to its wide applications in higher and adult education (Brookfield, 2005; Murphy and Fleming, 2010), to critically analyse leadership curricula and propose a model for developing culturally relevant curricula that promotes reflection and critical thinking.

One distinction of the German philosopher and sociologist Jürgen Habermas' work is that it combines philosophy with science to bridge the gap between theory and practice (values and facts). He is a strong advocate of the Enlightenment tradition and the modernity project to the extent that he has been called the theorist or philosopher of democracy (Brookfield, 2005; Fleming, 2010). Habermas' account of critical theory offers a holistic and pluralistic approach to knowledge in which all sources and forms of information (Western versus indigenous, objective versus subjective) are regarded as complementary with equal importance and respect. He explains that scientific and practical knowledge are "connected by the common form of critical enquiry" (1970, p. 10). His approach appreciates different perspectives and perceives diversity as an opportunity for developing a deep and comprehensive understanding of a certain phenomenon. Habermas' (1970, 1971, 1979, 1984, 1987a, 1987b, 2001, 2005) theories have significantly contributed to our understanding of social change and social conflict. His work encourages us to challenge our own

assumptions and make genuine efforts to understand other perspectives with tolerance and respect. Although Habermas (1970, 1987b) does not discuss education much, his theories provide a powerful framework for developing critically reflective curricula that leads to positive social changes. Englund (2010) argues that the implications of Habermas' work for education provide a solid framework for analysing the relationship between education and society. Adult education, according to Habermas (1970, 1987b), should help people realise their emancipatory cognitive interest in their professional and personal lives (see also Brookfield, 2005), and this, while achieved through the involvement of communicative action, may lead to significant positive changes in the society.

Habermas (1970) asserts that universities have a moral responsibility to bring back to "consciousness, through reflection, the relation of living generations to active cultural traditions" (p. 9). For him, the main mission of higher education is to help learners develop the critical reasoning and communicative competency required for democracy (Fleming, 2010). Habermas (1984) also believes that capitalism distorted learning to reason because it gives priority to instrumental rationality at the expense of communicative rationality by emphasising market values over socialisation and cultural reproduction. Capitalism also invaded the lifeworld and contributed to the collapse of the public sphere. The public sphere is the common area where people gather to discuss their issues, problems or concerns (e.g. *Majlis* in the UAE) while lifeworld is the basic assumptions and beliefs that frame our understanding and interpretation of the world. In Habermas' (1987a) view, lifeworld "forms a horizon and at the same time offers a store of things taken for granted" (p. 298). As capitalism encourages self-interest and pursuing private goals with little consideration of how this would affect others, a colonisation of lifeworld by system took place through the great emphasis on money, power, and technical rationality. As people become involved in communicative action, the lifeworld is recreated and renewed. Thus, he argues that colonisation processes of the lifeworld can be resisted through the re-cultivation of ethical, democratic and caring values in system (Habermas, 1987a; Murphy and Fleming, 2010), which can be achieved through the practice of communicative action. According to Gouthro (2006), communicative action offers a

mechanism for developing critical and participatory approaches to learning, which can take place in higher education (Brookfield, 2005).

Habermas' (1970, 1979, 1987b) ideas have been of great influence in developing critical adult education discourses and in encouraging educators to critically reflect on their educational practices (Gouthro, 2006). For example, Brookfield (2005) points out that teaching from a critical theory perspective involves social transformation intent; it is not "just a question of how we teach. It is also about what we teach" (p. 349). He believes that critical teaching is concerned with helping people realise their emancipatory cognitive interest, embrace self-criticism, and establish a more just, liberal, and ethical society. It should help in reclaiming reason by involving people in ideology and hegemony critique.

Habermas' work has also been widely used as a theoretical framework for investigating a number of educational issues. For example, Butler (1997) investigates students' and teachers' cognitive interests using his theory of knowledge and human interest as a theoretical base. Mezirow (1981) developed his transformational learning theory based on Habermas' ideas. Milley (2004) uses Habermas' critical theory as a theoretical lens to investigate co-operative education programmes at a Canadian University. Romanowski (2014) uses Habermas' theory of knowledge and human interests to examine professional standards of leadership in Qatar. Sergiovanni (2000) discusses the lifeworld of school leadership from a Habermasean perspective. Brookfield (2005), Connelly (1996), Endres (2006), Ewert (1991), Gouthro (2006), Heslep (2001), Lakeland (1993), and Welton (1991) discuss the use of Habermas' theories in adult learning education. Finally, his work has been applied in health and social work (Cooper, 2010; Sumner, 2010).

The current study adds to this body of literature by using his theories for analysing and developing culturally relevant leadership curricula to provide students with a balanced learning experience that enables them to participate in social evolution. Since his theories of communicative action (1984, 1987a, 2001) and knowledge and human interests (1971, 2005) have been frequently discussed and cited in educational

literature, the thesis will use both theories as a theoretical framework for analysing and developing leadership curricula. Following is a discussion of both theories and the criticism of Habermas theories.

2.1.1   Knowledge and Human Interests

Habermas' theory of knowledge and human interests (1971) has been frequently cited in adult and higher education literature. In this theory, Habermas suggests a model of three cognitive interests (technical, practical and emancipatory) that constitute how human knowledge is generated (see Figure 2.2). According to Habermas (1971), the technical interest addresses the scientific aspect of knowledge and is concerned with the knowledge we need to predict, control and manipulate our environment. Such knowledge finds its roots in the empirical-analytic sciences where there is great emphasis on experimentation, hypothesis, and deduction and can be gained through empirical research, instrumental reasoning (finding the best techniques to achieve objectives), cognition (developing intellectual capacity) and skills. As discussed by Romanowski (2014), this interest assumes that science is neutral and objective. Therefore, human actions are informed by universal laws with less concern for the moral and ethical aspects of knowledge since decisions are based on empirical data rather than moral values.

The practical interest addresses the moral aspect of knowledge and is concerned with the knowledge we need to communicate with others in just and reasonable ways. This knowledge is rooted in the historical-hermeneutic sciences and can be gained through interpretive research, moral reasoning, and ethical judgment. This aspect does not aim to manipulate the environment but rather to understand and interpret social phenomena and to attain possible consensus among social actors. According to this interest, ethical judgment and decisions are made through dialogue and discussion rather than proved rules or laws (Habermas, 1971; Milley, 2004; Romanowski 2014).

Finally, the emancipatory interest is concerned with the knowledge we need to free ourselves from domination and taken for granted assumptions. This knowledge is rooted in critical social sciences and can be gained through critical self-reflection that

examines how past experiences may inform current ones (Butler, 1997; Habermas, 1971; Milley, 2004; Romanowski 2014). According to Habermas (1971), "In self-reflection knowledge for the sake of knowledge attains congruence with the interest in autonomy and responsibility. The emancipatory cognitive interest aims at the pursuit of reflection as such" (p. 314). Therefore, the emancipatory interest is considered to be the highest form of knowledge that higher education institutions and adult education programmes should aim for (Butler, 1997; Habermas, 1971).

Figure 2.2: Habermas' Knowledge and Human Interests
Source: Terry, 1997
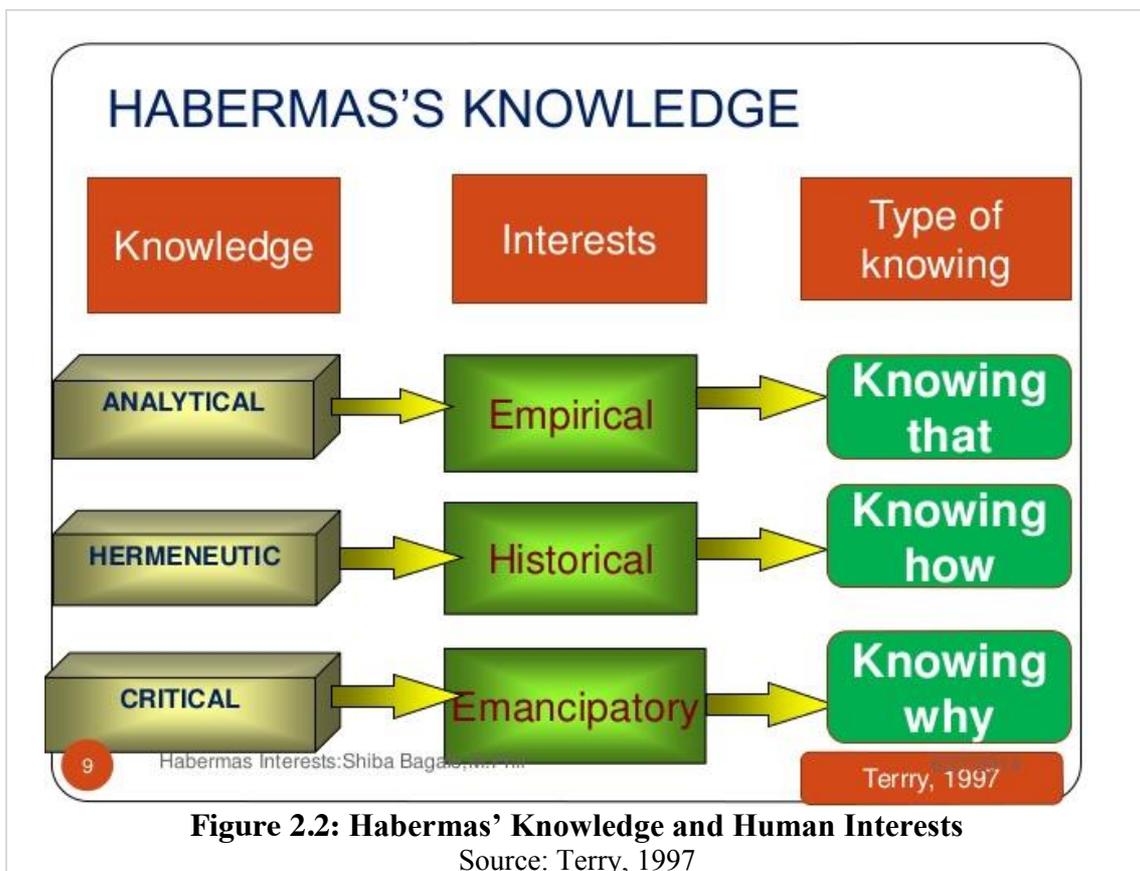
As suggested by Brookfield (2001), a critical theory for adult education should start with understanding how people learn to free themselves from ideological manipulation. Understanding how people learn helps us make informed decisions when planning and designing curricula. A balanced educational programme is expected to address the three cognitive interests proposed in Habermas' theory in order to create a balanced human experience that leads to social evolution. Habermas

(1971) points out that modern societies put a great emphasis on developing the scientific and technical aspect of knowledge to accelerate their economic development, at the expense of moral and reflection aspects. This creates imbalanced learning experiences that eventually result in losing one's capacity for making moral choices and expressing oneself in an authentic manner (Milley, 2004). Consequently, the current study assumes that a good leadership curriculum would contain sophisticated scientific knowledge, moral and cultural values, and opportunities for self-reflection and self-discovery. Such a curriculum would provide a balanced learning experience leading to social evolution, as indicated by Habermas (1979). For Habermas (1984), social evolution means that people live in harmony despite their cultural and ideological differences (cultural rationalisation) where they work toward establishing productive economic and administrative systems (social modernisation).

2.1.2   Communicative Action

The theory of communicative action (Habermas, 1984, 1987a, 2001) is another important theory that has been extensively cited and used in adult education (e.g., Brookfield, 2005; Gouthro, 2006; Milley, 2004; Murphy and Fleming, 2010) as it provides a comprehensive framework for developing critical and participatory approaches to learning (Gouthro, 2006). For Habermas (1984), communicative action is the action or activity taken by two or more individuals to reach mutual understanding or agreement that leads to consensual decisions. He believes that mutual understanding lies at the heart of human speech. According to him, "reaching mutual understanding is the inherent telos of human speech" (287) and this understanding allows people to enjoy "the intersubjective mutuality of reciprocal understanding, shared knowledge, mutual trust, and accordance with one another" (1979, p. 3). He further explains that for communicative action to happen, validity claims have to be satisfied: "communicative action can continue undisturbed only as long as participants suppose that the validity claims they reciprocally raise are justified" (1979, p. 3). Validity claims are the assumptions people make about the truth and sincerity of the speech. He identified three validity claims: truth as the "obligation to provide certain grounds"; rightness as the "obligation to provide justification"; and truthfulness as the "obligation to provide trustworthy" (1979, p.

65). When people engage in conversation, they learn to assess those validity claims. Therefore, dialogic teaching and collective creation of knowledge should be central aspects in adult learning. Habermas (1984) points out that when people communicate, new meanings and concepts emerge leading to change in perspectives and the creation of new ideas. Thus, communicative action serves as a medium for reproducing lifeworld (p. 337).

Lifeworld is the taken for granted assumptions and beliefs that structure our perceptions of the world (Brookfield, 2005). Habermas (1987a) argues that we should think of societies as a combination of systems and lifeworlds (p. 118). Colonisation of lifeworld by administrative and economic systems takes place when instrumental and strategic communication takes priority over communicative action. When people develop their rational communicative competences through communicative action, they will be able to disrupt the repressive structures of system (Gouthro, 2006; Habermas, 1987a). He also argues that colonisation processes of lifeworld can be resisted through the re-cultivation of ethical, democratic and caring values in the system (Murphy and Fleming, 2010). Consequently, Habermas (1987b) argues that universities should foster discourse and communicative action as higher education is an important context for developing people's communicative competences and ethical values that help them achieve progressive social evolution (Milley, 2004).

2.1.3   Critics of Habermas' Work

Habermas' theories have been criticized for being utopian, Eurocentric, universalistic, idealistic, and too abstract to guide empirical research (Butler, 1997; Gouthro, 2006; Milley, 2004). In terms of being utopian, Papastephanou (2010, p. 39) argues that "communicative utopia is valuable for a critical liberal educational outlook" and that Habermas' theory is more concerned with undistorted communication through which equality, willing to accept better arguments, and free dialogue are needed more than transparent communication. Also some critical theorists criticise Habermas for not emphasising more an ideology critique (Fraser, 1989; Hallin, 1985). However, Milley (2004) points out that Habermas' critique of ideology takes a different perspective than the traditional method followed by critical theorists. He explains that Habermas

is more concerned with the conditions that prevent ideology critique from being a self-sustaining process such as distortion of communication and colonisation of lifeworld.

Furthermore, some postcolonial (e.g. Said, 1993), postmodern (Flybjerg, 2000; Peitrykowski, 1996), and feminist (Fleming, 1997; Meehan, 1995) theorists who reject the enlightenment project generally criticise Habermas' work for being Eurocentric, universal, and not taking gender and cultural differences into account. However, Morrow (2010) argues that Habermas' theory of communicative action provides a reasonable post-positivist approach that is an alternative to Eurocentrism, a practical framework that distinguishes between strategic and rational communication and allows for dialogical negotiation between indigenous knowledge and technical rationality embedded in Western science. Also, Habermas' theory offers an ethical and just form of discourse that recognises diverse and different forms of life allowing it to transcend gender differences and cultural differences. Similarly, Gouthro (2006) believes that Habermas' account provides a comprehensive and proactive analytical approach that should inform critical discourses in adult education.

Furthermore, Habermas' account of critical theory is congruent with Islamic principles and practices, which make it very applicable at UAE and other Muslim countries. For example, *Shura* (consultation) is a form of communicative action as both aim to achieve mutual understanding and consensual decisions. New ideas and knowledge are produced through the practice of both *Shura* and communicative action as both processes lead to higher levels of critical thinking. Khalifa Omar Ibn Abdul Aziz has argued that "Both the ability to consult and debate leads to enlightenment, and are the keys to intellectual clarity" (in Ali, 2005, p. 118). Furthermore, Habermas' work, while being universally relevant, provides an excellent framework for developing culturally relevant curricula that offer balanced learning experiences between Western and indigenous knowledge and materialistic and moral values, and this balance is realised through critical thinking and self-reflection of what works best in certain societies or cultures. These values and practices are inherent to the Islamic intellectual tradition, found in the work of great scholars like Ibn Khaldun,

Ibn Sina, and Ibn Rushd, for example. Thus, the universality of Habermas' model is actually an opportunity rather than a threat, which made it, work well as theoretical framework in different parts of the world (e.g., Bulter, 1997, Mezirow, 1981, Milley, 2004; Romanowski, 2014). Finally, Habermas' theories, while being very complex and abstract, provide an excellent framework for developing the design and methodology of the current study because they helped the researcher to combine the rigor results of quantitative research with the rich knowledge produced by qualitative research through critical and self-reflection.

2.2 Western Theories of Leadership

This section provides a critical review of Western leadership theories and how they have been developed over the past 65 years. It will start with a historical review of leadership research in management and organization studies and how the field was developed. Then, charismatic, servant and transformational leadership, which are the most popular and dominant theories of leadership, will be discussed in detail.

2.2.1 A Historical Review of Leadership Research

The study of leadership and the different qualities of good leaders has existed since the emergence of the civilisation. This can be seen in the Epic of Gilgamesh, the oldest complete extant text from Sumer in ancient Mesopotamia, and the Egyptian Hieroglyphics (more than 6000 years ago) which show three qualities of leadership: authoritative, justice, and perception. It can also be seen in the Chinese classics that included many heroic stories about leaders and how they should act as role models and moral examples for their people. Similarly, the Greeks admired qualities of justice, wisdom, intelligence, and courage in their leaders (Bass, 1995).

Johnson (1996) provides an overview of Plato's (427-347 BC) approach to leadership, which has greatly influenced Western management and leadership thinking. Plato introduced the leader as a philosopher-king who is wise and benevolent. He believed that philosophers possess the knowledge that enables them to lead effectively and achieve harmony within oneself and the community, which eventually will lead to social justice. Plato while argued that the philosopher-king can be developed through

education, he limited leadership to a small group of elite wise individuals who are located at the top of the social structure. Subsequent philosophers who greatly shaped ideas about leadership in the Western tradition are Aristotle, Machiavelli, Kant, Hegel, Locke and Hobbes who focused on political and social philosophy in their writings (see Hodgkinson, 1983).

Heilbrunn (1996) argues that the systematic academic study of leadership started in Max Weber's work which suggests three types of leaders: rational-legal, traditional and charismatic. Weber describes the charismatic leader as superhuman or a gifted person who possesses extraordinary qualities that help him instil moral values and a sense of vision in his followers. Simmel (1950), a colleague of Weber, offers a similar type, the prestige leader who has unique qualities that make followers obey him. He argues that one can only understand the prestige leader through the intimate relationship between him and his followers. This review suggests that Weber was the first sociologist to highlight the leader's role in developing followers' moral values and Simmel as the first sociologist to discuss leadership as a process that includes leader-follower relationship. In fact, their ideas have influenced and informed the study of leadership throughout its different developmental phases. However, earlier literature on leadership has dealt with those issues mostly from a philosophical, political or religious perspective.

A review of modern leadership research development indicates that leadership research has gone through four main phases (Metcalfe and Murfin 2011, Nohria and Khurana, 2010; Northouse, 2013). The first one preceded the Second World War and focused on the charismatic traits and personality of leaders. During this phase, leadership research was derived from a psychological perspective that views leaders as special individual who have unique attributes and extraordinary personality, therefore, the leader was perceived as a great man who has exceptional abilities or heroic power (Bryman, 1992; Chemers, 1995; Glynn and DeJordy, 2010; Grint, 2010; Metcalf and Murfin, 2011; Northouse, 2013). Stogdill (1948), in his review of over 120 trait studies, identified eight traits for effective leaders: intelligence, insight, alertness, persistence, self-confidence, responsibility, initiative, and sociability. The

inconsistent results of these studies led him to conclude that there are no universal traits that can actually identify effective leadership and that leadership research should integrate the personal and situational characteristics. Consequently, the trait approach received limited success because the studies conducted at that time failed to identify the universal traits leading to effective leadership and were also not able to explain why many of the people who possessed those identified traits did not emerge as leaders (Chemers, 1995; Northouse, 2013; Zehndorfer, 2014). However, in recent years, there has been a renewed interest in the trait approach with the emergence of charismatic and transformational theories with their focus on leader's charisma and vision (Conger and Kanungo, 1998; Northouse, 2013; Zehndorfer, 2014).

The growing interest in behaviourism, coupled with the failure of trait theories, shifted the focus away from leaders' traits toward leader behaviours and whether leaders are task-oriented, emphasising efficiency and achievement of organisational goals, or people-oriented, focusing on followers' needs and building caring relationships with them. The behaviourism period lasted from the late 1940s to the late1960s mostly in the US and included Katz and Kahn's (1960) work that suggested two styles of leaders: production-oriented and employee-oriented. This school also included the work of Ohio State University scholars who identified two leadership behaviours: initiating structure and consideration. Despite its promising start, the behaviourism approach failed to find a leadership style that can be universally applicable. Therefore, leadership scholars started to look for more contextual theories of leadership (Chemers, 1995; Glynn and DeJordy, 2010; Grint, 2010; Heilbrunn, 1996; Northouse, 2013; Takala, 1998). This led to the emergence of contingency theories, which lasted from late 1960s to late 1980s.

Contingency theories of leadership assume that leadership is not universal and varies across situations, followers and contexts (Bryman, 1992; Grint, 2010). They focus on different aspects such as task complexity, followers' expertise and the relationship between followers and leaders. This phase included Fiedler's model of least preferred co-worker, Hersey and Blanchard's situational leadership, leader-member exchange theory, and path goal theory. Most of them suggested that leaders adjust their

behaviour based on followers' maturity and the complexity of the situation (Grint, 2010). However, contingency theories failed to provide an effective model of leadership that can deal with economic volatility and market changes (Metcalfe and Murfin 2011).

Finally, the fourth and current phase of leadership research includes the new and critical perspectives of leadership. This phase, which evolved in the 1980s, views leaders as those who inspire people through their charisma, vision, values and behaviours, ironically in a way returning to Weber's and Simmel's perspectives. It looks at leadership as a process that involves leaders, followers and the environment. It focuses on the relationship and interactions between the leaders and followers (Heilbrunn, 1996; Takala, 1998) and the critical perspective highlights power relations and the importance of culture and social interaction between leaders and followers (Metcalfe and Murfin 2011). Probably the best known and most referenced text that takes into account this broad range of factors is Burns (1978). Following is a review of charismatic, transformational and servant theories of leadership, which are the most dominant and popular models of leadership (Smith, Montagno, and Kuzmenko, 2004).

2.2.2 Charismatic Leadership

Charismatic leadership has been known by its positive influence and the remarkable changes it may bring to the organisation and/or community. Max Weber (1947), a German sociologist, was the first to identify and analyse charismatic leadership. Weber introduces the charismatic leader as an extraordinary individual who possesses heroic qualities that enable him to influence and inspire followers. He points out that the charismatic leader derives his power from followers' perception of him as an extraordinary person and leaders are therefore dependent on the followers conferring the role of leadership. He claims that charisma is one of the most important characteristics of effective leaders who are most likely to emerge during times of crisis or turbulence (Bryman, 1992; Grint, 2010; Conger and Kanungo, 1998). House (1976) further developed this theory based on Weber's seminal writings. House explains that charismatic leaders have a strong influence on others, are committed to

their ideals and beliefs, have strong character and self-confidence, act as role models, communicate high expectations, and show great confidence in followers' abilities to meet them. However, House's theory was criticised for its dyadic orientation (leader-follower) as well as the absence of important components such as self-sacrifice and the use of unconventional behaviour (Conger and Kanungo, 1998; Northouse, 2013).

While House focused on the characteristics of the charismatic leader, Shamir (1993) and his colleagues studied followers' motivational levels that are associated with charismatic leadership. They argued that human beings are constantly looking for a sense of identity or self-concept and what charismatic leaders do is cultivate a sense of collective identity by aligning followers' self-concepts with organisational goals and by developing collective rituals, ceremonies, symbols and stories that further enhance group identity. Charismatic leaders help followers reach high levels of motivation by making work appear more heroic and meaningful and through the communication of high performance expectations that help them build their self-esteem. In this model there was a shift from the dyadic perception of charismatic leadership toward a collective one. Concepts such as vision, empowerment, meaning making, inspiration, and developing collective identity were also given more attention (Conger and Kanungo, 1998; Northouse, 2013). However, the characteristics of followers were poorly investigated in charismatic leadership theories.

Grint (2010) suggests that we should be cautious with charismatic leaders because while they may be useful during time of crisis, they may keep the crisis to maintain their authority. He also points out that charismatic leaders may achieve extraordinary results that may not be necessarily for noble goals. Finally he questions the sustainability of their achievements after they leave the organisation. This is what Howell and Avolio (1992) called the dark side of charisma where they distinguished between ethical and unethical leaders. Similarly, Aaltio-Marjosola and Takala (2000) argue that ethics play a profound role in evaluating the outcomes of charismatic leadership. Meanwhile, Howell and Shamir (2005) distinguish between personalised and socialised charismatic leaders. They explain that followers' self-concept may determine the type of charismatic relationship with the leader. As found by Shalit,

Popper, and Zakay (2010), followers with secure attachment style prefer socialised charismatic leaders while followers with avoidant attachment style prefer personalised charismatic leaders.

However, charismatic leadership has been known for its positive impact on followers' motivation and performance as well as the remarkable positive changes that it may bring to an organisation. For example, Klein and House (1995) claim that "charisma is a fire that ignites followers' energy, commitment, and performance" (p. 183). Similarly, Shamir, House and Arthur (1993) contend that charismatic leadership has a profound transformational effect on followers. Also, Conger and Kanungo (2000) point out that there is a strong relation between followers' reverence and sense of collective identity and charismatic leadership while Paulse et al. (2009) report that charismatic leadership promotes team innovation and creates a sense of collective identity. Charismatic leadership is also found to be a powerful agent for organisational change (Bass and Avolio, 1993; Fiol, Harris, and House, 1999), positively related to followers' motivation and performance (House, 1977; Smith, 1992), has a positive impact on organisational performance (Agel et al. 2006; Lowe et al. 1996; Waldman and Yammarino, 1999; Wilderom et al., 2010), and is positively related to leadership effectiveness (Low et al., 1996). Finally, charismatic leadership can work as a predictor of organisational effectiveness (Howell and Avolio, 1993).

2.2.3 Transformational and Transactional Leadership

Transformational leadership is one of the most popular theories that has been widely investigated in a large number of empirical studies (e.g. Armstrong and Muenjohn, 2008; Banerji and Krishnan, 2000; Barling, Slater, and Kelloway, 2000; Hunt, 1999; Kent, Crotts and Azziz, 2001; Schriesheim and Scandura, 2009). It is an approach to leadership that combines charismatic and visionary behaviours and places a great emphasis on emotions, values, ethics and long-term goals. Burns (1978) was the first to define and discuss the concepts of transforming and transactional leadership. He argues that transforming leadership is the process where "leaders and followers raise one another to higher levels of morality and motivation" (p. 20). In contrast, transactional leadership is an exchange process between the leader and his followers,

which may take different forms such as economic (wages/bonus), social (promotion), or psychological (friendship). He argues that while charisma is important for aligning followers with the leader's vision, not all charismatic leaders are transformational. As charismatic leaders who are not transformational take advantage of followers' commitment to satisfy their own interests (Grint, 2010). Similarly, Bass argues that charisma, while an important component of transformational leadership, is not sufficient by itself (Conger and Kanungo, 1998; Northouse, 2013).

Bass (1985, 1999) and Bass and Avolio (1990, 1993, 1994) took this further by developing a model for transformational leadership. They focused on the behaviours of both transformational and transactional leaders. They view transformational leadership as an expansion of transactional leadership, thus, the leader can practice both styles depending on the situation. This is different from Burns' model that defines leaders as either transforming or transactional (Burns, 1978; Conger and Kanungo, 1998). Also the moral aspect that was an integral part of Burns' model is absent from the one proposed by Bass and Avolio. However, transformational leadership has proven to be associated with higher levels of followers' commitment, loyalty, satisfaction, creativity and innovation (Northouse, 2003; Schneider and George, 2011). Transformational leaders inspire and motivate followers to reach their fullest potential and perform beyond expectations by establishing friendly and caring relationships with them. They support followers' development by communicating high expectations, creating new learning opportunities and by inspiring them to look for novel ideas to solve old problems (Bass and Avolio, 1994; Bass et al., 2003).

Bass and Avolio (1994) suggest four behaviours for transformational leadership: charismatic or idealised influence, individualised consideration, inspirational motivation, and intellectual stimulation. In charismatic influence leaders act as role models, put group's interest ahead of theirs, and instil a sense of pride and faith in their subordinates. Using charismatic influence, leaders can influence employee motivation by setting challenging tasks and communicating high expectations. Leaders use inspirational motivation to get the best out of their followers by challenging and motivating them to explore new ideas and go beyond normal

practices. Through individualised consideration, the leader helps followers build self-confidence by focusing on subordinates' individual development needs and delegating responsibilities in a manner that supports follower growth. Finally, through intellectual stimulation leaders encourage subordinates to take risks, challenge the conventional ways of doing things, and become creative and innovative by seeking novel ideas and new approached for solving problems.

In addition to Bass' (1985, 1990) and Avolio's (Bass and Avolio, 1994) work, the research studies conducted by Bennis and Nanus (1985) and Kouzes and Posner (1987, 2002) further enhanced our understanding of transformational leadership. For example, Bennis and Nanus (1985) found that transformational leaders use four strategies to inspire and motivate subordinates: communicating a clear, attractive, and achievable vision for the organisation, developing shared meanings and group identity among subordinates, creating a trusting working environment where followers feel safe to share new ideas and innovations, and showing high commitment to learning and relearning. Similarly, Kouzes and Posner (1987, 2002) suggested five practices of transformational leaders through which they motivate followers to achieve extraordinary outcomes: modelling the way by acting as role models and showing high commitment to their values, developing and communicating a compelling vision that guides employees' behaviour, challenging the process by encouraging innovation and creativity, enabling others to act by building trust and promoting teamwork, and encouraging the heart by celebrating and appreciating followers' accomplishments. One distinction of these strategies is their prescriptive nature. They discuss what leaders need to do to become transformational.

While Burns' work was highly contextualised, the later models of transformational leadership, while widely accepted, were criticised for assuming universality and giving little consideration to contextual factors, lacking conceptual clarity, focusing on the dyadic relationship and neglecting how leader influence groups and organisational processes, and the heroic bias in its implicit assumptions. Furthermore, the characteristics of the transformational leaders overlap with those of charismatic leaders, which create confusion about the differences between both models (Bryman,

1992; Northouse, 2003; Yukl, 1999; Zehndorfer, 2014). Unlike Burns' work, these theories also did not discuss its limitations or negative effects, that is, the danger inherent in leaders like Stalin and Hitler, and did not explain how leaders interact with superiors and peers (Yukl, 1999).

In contrast, transactional leadership (Burns, 1978) is a task-oriented theory that focuses on exchanging contingent rewards for subordinates' efforts. Transactional leaders set specific goals and reduce role ambiguity by identifying work procedures and communicating performance expectations. They use explicit and implicit rewards to motivate employees toward goal attainment. Bass (1999) argues that most leaders possess both dimensions: transformational and transaction leadership. He further explains that transformational behaviours are needed in distress and change times while transactional behaviours are more likely to appear in a well-organized and stable society (Bass, 1985; Bass et al., 2003). Many scholars (e.g., Bass, 1985, 1999; Bass et al., 2003; Kuhnert and Lewis, 1987; Northouse, 2013; Seltzer and Bass, 1990) contend that transactional leadership result in higher level of work performance while transformational leadership result in higher levels of employees' satisfaction, creativity and innovation.

Many studies (Cheung and Wong, 2011; Chow and Wu, 2003; Gumusluoglu and Ilsev, 2007; Sarros et al., 2011; Xu and Thomas, 2011) have investigated the relationship between transformational leadership and employees' creativity and innovation. The study conducted by Cheung and Wong (2011) investigated leader support behaviours (task and relations) as mediators of the relationship between transformational leadership and employee's level of creativity. Results indicated that both transformational leadership and relation support had a direct impact on creativity and their interactive effect resulted in a significant increase in generating creative ideas. This came consistent with the study of Gumusluoglu and Ilsev (2007), which suggested that transformational leadership has a significant impact on creativity through individualised consideration and intellectual stimulation that affect employees' emotions and encourage the exploration of creative practices. Unexpectedly, leader task support did not have a direct impact on employee's

creativity when transformational leadership was controlled; however, its interactive effect with transformational leadership resulted in a slight increase in creativity. The study provides organisations and transformational leaders with clear guidelines on how to promote and enhance employee's creativity. When transformational leaders provide task and relations support to their subordinate, they are highly promoting a creative working environment that encourages and appreciates the generation of new ideas.

Another study conducted by Sarros et al. (2011) investigated the relationship between transformational leadership vision and support for innovation through the mediating effect of socially responsible culture in not-for-profit (NFP) organisations and competitive culture in for-profit (FP) organisations. The results were consistent with research predictions that socially responsible culture enhances the relationship between leadership vision and support for innovation in NFPs while competitive culture enhances the same relationship in FP organizations. The study aimed to fill the gap in the leadership and innovation research for NFP organization and opened a new direction to investigate the influence of other transformational leadership components (intellectual stimulation, role modelling, caring and coaching) on innovations. However, one limitation of the study is that it used managers and senior executives as data source. Involving subordinates could have led to more accurate results and allow for more generalisation. Despite this limitation, the study emphasised the importance of articulating a clear vision that directs employees' effort toward innovative practices and encourages the exploration of new ideas. This vision should also aim to create a socially responsible culture in NFPs and a competitive culture in FPs. Similarly, Chow and Wu (2003) found that transformational leadership is positively related to organisational innovation due to the empowering and trusting working environment that transformational leaders create, which encourage employees to freely share and try new ideas and practices. Furthermore, transformational leadership was found to be positively related to followers' satisfaction (Bryman, 1992; Gardner and Cleavenger, 1998), and their commitment to achieve the vision of the organisation (Shamir et al., 1993).

In sum, one can conclude that while transactional leadership helps employees reach their maximum performance through task clarifications and specific performance guidelines, transformational leadership helps employees develop their potential and perform beyond expectations through the growth opportunities and encouragement provided by the transformational leaders. Transformational leadership also has a significant impact on creativity through individualised consideration and intellectual stimulation that affect employees' emotions and encourage the exploration of creative practices, principles applicable across a great range of cultural and political contexts.

2.2.4   Servant Leadership

Greenleaf's (1970, 1972, 2002) servant leadership model is an approach that provides a unique perspective to leadership as it starts with an analysis of a leader's motives, which is not the case in other theories (Graham, 1991; Northouse, 2013; Smith, Montagno, and Kuzmenko, 2004). Greenleaf (2002) claims that servant leadership starts with a natural desire to serve others, then the "conscious choice brings one to aspire to lead" (p. 27). For him, servant-leaders find their wholeness through their positive contributions to making a good society. They show the way for others, respond to problems by listening first, take unusual approaches to solve problems and make sure that their people's high priority needs are met. They also accept, empathise, and never automatically reject people's ideas or contributions – they only reject ridiculous ideas, however, not in an unsupportive way. They put followers' interest ahead of theirs and help unqualified members to grow and reach their full potential. Servant leaders are also great dreamers who live for higher goals and dedicate their lives to achieve them. The effectiveness of a servant leader can be examined if followers became healthier, wiser, and servants themselves (Greenleaf, 2008; Smith, Montagno, and Kuzmenko, 2004; Spears and Lawrence, 2004). Based on Greenleaf's work, Spears (2002) identified ten characteristics for servant leaders: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to people's growth, and building community.

It seems that Greenleaf's servant leadership theory takes its root from Christianity. Jesus advised that "If anyone wants to be first, he must be the very last, and the

servant of all" (Mark 9:35 in Spears, 1998, p. 27). Blanchard (2002) takes this view by explaining that servant leadership is placed at the centre of Jesus' philosophy. Blanchard argues that Jesus has modelled everything he has been teaching about leadership throughout his life (in Spears and Lawrence, 2004), therefore, servant leadership offers an effective model that is moral and inspirational. It helps people live for higher goals and achieve higher levels of outcomes. Graham (1991) argues that servant leadership, through its emphasis on moral values, has a transforming potential. He further explains that the moral principles that were emphasised in Burns' transforming model were absent from Bass' transformational theory and servant leadership is bringing back those moral values thus tends to be transforming rather than transformational. Servant leadership assumes an equality between the leader and followers and places the good of the served over leader's self-interest. For Greenleaf, servant leadership starts with the desire to serve and help others which is different from other types of leadership (e.g. charismatic leadership, transformational leadership) where the person wants to lead thus serving people comes as a second priority. In servant leadership the focus is not only on achieving organisational and personal goals but also on building a moral responsibility of serving all stakeholders. This underlying motivation creates a unique culture at the workplace. Greenleaf's model has been widely accepted and used in many studies in a number of countries (e.g., Liden et al., 2008, Patterson, 2003; Russell and Stone, 2002). Servant leadership has also been positively related to subordinates' performance (e.g., Meuser et al., 200), organisational citizenship behaviours (Ehrhart, 2004; Liden et al., 2008, Neubert et al., 2008; Walumbwa et al., 2010), and team effectiveness (e.g., Hu and Liden, 2011).

While charismatic and transformational leadership were heavily investigated worldwide, servant leadership needs more empirical research to investigate its long-term effectiveness (Schneider and George, 2011). Thus servant leadership was mainly criticised for being more philosophical and lacking the sufficient empirical research that justifies its assumptions (Russell and Stone, 2002; Schneider and George, 2011). The theory also needs a clear definition and well-defined theoretical framework as more of the writing on its features has a prescriptive nature (Northouse, 2013).

Therefore unless more empirical research is conducted to demonstrate its validity and effectiveness, the theory will not realise its full potential.

This review demonstrates that while there are similarities and overlaps among the three theories, charismatic, transformational and servant, there are also some unique features offered by each of them. Smith, Montagno, and Kuzmenko (2004) argue that charismatic leadership forms the theoretical base for all current leadership theories. However, Yukl (1999) contends that there are distinctive differences between transformational and charismatic leadership although they are partially overlapping. For example, transformational leaders empower followers and make them partners in achieving organisational goals while charismatic leaders rely on followers' identification with them and putting trust in their expertise. So, charismatic leadership tends to inhibit or diminish followers' critical thinking and active role in the leadership process while transformational leadership help follower to grow and become independent thus over time followers rely less on the inspiration part. Yukl (1999) further explains that some conceptual weaknesses and clarity of the influence processes in both theories need to be addressed to make them more effective.

While Schneider and George (2011) believe that there are many similarities between servant and transformational leadership, Graham (1991) argues that servant leadership is actually a form of transformational leadership. However, some scholars believe that both theories may be complementary as each of them offers a unique perspective. For example, Paronlini, Patterson and Winston (2009) contend that transformational and servant theories complement each other as transformational leadership focuses on "transforming followers' self-interest into collective values and interdependent goals that support organisational interests" while servant leadership focuses on serving "followers' highest priority needs" (pp. 275, 279). Also, transformational leaders are motivated by achieving organisational success and overcoming environmental challenges while servant leaders are motivated by achieving egalitarianism, social justice, and individual growth. Finally, transformational leaders use their charisma to influence followers while servant leaders influence followers through their devotion in serving them.

Despite the evident overlap among these theories, each has its significant contributions that may fit different contexts and situations. For instance, according to Smith, Montagno, and Kuzmenko (2004), servant leadership creates a "spiritual generative culture" while transformational leadership leads to a more "empowered dynamic culture" (p. 80). This makes servant leadership more appropriate for non-profit organisations where more effort is needed to attract unpaid workers (Schneider and George, 2011; Spears, 1998). Graham (1991) takes a similar view by arguing that servant leadership misses the intellectual stimulation dimension that encourages innovation, creativity, and risk taking required to survive in crucial times. Thus he suggests that servant leadership is more effective in stable environments where there is a need for developmental efforts while transformational leadership is more useful in times of intense pressures where transformational actions are crucial for organisational survival. Consequently, during the birth and decline stages of the organisation, transformational leadership is more critical for organisational growth and survival in the marketplace while during the maturity stage of the organisation servant leadership is more effective for community building and followers' growth (e.g., Parolini, Patterson and Winston, 2009; Smith et al., 2004; Stone, Russell and Patterson, 2004)

In conclusion the three theories define effective leadership in terms of the following: having a vision and being able to inspire followers to act on it; being a good role model who demonstrates high moral values; building caring and friendly relations with followers; communicating high expectations; and supporting followers' personal and professional growth (e.g., Graham, 1991; Northouse, 2013; Schneider and George, 2011; Smith, Montagno, and Kuzmenko, 2004). However, they also received common criticisms for the following: assuming universality and undermining the influence of situational factors; focusing on the dyadic leader-follower relations and ignoring leader's influence on group and organisational processes; neglecting the characteristics of followers and their active role in the leadership process; and the heroic assumptions embedded in them (e.g., Bryman, 1992; Conger, 1999; Northouse, 2013; Yukl, 1999).

2.3 Leadership in Islam

Very little attention has been given to Islamic leadership although it was the driving force behind the flourished and prosperous state developed in the early centuries (622-1258) of Islam (Ali, 2005; Jabnoun, 2012; Metcalfe and Mimouni, 2011). This section presents a critical review of Islamic leadership using the *Qur'an* and *Sunnah* (sayings and practice of the Prophet), which are the primary sources for Islamic leadership as well as the work of Muslim and management scholars on the topic. The purpose of this review is to develop a solid and comprehensive understanding of leadership from an Islamic perspective. It will start with a review of leadership from an Islamic perspective and then compare Islamic and Western models of leadership demonstrating how Islam offers a comprehensive approach to leadership.

2.3.1 Islamic Principles of Leadership

Some may argue that scholarship and religion should be separated so what we teach should not be confused with or influenced by religious and/or Islamic values. Actually, this separation between secular and spiritual aspects of life is not feasible in Islam because for Muslims, Islam is a comprehensive way of life in which there is no distinction between sacred and secular spheres. For example, Ali (1975) explains that secular and religious spheres of life in Islam are intertwined and blended in a harmonious manner so that Islamic principles can guide and inform Muslims' behaviour and actions. Shah (2010) argues that in Muslim societies educational leadership is informed by religious teachings and Islamic values. ElKaleh and Samier (2013) discuss this further by arguing that the *Qur'an* and *Sunnah* provide Muslims with clear and comprehensive guidelines on how to conduct their personal, social and professional affair, principles that do not differ greatly from some Western theories. Furthermore, this harmony between secular and spiritual aspects of life was clearly reflected in Prophet Muhammad's behaviour. When Aisha, his wife, was asked about his character she answered that he was reflecting the *Qur'an* (Ramadan, 2007). Therefore, Muslims have to follow the *Qur'an* and *Sunnah* in conducting their life affairs and when they fail to find guidance in both, they are encouraged to ask Muslim scholars who use their knowledge, wisdom and judgment in applying Islamic

teachings to new situations, which is called *Ijtihad*. Hence, creative and critical thinking is an important aspect of Islamic thought (Ali, 1975).

Ibn Taymiyyah (2005), a classic Muslim scholar (661-728), argued that leadership in Islam is a trust (*amanah*) that should be fulfilled to the best of one's knowledge and effort. He further explains that on the day of judgment leaders may experience disgrace and regret unless they tackled their leadership roles effectively and honourably, and, as Samier (forthcoming) argues governed by principles of social justice. He further explains that the just leader who strives to improve followers' religious and life conditions will hold a noble place amongst those who worked for the sake of God and will also be one of the seven people sheltered by God "on a day when there is no other shelter than his" (p. 33). Actually, Islam puts a great emphasis on leadership even within a small group of people. This can be seen in the Prophet's advice to select a leader if three Muslims are on a journey (Jabnoun, 2012; Ramadan, 2007), because putting someone in authority, according to Ibn Taymiyyah (2005), will enjoin good and prohibit evil.

Ibn Khaldun (1967), a medieval Arab sociologist (1332-1406), also regarded leadership as inevitable because the leader acts as a mediator who keeps harmony among group members. He argues that good leadership "is equivalent to mildness" (p.153). When the leader is mild and understands and forgives the faults and sins of his followers, they trust and love him and are willing to sacrifice their lives to protect him. But if the leader is harsh and eager to select followers' mistakes and count their sins, they become fearful and lie to protect themselves and most likely abandon him on the field "The decay of sincere intentions causes the decay of protection" (p. 153). He also suggests, based on the Prophet's advice, that one "follow the pace of the weakest among you" (p. 153), that the leader should not be too shrewd imposing tasks on followers that are too challenging and go beyond their abilities. Ibn Khaldun argued that *asabiya* (building brotherly relations) supported by religion are the major factors in developing leadership. However, sustaining leadership depends on possessing certain leadership qualities such as generosity, forgiveness, tolerance, hospitality, support of dependents, patience, faithful, commitment, liberality with money, respect for Islamic law and scholars, respect for old people and teachers,

fairness and care, humility, fulfilment of duties, and avoidance of fraud. Sidani (2008) recommends using Ibn Khaldun's contributions in developing leadership models that can be relevant to non-Western and Middle Eastern societies.

Shah (2006), in her work on educational leadership from an Islamic perspective, explains that such leaders should have three overlapping roles: as educators who teach with knowledge and principles; as leaders or prophets who guide with wisdom and moral values; and as parents who care with responsibility and commitment. However, business management scholars define Islamic leadership as a "social exchange" (Beekun and Badawi, 2009, p. 7) and a "shared influence" (Ali, 2009, p.163) process where leaders, while working for the wellbeing of society (Mir, 2010), seek advice and insights from followers through *Shura*. Ahmed (2009) and Metcalfe and Murfin (2011) take a similar view by arguing that Islamic leadership involves "a psychological contract" in which the leader dedicates himself to protect, guide and serve his followers. ElKaleh and Samier (2013) point out that leadership in Islam is a responsibility rather than a privilege. It is an opportunity to attain God's love through self-denial and dedication to serve others and build a good community that is guided by Islamic principles. Finally, the *Qur'an* describes leaders as those who are inspired by God to do good deeds, promote Islamic principles, help followers grow in their faith and observe Islamic teachings:

> And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us. (Qur'an 21:73)

According to this verse, a major responsibility of Muslim leaders is to help followers develop their faith (Beekun and Badawi, 2009). There are four spiritual levels in Islam relevant to legitimate leadership (Figure 2.3): *Islam* (the submission to God's will), *Iman* (believing in God and his oneness), *Taqwa* (the fear of God), and *Ihsan* (the love of God). Thus, Muslim leaders are expected to help followers grow in their faith from *Islam* to *Ihsan*.

Figure 2.3: Spiritual Levels in Islam
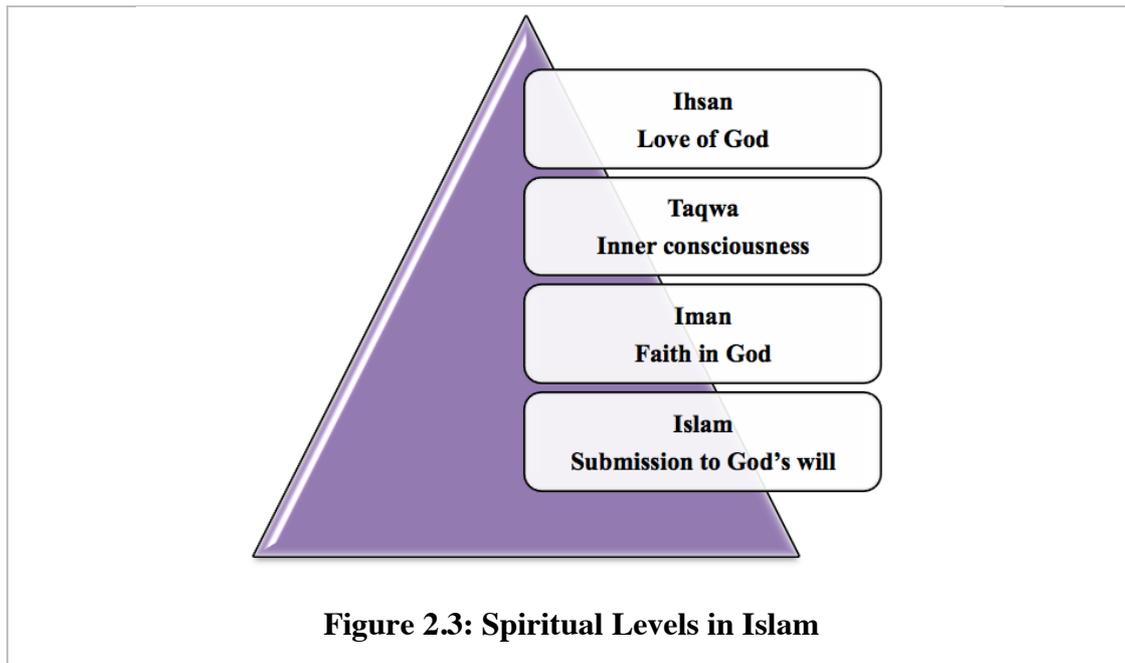
Beekun and Badawi (2009) argue that Islamic leadership involves servant and guardian leadership roles. In fulfilling the servant role, Muslim leaders ensure that people's basic needs are met, work with passion and dedication for the welfare of followers and society, and help followers to grow as individuals and professionals. Actually, Muslim leaders find their wholeness and happiness in serving others because they perceive their leadership role as an opportunity to attain God's blessing and love. The Prophet emphasised this servant aspect of Islamic leadership, which is similar to Greenleaf's theory of servant leadership, by preaching that:

> A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them. (Sahih Muslim, Book 20, Hadith 4502)

In pursuing the guardian role, a dimension not included in Greenleaf, but evident in Islamic models, Muslim leaders protect followers from oppression and tyranny, promote justice, and encourage God-consciousness by helping followers develop their faith and moral values. The leader in this role is like a shepherd or a mentor who guards, protects, cares, develops and guides followers (Aabed, 2006; Beekun and Badawi, 2009). The Prophet emphasised the guardian aspect of leadership, which is similar to Burns' transforming leadership, by preaching that:

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> Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards). (Al-Bukhari and Muslim, Book 1, Hadith 283)

In this Hadith, the Prophet advises that each Muslim is a leader in his own capacity, and an ideal society will be established when everyone tackles his/her leadership role well. This perspective is also similar to Plato's social theory in *The Republic*. Plato regards people as social creatures who possess different talents that enable them to perform different tasks. When they live together and each one devotes his talent to perfect his task and contributes to the welfare of others, an ideal and productive society will be developed. The only difference between the Prophet's and Plato's societies is that Plato divided society into three classes in a hierarchical order: the working class (artisans) who possess the virtue of moderation; the soldiers (auxiliaries) who possess the virtue of courage; and the guardians at the top of the hierarchy who possess the virtue of wisdom. Plato claims that justice in society will be achieved when these classes work together in a harmony and respect each other (Johnson, 1996). So, Plato limited leadership to a small group of elite wise individuals who are located at the top of the social structure while the Prophet believed that everyone in society has a potential for leadership and all of them, regardless of their status, are equal. However, those who are more knowledgeable, wiser and experienced should be selected to lead the group. This can be seen in the Prophet selection of different leaders for different situations based on their knowledge and experience of the situation which imply that the effectiveness of leadership depends on the right match between leader's competencies, followers' needs, and the situation (Jabnoun, 2012). Nevertheless, in both social structures (the Prophet's *Hadith* and Plato's *Republic*), justice is the cornerstone on which the ideal society will be developed.

2.3.2   Islamic versus Western Models of Leadership

It is argued here that leadership in Islam offers a unique and comprehensive approach to leadership that is different from many Western approaches in a number of ways.

First, it is neither limited to senior and management positions nor exclusive to those who possess special traits or extraordinary qualities. In Islam every Muslim is a leader within his small community. A Muslim may even pursue several leadership roles at the same time such as being a parent, a teacher or a school principal, a sports coach, and/or a prayer leader. With this conception of leadership, the argument of whether leaders are born or made does not exist in Islam because every Muslim has the capacity to be a leader and will be questioned by God about his followers and therefore should learn whatever it takes to fulfil his leadership roles to the best of his ability and knowledge. When every Muslim performs his leadership responsibilities in a perfect manner, a highly successful society would emerge which was the case in the first six centuries of Islam when Muslims were leading the world. Ali (1975) argues that when Muslims were firmly committed to Islamic principles and values, they became "torch-bearers of civilization in every land they inhabited" but when they deviated themselves from *Qur'anic* teachings, "their civilization collapsed like a house of cards" (p. 47). Similarly, Ali (1995) explains that when Arabs stuck to the principles and practical meaning of Islam, they made remarkable achievements, while they dramatically failed when they became uncritically receptive to other ideas and abandoned their basic values of courage, pride, honesty, generosity, endurance and tolerance and replaced them with dependency, submission, apathy and obedience. However, according to Jabnoun (2012), some people may possess greater leadership abilities than others. This was evident in the Prophet's prayers to strengthen Islam with one of the two 'Umars', Umar Ibn Al Hakam or Umar ibn Al Khatab and his *Hadith* " People are like mines; the best among them in *Jahiliyah* (the age of spiritual darkness before Islam) are the best after Islam" (p. 236). Therefore, Jabnoun (2012) argues that leadership in Islam is considered both a trait and skill as some Muslims may have higher leadership abilities than others.

Another important distinction of Islamic leadership is the practice of *Shura* (consultation), which is seeking insights and advice from followers who are intellectually capable to provide advice for the leader. *Shura* is a critical component of Islamic leadership. The *Qur'an* emphasises the importance of *Shura* by describing Muslims as those who conduct their affairs through the practice of *Shura* "whose

affair is [determined by] consultation among themselves" (Qur'an, 42:38). Therefore, a Muslim leader should seek followers' advice and intellectual ability and knowledge, ask for God's inspiration, and then trust that God will help him to make the best decision. *Shura* can also be a means to strengthen one's leadership capabilities. According to Jabnoun (2012), Umar ibn Al Khatab, the second successor of the Prophet who was well known of his strong character, effective leadership, and justice did not send senior companions as his governors in other countries, he wanted them close to him for advice and to correct him when he made any mistakes.

The Prophet is the first leader in Islam who modelled a perfect example of Islamic leadership. The *Qur'an* advises Muslims to look at him as an excellent role model to follow:

> There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Qur'an, 33:21).

In response to God's request to the Prophet to "consult them [followers] in the matter" (Qur'an, 3: 159), the Prophet used public forums, the public sphere in Habermas' theory, to seek advice from his companions. Ramadan (2007) describes how the Prophet used critical pedagogies to develop his companions' intellectual capabilities by asking them questions or by making controversial statements that encourage them to actively engage in the discussion. For example, he once said, "Help your brother, whether he is just or unjust!" This statement made his followers wonder and question how this could happen. After giving them time to discuss this among themselves, he answered "prevent him from acting unjustly!" (p. 102). Ramadan argues that this critical pedagogy developed followers' intellectual capacity, which is needed for effective *Shura*. He further explains that in order to give useful advice, one needs to be intellectually competent and knowledgeable. This example also shows how critical thinking is an Islamic intellectual tradition.

The above discussion gives us an indication of the difference between *Shura* and democracy. First, in democratic practices the leader goes with the decision of the majority while in *Shura* the leader makes the final decision after seeking genuine

advice from followers. Second, in democratic practices everyone has an equal opportunity to influence the decision whether he has the knowledge and expertise or not while in *Shura* knowledge and intellectual competency is a pre-requisite for conducting effective *Shura* (Beekun, 2012; Ramadan, 2007; Saleh, 2002). Muslim leaders should seek advice from everyone but eventually will be more influenced by those who are experts in the field. However, democracy is not inconsistent with Islamic principles and beliefs as the *Qur'an* did not specify which type of political government to follow (Asad, 1980; El Fadl, 2003; Gulen and Ceylan, 2001; Kelsay, 2002). It was left to Muslims to select the leader and the political system they want to implement provided that it follows the fundamental principles of Islam.

A third distinction of Islamic leadership is that it is based on building brotherly relations among followers. The Prophet advised "No one of you shall become a true believer until he desires for his brother what he desires for himself" (Al-Bukhari and Muslim). Armstrong (1992, 2002, 2006) argues that the rapid spread and acceptance of Islamic message reflects the genius of the Prophet who adopted a unique philosophy of creating brotherly relations among Muslims by replacing blood with faith. This philosophy helped him to establish a just and flourished Islamic society through the caliphal tradition and also in extending justice principles to non-Muslim in a very short time, which further accelerated the spread of his message (see also Ali, 2005).

A fourth distinction of Islamic leadership is that followers are not passive; they take an active role by participating actively in *Shura* and by correcting the leader whenever he deviates from the right path. The Prophet advised that, "among the greatest types of Jihad is a just statement before a tyrannical ruler" (at-Tirmidhi, 2174). Abu Bakr, the first Khalifa, was quoted as saying "If I do well help me, and if I do ill, then put me right". Umar, the second Khalifa, also said "when you see me engage in a wrong doing, straighten me out" (Ali, 2005, pp. 135-137). This perspective is absent from the Western models. Manz (2011) argues that the current visionary approaches to leadership focus on the leader's charisma and inspirational ability thus "leave followers dependent and in the shadows" (p. xi).

A fifth distinction is that leadership in Islam is not self or profit oriented. It is more concerned with the development of a just, moral and prosperous society, consistent with the values promoted by critical theory. Economic gains come as a result of Muslims' hard work, self-denial and dedication to their community (ElKaleh and Samier, 2013). Metcalfe and Murfin (2011) explain that Muslim leaders are expected to be more humane and ethically oriented. They should act as role models and according to Islamic principles and laws. Therefore ethics and moral values such as justice, humility, compassion, consultation, patience, tolerance, honesty, kindness, and empathy are key components of Islamic leadership. Figure (2.4) shows a model of Islamic leadership proposed by ElKaleh and Samier (2013) that illustrates the guardian and servant aspects of Islamic leadership and highlights the moral values that should inform the behaviours of Muslim leaders.
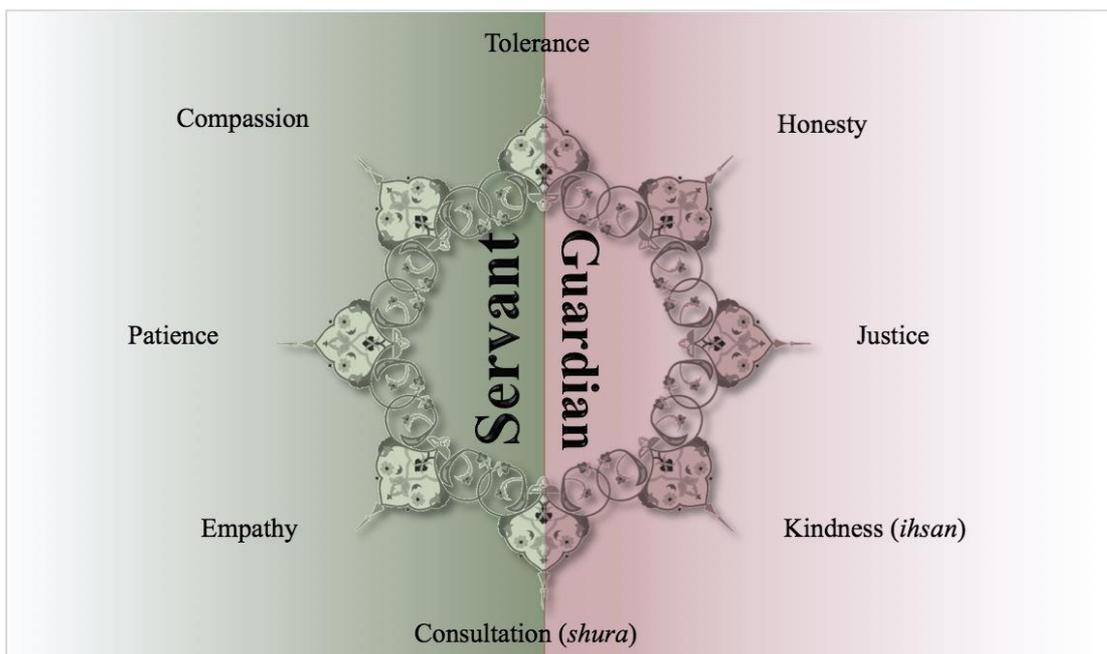
Figure 2.4: Islamic Leadership Model

(ElKaleh and Samier, 2013, p. 197)

This review suggests that Islamic leadership with its guardian and servant components offers a comprehensive theory of leadership that, through its emphasis on moral and

spiritual values, incorporates the qualities of some Western models while overcoming their shortcomings (see Figure 2.5).

Figure 2.5: Islamic Leadership as a Comprehensive Theory of Leadership
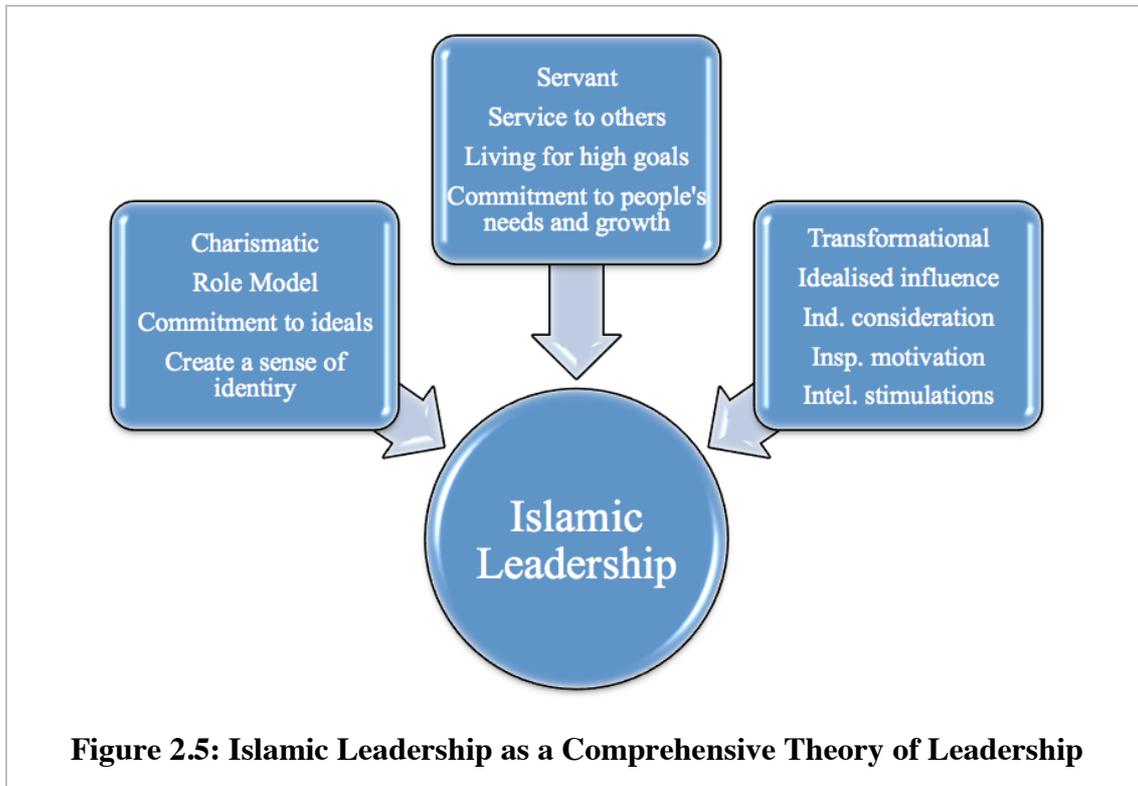
Yukl (1999) argues that while transformational and charismatic leadership offer significant views about effective leadership, they have conceptual weaknesses that may hinder their capacity to illustrate effective leadership. For example, the intellectual stimulation of transformational leadership is ambiguous and does not explain what leaders actually do to influence followers' cognitive processes. In contrast, Islamic leadership provides ample examples of what leaders and followers do to achieve effective leadership through the study of the Prophet and his companions. As explained above, the use of critical pedagogies in investigating many societal issues shows how the leader can stimulate and develop followers' intellectual capacity. Actually, Islamic leadership offers fewer explicit concepts but ample cases and examples of what leaders can do in different situations and contexts that carry implicit concepts and values. And this is how God taught the Prophet to lead

effectively by telling him the stories of other Prophets since the creation of Adam till his time.

Yukl (1999) also suggests that one solution in overcoming the heroic bias in leadership theories is to look at leadership as a shared process that enhances collective and individual capacity, which was originally proposed by Burns (1978) and overlooked by Bass when he further developed the theory. Islamic leadership with its perception of leadership as a mutual and shared influence process and as a responsibility of everyone in the community overcomes this heroic assumptions and offers a comprehensive approach that can be universally applicable. Evidence of its universal effectiveness can be seen in the early years of Islam when Muslims were leading many countries with different cultural background and norms in an effective manner (e.g. Ali, 1975; Ali, 2005; As-Sallaabee, 2010; Jabnoun, 2012).

2.4 Leadership Development

This section provides a comprehensive literature review on the different approaches to leadership development and what actions scholars suggest for advancing leadership programmes in order to increase students' critical thinking and enable them to deal effectively with the rapid changes and ongoing challenges at the workplace. It will start with a critical review of leadership development literature worldwide, and then move to discuss leadership development in the Middle East.

2.4.1 Leadership Development Worldwide

Universities and corporations continue to invest heavily on leadership development programmes believing that effective leadership will help them compete effectively in a fast changing and challenging marketplace. Despite these efforts, many scholars indicate that leadership development is in its infancy, requiring more research, a stronger theoretical foundation and more attention to situational and participant differences. For example, Hotho and Dowling (2010) suggest using a socio-constructivist framework for developing more effective leadership programmes that recognise contextual factors and students' differences, which are underestimated in current leadership programmes. They argue that for developing more effective

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programmes, we should move away from emphasising input (knowledge) over interaction (practice).

Olivares (2011) addresses another important feature of leadership - the significant role momentous events play in leadership development, which can be realised through autobiographies that present the personal memories of those events. He further explains that since these events are emotionally charged, specific, and detailed, they tend to influence and inform behaviour for a long time. Also, through reflection these memories help people make sense of themselves and others. Therefore, leadership development activities should allow participants to reflect on historical events how they may inform present and future behaviour. Petriglieri, Wood and Petriglieri (2011) take a similar perspective by arguing that the inferences we make from experiences are inspired by the images, stories, and assumptions we have in mind about others and ourselves. Thus leadership programmes must help students become conscious of those images and allow them to draw meaning and lessons from past and current experiences. They argue that leadership courses must focus more on how we teach rather than what we teach and this require educators who are able to take learning "beyond the acquisition of knowledge and skills" by complementing conceptual knowledge with critical discourses and reflective writing assignments about students' experiences and life stories (p. 446). Many other authors from a number of countries have also made this point (e.g., Cunliffe, 2009; Densten and Gray, 2001; Giles and Smith, 2012; Sogunro, 2004)

Hay and Hodgkinson (2006) argue that the current dominant theories of leadership are "framed by systems-control thinking" and are conceptualised in ways that make them very challenging to teach (p. 144). Thus re-thinking leadership as a "two way process of influence" may offer a more achievable approach for its teaching as teaching leaders how to negotiate is a more feasible task than teaching them how to inspire others (p. 155). In adopting this approach, educators need to move toward a de-centralised approach to teaching where both the teacher and students work collaboratively to construct knowledge and make sense of their experiences.

Reynolds (1999) explores possible critical approaches to management education that are based on both content and process. He points out that the principles of critical reflection are to question the taken-for-granted assumptions embedded in theory and professional practice and to raise moral and ethical questions about the ends as well as the means. He believes that the use of literature in management education in the form of novels and short stories might illustrate socioeconomic processes better than management texts are likely do. Many other authors have also recommended the use of literature, history and film such as Forster et al. (1999), Harrington and Griffin (1990), Hay and Hodgkinson (2006), Michaelson (2005), Boje (1991), Smith (2007), Madansky (2008), Wright (2010), Hartman (2006), and Westerman and Westerman (2009). Reynolds (1999) also recommends the use of experiential learning, role-play, simulations, participative learning and dialogue, which have been suggested be many other scholars as well (see Harris, 2008; Kark, 2011, Krolikowska et al., 2007; Ng, Van Dyne and Ang, 2009; Wooldridge and Kuntze, 2010).

Relevant to this point is Smith's (2007) call to include history in management curricula. He argues that rewarding students based on their ability to memorise and recall theory and information undermines their critical and reflective thinking ability to investigate the implications the past may have for present and future events. He argues that exploring and discussing history will help students gain wisdom and develop sound judgmental skills (see also Hartman, 2006; Madansky, Wright, 2010). Young, Mountford, and Skrla (2006) discuss a different approach for developing students' critical thinking capacity. They suggest using Mezirow's transformational learning as a base for developing leadership programmes. Mezirow's theory is actually derived from Habermas' account of critical theory (used in the current study) and suggests that transforming learning takes place through one's experiences and communication.

Day (2001) distinguishes between leader development that focuses on developing the leader's personal skills and leadership development that focuses on developing relationships and social interactions where leadership takes place. He claims that the leadership programmes that focus on leader development ignore fifty years of

research that identified leadership as a process that involves leader, followers and the social environment, thus leadership programmes need to address both individual and collective leadership. Similarly, Schyns et al. (2011) argue that the social aspect of leadership development has received little attention although both self-awareness created through leader development and social awareness resulted from leadership development are essential for effective leadership. They believe that the use of implicit leadership theories (the images that one holds about leaders' traits and behaviours) will address this issue because it will raise the awareness of both the leader and the social context.

Giles and Smith (2012) contend that current approaches to leadership development are dominated by the neoliberal ideology that gives priority to skill development and rationalist argument at the expense of critical and experiential approaches resulting in a decontextualisation of curriculum. They further argue that leadership programmes must have "an interpretive and critical priority towards emancipatory ends" (p. 233). Thus they introduced a graduate educational leadership programme that addresses local issues in Auckland. In this programme, students were asked to write papers that critique local leadership practices and discuss stories from their own experiences. This was carried out in addition to mentoring sessions with academic faculty and guest lectures that engage students in critical dialogues about leadership issues in their local environment.

Kezar and Carducci (2009) point out that leadership development programmes should move away from the traits, skills, behaviours and value-free traditional assumptions and view leadership as a process that involves mutual influence and power with a strong recognition of the role of values and traditions, culture and contextual factors, and history in leadership development. They introduce what they call "revolutionary leadership development programmes" which, according to them, should include reflective assignments, collaborative activities, address cultural sensitivity and context-specific issues, provide opportunities for dialogue and exchange of ideas, train participants on facilitation and negotiation skills, and allow participants to understand the influence of culture, history, and social factors in the leadership

process. Nash and Scott (2009) raise a similar point, noting that spiritual leadership has received increasing attention during the last few years. They argue that combining spiritual aspects with material ones (the soul with the intellect) provides a holistic learning experience which results in a more complete leadership. They further explain that leadership is an interdisciplinary field that is strongly connected to many humanities subjects such as psychology, philosophy, religious studies, history, literature and art (see also Samier, 2009). All these subjects foster heart learning more than head learning. Thus any leadership programme should address the universal and the particular, the feeling and the intellect, the spiritual and the material needs of human being.

Finally, Cunliffe (2009) and Small (2004) advocate teaching philosophy in leadership development programmes to develop the critical thinking capacity of students that allows them to deal with uncertainty, change and the increasing challenges in the workplace and help them find creative and innovative solutions for work problems (see also Casse and Claudel, 2007; Ciulla, 2002; Heifetz, 1994; Hodgkinson).

2.4.2 Leadership Development in the Middle East

Several scholars have discussed the domination of Western theories that assume cultural homogeneity over leadership curricula in the Middle East and other developing countries. For example, Jaeger and Kanungo (1990) argue that Western management theories and practices became the "sacred cows" due to their remarkable contributions to the economic growth of developed industrialised countries (p. 1). This resulted in uncritical adoption and transfer of Western thought and practices in many management programmes in developing countries despite the clear contradiction in the socio-cultural environment between both contexts leading to inefficiency and ineffectiveness of organisational practices due to the limited applicability of the Western thought in those countries. Management practices in developing countries, according to them, require different approaches and skills to cope with the many specific challenges leaders face in these countries such as the instability of political and economic conditions and the scarcity of intellectual and

physical resources. They call for developing indigenous approaches to management in developing countries that are derived from their local cultural.

Rodwell (1998) takes a slightly different view; she argues that while there is ample evidence of the uncritical adoption of Western leadership models in developing countries with less consideration to its appropriateness and relevance to local contexts, the knowledge base required for developing indigenous educational leadership curricula remains limited. Thus we should improve our understanding of cross-cultural issues that allow us to conduct successful adaptation of models and materials to local contexts such as that of a number of authors who have been investigating cultural dimensions like Mead and Taylor (1970), Hofstede, G. (1993), Hofstede, Hofstede and Minkov (2010), Trompenaars and Hampden-Turner (2012), Branine (2005, 2011), Lewis (2006), Brain and Lewis (2004). Rodwell also recommends using the models that are congruent with indigenous values, norms and practices.

Samier (2014) also argues that leadership curricula in the UAE predominantly reflect US and UK perspectives with little or no adaption to the local culture. She advocates a hybrid leadership curriculum that integrates international and indigenous knowledge to prepare Emiratis to be global leaders while preserving and maintain their cultural and Islamic values. ElKaleh and Samier (2013) argue for teaching Islamic leadership and Islamic work ethics in administration and leadership programmes to bridge the gap between Muslims' espoused and practiced values. They suggest using case studies and the biographies of great Muslim leaders to help students develop their moral imagination and build their character.

Shah (2010) raises similar concerns by arguing that leadership theories are rooted in Western philosophy and values with a hidden assumption of its universality or applicability in all contexts, although people from different background and cultures perceive and practice leadership differently based on their cultural values and belief system. She points out that while cultural differences received some attention in leadership research, the significance of faith and/or religion have not been recognised

yet. Relevant to this point is Metcalfe and Mimouni's (2011) claim that current scholarship reflect Western industrial values and cultural norms that emphasise technical rationality, performance measurement, individualism and profit maximisation and value-based leadership theories promoting ethical practices for the purpose of achieving organisational competitiveness not social well-being. They argue that the transfer of those values through globalisation distorted Islamic leadership that is concerned with human and social welfare, sustainability, economic prosperity and social justice. Thus leadership in the Middle East needs to be debated and discussed in context where leaders strongly identify with Islamic and Arab culture. These arguments are consistent with the results of Ali and Schaupp (1992), Ali (1993), and Yousef (1998) who found that the consultative leadership style is the most preferred and commonly used style in Arab countries.

Suliman and Hayat (2011) contend that most leaders in the UAE are influenced by the leadership style of Sheikh Zayed, the founder of the nation, whose leadership behaviours were mainly derived from Islam. Similarly, Metcalfe, Mimouni, and Murfin (2011) argue that the success of the Emirates offers a good development model that is premised on Islamic leadership while challenging the neoliberal market values. This further enhances the necessity of leadership programmes that are derived from Islamic culture and history while being informed by the knowledge and practices of the East and the West.

This review suggests that there is a critical need to develop a leadership identity for Muslim and Arab countries that derives its leadership values and behaviours from Islamic culture and Arab history while informed by the knowledge and practices of other cultures in order to develop a solid and comprehensive understanding of leadership across the globe without sacrificing or compromising Islamic principles and/or cultural values.

CHAPTER 3: RESEARCH APPROACH AND METHODOLOGY

3.1 Overview

This study employs a mixed methods approach to investigate leadership curriculum in selected UAE business and education programmes and examine the extent to which the curriculum is relevant to and derived from students' cultural and Islamic values. Mixed methods research is used because of its epistemological and methodological flexibility that enables the researcher to select any combination of methods that are most appropriate for answering research questions, and which is also compatible with the philosophical foundation of the classical pragmatism of Charles Sanders Peirce, William James, and John Dewey and critical theory as its theoretical framework for guiding and informing the research process. The purpose for mixing research methods is complementarity, development and triangulation in which methods were mixed to produce more comprehensive results, to develop initial findings, and to avoid bias that may arise from using one single method (Creswell and Plano Clark, 2011; Greene, 2007). The study uses a sequential design in which qualitative and quantitative methods are given equal importance and weight during the data collection and analysis process (see Creswell and Plano Clark, 2011). Research sites were selected using purposive convenience sampling while leadership courses and participants were selected using complete collection or criterion sampling.

The study uses a parallel form of mixed data analysis in which qualitative and quantitative data are analysed separately and in which the results from each method are given equal importance. Abductive reasoning, which is an analysing method that is used to draw conclusions from knowledge produced by both qualitative and quantitative methods (Feilzer, 2010), is used as the logic of justification.

This chapter discusses this research methodology in more detail, beginning with a critical review of pragmatism, as a philosophical foundation for the study, and Habemas' account of critical theory as a theoretical lens. Then the research approach,

design, methods for data collections and analysis will be critically presented and discussed. Finally the chapter will conclude with a brief overview of research ethics, trustworthiness and validity of the results and the limitations of the study.

3.2   Research Philosophical Foundation

The study uses classical pragmatism that originally emerged from the writings of Charles Sanders Peirce, William James, and John Dewey as a philosophical foundation (Greene and Hall, 2010; Johnson, Onwuegbuzie, and Turner, 2007). Pragmatism, especially that of Dewey's, is considered as an "anti-philosophy" because it takes attention away from epistemological issues and focuses instead on the human-environment interactions. These interactions lead to different experiences from which knowledge is produced and further inform our actions (Greene and Hall, 2010, pp. 131-132). According to Dewey, no knowledge will provide us with a "true account of the world" as different experiences will result in different knowledge. In this regard, pragmatism suggests that a combination of "action and reflection" is the best way to acquire knowledge (Biesta, 2010, pp. 112-113).

Pragmatism is selected as a philosophical foundation for the research design of the study for three main reasons. First, it has been chosen because it is congruent with critical theory. Pragmatism holds an explicit value-oriented approach to inquiry that focuses on addressing important social problems and the consequences or actions the research can bring to solve them, and has a critical form that is consistent with critical theory (Maxcy, 1991). The pragmatic method 'maxim' enables the researcher to select any combination of methods that best answers research questions (Creswell and Plano Clark, 2007; Feilzer, 2010; Johnson and Onwuegbuzie, 2004). Thus, pragmatism encourages creativity and frees the researcher from choosing specific research methods that are tied to one of the dominant research paradigms. The results of a pragmatic inquiry that are viewed as "warranted assertions" represent "actionable knowledge" which attempts to find workable solutions to pressing and ongoing social problems (Greene and Hall, 2010; Johnson and Onwuegbuzie, 2004). One important feature of pragmatism is that it takes an intersubjective approach in which the

pragmatic inquirer achieves a good understanding of both participants and colleagues in the field who will review the outcomes of the research (Morgan, 2007).

The second reason for selecting pragmatism is that it is congruent with the researcher's epistemological, ontological and methodological beliefs. According to Greene and Hall (2010), our philosophical assumptions influence what we choose to study and how to approach it. Since the researcher's main focus is the research problem and is neither a positivist nor a constructionist one, but strongly believes that research questions should be the driving force for selecting the methods that would best answer those questions, pragmatism was found the best philosophy to adopt.

The third reason is that the major authors of mixed methods research (Feilzer, 2010; Greene and Hall, 2010; Johnson, Onwuegbuzie, 2004; Johnson, Onwuegbuzie, and Turner, 2007; Morgan, 2007) advocate pragmatism as the primary philosophy for the mixed methods approach. They argue that pragmatism, through its attempt to integrate paradigms and synthesise insights from qualitative and quantitative research, can help mixed methods research to exist peacefully as a third research approach without contradictions or inconsistencies that provides balanced and warranted research results. Pragmatism is also the most popular paradigm that has been associated with mixed methods research (Morgan, 2007). It takes a moderate position in the paradigm epistemological and ontological social sciences debates between the objective measurable reality of positivism and the subjective plurality of constructivism (Feilzer, 2010; Johnson and Onwuegbuzie, 2004; Johnson, Onwuegbuzie, and Turner 2007). Pragmatists reject traditional dualism and endorse pluralism and eclecticism. They appreciate conflicting perspectives that provide complementarity and believe that both subjective and objective inquiry aim to produce knowledge that more fully represents reality. Thus, there are singular and multiple realities that can be investigated through empirical inquiry in order to solve practical problems. At the same time, pragmatists endorse uncertainty where knowledge produced by research is relative and not absolute which means that inquiry provides us with the best answers we can currently get as knowledge and truth may vary across persons, places and times (Johnson and Gary, 2010). Therefore, from a pragmatic view of point, research results give us "warranted assertions" instead of

absolute truth (Creswell and Plano Clark, 2007; Feilzer, 2010; Johnson and Onwuegbuzie, 2004; Tashakkori and Teddlie, 2010; Teddlie and Tashakkori, 2009).

In data analysis, pragmatism uses abductive reasoning to draw conclusions from the knowledge produced by the combined used of qualitative and quantitative methods. When using abductive reasoning, Feilzer (2010) recommends that the researcher moves back and forth between inductive reasoning in order to draw conclusions from the qualitative data, and deductive reasoning, that is used to draw conclusions from the quantitative data. A good example would be when the researcher uses a sequential design where the inductive results from the qualitative data inform the deductive process on the quantitative data (Morgan, 2007). This is what happened in the current study where the results from the critical discourse analysis and observations informed the quantitative and qualitative analysis of the survey where leadership courses were grouped based on their college affiliation (business and education) and the statistical tests were conducted to investigate the significant differences between them. This was based on the previous results, which suggested that education courses included more cultural and Islamic materials than business courses did.

3.3   Theoretical Framework

The thesis uses Habermas' critical theory as a theoretical framework to guide and inform the research process from its initial design up to its final conclusions and recommendations. Critical theory is a reasoning tool and a reflective model. "Critical" refers to the use of a systematic process in reviewing and analysing social and cultural phenomena. In this process, hidden and taken for granted assumptions that underpin cultural practices are questioned along with their negative impacts on society and organisations (Gall, Gall and Borg, 1999, p. 361). For Habermas, critique is derived from a "moment of self-reflection based on a theory of rationality" (see Rasmussen, 1999, p. 34), which has been followed in this study. While critical theory is congruent with Islamic values and principles of establishing a just, egalitarian and value oriented society, in a research context critical theory is also congruent with the Islamic intellectual thinking that encourages Muslims to use logic and analytical reasoning in investigating social and scientific phenomena and in applying Islamic principles to

new situations (Ramadan, 2007). The *Qur'an* and Hadith, that are the main sources for Islamic teachings, provide Muslims with general theoretical frameworks within which they have to think and discover what are acceptable and unacceptable behaviour and deeds. This is known as '*igtihad*' (studying Islamic principles and applying them to new situations), which is a well-known intellectual tradition in Islam.

Similarly, critical theory emphasises the application of theoretical concepts and requires the researcher to apply theories to practical situations and social strata (Rasmussen, 1999), thus it forms a good theoretical base for developing leadership curricula that focuses on reflection, critical thinking and the application of theoretical concepts in real life situations. Since critical theorists take an historical approach to study philosophy and society, and use the past to investigate and inform future possibilities (Held, 1980), critical theory can also be used to study how Islamic leadership practices and behaviours in the early years of Islam have led to a sophisticated and prosperous society. The aim is to learn from past experiences and suggest possible ways to integrate them into current leadership curricula in Muslim societies.

Many scholars recommend the use of critical theory when the researcher's aim is to solve a social pressing problem by questioning its hidden and taken for granted assumptions, which is the purpose here in uncovering assumptions about what makes a good leadership course, and the alternative of integrating Islamic knowledge instead of relying on only Western literature and models. According to Comstock (1982), critical research starts from a practical problem with the aim of uncovering its unrecognized constraints and suggesting possible actions that may help subjects to liberate themselves. Guba and Lincoln (1994) take a similar perspective by recommending the use of critical theory when the aim of inquiry is to critique and transform certain structures in society, including knowledge structures in graduate programmes. This perspective makes critical theory a great fit for the current study that aims to address the domination of Western traditions over indigenous and Islamic knowledge within leadership curricula. The researcher will critically review and

discuss the hidden and taken-for-granted assumptions that gave Western traditions superiority over indigenous and Islamic knowledge leading to a marginalisation of Islamic and cultural values and a disconnection between theory and practice in the work place.

Finally, critical theory fits well the mixed-methods approach and the pragmatic paradigm used in this study as both critical theorists and those from the critical pragmatic tradition work for establishing a more just, egalitarian, and democratic society and are more concerned with the anticipated consequences that the research may come up with to solve important and pressing social problems. Kincheloe and Mclaren (2002, p. 87) argue that in research critical theory does not determine how we view the world but rather helps us pose questions and strategies for exploring it. As in pragmatism, Habermas rejects the duality of the objective and subjective worlds and the assumption that nature exists independent of human subjects. Cooper (2010) explains that the way we apprehend the world will influence and shape our participation in it. According to him, Habermas' theory of knowledge and human interests offers a unique and comprehensive approach to knowledge within which natural and objective sciences (technical interests) are balanced with interpretive research and humanistic perspectives (practical interests) through reasoning and critical reflection (emancipatory interest). Therefore, based on this theory, the thesis attempts to create knowledge through the use of these three constitutive interests by mixing the objective rigorous information of the quantitative methods with the different humanistic perspectives of the qualitative methods in a critical and reflective manner.

This creation of knowledge through the three cognitive interests will not be limited to data collection and analysis only but will also include all aspects of the research process even in the writing style of this report which will vary from presenting facts and numbers in a neutral and objective manner to discussing the investigator's self-reflection on the research experience and lessons learned throughout the process. Greene (2007) argues that the challenge of writing mixed methods reports is that they involve different communication traditions: the scientific method of quantitative

research that uses a third person voice and neutral language; and the first person subjective method of qualitative research that uses expressive language. Therefore, writing up mixed methods reports entails "craft and responsibility" (Sandelowski, 2003, p. 344), as these reports should be respectful to both the research traditions that have contributed to the study and the diversity of the audience who have different expectations from the study. Similarly, Creswell and Plano Clark (2011) point out that mixed methods research can be crafted by varying the voice from being objective in quantitative section to being subjective in the qualitative section.

3.4 Research Approach

The study employs a mixed methods approach that is based on the pragmatic assumptions of knowledge. As discussed above, pragmatists do not view the world as an absolute unity and do not limit themselves to a single paradigm. They focus on the practical aspects of research and believe that knowledge comes from situations, actions and consequences rather than "antecedent conditions" (Creswell, 2009, pp. 13-14). Thus, they give priority to the research problem and use many approaches to best understand it. This world view works well with the mixed methods approach that has been selected for this study.

Mixed methods research is an approach to knowledge that respects the wisdom and perspectives of both qualitative and quantitative research and attempts to offer a reasonable middle solution for research problems (Johnson, Onwuegbuzie, and Turner, 2007). Since quantitative and qualitative research offer complementary information and uses different strategies to achieve high levels of validity (Firestone, 1987), mixing both methods leads to more accurate results in which the shortcomings of one method are balanced by the strengths of the other (Best and Kahn 2005; Bryman 2006; Creswell 2009; Creswell and Plano Clark 2011; Firestone 1987; Guba and Lincoln 1994; Johnson and Onwuegbuzie 2004; Karmel 1978; Mertens 1998; Niglas 2004; Sandelowski 2000; Shah and Corley 2006; Tashakkori and Teddlie 2010).

Mixed methods research does not follow a particular catalogue or have any predetermined set of methodological requirements. One of its most important characteristics according to research methods scholars is that it gives primacy to research questions and the problem under investigation in determining research methods. For example, Tashakkori and Teddlie (2010, p.8) argue that the guiding principle for mixed methods research is "methodological eclecticism" which means selecting and integrating the most appropriate methods and techniques from both qualitative and quantitative research to best answer research questions and thoroughly investigate the phenomenon of interest. Creswell (2009) takes a similar view by arguing that mixed methods approach is useful when employing one single method is not adequate to understand the complexity of the social phenomena involved in a study. Johnson and Onwuegbuzie (2004) also recommend mixing research approaches in a manner that can best answer important research questions. They argue that researchers can produce a "superior product" by putting together insights and procedures from both approaches (p.17). Greene (2007) regards mixed methods research as a crafting art since the researcher is free from the philosophical and paradigm debates to select the most appropriate methods for answering research questions. This centrality of research questions has been informing all methodological decisions in this study since its nature and the complexity of research questions require collecting data from different sources and perspectives to thoroughly investigate the problem and offer possible solutions to solve it.

A comprehensive review of leadership literature conducted by Bryman (2004) indicates that leadership research has been dominated by quantitative research employing self-administered questionnaire as a single method of data collection. However, a number of management scholars suggest that the self-administered questionnaire, because it is subject to self-bias, cannot measure the complex and dynamic nature of leadership. For example, Phillips (1973) claims that surveys lack the ability to measure interactions and actual behaviour and are influenced by respondents' social desirability (in Conger, 1998). Conger (1998) argues that leadership is a complex, dynamic and socially constructed phenomenon that requires multiple methods of research. Since quantitative approaches capture static and uni-

dimensional perspectives, they fall short in addressing and explaining leadership's dynamic, multi-dimensional and contextual nature. He further explains that survey-based instruments focus on behavioural dimensions analysis and overlook other environmental, organizational and group factors. Thus, it can be concluded that mixed methods research has a greater potential for investigating the dynamic and complex nature of leadership by mixing the deep insights and rich data of qualitative research with the objective and rigorous measures employed by quantitative research.

The methodology of this thesis was carefully selected and designed based on a critical review of literature and studies that investigated similar topics (e.g., Bee Sng, 2008; Mellahi, 2000; Richardson, Mcleod and Dikkers, 2011). The study by Mellahi (2000) investigates the compatibility of leadership values taught in MBA programmes in the United Kingdom and accepted values in three non-Western cultures (Asian, Arab, and African countries) which is very similar to the objectives of this study. Mellahi's study uses a mixed methods approach that employs questionnaires, student interviews, and document analysis of class materials. While faculty members are not involved in Mellahi's study, the author discusses the absence of their perspective as a limitation and recommends taking this into consideration in future research studies, which has been considered in the design of this study. One more limitation that has not been mentioned in Mellahi's study is the absence of class observation. Reviewing class materials gives a partial image of the truth as it provides the researcher with a preliminary idea on the general topics that may be discussed in class. However, it does not reflect the actual class discussion and the issues, cases and/or problems that were raised by students, and which can be viewed as also comprising curricular content in dynamic form. Sometimes class material shows a domination of Western tradition over the curriculum while class discussions actually address many local and cultural issues.

Another study by Richardson, Mcleod and Dikkers (2011) uses a mixed methods approach to investigate school principals' perceptions of online credentials using a survey that includes close-ended and open-ended questions. However, document analysis of course materials, class observation and perspective of faculty were absent

from their study. Finally, the study by Bee Sng (2008) investigates the effect of organisational and contextual factors on curriculum change in Singapore using document analysis and semi-structured interviews with faculty. One limitation of Bee Sng's study is the absence of the students' perspectives and class observations. In selecting research design and methods for the current study, the researcher attempted to address all of these limitations.

As argued by Greene (2007), developing a better understanding of social phenomena is the overall and broad purpose of mixing methods. However, this better understanding can take different forms. For example, in a mixed methods study with the purpose of complementarity, the inquirer seeks deeper, broader and comprehensive understanding of the social problem by using research methods that investigate the different aspects, perspectives and dimensions of the phenomena under study. In a mixed methods study with the purpose of development or reform, the inquirer uses the results of one method to inform the development and implementation of the other.

One of the main purposes of using mixed methods in this study is complementarity (Greene, 2007). Mixing methods for this purpose is the most commonly used in mixed methods research mainly because most social phenomena are complex, multifaceted, and dynamic. In this approach a study results from different methods that are used to draw a comprehensive understanding of the research problem, which further enhance and deepen the interpretation and inferences of the study (Greene, 2007). For example, in the current study that investigates leadership curriculum and its relevancy to students' cultural and Islamic values, four research methods were employed to collect data on the different aspects of the curriculum. Critical discourse analysis of course materials and class observations provided data on the different components of the curriculum and its implementation, while collecting data from both students (using questionnaires) and teachers (using semi-structured interviews) on how they view the curriculum provided a comprehensive understanding of its effectiveness. The integrated results of the four methods provided a complete and

comprehensive account of the curriculum in a manner that no single method could have achieved.

A second purpose for employing mixed methods in this study is development (Greene, 2007), which refers to the sequential use of data collected from one method to inform the development and implementation of the other. Thus, methods in a development mixed methods research are conducted sequentially, which is the case in this study where the analysis of course materials informed class observations and the results of the student questionnaires informed the questions posed in the interviews with faculty members. A third purpose for using mixed methods research is triangulation (Greene, 2007) which aims to improve the validity of research results, increase the confidence of inferences, and overcome research bias resulting from the use of a single method of research.

3.5 Research Design

The study employs a sequential design of four research methods that uses critical discourse analysis of course materials, class observations, student survey, and faculty interviews to answer the following research questions:

1. What type of leadership models and theories are being taught in selected UAE business and education programmes?
2. To what extent are the leadership curricula relevant to and derived from UAE cultural and Islamic values?
3. What actions can be taken to further develop the curriculum?

According to Creswell (2009), taking a sequential design allows for investigating the phenomenon from different perspectives, provides deep insights on the research problem and facilitates value-based and action-oriented research. Greene (2007) suggests that any research study should start with a well-justified and well-defined purpose rather than a design or method. She believes that the methodology is "the servant of purpose" thus the design of the study should be derived directly from its purpose (p. 97). Since mixed methods research with a developmental purpose should

follow a sequential design, the current study uses different research methods to collect data on the various aspects and dimensions of the curriculum in four sequential phases: 1) critical discourse analysis of course materials, 2) class observations, 3) student self-administered surveys, and 4) faculty interviews with each phase builds on the earlier one (see Figure 3.2). Qualitative and quantitative methods in this design are given equal weight and importance.

Figure 3.1: The Sequential Design of the Current Research Study
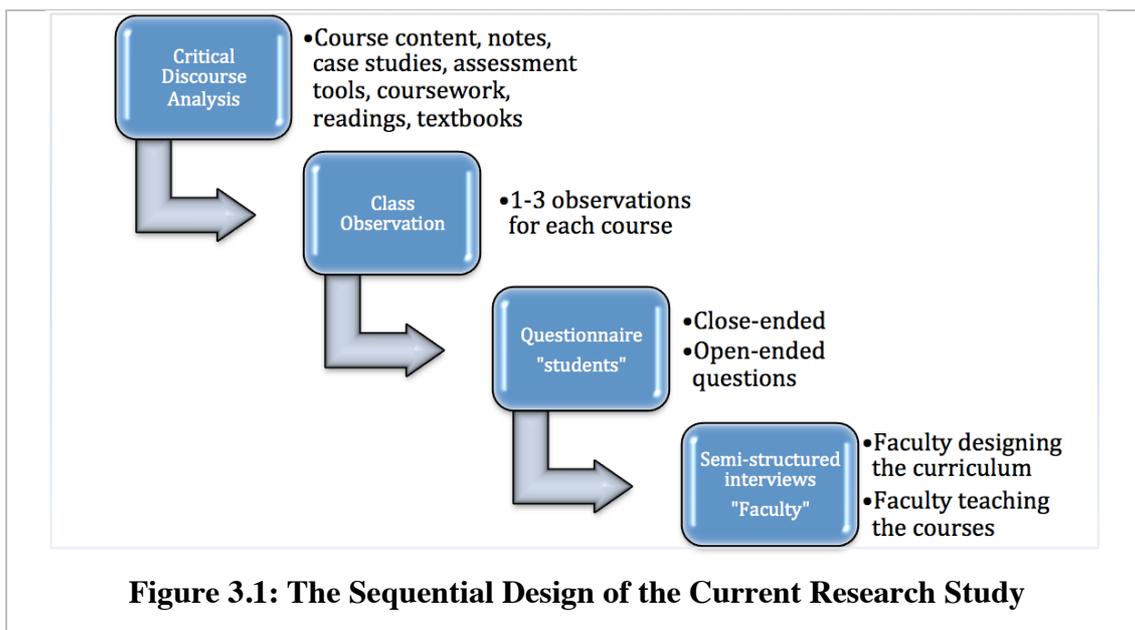
3.5.1 Site Selection and Sampling Strategy

Universities were selected using purposive convenience sampling (Collins, 2010; Onwuegbuzie and Collins, 2007; Sandelowski, 2000; Teddlie and Yu, 2007) in which research sites were selected based on the availability of leadership courses or components within their education and business programmes and the willingness of the institution and faculty members to participate in the study. The original research proposal was developed to investigate leadership curricula in three Arab countries: Saudi Arabia, United Arab Emirates, and Egypt. Institutions within these countries were selected based on their advanced world ranking compared with the other Middle Eastern universities. Unfortunately, the three universities that were suggested in the research proposal did not participate in the study as two of them did not approve the research request and sent a nice apology while the third did not respond at all.

Following that, the researcher sent requests to 16 universities that are located in seven Middle Eastern countries (Bahrain, Egypt, Kuwait, Oman, Qatar, Saudi Arabia, and UAE). All of the selected universities are offering leadership courses in their education and business programmes. From these 16 institutions, only three institutions located in the UAE agreed to participate in the study. This high resistance and low response rate can be attributed to either the political situation in the region in which some terrorist groups initiated revolutions and wars under the name of Islam to hide their political agenda, or to the domination of the Western tradition over the curriculum, as indicated by many management scholars (e.g., Al-Buraey, 1988; Adams, 1958; Ali, 1992, 1995; Blanks, 1998; Faris and Parry, 2011; Jaeger and Kanungo, 1990; Metcalfe and Mimouni, 2011), which made most universities and faculty reluctant to participate in a study.

The first institution that agreed to participate in the study, called "A", is a popular public university that has national and international accreditation. It offers Bachelor and Master's degrees in many disciplines and has over 9000 students across its campuses. Two courses were selected from this institution, one at the Bachelor level "ABBUSL" and one at the Master's level "AMEDCL". The second institution, "B," is a private research-based institution that offers Master's and Doctoral degrees in many disciplines. It is a well-known university that has national accreditation and international affiliation with prestigious Western universities. Three courses were selected from this institution, two at the Master's level "BMEDCL and BMBUSO" and one at the Doctoral level "BDEDCL". The third institution, "C" is a local governmental institution that offers undergraduate and graduate education and teacher preparation programmes and aims to be a centre for educational research in the country. One course at the Master's level "CMEDCL" was selected from this institution. It was the only leadership course in offer during the time of administering the study. Table (3.1) illustrates the courses selected in each institution.

Courses and research participants were selected using complete collection or criterion sampling (Collins, 2010; Onwuegbuzie and Collins, 2007; Sandelowski, 2000; Teddlie and Yu, 2007) in which all courses, teaching faculty and students who are

willing to participate in the study were selected. First, all courses offered by education and business schools in both institutions were reviewed to identify the leadership courses, modules and/or components within each college. Then, faculty who are teaching the selected leadership courses were invited by email to participate in the study. A research protocol that summarizes the research project was attached to this email invitation (see Appendix 3.1). All education faculty members (5) who were invited to participate responded and agreed to take part in the study resulting in a 100% response rate. While only two out of five business faculty members responded and agreed to participate resulting in only a 40% response rate. The faculty members who agreed to participate in the study scheduled a meeting with the researcher to plan for the observation, survey administration and interviews.

Institution	Programme	Leadership Course
University A	Bachelor	ABBUSL
University A	Masters	AMEDCL
University B	Masters	BMEDCL
University B	Masters	BMBUSO
University B	Doctoral	BDEDCL
University C	Masters	CMEDCL

Table 3.1: The Selected Leadership Courses

3.5.2   Research Methods

The study uses a sequential design for data collection. According to research methods scholars, this design is used when employing a mixed methods approach that uses a theoretical lens as an overarching perspective (Creswell, 2009; Creswell and Plano Clark, 2011; Tashakkori and Teddlie, 2010), and when the mixed methods is used for developmental purposes (Greene, 2007). Based on this design, data has been collected in four sequential phases with each phase building on the earlier one (see Figure 3.1). Research methods included critical discourse analysis of course content and materials, 1-3 class observations for each leadership course, surveying students using both

close-ended and open-ended questions, and, finally, interviewing faculty members who teach and design the curriculum using semi-structured interviews. The following is a detailed description of each research method.

3.5.2.1 Critical Discourse Analysis of Course Materials

Critical discourse analysis has been used for a number of years to analyse course materials such as course syllabus, textbooks, readings, case studies, and assignments. The main focus of the researcher was to look for the leadership theories, models, practices and values embedded in these courses and whether the curriculum includes cultural and Islamic values and leadership models or not. Derived from Habermas' (1970, 1971, 1979) critical theory, critical discourse analysis helps the analyst to understand social problems by uncovering the ideological assumptions hidden in the written texts and spoken words (Fairclough, 1989; McGregor, 2004). It is a type of analysis that investigates text from social, cultural, and political perspectives (Luck, 2002). Critical discourse analysis acknowledges that our beliefs, culture and knowledge influence the way we produce, read and interpret texts. Thus, critical discourse analysis is a "highly context-sensitive" approach that aims to improve society by drawing attention to unjust practices and social inequities (Huckin, 1997, p. 78). It includes three levels of analysis: the text, the discursive practices, and the social context (Fairclough, 1993; Huckin, 1997; McGregor, 2004). Critical discourse analysis takes a social constructionist view in which people's beliefs about the world are shaped through discourse and interaction (Huckin, 1997; Van Dijk, 2000). According to Van Dijk (2000), we can control people's actions by influencing their minds (knowledge, beliefs, and opinions) through discourse and communication.

While there is no standardised methodology for conducting critical discourse analysis, Huckin (1997) suggests two stages for approaching the text. In the first stage, the analyst approaches the text as an ordinary reader who tries to understand it in an uncritical manner. The second stage involves stepping back from the text and revisiting it at different levels with a critical eye that raises questions about its hidden or taken for granted assumptions and how it could have been constructed differently. This approach is similar to investigating 'hidden curriculum' that Giroux and Purpel

(1983) propose in their critical investigation of education that carries an unspoken or implicit promotion of capitalist values. In the second critical stage, the analyst should investigate the genre (type) and framing (its presentation and main ideas) of the text. The analyst should also pay attention to the foregrounding (emphasising certain concepts), backgrounding (de-emphasising other concepts), presuppositions (taken for granted assumptions), discursive differences (using different styles of discourse), and insinuations strategies (comments that have double meanings) that the writer may take. While Huckin advises that one gradually narrow down the analysis to reach the sentence and word-level, this is not feasible in the current study due to the large number of documents and reading materials that have been collected for each leadership course.

While critical discourse analysis suits the nature, purpose and theoretical framework of this research well, it is also beneficial because it frees the researcher from internal constraints such as bias and taken for granted assumptions by encouraging the investigator to question and challenge his/her own cultural beliefs and assumptions. It also helps the researcher to understand and identify social problems by challenging and unmasking the hidden ideological assumptions in the written text or oral words (Fairclough, 1993; McGregor, 2004).

3.5.2.2   Class Observation

The researcher planned to conduct one to three structured class observations for each leadership course, a method that is well established in pedagogical and curriculum research (Atkinson et al. 2001; Baker 2006; Best and Kahn 2005, Burton 2000; Huberman and Miles 1993; Mulhall 2003). As argued by Mulhall (2003), observation has the advantage of capturing data from its natural environment and provides evidence for the dynamic process involved in social settings and social interaction more than the interview does, and providing triangulation to balance personal views in interviews. Thus, using observation helps the researcher understand what actually happens in the classroom in terms of student participation, faculty responses, leadership theories, concepts and cases under investigation, and the cultural and work issues that are discussed.

An observation protocol (Creswell and Plano Clark, 2011) was developed and used to keep the researcher focused and to help in writing accurate and organised field notes (see Appendix 3.2). The main focus has been on the leadership theories and concepts discussed in class, students' engagement and participation, the opportunities available for students to apply the theories in real life situations, and how students relate the leadership concepts and theories to their own cultural and Islamic values. In addition to the observation guide, the researcher wrote reflective journals after each observation session summarising the main ideas and thoughts that had emerged during the observation. These journals were very useful during data analysis. Following are two examples of these entries:

> OB1: The teacher structured the assignments to be gradually developed throughout the course. For example, each week students look at the article from a different perspective and develop two slides of their presentation. In this particular class, the group task was to find the leadership types, styles, approaches or theories that came through the articles. This process allows student to start early on their assignments while seeking feedback and support from the teacher on a weekly basis.

> OB5: One of the unique things about this class is that it highly fosters critical thinking. The teacher is so talented in asking students questions that stimulate their thinking in a manner that they start questioning many of the taken for granted assumptions around them. The discussion also takes a global perspective of leadership surveying most Asian and Western countries and discussing effective leaders or leadership practices.

Class observation preceded the administration of the survey and the interview because students' and teachers' behaviour in the classroom could be influenced by research questions as they would know what the researcher is looking for. Thus, conducting the observation in an early stage of the research leads to more accurate results by limiting participant bias as recommended by Glesne (2011).

3.5.2.3 Student Survey

The study uses a questionnaire that includes closed-ended and open-ended questions to investigate students' view of the leadership curriculum, its applicability to the working environment in the UAE and its relevancy to cultural and Islamic values. The survey consists of three main sections (see Appendix 3.3). Section (1) includes demographic information (gender, age, nationality, employment) and course information (title, programme, institution). Section (2) consists of 35 closed-ended

questions that investigate students' views of the different aspects of the curriculum and to what extent the curriculum address cultural and Islamic values using a 6-point Likert scale that varies from strongly agree to strongly disagree. A "not applicable" option was added in case the situation did not apply to the student. Respondents were asked to indicate their level of agreement with each statement. Finally, section (3) consists of six open-ended questions that allow students to freely evaluate and explain the cultural and Islamic components of the curriculum. These open-ended questions allow them to express and elaborate on their ideas, improve the validity of fixed-response questions (Schutt, 2006), and help the researcher to gain a deeper understanding and to provide a correct interpretation of student responses.

The survey was self-developed and validated following the common procedures recommended in the field (Brace, Kemp and Snelgar 2009; Field 2009; Field and Hole 2005; Green and D'Oliveira 2009; Harris 2010; Mertens 1998). To ensure content validity, the items were developed based on a careful review of relevant literature and revised with both experts in the field and prospective respondents (Fowler, 2002; Schutt, 2006). First, the questionnaire was discussed with a class of final year doctoral students who are specialised in educational management and leadership to ensure the clarity and validity of the questions. Based on their comments, some questions were revised and edited to reflect more accurate content and clear meaning. Then the content of the survey was further validated through face-validation by reviewing the questionnaire with five faculty members who are experts in the field. Based on their suggestions and recommendations, the questionnaire was revised and a few words were replaced to further clarify the meaning or to simplify the technical terms. Some of the comments received were to add age to the demographic data, translate the survey into Arabic, and in administering the survey, to give each student two copies (Arabic and English) to choose from.

Translation of the survey followed the recommended procedures in the literature (Brislin, 1970, 1976; Brislin, Lonner, and Thorndike, 1973; Sinaiko and Brislin, 1973). As advised by Thorsteinsson (2012), the goal of the translation is to develop an equivalent meaning of the items in the original instrument rather than a word-to-word

translation. Brislin (1970) recommends four techniques for maintaining content equivalence between the original and translated instruments: back-translation, bilingual technique, committee approach and the pre-test procedure. Back-translation is widely used to evaluate translation quality and to achieve concept equivalence between original and translated versions. Following this technique, the original version of the survey was translated from English into Arabic by a bilingual translator who is knowledgeable about the field. To ensure the accuracy and clarity of the translation, the original survey and the translated version were reviewed by two bilingual professionals whose native language is Arabic to ensure that each item carries the same meaning in both languages. Based on their recommendations, some words in the translated version were revised to reflect more accurately the concepts being used (see Appendix 3.4). The Arabic version was then sent to a different translator to translate it back into English. The back-translated version was very similar to the original English version of the questionnaire and reflected almost the same meanings with only minor discrepancies in words used (see Appendix 3.5). Finally, to further validate the content of the questionnaire, a focus group of three bilingual professionals whose native language is Arabic and are fluent in English reviewed each item of the questionnaire across the three versions (original, translated, back-translated). Based on this review, minor corrections were made in both the original English and Arabic translated versions to improve the quality and clarity of words and to ensure that each item reflects exactly the same meaning across both versions.

The questionnaire was then pilot-tested with two groups of students. The first group included students from a non-credit leadership programme. From this group, 23 valid responses were received. The second group included doctoral students who are taking a leadership class. From this group, only four valid responses were received. The researcher, while administering the pilot survey, asked some of the participants about the clarity of instructions and questions, and if there are any areas that needed improvement. Participants' feedback was quite positive indicating that the instructions and questions were clear and the survey was easy to take.

Reliability was measured using Cronbach's alpha (coefficient alpha) test, which is the most commonly used measure for testing reliability (Brace, Kemp and Snelgar, 2009; Schutt, 2006, p.126). Results show that Cronbach's alpha for the scale was .981 (see Appendix 3.6), which shows a high degree of internal consistency of the questionnaire. Cronbach's alpha for the split-half test (another measure for internal consistency in which the correlation between responses from the two halves of items is calculated) was .962 and .968 and the correlation between the sums of items in each half was .919 (Brace, Kemp, and Snelgar, 2009). These results indicate that the instrument has sufficient reliability to measure students' view of leadership curricula.

The researcher administered the survey during class time. An online survey was not considered due to the low response rate of this kind of instrument. An online survey was tested during the pilot study with the group of students who were taking a non-credit leadership course during the validation of the survey and very few students responded to it. This was also consistent with Sax, Gilmartin and Bryant (2003) findings that paper surveys result in a higher response rate among college students than that of online surveys. Thus, it was decided to administer the survey during class time.

An informed consent form that includes the research objectives and participants' rights (see Appendix 3.7) was distributed to students prior to the administration of the survey and the researcher explained them in English and Arabic as well. Participants were informed of their rights and assured of the anonymity and confidentiality of their responses. Participation was voluntary and a small thank you gift was given to students who agreed to take part in the study. The data from the demographic and closed-ended questions was entered into SPSS for analysis using appropriate statistical tests while critical discourse analysis was used to analyse responses from the open-ended questions.

3.5.2.4   Faculty interview

Based on students' responses, semi-structured interviews (Atkinson et al. 2001; Best and Kahn 2005, Burton 2000; DiCicco-Bloom and Crabtree, 2006; Huberman and

Miles 1993; Kvale and Brinkmann 2009) were conducted with faculty members who teach or design the curriculum to collect complementary and explanatory data and to obtain faculties' insights and recommendations on how to further develop the curriculum. Semi-structured interviews are the most popular type of interview because they allow participants to elaborate and share rich information about their experience while leaving the analysis and interpretation to the researcher (DiCicco-Bloom and Crabtree, 2006). They consist of a series of open-ended questions followed by short follow-up questions to help participants fully explore the experience.

An interview guide was developed and revised with a group of doctoral students (see Appendix 3.8) to get their feedback on the clarity of its questions. The interview guide was developed based on a comprehensive review of literature that address the current status of management research and programmes and the critical perspectives in teaching leadership (e.g., Ali 1992; Ali and Camp1995; Hartman 2006; Liang and Wang 2004; McDade 1995; Mellahi 2000; Metcalfe and Mimouni 2011; Punder and AlSakka, 2010; Schyns et al. 2011; Temes 1996). This instrument consists of 12 open-ended questions that investigate faculty's view of the leadership curriculum and how it could be further developed to reflect students' cultural and Islamic values. The first four questions request information on faculty's credentials, teaching experience, exposure to multicultural environment and country of origin. Questions 5 to10 investigate the content of the course, the teacher's role in designing the curriculum, the challenges or barriers in delivering the course material, and the methods used to help students apply the theories and concepts learned in class. The last two questions (11-12) look at possible changes and developmental aspects of the curriculum. The interview guide was revised with four faculty members who are experts in the field. Based on their recommendations, minor language changes were made. The guide was then pilot-tested with a faculty member who has extensive experience in teaching leadership courses and whose students took the pilot survey. The pilot interview took place in one of the institution's meeting rooms and lasted for 40 minutes. At the conclusion, the researcher asked about the clarity of the questions and if there were

any possible areas for development. The faculty feedback was quite positive and indicated that no further improvements were needed.

Seven faculty members were interviewed. Each interview lasted from 40-60 minutes and took place in the faculty member's office. Participants were given an informed consent form that explained the purpose of the research and informed them of their rights including the right to withdraw from the research project at any time. Upon faculty permission, the interview was tap-recorded and the researcher took field notes as well. The researcher, while following the interview guide, asked follow-up questions when appropriate to further clarify the points under discussion or to raise a concern or issue that was found in the results collected by the other three methods. For example, two of the instructors seemed to understood the culture and students very well in addition to a good knowledge about Islam that enable them to discuss Islamic issues with students, so the follow up questions helped in getting more information on their previous experience with Muslim students in their home country. The researcher then transcribed the interview data and sent the transcript to each faculty member by email for a member check. Receiving no comments from faculty members on the interview transcript was considered as no objection to its content. Pseudonyms in data reporting were used to ensure the anonymity and confidentiality of responses.

3.6 Data Analysis Procedures

Each method was analysed separately using qualitative data analysis techniques for qualitative methods and quantitative data analysis techniques for quantitative methods (Brace, Kemp and Snelgar 2009; Bryman 2006; Niglas 2004; Sandelowski 2000). For example, critical discourse analysis was used to analyse course materials and the data collected from class observations, student responses to the open-ended questions of the survey, and faculty interviews. Descriptive and inferential statistical tests were used to analyse the data from the closed-ended questions of the survey. The results of the quantitative and qualitative analysis were integrated at the interpretative level during which the researcher went through the qualitative and quantitative findings, compared and assessed the results, and came up with a conclusion about how the

qualitative and quantitative research findings addressed the research questions (Creswell and Plano Clark, 2011; Greene, 2007).

None of the research methods were able to address the research questions in isolation from the others. For example, the critical discourse analysis of course materials cannot answer the first question (What leadership models and theories are being taught in selected UAE business and education programmes?) properly because class discussions may cover different cultural and Islamic leadership issues that are not included in course materials. Therefore, research questions were not assigned to specific research methods, as they would be answered based on the integrated and critical analysis of data collected by the four research methods. Using four different methods ensured the validity and credibility of data and helped the researcher to develop a deep understanding of the research phenomena in a manner that gave the most accurate answers to research questions.

The data analysis strategies used in this study followed the five strategies suggested by Greene (2007). First, the researcher conducted a data cleaning process in which data were reviewed to exclude invalid responses. Then, a data reduction process in which raw data were analysed into descriptive statistics and descriptive themes was conducted. This step was followed by a data transformation process during which data from different cases or courses were consolidated (e.g., consolidating faculty responses to each question to come up with an overall theme for the interview question). Then, the researcher conducted a data comparison and correlation process during which patterns of relationship and/or differences were investigated. Finally, the researcher conduced higher-order analysis to draw final conclusions or inferences.

According to Creswell and Plano Clark (2011), inferences are the conclusions or interpretations derived from qualitative and quantitative results. This included summarising the data into final coherent and cohesive themes through abductive reasoning. Abduction is the process through which the researcher moves back and forth between the knowledge produced by qualitative and quantitative methods and brings them together through reflection to best answer research questions (Feilzer,

2010; Morgan, 2007). Charmaz (2011, p. 157) explains that abductive reasoning aims for "imaginative interpretation" as it involves intuitive explanations and hypotheses that may emerge through the research process depending on the researcher's expertise, intuition, and experience. Therefore, one can conclude that abductive reasoning is the process of deriving meaning from qualitative and quantitative data with the goal of finding useful connections to offer best possible explanations, which is what was followed in this study. For example, during one of the observations students indicated that they did not like the article by Moughrabi (1978) that discusses the Arab personality. They perceived it as an unfair criticism of Arabs while Moughrabi, in fact, was responding to Patai's false claims about Arabs. Linking these students' comments on the readings about being too long and technical with later results from the interviews where language was found to be one of the major challenges that faculty face with students allowed the researcher to conclude that the reading was too challenging for master's students and is more appropriate for the doctoral level as the level of technicality and analysis in the article was quite high.

3.7 Ethical Considerations

According to Creswell (2009), ethical consideration goes much more beyond following a certain set of guidelines or rules. He believes that foundational principles of ethical practices should be followed and thought of throughout the research process starting from the identification of the research problem, which should be beneficial to people, up to writing up the final report. Accordingly, ethical practices for the current study started from selecting its purpose, which aims to sustain and preserve Arab and Islamic Identity, an objective that is not only an ethical issue but also a moral responsibility. Ethical procedures were also observed throughout the entire research process. First, the researcher sought ethical approval from the British University in Dubai, as well as submitting the research plan, documents, and ethical applications for review and approval by senior administrators and research committees of participating institutions.

After obtaining ethical approval from research sites, the researcher scheduled a meeting with each faculty member to explain the research purpose, objectives and

procedures and to schedule times for the observation, survey administration, and interview. An informed consent form (see Appendix 3.7) that explains the purpose and objectives of the study and acknowledges participants' rights was distributed to students and faculty prior to the administration of the survey and interviews. Participation was voluntary and all participants were assured that they could withdraw from the study at any time, in accordance with the recommendations of Glesne (2011) by sending the survey 'ID' to the researcher. They were also assured that their withdrawal would not result in any harmful action. In addition, to further maintain confidentiality and anonymity of data, the student survey did not require any identifiable information (e.g. name, email) and pseudonyms were used throughout the thesis to preserve the anonymity of faculty and institutions participating in the study. Finally, standardised procedures were followed in collecting data from all research sites to limit personal bias. Samples of the ethics approval and the informed consent forms are attached to this paper in Appendices 3.9 and 3.7.

3.8 Trustworthiness

The study followed a number of strategies discussed by Creswell (2009), Glesne (2011), and Stake (1995) to ensure the trustworthiness and validity of the results. First, the researcher used methodological triangulation by employing four different research methods for data collection. Also, data was collected using different sources (e.g., students, faculty, course materials). A second strategy was the use of a cross-checking process in which the researcher ensured that the data produced by the four methods were cross-checked with each other. Abductive reasoning was very useful in checking and connecting the results of the four methods. A third strategy was member check where transcripts of the interviews were sent to faculty members for verification. A fifth strategy was peer review and debriefing where the researcher received external reflection and feedback on research procedures and results. This process helped in overcoming the researcher's own bias and assumptions. Finally, the researcher used reflective journals to record the main ideas and observations emerged during reviewing course materials and conducting class observations.

3.9 Limitations of the Study

There is no study without limitations (Ioannidis 2007). Therefore, the current study, like any other research studies, suffers a number of limitations. The first limitation of this study is that it looks at leadership curriculum in only three institutions that are located in the UAE. A second major limitation is that it examined only a small number of cases (6), and was restricted to only faculty who were willing to allow the researcher to investigate their courses. Therefore, other studies may look at leadership curriculum at different institutions within the country especially those private universities that follow different Western models. A third limitation is that the study is limited to the UAE, which has its own unique cultural, economic, social, and educational systems. Other studies may examine leadership curriculum in other Arab and/or Muslim countries. Malaysia would be an interesting case to investigate. As indicated by Stenberge (2004), Malaysia has succeeded in developing a modern society that is based on Islamic principles making it a good case to investigate. Finally, future studies may look at a different theoretical framework for analysing and developing leadership curricula such as hermeneutics, phenomenology, ethnographic and others that incorporate values and culture. For example, Hotho and Dowling (2010) argue that the use of a socio-constructivist perspective in designing and implementing leadership development programmes could help students make sense of their learning experience. Consequently, future research studies may also consider this approach as a theoretical framework for developing leadership curricula.

CHAPTER 4: RESULTS

This chapter presents the main findings of the current research study followed by a critical discussion of its findings in relation to relevant literature. The chapter consists of five sections. Section one presents the results from the critical discourse analysis of course materials. It starts with those of the four educational leadership courses followed by the results from the two business courses, and then ends with a summary of the integrated overall results of the six courses. Section two discusses the overall results of class observations. Then section three presents the results of student surveys. It starts with the results of the close-ended questions followed by those from the open-ended questions and then ends with a summary of the overall findings of the integrated results. Section four provides a critical discussion of the interview results with some examples of faculty responses. Finally, section five presents a critical discussion of the main themes that emerged from integrating the results of the four research methods linking them to relevant literature.

4.1   Critical Discourse Analysis of Class Materials

This section presents the findings from examining the class materials in the six courses participating in the study, beginning with the four courses that discuss educational leadership, followed by two leadership courses in business administration. Then the section ends with a summary of the main findings of the critical discourse analysis of course materials.

4.1.1   AMEDCL

This course discusses effective and strategic leadership in education. There is a great emphasis on ethical and moral values in this course, which can be seen in all of the materials selected starting from the course outline that sets expectations for acting in an ethical, collaborative, and responsible manner up to the readings (e.g. Starratt, 1991). The materials also include various sources from a number of global regions (e.g., Australia, Canada, Middle East, New Zealand, UK, USA) that address different leadership theories such as: transformational, servant, Islamic, distributed, strategic, and ethical leadership, emotional intelligence, equity, social justice, and diversity,

leadership development and teacher leadership. A good number of the articles used in this course discuss leadership in the UAE and Islam as well as servant leadership as it relates to Islamic leadership (e.g. Shah, 2006, 2010; Sarayrah, 2004). The materials also stress the idea that leadership is for everyone through the use of many articles on teacher and distributed leadership. The diversity of the materials in this course helps students to build global leadership capacity while being effective Muslim leaders in their country (e.g., Al-Hinai and Rutherford, 2002; Al-Rawi, 2008).

The faculty member uses a unique method to help students think critically about the readings by either putting notes across the reading or by posing questions on each page for students to think of while they read. I tried to do the reading without looking at those questions and when I tried to answer them I discovered that I had to re-read the article or chapter again. I found this approach extremely useful for students since it helps them think critically about what they read. However, it definitely requires a lot of time, effort and dedication from the faculty member to organise class material this way. One of the effective strategies that was also used in this course is the online discussion forum that is led by a different student each week. In this forum the leader uploads a core post that raises an important question or issue related to leadership such as "what are the servant leadership characteristics that Omar have?" Then other students comment on this post and discuss how the presented ideas could be useful in the UAE context. When reviewing the writing materials of this forum I found that it is a form of Habermas' (1987) communicative action where new ideas emerge through group discussions. Assignments include, in addition to online discussion forums, article critiques, class presentations, and leadership reflection statements that allow for a thorough review of material and a synthesis of ideas.

4.1.2 BMEDCL

The readings of this course are very comprehensive and contain several key theories in education, learning, psychology and leadership that can provide students with a solid foundation (e.g., Avolio, Walumbwa and Weber, 2009). The course discusses leadership for school improvement. The materials provide a comprehensive and thorough a review of leadership research, theories and practice. Few readings

discussed leadership from Islamic and cross-cultural perspectives while two articles addressed leadership in the UAE and the characteristics of the Arab personality (e.g., Moughrabi, 1978; Shah, 2006). The main theories that were discussed are: authentic leadership, shared and distributed leadership, servant and spiritual leadership, cross-cultural leadership, and teacher leadership. There is a great emphasis in this course on how leadership affects student learning and academic achievement. However, most of the readings focus on leadership models and practices in the US. Some of the readings are too long and sometimes a little too challenging for masters' students. The readings also discussed learning theories and the appropriate pedagogical tools for each theory as well as school principals as instructional leaders and how they should use intellectual and social capital in the schools. Teaching methods include class discussions that take a Socratic style and assessment methods include verbal presentations, a written exam, and writing a scholarly paper that examines leadership issues in the students' context.

4.1.3   CMEDCL

This course explores the impact of educational leadership on learning communities. It discusses the current issues and theories in educational leadership as well as the factors that influence its effectiveness. There is a focus on educational leadership in the UAE in relation to global information and texts. The main topics discussed were: the nature and essence of leadership, leadership for social justice, how leaders build trust and foster learning, learning organisations, indigenous educational leadership, stories of effective educational and teacher leaders, culture, and change. The main textbook is comprised of a group of articles and essays written by top scholars in the field of educational leadership and covers several leadership issues (Grogan, 2013).

Although class materials were derived only from the US, it was integrated with the UAE context through student assignments and class discussions of educational leadership in the GCC, the UAE education system, profiles of educational leaders, and leading change in UAE schools. Assessment includes a case study of educational leadership models from a global perspective (paper and discussion) and an academic

paper that focuses on an area of interest to each student. Teaching methods include lectures and class discussions.

4.1.4   BDEDCL

This course covers the main theories and models of educational leadership from international, regional and local perspectives. It discusses its social, psychological, political, and cultural aspects as well as the role of personality and ethics in leadership. The main topics that have been covered in this course are leadership for social justice, the impact of globalisation on national identity, research methods in educational leadership, instructional leadership, participative leadership, moral leadership, cross-cultural leadership, contingent leadership, distributed leadership, transforming and transactional leadership, leadership and change, leadership for learning communities, myths and legends of leadership, politics and power, bad and toxic leadership, and the important of contextual factors. One of the textbooks is about leadership in the UAE (Rugh, 2007) while another textbook discusses leadership in Islam (Kechichian, 2005). Readings in this course are quite comprehensive and diverse reflecting educational leadership models and practices in Arab and Western countries (e. g., Abdulla and Al-Homoud, 2001; Ali, 1995; English, 2005). Therefore, the course helps students to develop a solid understanding of leadership from different perspectives. Teaching methods take the form of lectures, class discussions and debate in addition to biography, film analysis and discussions. Assignments include a proposal for a final research paper, research plan, presentation paper, and a final research paper.

4.1.5   ABBUSL

This course discusses the various approaches to effective business leadership in organisations. It aims to help students develop their leadership and interpersonal skills. The course covers mostly American theories and models of leadership, leading change, and effective communication. The textbook (Northouse, 2015) presents the core principles of leadership and how students can practice them to become effective leaders. The book illustrates these principles through case studies and leadership profiles of historical and contemporary leaders. However, most of these case studies

and leaders are Western therefore students cannot as easily identify with them. Although the book helps students to understand core principles and skills of leadership such as effective communication, dealing with conflict, and ethics of leadership, it is not enough by itself since it is too narrow in scope as it does not include the dominant leadership models and theories of leadership such as charismatic, servant and transformational leaders. Another textbook by the same author (Northouse, 2013) provides a more comprehensive approach to leadership and is widely used as a textbook in business schools. None of the readings address leadership in the UAE or Islam. However, the syllabus shows a guest lecture on Islamic leadership. Assessment includes class discussions, analysis of videos and case studies, group projects and presentations, quizzes, reflection papers, and exams.

4.1.6   BMBUSO

This course discusses organizational change and the role of leadership in planning and implementing effective change projects and how leaders act as change agents. The course explores key theories in leadership, organisational change, power and politics, organisational culture, and emotional intelligence. The course helps students understand change in UAE organisations and how to deal with challenges and opportunities by studying organisational change worldwide and applying the key concepts and theories within the UAE context. It also helps them develop the leadership skills that are needed to manage and implement effective change projects in developing countries, the GCC, and the UAE. While the textbooks (e.g., Buchanan and Huczynski, 2010; Burnes, 2009), case studies, and videos present Western models and theories of leadership, class discussions and student presentations address many issues related to leadership and change initiatives in the UAE and Islam. The textbooks, which are derived from different multidisciplinary perspectives, provide students with a solid theoretical foundation that is presented in a simple but critical and attractive manner. They challenge students to explore leadership and change projects from controversial perspectives and provide them with ample opportunities, through case studies and exercises, for critical thinking and application of theories.

Teaching methods include extensive readings of key articles, class debate and discussions, analysis of case studies, and verbal presentations. Assessment includes a written report on an actual implementation of a change project that is derived from students' working environment or experience in addition to a class presentation. Student presentations and reports require critical reflection and application of leadership theories and concepts in business organisations.

4.1.7   Summary of the Critical Discourse Analysis

There was a great emphasis on leadership ethics and moral values in all course materials for both education and business courses. However, education courses included more cultural and Islamic materials than business courses did. Two of the education courses had more diverse materials that discuss leadership in different countries not only in the US or UK, including leadership in the UAE and Islam. However, the course content for the other two focused on leadership models and practices in the US only, with one of them including two articles on Islamic leadership and Arab personality. Most of the readings in education courses were very comprehensive and provided a thorough review on leadership models and theories: transformational and transactional leadership, authentic and spiritual leadership, servant leadership, distributed and shared leadership, leadership for social justice and learning communities, bad and toxic leadership, and cross-cultural leadership. However, some articles were very technical and challenging for masters' students.

Course materials in business courses focused on effective leadership practices in organisations and the significant role leadership plays in implementing change. All materials were derived from either the US or UK, with none of them addressing leadership in the UAE or Islam. Most of the case studies were mainly Western or Harvard review cases. However, all assignments were directly linked in class instruction and discussion to the working environment in the UAE and required students to apply the leadership concepts and theories to their local context. Reflective papers were found very useful in helping students think critically about themselves as leaders while putting notes and questions on the assigned readings was found a good strategy for stimulating students thinking about the reading. Also creating online

discussion led by students was found a useful idea that helps students think critically about leadership concepts and encourages them to learn from each other. Table (4.1) presents a summary of course materials and assessment methods in each course.

Course	Course Materials	Assessment
AMEDCL	Diverse, address leadership in different countries including leadership in the UAE and Islam	Online discussions, leadership reflective statement, article critiques, class presentation
BMEDCL	Comprehensive but sometimes challenging. Focus on the US leadership models and practices with few articles on Arab and Islamic leadership.	Class presentation, written exam, a scholarly paper on leadership issues in the UAE
CMEDCL	Focus on UK and US leadership practices.	A case study of educational leadership models from a global perspective, an academic paper on an area of interest to student
BDEDCL	Diverse and comprehensive, address leadership in different countries including leadership in the UAE and Islam	A research proposal and plan, class presentation and a research paper
ABBUSL	Focus on US models and practices of leadership in addition to a guest lecture on Islamic leadership	Quizzes, reflection papers, exams and case analysis
BMBUSO	Focus on UK and US models and practices of leadership	Case analysis, class presentation, final report on an implementation of a change project

Table 4.1: A Summary of Course Materials and Assessment Methods

4.2 Observation Results

This section presents a critical analysis of observation results. The overall results show that class discussions were well linked to UAE schools and business organisations but less linked to Islamic principles of leadership. Faculty members who either were Muslim or grew up in a multicultural society where they taught Muslim students were more comfortable and able to link class concepts and theories to Islamic values and principles than those who were not exposed to similar experiences. Although most class materials discuss Western theories and models of leadership, class discussions aimed to contextualise the materials by linking them to UAE culture and working environment.

One to three observations were conducted for each course depending on the availability and approval of the faculty member (see Table 4.2). Three of the education classes had 9-13 students while business classes and one of the education classes had 37-42 students. Consequently, education students were more engaged in class discussions and had more opportunities to speak about their own experience than business students did. The teaching style of the big classes took the form of lecturing while the small number of students in education classes allowed for communicative action to take place where students had equal opportunity to participate in class discussion. Furthermore, the class setting of education courses, which took either a U shape or small circles, further facilitated class discussion. On the other hand, communicative action was not feasible in the classes with large numbers of students. However, teachers in those classes made great efforts to engage students by getting them to work in groups after the lecture to discuss leadership concepts as they relate to their working environment, which helped in contextualising the material.

Styles and theories of leadership (e.g., transformational, servant, charismatic, authentic, distributed, and teacher leadership), ethics of leadership, power and politics at the workplace, emotional intelligence, and cross-cultural leadership were the common topics discussed in both business and education classes. In some courses, the researcher observed the first and the last classes, which helped in recording students'

mastery level of concepts and their ability to relate them to real-life situations. Student presentations at the end of some courses reflected a deep understanding of class materials and high ability to apply them in new situations. For example, in one of the sessions, students were presenting the results of interviewing a school principal linking her behaviours and leadership style to the theories they learned in class. In another presentation, students used class concepts to analyse each character in the case study and offered insightful and relevant recommendations on how to solve the issues they face.

Course	Observations	Class time	Student number
AMEDCL	2	9:00-4:00	13
BMEDCL	3	5:00-9:00	10
CMEDCL	1	5:00-9:00	37
BDEDCL	2	9:00-1:00	10
ABBUSL	1	2:00-4:00	38
BMBUSO	2	6:00-10:00	40

Table 4.2: A Summary of Observations

Two professors were very talented in helping students gradually develop their academic competency. They provided students with clear guidelines for each task and how to achieve it as well their expectations. They also broke down the task for them and provided support and advice throughout the semester. For example, in course BDEDCL, during each class students work together in discussing one aspect of their final research papers. They start by discussing the proposal of the final paper followed by theoretical framework and research instrument. These were very good critical thinking exercises that promote collective learning and allow students to provide brilliant ideas for each other. These exercises also helped students to be open to learning and take advantage of different perspectives. Breaking tasks down and providing clear instructions to students on how to perform highly facilitated student learning and kept them motivated. The same strategy was used in course AMEDCL where the teacher asked the groups to work on one aspect of their article critique each

class. As they work on their article critique the instructor moved around asking them questions that helped them think more critically about the articles. Maintaining low power distance in class and treating students as colleagues was another important factor that facilitated students' learning and increased their interest in the subject. Both teachers were treating students as professional colleagues. This was evident in the way they speak and behave with students. They were also consulting students on the leadership issues they want to learn about and taking their recommendations into consideration. Both courses (AMEDCL, BDEDCL) are good examples of how democratic learning can take place in a directive culture. When class activity is well structured, students become more participative and motivated to perform more challenging course tasks.

There was a great emphasis on the moral aspect of knowledge in all observed classes mainly because all teachers were committed to high levels of moral and ethical values. They created a culture characterised by respect, collaboration, equity, and high moral values. This was reflected in class discussions, which included many moral and ethical leadership issues raised by both the instructors and students in relation to a number of topics. For example, values such as justice, integrity, kindness and care, and honesty were frequently discussed in most of observed classes. Also, it was apparent that when teachers share their own experiences during class discussions, students are encouraged to share theirs as well. For example, when one of the instructors spoke about the leaders she worked with in her home country, students were encouraged to speak about their current work supervisors referring their behaviours to the leadership theories and concepts they were discussing in class.

Class discussions were also directly related to the working environment in the UAE. Since most of the students were working students, they were able to bring cases and leadership issues from their workplace. The different levels of experience among students further enriched and diversified the discussion. While some of the students were at the beginning of their professional career, others held senior leadership positions. This diversification of experience enriched the discussion and brought different perspectives (what followers expect versus what leaders actually do) to the

classroom. The leadership model of Sheikh Zayed and Sheikh Mohamed bin Rashid and Sheikh Mohamed bin Zayed were frequently mentioned in all classes. However, leadership in Islam was given less attention and came up occasionally except for two education classes where students consistently referred to Islamic principles and examples in their discussions and presentations. Students were also highly encouraged to relate class concepts to their working experience. Most of the examples mentioned in class were derived from either the UAE or other Gulf countries, which helped students to make connections with what they are learning. While this was easier for graduate students as most of them are working students, it was more challenging for undergraduate students who did not have any work experience.

However, student presentations showed a mastery level of class concepts. For example, in one of the presentations, while students were analysing an American business case, they discussed what would happen if the same characters and events were in the UAE. They also discussed *Wasta* and its negative effect on work performance and how *Wasta* as a cultural practice contradicts the core values of Islam. To further support their discussion, they played a local video about *Wasta* showing its negative effects in the workplace. All students in class were able to highly identify with this video because it was in Arabic with English subtitles and it was derived from their local culture, as the actors in the video are Emirati. Thus, they could easily identify with them. Students were also able to distinguish between cultural and Islamic values and how cultural practices are sometimes in contradiction to Islamic values. Islamic leadership was more addressed in student presentations than in class discussions. The Prophet, Omar Ibn AlKhatab, and Sheikh Zayed were the most frequently Muslim leaders mentioned in student presentations.

While all class discussions included cultural values and/or local leadership issues, only a few were centred on Islamic values and/or leadership from an Islamic perspective. It was apparent that faculty members who had a strong knowledge of Islam and related literature, have grown up in a Muslim community, or have taught to Muslim students before were more comfortable in discussing leadership in Islam than those who were not exposed to similar experiences. However, the latter did allow

students to address Islamic issues either within their groups or in their assignments. Faculty members were also found to have a great influence on student learning and their behaviours inside the classroom. Most of the students modelled the behaviour of their teachers. In one of the education classes when students were doing their presentations, they were even using the teacher's own words and body language.

All of the faculty members participating in this study were very passionate teachers who have a strong commitment to ethics and moral values and this was clearly reflected on student behaviours in the classroom. Furthermore, the teaching style highly influenced student participation in class. One of the business classes (BMBUSO) was held in the evening from 6:00-10:00 pm, however, students were excited and motivated even after 10:00 pm despite the long workday they had before class. This was mainly because of the teaching style of the professor who has passion for both the subject and student learning. There was also a sense of group identity and collaborative learning in this class that was developed through certain rituals such as going together for prayers during the break time and giving prizes to the students who make valuable contributions to class discussions.

In another education class although the classes ran long from 9:00 am to 4:00 pm on a weekend day, the structure and activities planned by the teacher kept students alert, motivated, participative and eager to learn. For this class, there was a significant change in the depth of the knowledge and the quality of ideas presented by students since the first observation, which was in the beginning of the course. In the final observation of this class, students were able to present and defend their ideas in a critical and comprehensive manner bringing relevant examples and concepts to prove their points. Each group presentation, in which students were analysing two articles, reflected a deep understanding of leadership concepts. I felt that those students have been transformed into genuine leaders who are committed to high principles and ethical values. They perceived themselves as servant leaders who should work for the common good of society, and that was evident in the way they spoke, the concepts and examples they were giving, and also in their way of relating to others during class activities.

In their final comments on the course (AMEDCL), students indicated that they enjoyed the teaching style, the structure of the course, and the clear guidelines and feedback they received from the teacher which made it easy for them to deliver. Also, the teacher's ongoing support and always being available for them further enhanced their motivation and helped them to accomplish the tasks. One of them indicated that in the beginning of the course she thought of leadership as possessing authority and power but now she has realised that leadership can be working with and for others. The importance of this insight is that it is well connected to the Islamic perspective of leadership and this is mainly because that course included some articles that discuss leadership from Islamic perspective.

Finally, the issues associated with importing Western models and curricula were raised in two education courses (BMEDCL, CMEDCL). In CMEDCL while distinguishing between school effectiveness and quality, the teacher raised the issue of importing foreign curricula and expertise in the Gulf countries where most textbooks are imported from North America or Europe, and how this results in a disconnection between students and the curriculum as those textbooks contain pictures and events that are of other countries. Whereas, in BMEDCL, when the teacher was seeking feedback from students on course materials, students raised the same concerns by complaining that the readings are too long, technical, and very challenging for them especially since English is not their native language. One of them commented that some of the articles discussed issues that are only related to the schools in the US and are not related to the schools here in the UAE.

Students' comments were actually consistent with the results of the critical discourse analysis of course materials for this course as the researcher found that many of the readings are derived from the US. Also some of the readings are very challenging for masters students. For example, students in this course did not like the article by Moughrabi (1978) about the Arab personality. They thought he was criticising the Arabs and presenting them in a negative way. Actually Moughrabi in this article was responding to the misconceptions held or presented by other articles about Arab

people, particularly the text by Patai (1973). Students' objection shows that they did not understand the reading well because the language, analysis and concepts used in this article make it more suitable for doctoral students.

4.3   Survey Results

This section presents the results of the student survey. It will start with an analysis of student responses to close-ended questions then move on to discuss student answers of the open-ended questions. Then it will end with an overall summary of survey results. The initial results from the critical discourse analysis and class observations informed the analysis of the survey by grouping the leadership courses based on their college affiliation (business and education) and looking at the differences between them.

4.3.1   Results from the Close-Ended Questions

The study population was students enrolled in educational leadership or business management courses. A total of 139 out of 166 students who were enrolled in these leadership or management courses were present in class and agreed to participate in the study yielding a response rate of 83.7%. All students who were present at the time of administering the survey (145) were invited to participate in the study. Only (6) students did not return the completed survey. This high response rate could be attributed to two factors: students' interest in the topic that was evident in the great support they provided to the researcher and administering the survey by the researcher during class time. Questionnaire responses were coded and the data was entered into IBM SPSS statistics version 20. Descriptive statistics were used to summarise participants' demographic data (Figures 4.1, 4.2, 4.3) and to identify students' overall views on the curriculum. Inferential statistics were used to compare student responses. Since the data was non-normally distributed and was ordinal in nature, non-parametric Chi-Square test was used to study the differences between student responses and P-value was considered at $P < 0.05$ as significant.

The sample included 97 female students (69.7%) and 42 male students (30.2%). The majority of participants were Muslim (93%) and their age varied from 20 to 50.

Figure (4.1) shows the main demographic characteristics of the participants in terms of gender and religion.

Figure 4.1: Gender and Religion of Participants
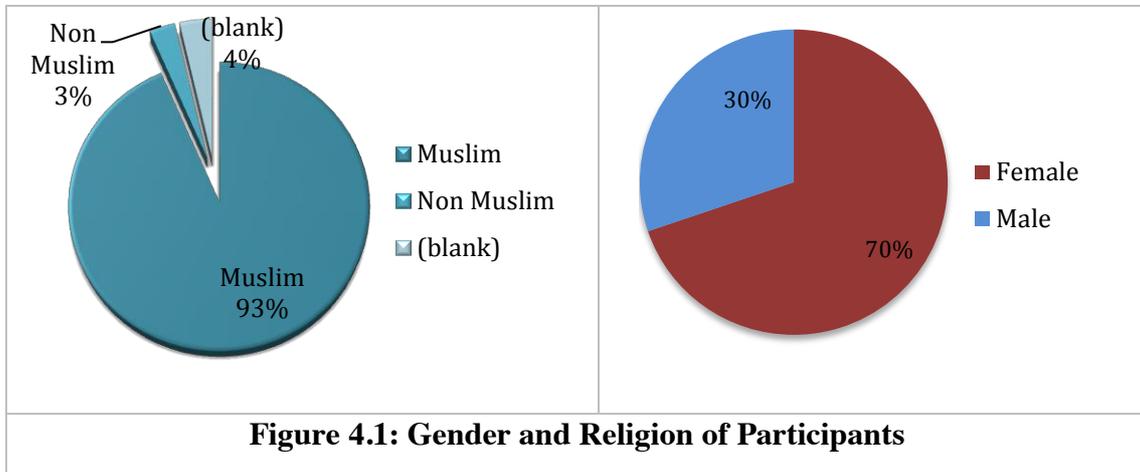
The subjects were classified into two groups based on college affiliation (business and education). This classification was conducted based on the results of previous methods (critical discourse analysis of course materials and class observations) during which the researcher observed significant difference between business and education courses as most education courses included more materials and discussions on cultural and Islamic leadership than business courses. Most of participants were UAE nationals (64.75%) and working students (65%). Figure (4.2) shows nationality and employment status of participants.

Figure 4.2: Nationality and Employment Status of Participants
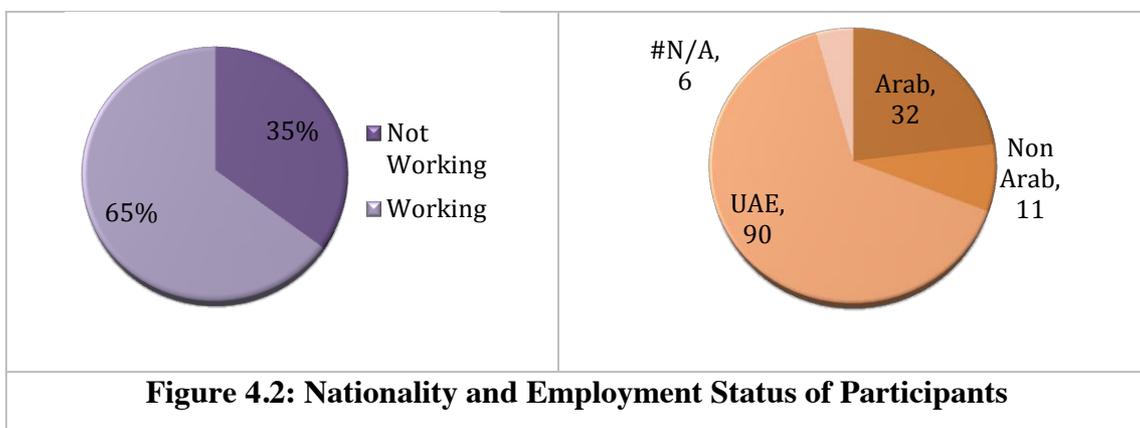
While the study investigated four education courses and only two business courses, 61% of participants were business students. This is due to an average enrolment in business classes of 38 students while in education three classes were relatively small with only 10 to 13 students and one master's class with an enrolment of 37 students. While the course was required for 89% of students, 57% of them were highly motivated to take the course (Figure 4.3).

Figure 4.3: Motivation and Course Affiliation of Participants
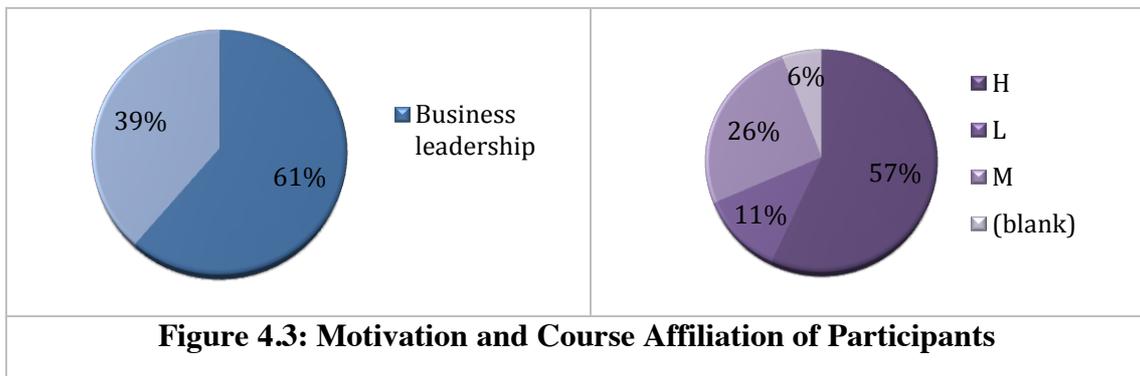
The overall results suggest that all of the leadership courses are well connected with the UAE working environment but less connected with the Islamic principles of leadership. Both business and education students agree on the following class characteristics (Figure 4.4): the course develops their understanding of leadership practices in their country (76.8%); class discussions address important issues in their society (77%); students are encouraged to use examples from their community (77%); the course helps them to think critically of the situations they encounter in their professional and personal lives (83%); there is a strong relation between what they learn in class and the working environment (75%); and the professor is very skilful in helping them relate leadership concepts to the working environment in their country (77.5%).
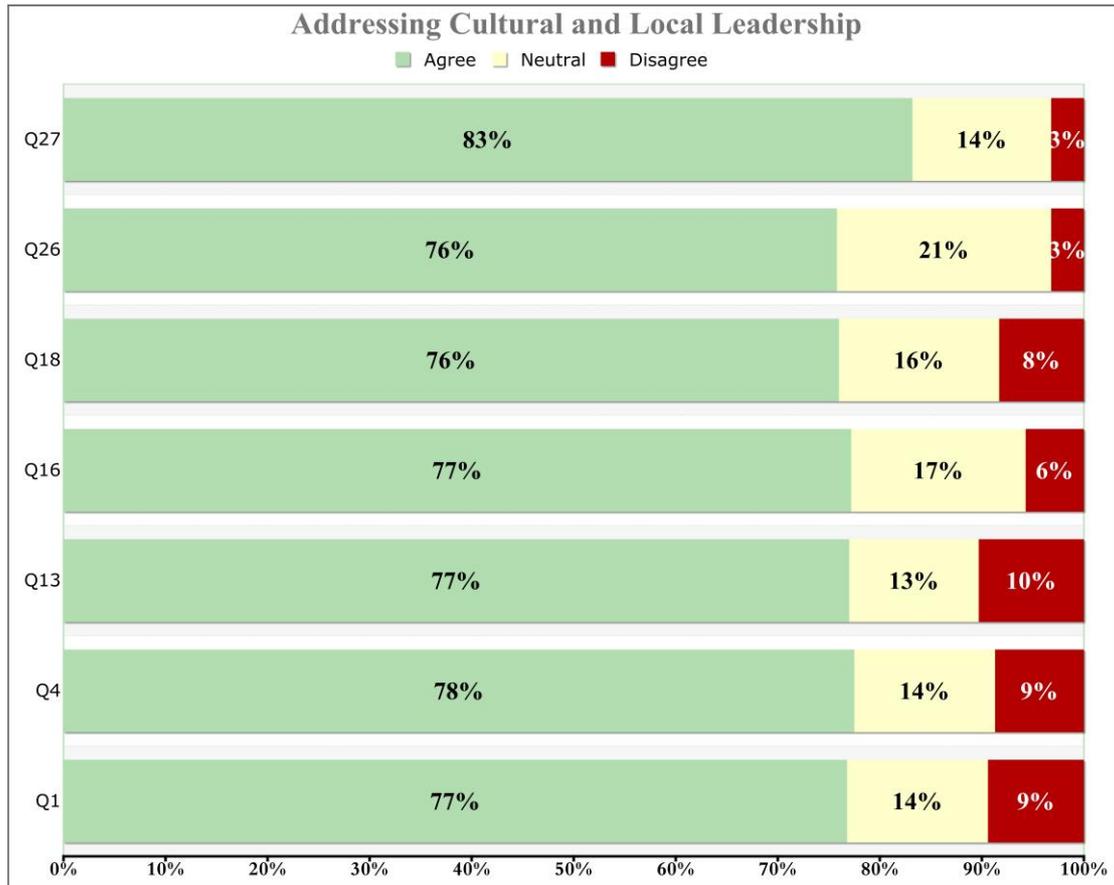
Figure 4.4: Including Cultural and Local Issues in the Curriculum

In contrast, the majority of students do not feel that the course develops their understanding of or includes materials on leadership in Islam (Figure 4.5). Only 28.6% of students report that they learned a great deal about leadership in Islam, 25.7% indicate that they discuss the behaviour of the Prophet Muhammad in class, 25% agree that course materials provide enough information about Islamic leadership, 35% feel that the course develops their understanding of effective leadership practices in Islam, 34% report that the course encourage them to learn more about leadership in Islam, 31% feel that they are encouraged to use examples from Islamic history, 39 % believe that the course helps them to understand their responsibilities as Muslim leaders, and 37% agree that the professor has genuine interest in Islamic leadership.
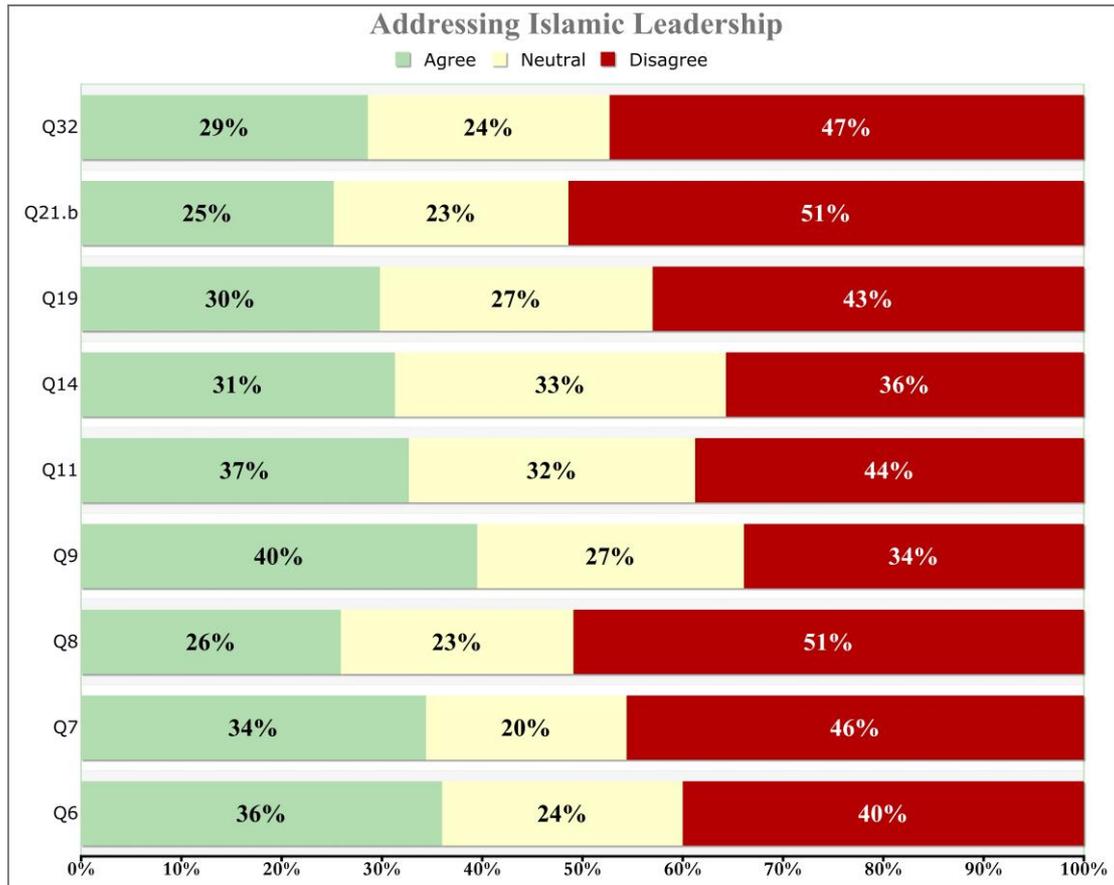
Figure 4.5: Including Islamic Leadership in the Curriculum

The results also suggest that all of the courses put great emphasis on values. Figure (4.6) shows that both education and business students agree that the courses address values of perfection of work (89%), collaboration (84%), face-to-face communication (83%), honesty (81%), trust (80%), courtesy (80%), sincerity and keeping promises (76%), justice (75%), service to others (74%), patience (73%), integrity (73%), consultation (71%), building brotherly relations (71%), and kindness and care (68%). However, both education and business students reported that there was less emphasis on values of: save facing or being sensitive to others' feelings, respect for age and seniority (58%), humility (57%), and generosity (52%) although they are central values in Islam.
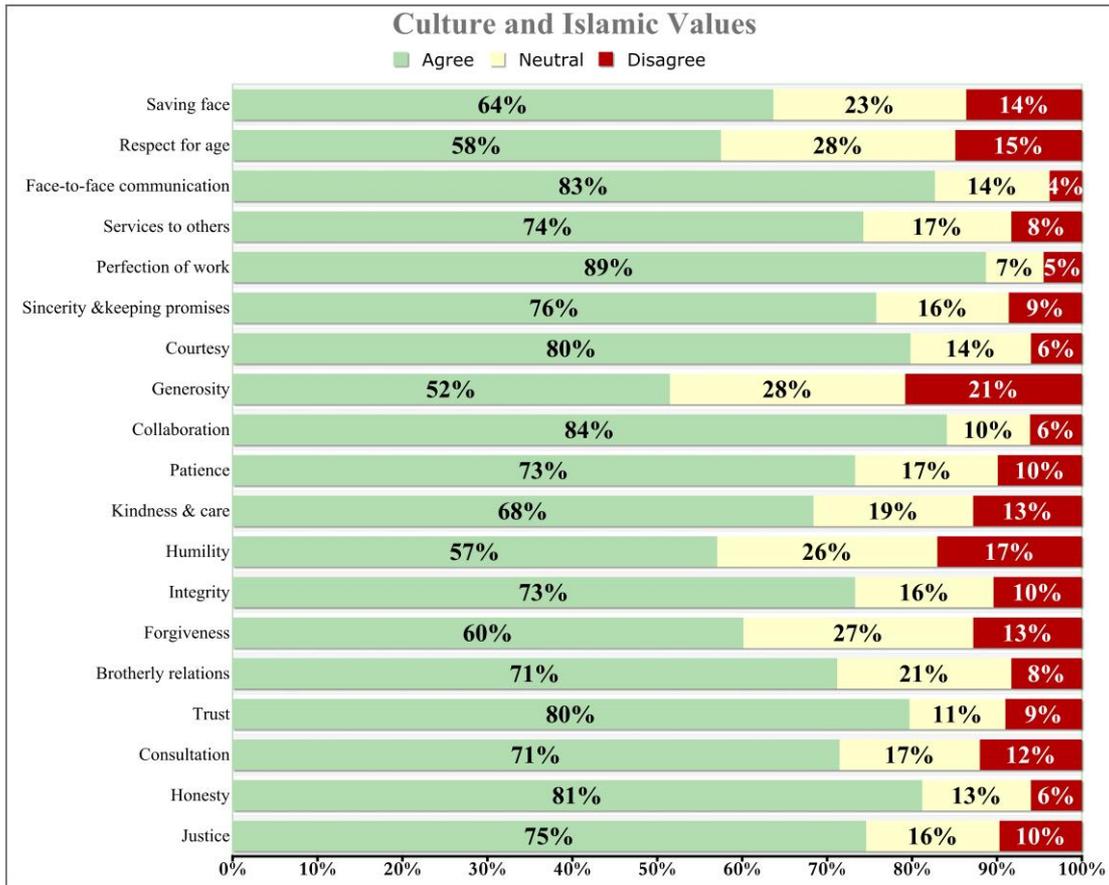
Figure 4.6: Including Islamic Leadership Values in the Curriculum
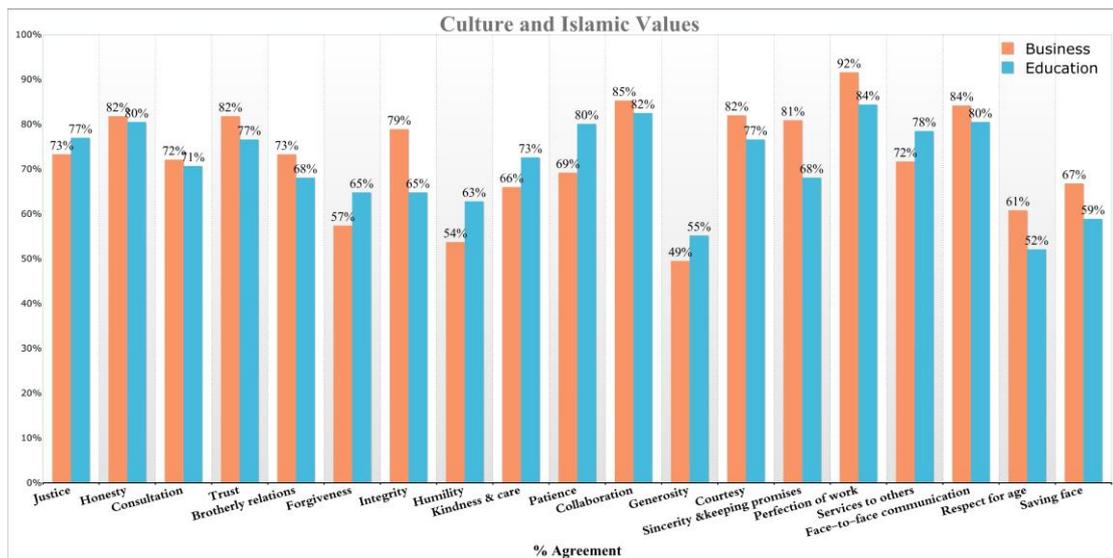
Figure 4.7: Cultural and Islamic Values in Business and Education Programmes

Education courses appear to incorporate more local and Islamic materials than business courses do (Figure 4.8). For example, there was a significant difference between business and education courses in terms of focusing on Western models and theories of leadership ($X^2_{(2,N=138)}$=9.59, p<0.05) with 52% of business students versus 48% of education students reporting that the course focuses on Western models and theories of leadership only. There was also a significant difference in the reading materials between business and education courses ($X^2_{(2,N=115)}$=15.93, p<0.05). As education courses included more material on Islamic leadership (44%) than business courses did (14%). Furthermore, there was a significant difference in the overall quality between education and business courses ($X^2_{(2,N=124)}$= 8.26, p<0.05) with education courses receiving a higher overall quality rating (74%) than business courses (59%). Consequently, there was a significant difference in meeting students' expectations ($X^2_{(2,N=128)}$= 9.89, p<0.05) with educational courses receiving higher ratings (87%) than business courses (62%). The results also indicate that education students (80%) are more likely to recommend the course to other students than business students (66%) would do with a significant difference between both groups of ($X^2_{(2,N=124)}$= 9.13, p<0.05).

Although 85.8% of students reported that the course content matched course objectives, there was a significant difference between business and education courses ($X^2_{(2,N=127)}$= 6.40, p<0.05) as education students (94%) agreed more on this than business students (80%). While 76% of students in all courses agreed that assignments help them to apply the theories and concepts they learn to real life situations in their society, only 30% agreed that assignments facilitate more learning about leadership in Islam. These results were further supported by students' responses to the open-ended questions.
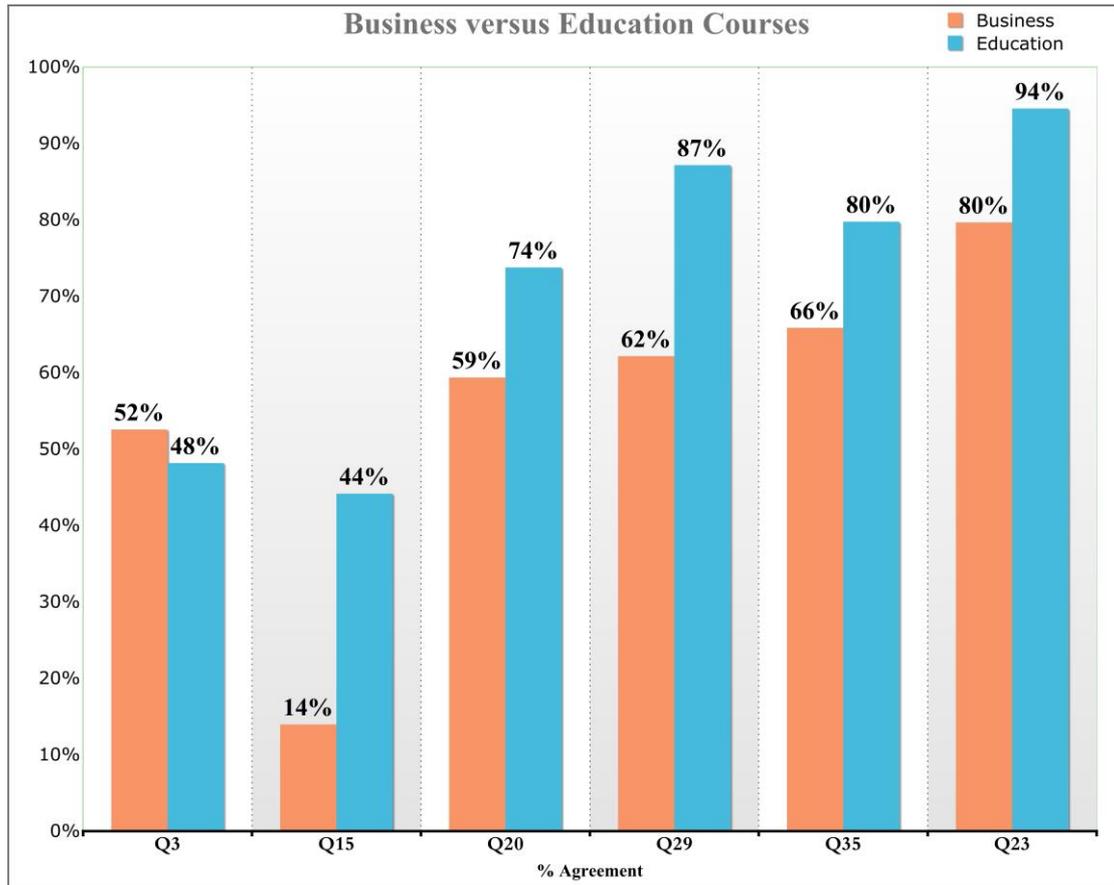
Figure 4.8: The Significant Differences between Business and Education Courses

4.3.2   Results from the Open-Ended Questions

Students' responses to the open-ended questions were analysed separately using critical discourse analysis where the researcher first read students' responses for each question as an ordinary reader, highlighted the responses that were frequently repeated, then visited the text at different times with a critical eye to come up with the main themes that answer the research questions.

In terms of the leaders that students learned about in class, education students reported that Sheikh Zayed, Mohamed bin Rashid, Mohamed bin Zayed and other UAE political leaders were discussed in class. Students also pointed out that the Prophet and Omar Ibn AlKhatab were occasionally mentioned during class discussions. However, Gandhi, Nelson Mandela, Martin Luther King, John Adams, Abraham Lincoln, Hitler, Napoleon, Julius, and Churchill were the main leaders who were constantly mentioned in student responses. On the other hand, some students

believed that the course focused on leadership theories rather than the qualities of specific leaders. They further explained that some leaders were occasionally mentioned only to illustrate class concepts but leaders' qualities and/or behaviours were not thoroughly or deeply studied. Respondent S3's views are representative:

> S3: We did not focus so much on specific leadership examples rather than the leadership concepts. We did mention a few personalities like Nelson Mandela and the Prophet to illustrate relevant leadership concept

Business students reported that they learned about many Western leaders and Chief Executive Officers (CEO) of famous firms such as Steve Jobs, Bill Gates, Oprah Winfrey, and George Washington. While few students mentioned that they did not learn anything about Muslim leaders, many indicated that the Prophet and UAE leaders such as Sheikh Zayed and Mohamed bin Rashid were occasionally mentioned in class. In one of the business courses (the faculty member is Muslim), most of the students reported that, in addition to those famous CEO and Western leaders, they learned about Usama bin Zaid, Omar Ibn AlKhatab, and Ali Ibn Abi Taleb. Respondent S66's views are representative:

> S66: Prophet Mohammed (PBUH) and some examples of CEOs companies.

When asked about the extent to which course content addresses leadership issues in their society, business students provided contradictory responses and/or perspectives. Some of the students believe that while the course focuses on leadership models and practices in Western countries with no specific emphasise on leadership in the UAE or Muslim countries, these models are very useful and can be applied everywhere. Respondent S73's views are illustrative of these students:

> S73: It includes concept about leadership that takes place everywhere. Leadership is leadership wherever you go. So we are learning theories and ways of behaviour in many situations.

Other business students perceived topics such as politics at work and emotional intelligence as very relevant to their society. A few believed that the course is indirectly linked to their society because "for each theory we take in class, the teacher

asks us to relate to our society". However, many reported that the course does not include anything about leadership in their society except for a few examples sometimes presented by the teacher or students, which rarely happened. The view of respondent S89 is characteristic of responses given by many students:

> S89: It talks strongly about the Western society leaving Islamic leaders who we can use in our society behind.

This discrepancy in student responses can be attributed to the difference in cultural competency and Islamic knowledge held by the two faculty members who were teaching those business courses. Since one of the professors is Arab and Muslim, he was more able to link class concepts to many examples that were derived from either the UAE or Islamic history. Therefore, students in this class found the course relevant to their cultural and Islamic values.

However, there was less discrepancy in the responses of education students who believed that the course is to a great extent linked to school leadership in their society either explicitly "we discussed the leadership style of Sheikh Zayed and how he managed to unite the tribes" or implicitly "we relate what we learn to what we have in our society". This agreement among education students is mainly because three out of the four courses included articles and/or books that discuss leadership in the UAE and/or the Gulf region. However, few students believed that the course is not well connected with their society, which creates a challenge for them in writing research papers, evident in the responses from the following two students:

> S1: The course contains information about leadership in the West and the lecturer tries to link it to our society. Therefore, we face difficulty in writing our research papers because it is not related to our cultural and Islamic society
>
> S2: The course has nothing to do with leadership in my society

In terms of the extent to which the curriculum is linked to leadership in Islam, there was agreement among the majority of business students that the course did not include any information or materials about Islamic leadership. Here are some of students' responses:

S91: It doesn't talk about Arab leaders at all, even one example, I think students should develop their leadership skills through reading about Islamic and Arab leaders because Islamic and Arabic society is different. We also shouldn't ignore the values of Islam with prudent leadership.

S170: Unfortunately, it does not include any. We need to study Muslim leaders, learn from them, and apply this to social and work situations.

Similarly, the majority of education students reported that the course is more linked to their culture rather than religion. Therefore, there was no sufficient information about leadership in Islam.

S11: Examples are more related to cultures rather than religion

S176: It doesn't discuss leadership in Islam, but examples from Western countries relating them to our daily life.

On the other hand, some education students reported that the course included some materials or dedicated one class to discuss leadership from an Islamic perspective:

S3: We did have a class dedicated to this subject. The topic was how learning from Islamic leadership could be useful even in Western context such as the UK.

S40: It included some material about leadership in Islam. For example one of the required textbooks (The just prince) is about leadership from Islamic perspective. We were also given articles about Islamic leadership models.

When asked about the aspects of the course that they mostly liked, the majority of students in both business and education programmes reported that the inspirational and motivating teaching style of the professors, class discussions, linking theories to real-life situations, the intensive readings about the different perspectives of leadership, and getting to know their leadership styles were the things they enjoyed the most in the class.

S3: It was particularly interactive. This format helped to better reflect on the theories viewed in our readings.

S31: The interesting approach of the lecturer helped us understand the topic using examples from our daily life.

S40: It included a very good overview of leadership models and theories from different perspectives such as cultural, political, educational, etc. The instructor's effort to include Islamic and Emirati perspective is appreciated as not many instructors do so.

In terms of how to develop the curriculum further, some students suggested including literature from the Islamic golden age and adding the most influential leaders in Islamic history in addition to the contemporary leaders who have made remarkable economic and societal development in the UAE, Malaysia, and Turkey:

S32: Covering Islamic leading models such as the development of Dubai, Malaysia, Turkey and other examples from Islamic ancient history.

S106: Through merger of more examples about Islamic leaders, battles they fought and how those successes occurred as a result of thinking and planning.

Others believe that the course should be radically changed to reflect leadership styles and behaviours of the Prophet and his companions. They argue that Islamic leadership is an approach that is more relevant to their society and traditions:

S155: To radically change the curriculum and insert Islamic values, examples from the life of the Prophet instead of studying the West.

S160: The Prophet was the best leader, so the course should center on the leadership of the Prophet rather than Western leadership.

S80: Stress Islamic leadership as its closer to our society and traditions

A third group of students suggest taking an international approach by stressing both Western and Islamic perspectives so that students can compare and contrast both approaches and select the practices that work best in their society.

S84: Add to the book texts about Arab/ Islamic culture and values so students can combine both. It's a must to mentions characters from the Arab and Islamic world, there are many of whom we pride, also some topics about Islamic culture and leaders through history.

S201: If we could merge Arabic/ Islamic studies and research about Islamic leaders and translate them to use in the course... it is related to our society and we become more interactive with the subject.

In their final comments on the courses, some of the students indicated that they did not benefit much from the course due to the lack of connection between what they learn and the real life in their society. Others stressed the significance of leadership

courses to their personal and professional lives. They hoped institutions would take the concerns raised in this study seriously and act on them. A few suggested inviting leaders from the community to speak about their experience, which could be another way of integrating local voices into the curriculum:

> S95: This course benefitted me slightly… it's difficult to apply what I've learnt in my life or even think about it in future this is due to difference in my belief and those in the Western culture.

> S155: The articles in this course should be changed because they're useless at all. They should be replaced with articles related to life of the Prophet as I said earlier.

> S96: If the questions raised in this study put into consideration it will be enough.

> S171: Bringing real and effective leaders to talk about his experiences.

4.3.3 Summary of Survey Results

Student responses to close-ended and open-ended questions show that most of the leadership theories and models they are taking in class are mainly Western models with few education students believing that the course has a good combination of both Western and Islamic perspectives. The results also show that leadership courses are well connected to the UAE culture and working environment but less connected to leadership in Islam. While teachers help students relate and apply leadership theories to the working environment in the UAE, most of the textbooks, articles, and case studies are mainly derived from the UK and US. Education students seem to be more satisfied with the course than business students do. This could be because education courses include more materials on Islamic and UAE leadership models than business courses do.

The results also show that students are very proud of their Islamic identity and heritage and highly appreciate those teachers who show respect and inclusion for cultural and Islamic values. While they were very appreciative for the dedicated efforts of their teachers to include Islamic and cultural materials into the curriculum, they felt that those efforts are not enough and should be further enhanced and developed as Islamic history is full of successful and distinguished leadership models from whom they can learn. They found some of the case studies and articles irrelevant and useless as they deal only with issues that are specific to the US or UK contexts.

4.4   Results from the Interviews

The interview results suggest that teachers' profiles (e.g. nationality, background, experience, cross-cultural competency) seem to have a great influence on the design of the course. Faculty who grew up in a multicultural environment or have previous experience in teaching Muslim students seem to be more comfortable with and keen to include Islamic and cultural materials in the curriculum. One of the instructors who used to teach Muslim students in New Zealand and is quite familiar with Islamic values and beliefs, explains the philosophical underpinning the design of the course as follows:

> FA1: We have always had a strong belief that local voices or regional voices should be heard in the course - it should not be all about just adopting Western perspectives or learning about Western perspectives but looking more broadly at cultural and local perspectives on leadership and discussing those and looking at similarities and differences. The students who graduate from this course will be leaders in this culture so they need to be able to analyse and understand their own perspectives in relation to leadership.

She further explains that this philosophy seems to work well with students who constantly provide positive feedback about the course. Another faculty member, who grew up in Canada with a German and French background, explains that the model she uses in the UAE is different because "it is far more informed by Islamic and Arab customs". She feels that coming to the UAE opened a new chapter in her scholarly life because she can read, learn and publish on new things. She is also very familiar with Islam because her parents had Muslim friends and her family used to have a Qur'an in their house. Supervising Muslim students in Canada encouraged her to learn about Islamic scholarship and when she came to the UAE she started developing a hybrid model that reflects both indigenous and global perspectives:

> FB2: Once I came here it became serious to make sure that the major texts in the course show significant regional content so it was not only extra readings I have been adding but I started modifying [the approach]… So I came up with an internationalised indigenised model.

For her, curriculum goes beyond course content and class activities to include tutorials, taking students in scholarly trips for guest lectures and conference presentations as well as helping them to publish in peer reviewed journals.

FB2: I did travel with my students. I used to take them to give guest lectures in Berlin, Russia and the UK. I also consider that part of the curriculum because here it is doctoral level and this is a research university and it is very scholarly type degree. So curriculum to me is actually what the Germans do, which is that you apprentice your doctoral students. They are involved in teaching, involved in everything - you take them to conferences, get them involved in guest lectures and work with them. They are your colleagues.

The results also show that all faculty members in the three institutions are heavily involved in designing the curriculum and have a lot of freedom and autonomy on how to approach and teach leadership as long as they achieve the required course outcomes. Almost all of the interviewees designed their courses from scratch and kept developing and adding new materials to them over the years:

FB1: I was very heavily involved. I inherited the course…[it was] more theoretical than anything else and I changed the course to look at leadership as it has an impact on how students learn, the impact of leadership on student achievement, which was not present before.

FB3: Fully involved, I designed it from scratch.

FA1: I have been very closely involved particularly in this course but also more recently involved in designing the wider program of education leadership in my role as the Coordinator for the college. But this particular course I have been involved in it very much from the beginning.

While business courses focus on organisational leadership and the role leadership plays in organisations, educational leadership courses discuss leadership as it relates to school and higher education effectiveness with a special focus on teachers and distributed leadership:

FB1: The course starts out with a review of several articles of the general concept of leadership, transactional, transformational and distributed leadership, a little bit on pastoral leadership. Then, goes in directly into leadership in schools and from there on how school leadership contributes to student learning.

FB3: This course is all about organisational leadership… we focus on organisational change so the content is all around understanding what is organisational change and what types of organisational change can occur and then how each type can be managed … it also deals with understanding the change in the external environment and how can organisations cope with change in the external environment.

Faculty had different perspectives on the curriculum as it relates to or addresses issues of Islamic leadership or cultural practices. While some think that the course thoroughly covers leadership from Islamic and cultural perspectives, others believe

that the course does not explicitly address them, however, they are embedded in the theories that they are teaching or are addressed during class discussions and debates.

> FA2: It [the curriculum] thoroughly addresses it [Islamic and cultural values]. It is based on local cultural values, beliefs and traditions, grounded in Islam and reflects the region.
>
> FB1: I do not think it addresses them directly although when one talks about servant leadership or pastoral leadership that is an area that is very closely related to Islamic values but at the same time I think that the general value set that is related to leadership includes a lot of what is relevant to Islamic cultural values.
>
> FB3: Unfortunately, with the content wise it does not relate...the books of the course are non-Middle Eastern books. None of the European or American books will deal with Islamic leadership or cultural values issues. So what I try to do is to add this in my teaching in the context by giving examples how this relates to the local culture and the Islamic leadership.
>
> FC1: The problem with [contextualising] is that virtually all the resources you find to help support that textbooks or articles are very much focused on North American or Western Europe. So we use those as the basis but then we have to have the students make the jump from this. So I think there is an extra step that our students have to take.

It seems also that some courses are more linked to UAE leadership models, culture and working environments than to Islamic principles and values. Also, faculty members have to meet certain criteria and standards such as using *Harvard Review* cases and/or articles, which are required for international accreditation purposes. Furthermore, having international students with different religious affiliations make it difficult to teach Islamic leadership because it may be unfair for non-Muslim students to turn the discussion toward Islamic values and principles:

> FC1: Leadership in UAE definitely but not specifically linked to Islam. Definitely in terms of UAE, we have already started to talk about leadership models in the Emirates. In terms of Islam, no, although, I do have one student...[who] is looking at what the Qur'an and the Prophet Muhammad say about leadership. So students are sometimes looking at those issues but we have not done it formally in class yet.
>
> FB3: The other barrier possibly would be the regulations that for example how much you are allowed to transfer the discussion into the religious part because it might be unfair. The university regulations state that you accept all faith so if you will focus on an example of one religion, which is Islam in this case, then it will be a bias that you are trying to indirectly emphasising Islam.

Class and group discussions, debates, case study analysis, mind mapping, Socratic style teaching, and writing reflective and scholarly research papers are the common methods used by most faculty members to help students apply leadership theories and concepts to real-life situations. However, some teachers take this further by giving

students opportunities to practice leadership by asking them to take the lead of online forums and/or class discussions:

> FA1: At the start of the course I ask the graduates to come up with their own leadership questions that they want to know about. We call them burning questions…then we analyse and categorise them and we use those as the basis for the weekly online discussions…one of the graduates is selected as the leader to support their discussion during the week. I think that is a helpful leadership skill.

> FB3: I try to make them go out and actually do something that is happening in the country rather than stay at home and open books and do theoretical work.

Another faculty member believes that application takes time because students have to first understand and master the concepts. However, most of it happens through implicit or explicit reflection:

> FB2: It is very hard because people have to first master the concept and theories in the beginning and then you have to shift it over time into how to applying them… people think of themselves when they are taking the models through self-reflection and intuitions… sometimes we talk about it more explicitly. But now most of them are evaluating themselves as we go through stuff and I think actually some of that should be private.

One of the major barriers that most of the faculty members are facing is students' resistance to ideas that are in contradiction to theirs, which calls for more critical teaching pedagogies that help students be more open to discuss different perspectives:

> FB1: A minor barrier would be that students are sometimes resistant to ideas for example, in this course you observed, I asked them to read short segment of Patai's book that is called "the Arab mind" which is generally considered to be a very good book, but the part I asked them to read was the part that Patai criticizes the Arabs strongly and the students would tell me why are you asking us to read this?

> FB3: You find sometimes some students who are against certain ideas like for example in one lecture I was showing a video that is showing the statistics about culture in Europe and how culture is shifting as more Muslims migrating to Europe. I was teaching this from the context of how culture can change but not from a religious perspective. This specific student saw it as I am trying to tell people that the religion is going to prevail in Europe.

A second barrier is the absence of big libraries that have good and large collections of books and the lack of full subscription to all databases is a third major barrier. It seems that finding good academic resources that enable faculty to teach and conduct research projects is a huge barrier because some of them spend a good portion of their

salaries on ordering online books and materials that are needed for teaching and conducting research projects.

> FB2: We do not have big libraries here [and] none of the universities here can afford full subscription for all databases.

Finally, micromanagement by senior administrators who sometimes get themselves involved in programme or course content without having the background or understanding of the implications of their interference was a fourth barrier identified by one of the faculty members. In terms of challenges, identifying good quality materials in general and Middle Eastern and Islamic scholarship in particular have been one of the most major and common challenges faced by most instructors:

> FB1: One of the challenges is to identify the best sources of information, the best articles. In the case of leadership, hundreds of things have been written, the bibliography is very rich and you cannot in nine weeks teach them all. So the challenge is to choose the most appropriate, the most profound and the most useful articles. That is the biggest challenge.

> FA1: The biggest challenge is to get good quality material that comes from those particular perspectives [Arab and Islamic] but it is becoming easier now because more people are researching in the Middle East.

> FB2: One of the things I started to recognise is that some materials are better than others. I am just starting to get a sense of what Islamic scholarship is. I have a lot on UAE but I do not have enough for other countries in the region such as Morocco and Algeria. I really need to think through the countries and make sure I am not missing representative materials.

It seems that not only the scarcity of materials but also the lack of linguistic proficiency by students is a significant challenge, as indicated by one of the faculty members teachers spend a good portion of class time on dealing with language issues:

> FC1: There is a big discrepancy in language. When we ask them [students] to read articles or book chapters, which are all in English then the language is an issue. We are spending 30% of time in class dealing with language issues having to explain the language rather than the concept. So I think the materials coupled with the language are the big two challenges.

Some teachers argued that a full integration of Islamic and cultural perspectives would not occur unless the textbooks and academic materials that discuss leadership in the UAE, Middle East and/or Islam are available:

FB3: Until we start having textbooks that are related to this specific topic, I do not think that anyone can depend on content that is related to Islamic leadership or cultural values… if you want to teach Islamic leadership in an organisational change context you need a book that is academic and deals with organisational change in the Islamic context and this currently does not exist…all the books that are dealing with the Islamic leadership are not academic…I am personally writing a book about strategic leadership in Islam. However, it will take some time to get it.

FC1: Ideally I would love to get a group together and write a handbook or textbook on educational leadership in UAE then it can be used as a core textbook. And that is something that will happen but whether it happens next semester I do not know.

Finally, those who succeed in developing a hybrid model that integrates indigenous, Islamic, and global perspectives seem to be those who most enjoy the course as Islamic and cultural scholarship enriches and broadens their knowledge. Also teaching to graduate students seems to be a more fulfilling experience because students are quite motivated, committed, and competent:

FA1: I think at a personal level I really enjoy teaching this course. I have learned a lot from getting into this other material which brings broad perspectives on leadership and I enjoy working with the graduates very much, they are so motivated and I like the way they bring their ideas and perspectives and they are willing to discuss and debate. Also the nature of the course because the course is broad enough to allow quite a range of teaching strategies to be used and we can keep it very interactive.

FB2: There are a lot of advantages for me here. I am very comfortable and I have a kind of academic freedom here, which I did not have in the West because the West is going toward the market model and for research they want you to do things that are practical. Teaching doctoral students and being in a research university that is quite stable in the country is also an advantage. Most of the students who are coming to the program know what they are coming into. So their ideas and aspirations get closer to the level we are trying to get them to.

4.5   Discussion of the Results

This section presents the integrated findings from the four research methods and links them to relevant literature. The overall results suggest that both business and education courses are well connected to the UAE culture and working environment and less connected to the Islamic principles of leadership. These results are inconsistent with Ali (1992,1995), Ali and Camp's (1995), and Samier (2014) observations that the rapid and quantitative growth in higher education institutions in the Arab countries resulted in uncritical application of Western management theories and practices. While the results show that most of the textbooks and course materials are derived mainly from either the UK or US representing leadership perspectives of

these two countries, these perspectives were contextualised and critically linked to the UAE working environment through class discussions and course assignments. Also, two of the education courses adopted a hybrid model in which indigenous, Islamic, and global perspectives of leadership were well integrated. However, this adoption was successful because the faculty members who were teaching these courses had a good understanding of both "the foreign and Arab cultures" (Ali and Camp, 1995, p. 15). In the other two education courses discussion of Islamic leadership was implicit rather than explicit with faculty members leaving this optional for students to make the connection. Similarly, in the two business courses, while textbooks and course materials focused on Western models and theories, cultural and Islamic perspectives were covered during class discussions and student projects.

Education students were more satisfied with course content than business students mainly because education courses included more materials on cultural and Islamic perspectives than business courses did. Because education as a discipline is more human oriented while business is more market and profit oriented, education courses tended to focus more on the human aspects of leadership, which resulted in more inclusion of cultural and Islamic materials into the curriculum. While business courses focused more on efficiency and business practices that lead to higher levels of performance and profits with an assumption that theories are science that can be applicable everywhere. Thus, they tended to include less cultural and Islamic materials in the curriculum. Consequently, education courses suffered less from the market model and neoliberal policies and received higher rates of satisfaction from students.

These results are consistent with the researcher's own experiences as a business and education student. While being a Master's student in business administration (2008-2010), course content and materials were mainly derived from the US. Most cases and class discussions focused on American companies such as Dell, American airlines, Walmart, and many others. There was a great disconnection from the local environment. Islamic principles of business and management have never been raised, discussed or even thought of in any of the courses. Actually, the results of this study,

in terms of business courses, are much more positive than the researcher's own experience. Business faculty members in this study were putting a lot of effort into helping students refer class concepts to their cultural and Islamic values and were encouraging them to relate the knowledge to the working environment in the UAE. In contrast, while being a doctoral student in education management and leadership (2011-2015), most of class discussions were directed to work practices at UAE schools and many of the articles and books addressed leadership in Islam and Arab countries which have been a source of inspiration for the researcher to pursue this research project. Also, the materials presented educational practices worldwide, not only in the US or UK, giving the programme an international flavour rather than an Anglo-American orientation.

Students in both disciplines believe that more attention should be given to Islamic leadership, as it is more relevant to their culture and easy to relate to. They also argue that Islamic history is full of great leaders from whom they can learn a lot. They asked to include the leadership styles of the Prophet and his companions, as they are leadership role models that they can easily identify with. The Prophet is the first leader in Islam and his leadership style has been recognised not only by Muslims but also by Western scholars. For example, Michael Hart (1979) considers him as one of the most influential leaders across history. Karen Armstrong (2002) regards his wise leadership as the most influential factor for the rapid spread of Islam. Therefore, one action that management teachers and scholars may consider is to analyse the leadership behaviour of the Prophet and link it to class concepts and current life situations. Furthermore, many case studies can be written about his companions as well as successful historical and contemporary Muslim leaders such as Sheikh Zayed and Mahathir Mohamad who were the driving force behind the development of the UAE and Malaysia.

According to Ali (2005), the rise and fall of nations and organisations can be attributed to effective leadership, and this is evident in the effective leadership of both leaders that contributed to the remarkable development in both countries. Also historical events play a significant role in leadership development. Many scholars

(e.g., Olivares, 2011; Smith, 2007; Wright, 2010) have discussed the importance of reflecting on historical events to guide and inform present and future behaviour. For example, Smith (2007) argues that discussing historical events helps students to gain wisdom and develop sound judgment skills.

It seems that the absence of academic textbooks that discuss leadership from Islamic and cultural perspectives is the main challenge for integrating those perspectives into the curriculum. Faculty members argued that most of the published materials on leadership come from either North America or Western Europe and none of the current textbooks discuss leadership in the UAE or Islam. This comes consistent with Crabtree's (2008) observation that the lack of indigenous and cultural knowledge obliges faculty to use Western cases in the classroom. Ali (2005) raises a similar concern by indicating that research on management from Islamic and cultural perspectives is in its infancy state. Therefore, some of the teachers suggested forming cross-disciplinary teams of scholars who are specialised in leadership and Islamic studies. Such teams would be able to develop textbooks that deal with leadership from a scholarly perspective while maintaining the rigor of Islamic knowledge. Also, there are many books and articles that are published by management scholars and present leadership and management from an Islamic perspective (e.g., Ali, 1975, Ali, 2005; Al-Buraey, 1985; Beekun, 2012; Jabnoun, 2012; Saleh, 2002). Furthermore, the work of major Muslim scholars who discussed leadership from an Islamic perspective such as Ibn Taimiyah (661-728), Al-Farabi (820-950), Al-Ghazali (1058-1111), Ibn Khaldun (1332-1406), and Al-Mawardi (957-1058) is available in English and can be critically reviewed, linked to the latest international knowledge in management and leadership, and used to develop textbooks that discuss leadership from a global perspective.

The high consistency of these positive results across the four sources of data could be attributed to the similar characteristics of faculty members participating in the study - all of them have a lot of passion for student learning and are committed to a high level of principles and moral values. Thus, helping a doctoral researcher was part of their commitment toward student learning. However, the high resistance of other faculty

members and institutions inside and outside the UAE to participate in the present study poses many questions about the leadership curricula that are being taught in those institutions and implies that there may be another side of the picture that has been discussed by a number of management scholars such as Ali (1992,1995), Ali and Camp (1995), Branine and Pollard (2010), Jaeger and Kanungo (1990), Pounder and Al Sakka (2010), Samier (2014), and Yousef (2009) who raised concerns about the uncritical transfer of Western management models and theories in management education to Arab countries without careful assessment of their applicability. On the other hand, students were highly supportive and cooperative in this study. They believed that it is an important and needed topic. Almost all students who were present at the time of administering the survey agreed to participate in the study. Many of them answered the open-ended questions very carefully especially the questions related to leadership in Islam and course development. As they were highly enthusiastic and excited about the topic, many wrote thank you and good wishes statements to the researcher at the end of the survey.

Results also show that class activities and assignments that foster reflection and critical thinking lead to better understanding and mastery of class concepts. For example, using an online discussion forum helped students to think critically about the leadership models and theories they were taking in class and to relate them to themselves and to the workplace. Such practices, as argued by Proserpio and Gioia (2007), provide useful engaging means for the current virtual generation of students. Also, providing students with opportunities to practice leadership roles further enhanced the development of their leadership skills on a personal and professional level. As indicated by Petriglieri, Wood, and Petriglieri (2011), leadership development is "largely personal development" (p. 430). Therefore, leadership courses should focus more on transformational learning that takes place through reflection on one's own experiences and beliefs. This was evident in the current study where reflective writing allowed students to think critically about themselves and become aware of their leadership strengths and weaknesses. Reflective papers also helped students to think critically about their own values and to "raise questions that are moral as well as technical in nature" (Reynolds, 1999, p. 539).

Instructor's profiles in terms of cultural competency, previous experience with Muslim students, knowledge of Islamic values, passion, and personal values were found critical in adapting the curriculum to students' culture and Islamic principles of leadership. Those who were open to learning and had previous experience with Muslim students were more comfortable and able to include Islamic principles of leadership and also encourage students to take a holistic approach to knowledge and try to learn from all traditions. They believed that each culture has something to offer and this passion for learning was contagious to students. However, finding good materials and textbooks on UAE and Islamic leadership was the greatest challenge faced by all faculty members participating in this study. Thus, a full integration will not occur until we have textbooks that deal with Western and Islamic traditions linking them in a scholarly scientific way. Otherwise, adapting the curriculum to cultural and Islamic values will continue to be individual efforts and will vary across institutions, disciplines, and faculty members. Also a full integration will not happen unless we have good collection of resources from both traditions that are available for both faculty and students.

According to Habermas' (1971) theory of knowledge and human interests, people create knowledge through three interests: technical, practical, and emancipatory. A balanced learning experience should include these three interests. The results of the current study indicate that only three courses (AMEDCL, BMEDCL, BDEDCL) fully address those interests as they address the core theories and models of leadership (technical interest), discuss moral and ethical leadership behaviours (practical interest), and allow for communicative action and reflection to take place due to the small number of students enrolled in these courses (10-13). However, the other three courses did not address the emancipatory interest because of the large number of students, which did not allow communicative action to take place. Also two of these courses did not rely on reflection as part of student assessment process.

CHAPTER 5: CONCLUSION

The primary purpose of this study was to investigate leadership curricula in selected UAE business and education programmes and to suggest possible developmental approaches that may help in indigenising the curriculum and bridging the gap between theory and practice. This chapter presents the final conclusions from the study and offers a model for developing culturally relevant leadership curricula that is based on Habermas' theories of communicative action and knowledge and human interests. It will start with a discussion of the results as they relate to research questions, then will present a model for developing leadership curricula that integrate Western, indigenous, and Islamic perspectives of leadership as well the researcher's own experience in using the model for teaching an undergraduate business leadership course. Finally, the chapter will discuss the implications of the current study for faculty and course coordinators, higher education institutions, and UAE government. The chapter will conclude with recommendations for future research.

5.1   Answering Research Questions

This section reviews the results of the study in relation to the individual research questions that provided a purpose and objectives to the research. The results indicate that leadership curricula are dominated by Western models and theories of leadership due to the lack of academic resources and textbooks on indigenous and Islamic perspectives, which calls for more research projects on those perspectives. Results also show that faculty members play a significant role in adapting the curriculum to students cultural and Islamic values, which suggests careful selection and cultural training for new faculty members. Finally, students believe that Islamic history is full of great leadership figures and practices from which they can learn a lot. They call for more integration of Islamic principles of leadership into the curriculum.

5.1.1 RQ1. What Type of Leadership Models and Theories are being taught in Selected UAE Business and Education Programmes?

Most of the leadership models and theories that are being taught in the selected education and business programmes were mainly Western models that have been developed by North American scholars such as: transformational, transactional, strategic, servant, charismatic, authentic, distributed, participative, ethical, spiritual, cross-cultural and teacher leadership. Only two education courses included some indigenous models such as political leadership in the UAE, leadership in Islam, and *Al-Shura* leadership in Oman. However, instructors exerted genuine efforts to help students think critically about the Western models and link them to the UAE educational organisations and business organisations. Course assignments also required application of these theories to the different context of the UAE. Nevertheless, there still remains the problem that some of these models do not fit well, and their application to a UAE context could yield misleading or incomplete results, as Adams (1958), Al-Buraey (1988) and Metcalfe and Murfin (2011) have found in their research.

Many students, while appreciating the great efforts exerted by faculty members to link these models to their local culture, believe that Islamic history is full of great leadership models that should be taught and discussed in leadership classes. They argue that the leadership model of the Prophet and his companions would be more useful and convenient for them to learn about. Also most of their responses showed that they feel disconnected from the Western models and theories they are learning. This point is consistent with Greenleaf's (2008) view that nothing is meaningful unless it is related to one's own experience. Ali (1995) and Yousef (2009) have also stressed the importance of using local business cases in management education to bridge the gap between theory and practice and help students apply the theories they are learning to real-life situations. According to the current results, most of the cases/videos discussed in class were mainly Western cases presenting work practices in Western or international companies and this could be another reason for students feeling disconnected.

The results of the present study show that both management scholars and students have a valid point regarding the use of local cases for a number of reasons. First, the findings confirm that students become more motivated and participative when local models or practices are discussed. Second, Islamic leadership has been demonstrated through the work of many contemporary scholars and practices in a number of countries to be a comprehensive and sustainable leadership theory (e.g., Al-Buraey, 1988; Jabnoun, 2012, Metcalfe and Murfin, 2011; Saleh, 2002; Schaebler and Stenberg, 2004). This can also be clearly seen in Islamic history after the death of the Prophet Muhammad when the Islamic nation continued to grow and flourish and through the subsequent successful caliphs systems because Muslims were committed to Islamic values and behaviours. Once they deviated from Islamic principles and followed a materialistic secular path, their civilisation started to collapse, as Ali (1975) and Ali (1992, 2005) have pointed out. The success of Islamic leadership is also evident in the UAE where Sheikh Zayed was a genuine Muslim leader who worked for the well-being of his people and his country. After his death the country continued to grow and achieve remarkable economic and societal growth mainly because the country's leaders are highly influenced by Islamic values and the leadership style of Sheikh Zayed. In order to avoid historical mistakes and to sustain this remarkable development, teachers and curriculum need to emphasise and promote Islamic principles among young Emirati who will be the future leaders of the country. A third good example is the rapid development in Malaysia that was based on the Islamic model. Malaysia is a good example of how Western and Islamic traditions can work well together.

A question that comes to mind is that if there is some agreement about what makes effective leadership, evident across the leadership literature where a number of factors are consistently identified, why is there still a leadership crisis in many organisations as many scholars have argued (e.g., Burns, 1978; Furnham, 2010; Kellerman, 2012; Lipman-Blumen, 2006)? It is definitely not the shortage of knowledge, as there are ample theories and models that discuss almost the same ideas internationally, sometimes using different terminology, although forms of expression in application differ. However, based on the research in the field reviewed in Chapter 2, it is more

likely a lack of application and the absence of context that would take different societal configurations, culture, and political factors into consideration. As indicated by Al-Buraey (1988), effective leadership models should be embedded in the ideology and culture of the people. Also, contingency theories show that different contexts call for different leadership behaviours and practices and that leadership vary across situations and cultures, therefore, cannot have a universal effect (Glynn and DeJordy, 2010). Although these factors have been well understood since the emergence of contingency theories, too many continue to teach leadership models and theories that are developed in and for different contexts in forms that are not transferrable.

However, it seems that the scarcity of indigenous models and the absence of academic textbooks that discuss leadership from Islamic and cultural perspectives are the main barriers for integrating those perspectives in the curriculum. As indicated by most of faculty members interviewed, most published academic materials on leadership come from either North America or Western Europe thus need to be contextualised. They suggest that leadership and Islamic studies scholars work in teams to write textbooks that deal with leadership as a scholarly field while maintaining the rigor of Islamic knowledge. However, as indicated by Ali (1992) and other management scholars, Arab and Islamic culture offers "untapped resources that can be easily utilized in research and teaching" (p. 15) and many of which are available in English such as Al-Buraey (1988), Al-Farabi (1997), Al-Ghazali (1964), Ali (1975), Ali (2005), Armstrong (2007), Ibn Khaldun (1967), Saleh (2002), Ramadan (2007) among others. Therefore, more effort is needed to make use of those materials and integrate them into the curriculum.

5.1.2   RQ2. To What Extent are the Leadership Curricula Relevant to and Derived from UAE Cultural and Islamic values?

The overall results suggest that both business and education courses are well connected to the culture and leadership models in the UAE but less connected to leadership in Islam. Most course materials and textbooks were imported from either Europe or North America except for two education courses in which professors

adopted a hybrid model that integrates indigenous, Islamic, and global perspectives. Only those two courses included leadership materials from different countries such as Australia, Canada, New Zealand, Oman, and the UAE. Also in one of the business courses, taught by a Muslim, Islamic leadership was embedded in class discussions by giving relevant examples from Islamic history to explain the Western model or theory. For the other three courses, discussion of Islamic leadership was more implicit rather than explicit with faculty members leaving this optional for students to make the connection or to discuss it in their assignments.

Class discussions and assignments were also more linked to leadership practices in the UAE than Islam. Sheikh Zayed, Sheikh Mohammed bin Rashid, and other UAE rulers were frequently mentioned in class. However, few students discussed leadership in Islam in their class presentations and made a clear distinction between cultural and Islamic values. The majority of students believe that the courses did not have enough information about leadership in Islam. They argue that Islamic leadership is an approach that is more relevant to their society and traditions and Islamic history is very rich with leadership models to which they can easily identify. Hofstede (1993) has raised a similar concern by arguing that American management theories and models reflect the unique characteristics of the American culture that stresses its market processes, the individual, and managers rather than workers. He further explains that these characteristics are not necessarily espoused or stressed in other cultures. Actually, Islamic principles of leadership stress the collective welfare of society, group interests, and followers' well-being, which are contradictory to the main characteristics that form the basis for American management theories and models as identified by Hofstede. This can explain why some of the students felt disconnected from what they are learning.

Therefore, leadership curricula should be developed in a way that helps students identify with leaders from their own community, and leaders they view as effective and as role models. Klimoski (2006) argues that good role models help in building one's character. This was evident in this study where students were acting similar to their professors, using their own words and body language and practicing their own

values. Consequently, as argued by ElKaleh and Samier (2013), using the biographies of great Muslim and national leaders will help students build their character and "apprehend the situation under the right principles" (Hartman, 2006, p. 77). Said (1993) also contends that people should use stories to assert their identities and sense of belonging so using national and Islamic stories would help students maintain their UAE and Islamic Identity and feel connected with their community. This may eventually reduce the gap between espoused and practiced values.

5.1.3 RQ3. What Actions can be taken to Further Develop the Curriculum?

There are a number of suggestions that come out of the results of this study, and lessons that can be drawn. First, selecting the right faculty members who have a passion for student learning, are committed to a high level of moral and ethical values, understand the culture and the nature of UAE students, are open to learning, and have a good knowledge about Islam should be the starting point. According to this study, a teacher's attitude toward students and the culture, experience, cultural competency, familiarity with Islamic values, openness to learning, and knowledge have a huge impact on developing a balanced curriculum that leads to a holistic learning experience for students. For example, professors who were either Muslims or have a good knowledge about Islam were more comfortable with and keen to integrate Islamic leadership values into the curriculum. They also were more able to help students relate the Western models to their cultural and Islamic values.

The availability of materials and textbooks was the biggest challenge faced by faculty members participating in this study. Therefore, a second important action is to promote and encourage research and publications on indigenous and Islamic models of leadership as well as putting more resources into building larger library collections for literature that is already available. What could encourage this is the establishment of research award systems on institutional and country levels to recognise relevant research accomplishments. A cross-disciplinary group of scholars specialised in leadership and Islamic studies could work together to write textbooks that integrate different perspectives by discussing leadership from a scholarly perspective and linking it to the core principles of Islamic leadership or collect already published

materials from articles and books for new book collections. Such teams could ensure the quality and accuracy of information, especially that relating to Islamic knowledge or is consistent with it. The urgency of such local research studies should be perceived, as discussed by Ali and Camp (1995), as a moral duty not only a professional responsibility.

The level of English language used is also an important factor to take into consideration when writing such publications. Faculty and student responses show that the course readings are sometimes very challenging and take too much time for students to comprehend. One of the professors explained that most of the course materials are typically the same textbooks and articles that one can find in UK or US programmes, which is not fair for students because these materials are written for native English speakers. So having good publications in a medium English level that is suitable for second language speakers would greatly facilitate student learning and save teachers' time and efforts, particularly in the early stages of programmes.

The third is to use interactive and critical teaching methods that allow students to actively contribute to course content and class discussions, broaden their minds and encourage them to be open to new ideas, and provide them with opportunities to practice leadership inside and outside the classroom. As students' resistance to ideas that are in contradiction to theirs was identified as one of the major barriers by some faculty members, using teaching strategies that promote critical thinking such as the Socratic style, communicative action, class debates, and reflective writing would be an important action to take. Including reflective writing and leadership personal statements in course assignments would help students think critically about themselves and their own ideas and beliefs about leadership. As indicated by one of the faculty members, students graduating from those courses will be leaders in this culture therefore they should be able to analyse, understand, and question their own perspectives on leadership in relation to other ideas prevalent in the Middle East and internationally.

Roberts (2007) argues that adopting a holistic approach that focuses on student experiences will result in deeper learning. Therefore, learning should occur inside and outside the classroom in order to recognise and appreciate student experiences. Since the real challenge resides in bringing theory and practice together, leadership learning should be a self-discovery journey through which students find their own approach to leadership that can help turn them into leaders. This is actually what happened in the AMEDCL course where students between the first and last classes developed their leadership knowledge and skills through a rich journey of learning about theories, linking them to the workplace, and thinking about what this means to them as leaders. The faculty in this course had a very good mix of leadership materials from different countries in addition to many readings on leadership from Islamic and UAE perspectives. Observing students transforming into leaders throughout the course was actually a remarkable experience.

A fourth possible action is to conduct cultural and Islamic training for new faculty members who did not work before in the region or have no experience with Muslim students to help them understand the cultural and Islamic values of students. Faculty members who had successful teaching practices with students should be selected to lead this training because they would know what materials have been useful with students and what teaching strategies and practices result in higher learning. For example, the two education courses that adopted a global approach to leadership teaching in this study could be a good model to follow by other teachers as both courses have been very successful with students. A Muslim scholar specialised in Islamic studies should also be invited to speak about the core values in Islam and propose some reliable resources for faculty to refer to. In a presentation about Islamic leadership in a regional conference, the researcher suggested some resources for participants and some of the non-Muslim instructors were very appreciative and wished they had such information when they first arrived in the country.

Decreasing student numbers in leadership courses is a fifth important action to consider. Pfeffer and Fong (2002) contend that business schools respond to the increasing demand on business degrees and the shortage of business faculty by

increasing class size, which hinders clinical instruction and/or experiential learning. They further recommend that innovative MBA programmes limit their classes to 25 students. Similarly, Ali (1995) regards the high student-faculty ratio as one of the main factors that hinders the quality of management education in Arab countries. According to the results of this study, education students had more opportunities to share their experiences, thoughts, and ideas because they were in classes with sizes that are recommended in research for optimal numbers (e.g., Pfeffer and Fong, 2002). Consequently, they were more able to think and reflect on leadership concepts, engage in discussion and have questions answered, and to practice leadership inside and outside the classroom. Leadership curricula are expected to help students understand their responsibilities as Muslim leaders, find their wholeness and their innate capabilities, feel the value of giving and living for noble goals, and identify with leaders who inspire them. Such curricula should also provide students with opportunities for experiential learning where they practice leadership rather than learning about leadership (McCall, 1998) and this is not possible in classes with large numbers of students.

A sixth consideration is the inclusion of material on Islamic leaders, starting with the leadership model of the Prophet and his companions, important caliphs and military leaders (e.g., Khaled Ibn Al Waleed; Salah ad-Din) as well as successful contemporary Islamic leader figures and inviting Emirati leaders to speak about their leadership experiences. These are suggestions made by students to integrate local and Islamic voices into the curriculum, and which are pedagogically sound practices (ElKaleh and Samier, 2013; English, 2006; Hartman, 2006; Ramadan, 2007). Inviting an Islamic scholar to speak about leadership from an Islamic perspective, which was suggested by one of the faculty members, would also enhance the class experience. Students argue that such local and Islamic inclusion will make them more interactive with the subject.

A final important action is to enrich and expand the book collection of the library and allocate more budget for full subscription to online databases. Many books are now available in electronic versions, which will be much convenient for students and

faculty. Enriching library and book collections is critical for research projects on indigenous and Islamic models and full subscription to online databases will help instructors to allocate the new articles and books that are published on Islamic and cultural perspectives. The UAE government may also help in that by establishing large and comprehensive libraries in major cities such as Abu Dhabi, Dubai, and Sharjah.

In summary, the following are the main points arising from the data collection analysis that can form the basis of a new model of leadership teaching relevant to Islamic and Arab contexts: integrating Islamic and indigenous knowledge into the curriculum by forming cross-disciplinary teams of researchers and encouraging research on those perspectives, selecting faculty members based on their cultural competency and experience with Muslim students and conducting cultural training for new faculty members, using interactive and critical teaching pedagogies that challenge students taken for granted assumptions and traditional ways of thinking, providing student with opportunities to practice leadership inside and outside the classroom, keeping student number in class with sizes that are recommended in research (25), and enrich and expand book collections and online databases to facilitate more research on Islamic and indigenous perspectives of leadership.

5.2   A Model for Developing Culturally Relevant Curricula

The model proposed below in Figure (5.1) offers a critical approach to leadership education and aims to serve as a foundation for developing culturally relevant leadership curricula. It also aims to look for content and teaching practices that broaden "the meaning of learning beyond the acquisition of knowledge and skills" (Petriglieri, Wood and Petriglieri, 2011, p. 446). The model is also based on Habermas' theories of communicative action and knowledge and human interest. As shown in Figure (5.1) the model contains four sections, the first three addressing the technical, practical and emancipatory aspects of knowledge as identified by Habermas' (1971) while the fourth refers to the practice of communicative action (Habermas, 1984, 1987a) through which students develop their communicative competency and realise the emancipatory interest.

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Figure 5.1: A Critical Theory Model for Developing Culturally Relevant Curricula
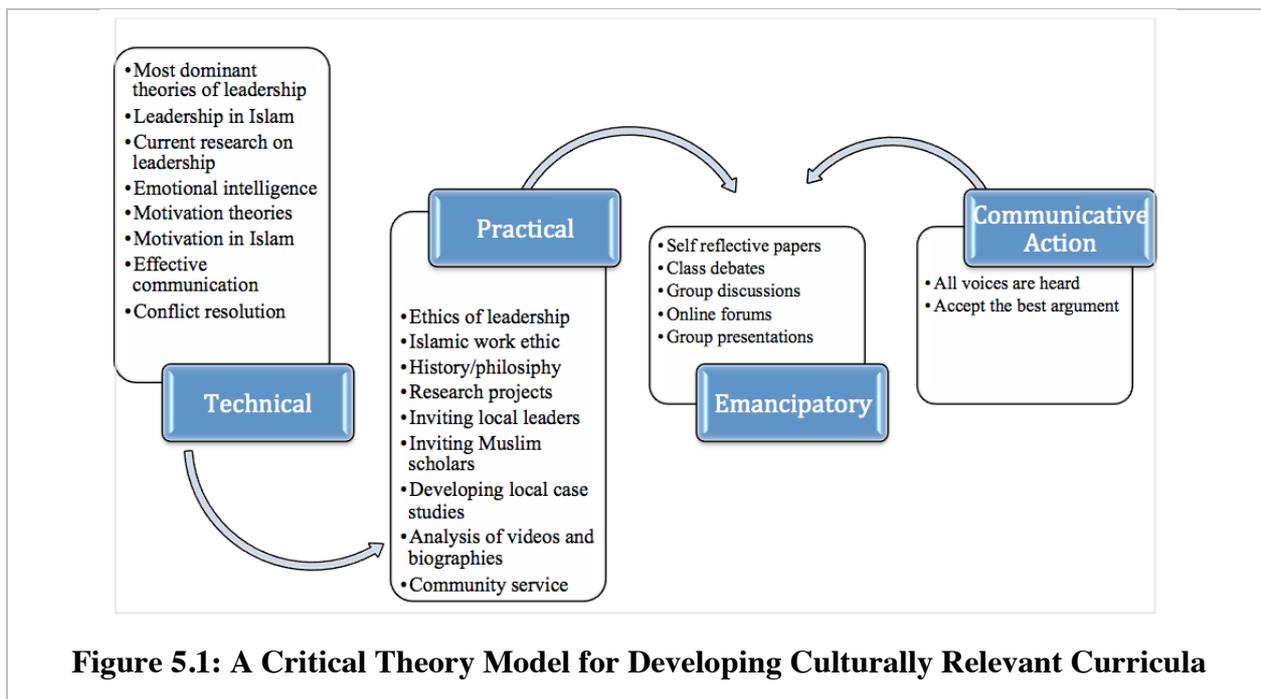
The technical dimension of the model includes the scientific knowledge of leadership such the most dominant theories and models from global, indigenous, and Islamic perspectives, empirical research on leadership, emotional intelligence, motivation, effective communication and conflict resolution. The practical part would deal with the moral and practical or applied aspects of knowledge by discussing the ethics of leadership, selecting topics from history and philosophy and discussing how they would benefit students as leaders, conducting interpretive research to understand effective leadership practices in the UAE, inviting business and educational leaders as guest lectures to speak about their experience, inviting Muslim scholars to speak about leadership from an Islamic perspective, and conducting community service projects through which students can develop their leadership skills and experience the value of living for higher goals. The third dimension of the model represent the emancipatory interest, which can be realised through reflective and critical thinking of the knowledge and information obtained by the technical and practical aspects of the model. Activities such as class debates, group discussions, online forums, group presentation, and reflective writing that includes students' life stories will help students to question assumptions and think of their own leadership strategies. Also the

practice of communicative action, which is the fourth dimension of the model, will develop student communicative competences, help them to be open to new ideas and practices, and help them realise their emancipatory interest " by steering the discussion toward the meaning making that underpins leaders' decisions and actions" (Petriglieri, Wood and Petriglieri, 2011, p. 446). The model is expected to provide students with a holistic learning experience that will eventually lead to the progressive social evolution discussed by Habermas (1979).

5.3   Researcher's Own Experience in Using the Model

This semester (Spring 2015), I was asked to teach a business leadership course for undergraduate male students in two sections in one of the higher education institutions participating in the current study. It was a great opportunity to test the model proposed in the study since I had the freedom to design the course content and to select the materials that would support this design as long as they achieve the course outcomes required in the course common syllabus. The design of the model allowed me to combine Western models and theories of leadership with cultural and Islamic perspectives. I used Northouse (2013) and Zehndorfer (2014) as the core textbooks in addition to articles that address leadership from an Islamic perspective such as Ali (2009), Beekun, R. (2012), and ElKaleh and Samier (2013). I also used some articles to discuss the business ethics in Islam such as Abeng (1997), Ali and Al-Owaihan (2008), and Beekun and Badawi (2005). Finally, in my class presentations, I summarised the main ideas that Ibn Khaldun (1967) and Ibn Taymiyyah (2005) discussed on Islamic leadership. The model also helped me to use interactive and critical teaching methods that help students to think critically of the leadership concepts and what they mean to them as leaders.

In the first class, students and I got to know each other and started to develop our identity as a group. Most of the students were expected to graduate at the end of this semester so they have a strong motivation for doing well in the class since they will apply what they learn in class in their future jobs. A few of them (7 out of 42 in both sections) are working students and that helped in bringing real cases to class discussion. Since we agreed to practice leadership, not only learn about it, they were

expected to behave as leaders who act as responsible professionals, contributing effectively in class discussions, respecting other opinions and being open to learning from others.

We also agreed to practice *Shura* (consultation) since it is central to Islamic leadership. Following the principles of *Shura*, I discussed with them the course outline, listened to their ideas and tried to accommodate their requests. For example, in my initial planning for the course there were two exams, a mid-term and a final, and both worth 50% of student final grade. However, they asked to distribute this percentage over three exams instead of two. I agreed and redesigned the course to accommodate this request. The significance of listening to their ideas and trying to accommodate their requests is that they had ownership in the course and they were happy that their voice was being heard as long as they had good arguments to support their points and adhered to the basic requirements of the course and sound principles for quality and type of readings and work at the expected senior university level. After the class, they thanked me for dealing with them as adults and for listening to their opinions and suggestions. I found this a good opportunity to discuss with them that this is what leaders do when they involve followers, listen to their ideas, and act on them.

Since then, students' contribution to class content and activities became a norm and a culture in our classroom. For example, in the fourth week, one of my students suggested that we analyse Sheikh Mohammed Bin Zayed's speech at the third UAE government summit held in Dubai on Feb 9, 2015 as it is well connected with the concepts we discussed in class. The following class we watched a video of the speech and held a discussion on the basic ideas rose by Sheikh Mohammed and how they relate to class concepts. It was a very fulfilling experience for all of us since students were able to link many aspects of the speech to class concepts. For example, they linked Sheikh Mohamed's confidence in UAE people to the motivation theories we discussed in class indicating that he set challenging goals for his followers and communicated confidence in them that they will achieve those goals. Also, after the servant leadership class, another student sent me a picture that shows the difference

between a boss and a leader. The higher part of the pictures shows a leader who is setting in his office and giving orders to his subordinates, while the lower part showed the leader and his followers working together as a team. He asked if we could use this picture in class to discuss that not all supervisors are leaders. I was so happy to see students think critically about what we learn in class and how they can contribute to enhance its content. We also used the picture to discuss Sheikh Mohamed bin Rashid's leadership behaviour and how he is always with his people (Figure 5.2). The model gave me the flexibility I needed to accommodate most of students' ideas and contributions.
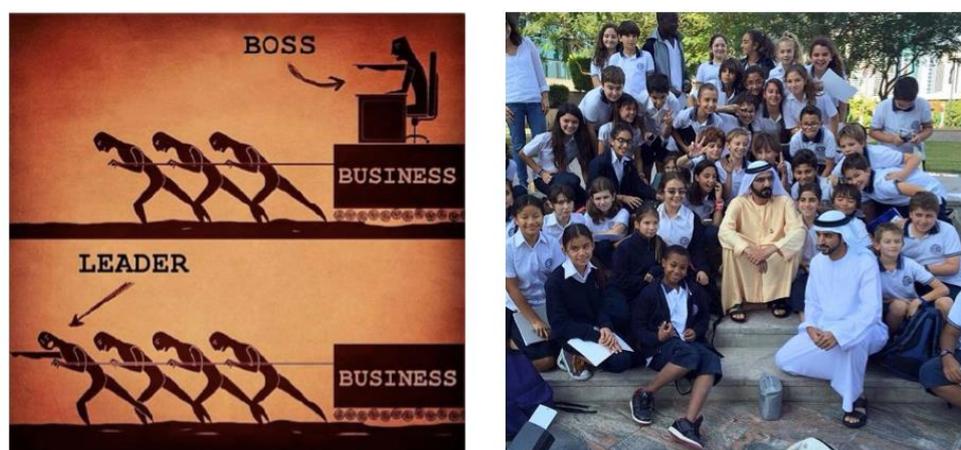
Figure 5.2: The Difference between a Work Supervisor and a Leader

As indicated by some of the instructors in this study, students resist any ideas that may contradict with their views. I found that using critical and reflective practices can help them be more open to new ideas and become more tolerant to contradictory perspectives. In the second class we conducted a debate on whether leaders are born or made. Before the class I asked them to read broadly about the topic and come prepared to defend both perspectives. In the beginning, they were very resistant to this proposal. They believed that they should stick to only one perspective, which they believe is the right one. I asked them to try it just for fun and promised that they would enjoy the experience. On the debate day they came very motivated and excited. They were less concerned about which perspective was right and more concerned to win the debate. We divided the class into two groups and each selected a leader to represent them. Then we did a draw based on which the winning group selected the

perspective they want to defend. I gave them a few minutes to work together as a group to organise their ideas before starting the debate.

In the beginning, they were not sure how to do it and they were not listening to each other with many students speaking at the same time. However, by the end of the first session they learned gradually how to defend their ideas and how to listen to others and respond to them. In the second half of the class we switched group roles - the group that was defending the leaders are born argument had to defend the position that they are made. This is the part of the activity that some students found very challenging. However, one group did a very impressive job in bringing evidence from research that supports ideas from both perspectives. Since they provided good justifications for each view, students learned a lot from them. After the debate, we spent some time reflecting on this experience. Some students pointed out that they had learned how to defend their ideas and bring evidence to support their views. Others believed that this activity helped them to realise that their views are not always right and that they should listen to others because they may have more valid point. While this activity helped in increasing student motivation, curiosity, and interest in the topic, it also helped them to be more open and flexible in learning from each other. Furthermore, it resulted in more trust and harmony within our group. Since then, each class students ask me whether leaders are born or made and I always respond that this is what we are going to discover throughout the semester. So the debate actually set the ground for an ongoing research journey and created a context and purpose to course readings and critique.

Consistent with the results of the present study, I found that students got more motivated and participative when we either worked on one of their ideas or discussed a local video or work issue in class. Being bilingual has been a privilege because I can watch and analyse videos of UAE leaders with them. However, other instructors may find these videos with English subtitles or ask for budget to get them translated. Also the class size (17 and 25) was very convenient for effective application of the model because it allowed for communicative action and reflection to take place.

Assignments facilitated more learning about leadership in the UAE and Islam. I asked them to select one of these options: create a short video (8-10 minutes) on a work or leadership issue/problem (e.g., lack of motivation, coming late to work, ineffective use of resources) and how leadership can contribute to solve this problem; select a Muslim leader and analyse his/her leadership behaviours based on the theories and concepts discussed in class; or interview 2-3 leaders and analyse what effective leadership means to them and compare this with class theories and concepts. This assignment is group work and each group will do a presentation and write a research paper on their project. Most of them selected to write about Muslim leaders such as the Prophet Muhammad, Abu Bakr, and Sheikh Zayed. This assignment will help them to realise the practical and emancipatory aspects of knowledge by interpreting leaders' behaviours, linking them to class concepts and reflecting on what lessons they have learned from them.

Community service was another important practice to use in helping students build their leadership skills and experience the value of serving and living for higher goals. We organised an open day for high school students in order to introduce them to university life. Most of leadership class students participated in this day where they talked to high school students about their own experiences and took them on tours around the campus. On reflecting on this activity, one of them said, "it was a great experience, I felt that I can make a difference and add value to their future. When I was in high school nobody did that with me so I did many mistakes".

Following the results of this study, I have invited an Emirati leader to speak to each class about her leadership experience and the challenges she has gone through. Currently (week six), we are working of developing some questions for her to address during her visit. Students also finished their first reflective paper, which they have done in class in week five. The second paper will be in week ten and the purpose of each paper is that students think of themselves as leaders and how what they have learned in class may inform their future leadership behaviours. For their final exam, I will ask them to write their own leadership theory. A theory that they think will work well in the UAE business organisations. This would help them think critically about

the leadership concepts we discussed throughout the semester and how to combine the most useful ideas into one theory.

Since we are still in the middle of the semester, I cannot judge the effectiveness of the model but the initial feedback and comments I have received from students and colleagues are very positive. Also after the first class and during add and drop week, the first class reached its maximum limit of 25, although it runs very late from 4:30-6:00 pm and enrolment of the second class increased from 14 to 17 students although it also runs vey late on Thursday when most students return to their home Emirate for the weekend. Class time was the only challenge and the only thing that I would do differently next time, scheduling them at 1:00 or 3:00 pm or in the morning at 10:00 am will be more convenient for students.

5.4 Research Implications

This section consists of the practical implications of the current study for teachers and programme coordinators, higher education institutions, and UAE government. It explains how the results of the present study may inform their future plans and practices.

5.4.1 Implications for Teachers and Programme Coordinators

The model offered by the present study may inspire faculty members and programme coordinators to develop critical and culturally relevant curricula that are informed by Habermas' critical theory. Some teaching practices that have been highlighted in this study reflecting critical theory principles such as developing gradual and well-structured tasks, providing ongoing support and clear guidelines to students, and offering opportunities for critical thinking, debates, reflection and communicative action as useful practices to follow. This study also provides useful insights from students that could be considered by faculty and programme coordinators when designing the curriculum such as including the leadership models of the Prophet and Muslim leaders across history and inviting UAE leaders as guest lectures to speak about their experiences.

As argued by Brookfield (1995), "we teach to change the world", however, "our attempts to increase the amount of love and justice in the world are never simple" (p. 1). Therefore, we should critically reflect on and assess our teaching models and practices and identify the assumptions that underpin what and how we teach based on an understanding of the values and culture of where the teaching is located and also what the goals, vision, and objectives of the country are. The methodology and theoretical framework offered by the present study may help teachers and programme coordinators to conduct ongoing assessments for their teaching models and practices as well as getting students' and colleagues' views on the curriculum and their insights for further development.

Faculty and programme coordinators may also contribute to local and indigenous research by conducting research with students that investigate leadership issues in Islam or in the UAE. Such research projects would add to local knowledge and can be used as teaching materials in future courses. Involving students in research projects would further develop their critical thinking and leadership skills.

5.4.2   Implications for Higher Education Institutions

This study may help higher education institution rethink the student-faculty ratio in business schools and work toward decreasing it to a maximum of 25 students at the undergraduate and masters level as recommended by research. The current study may also encourage them to revisit their leadership curricula and conduct ongoing assessments for the content and teaching practices using feedback from different perspectives. The results of this study may also inform the faculty recruitment process by giving priority to those who have cross-cultural competency, a passion for student learning, high moral and ethical values, and a good understanding of Islamic and cultural values, which can easily be discovered from their publications and scholarly work. The results may also inform faculty orientation programmes by including cultural and Islamic training for new faculty members.

Finally, the study may inspire higher education institutions to establish policies and procedures to promote and encourage research projects on indigenous and Islamic

topics and to facilitate researchers' requests for data collection, as well as adjust their teaching loads downward to allow for the time they need for research and publication activities. They may also look at establishing research award systems to encourage creativity and innovations in research on leadership and other disciplines. Such research enhancement initiatives would require institutions to allocate more budget for research and to enrich and expand their library collections and subscription to online databases.

5.4.3 Implications for the UAE Government

In 2013, Dubai established the Dubai Islamic Economy Development Center to develop and promote Dubai as the global capital of the Islamic economy. This was a great initiative from H.H. Sheikh Mohammed Bin Rashid Al Maktoum, the Vice-President and Prime Minister of the UAE and Ruler of Dubai, to promote and enhance research, teaching, and practices of Islamic economics. Similarly, research, teaching and practice on Islamic leadership will not be taken seriously enough unless sponsored by a government authority. This study may raise awareness of this issue and encourage the UAE government to take active steps toward supporting this field, especially since, as indicated by one of the faculty members, leadership in the UAE has a lot to offer to other countries in the developing and developed worlds. The UAE is a great example of effective Islamic leadership and successful modernisation that should be profiled and presented to other nations – one of the most effective of which is ensuring that faculty receive support for publications in the international arena as well as contributing to a further development in effective teaching that could rank much higher in international surveys.

Research is one of the major vehicles that can ensure the sustainable growth of the UAE particularly in developing its leadership capacity and policy development. The government may further enhance and encourage research projects by establishing large and comprehensive libraries in major cities such as Abu Dhabi, Dubai, and Sharjah that are equivalent in size to research libraries in Western countries. Such libraries should be free for researchers and students and could serve as forums for scholars from the Middle East and other parts of the world to meet and exchange their

knowledge and experience through workshops, conferences, and working venues for research and publication teams. Also research organisations in the country such as the Emirates Center for Strategic Studies and Research could sponsor larger research initiatives and projects that investigate cultural and Islamic leadership issues. The Center could also play a significant role on contextualising leadership resources by bringing a group of Islamic and leadership researchers together to write textbooks that discuss the global, indigenous and Islamic perspectives on leadership using a medium level of English that is suitable for second language speakers.

5.5 Further Research

With the current significant increase in higher education institutions in the UAE, many research studies should be conducted to identify the contextual and human factors that contribute to effective leadership models and practices in the UAE. Future research studies may analyse Sheikh Zayed's leadership style showing how he was a charismatic, transformational, authentic, and servant Muslim leader. What Sheikh Zayed did in 30 years may take hundreds of years for other nations to achieve. Thus, it is imperative to interview the people who worked and lived closely with him in order to document his leadership style and behaviours: how he made decisions; what were the main values underpinning his behaviours; how he achieved this development in such short time; how he handled conflict and resistance; and how he approached and convinced other rulers to come together under one union. Also conducting interviews with the current UAE rulers and their close subordinates or senior officials will help to document their leadership styles and develop leadership cases based on their models. Such studies may be further used as teaching materials in leadership courses.

Since the absence or scarcity of scholarly materials that discuss leadership from an Islamic perspective was the biggest challenge for faculty members participating in this study, future research studies may investigate Islamic leadership models such as those of the Prophet and his companions and link them to the leadership theories and models identified by Western management scholars. Future research studies may also work on developing and publishing indigenous case studies that are derived from

Islamic history or local contexts to help students easily identify with and apply the theoretical concepts they are learning in class.

According to the pragmatic perspective, knowledge produced by research is relative and not absolute which means that knowledge and truth produced by the current study may vary across persons, places and times (Johnson and Gary, 2010), therefore, the methodological framework proposed in the present study may be used as a foundation for future research projects that builds on the findings of this study and look for more insights on how to further contextualise and develop the curriculum. The high resistance of institutions and faculty members to participate in this study limit the generalisability of its results. Thus, future research may look at other institutions and /or courses using the initial insights and findings of the current research as a base for their projects. Researchers may also extend and broaden the scope of the study by investigating leadership curricula in the Gulf and/or the Middle East. They may also look at different theoretical frameworks and/or methodologies for developing culturally relevant leadership curricula such as phenomenology, hermeneutics, ethnographic and other that incorporate values and culture. Future studies may also look at other theoretical frameworks recommended by other management scholars such as Mezirow's transformational learning (Young, Mountford, and Skrla, 2006) and the socio-constructivist approach (Hotho and Dowling, 2010). This study aims to open an ongoing dialogue and further investigation on the topic.

5.6 Final Thoughts and Reflection

Since the present study aims to create knowledge through quantitative research (technical interest), qualitative and interpretive research (practical interest), and critical reflection (emancipatory interest), I would like to dedicate this final section to critically reflect on this research journey. First, to fully realise the emancipatory aspect of knowledge advised by Habermas (1971), and second, to benefit other researchers who may do further work on the topic. Despite the challenges and disappointments I went through throughout the journey, I have to admit that this research journey has been a very fulfilling learning experience during which I have grown not only as a researcher but also as a professional, critical thinker, and most

importantly as a teacher. It was like shopping for the best curriculum and best practices for leadership development. However, the journey was very tough and challenging especially in terms of getting access to data. There were moments when I thought to cancel the project and look for a different topic. I think selecting class observations as one of the research methods was one of the major obstacles in getting access to classes. We can all become nervous and uncomfortable when someone we do not know and cannot trust observes us. This could be the reason for many prospective faculty and/or institutions ignored or dismissed my data collection requests.

However, class observation was the only method that gave me a clear account and insight into the curriculum. If I took it out I would not be able to see or judge what works well with students or how students interact with the material. Also observation helped in giving an honest account of the curriculum. For example, relying only on the course materials and student responses for the two business courses investigated in this study may imply that the curriculum is totally dominated by Western knowledge, however, class observations showed that class discussions included many cultural and Islamic issues. So if I were to do it again, I would definitely keep class observations. Also selecting four research methods doubled the challenge because I not only had to master the four methods but also to spend a lot of time in the field to collect data for each method. I remember one of my friends asking me why I was torturing myself this way - why I did not just select something that is manageable and achievable. But again, each of these methods gave me a different perspective of the curriculum and without them I would not be able to have a comprehensive picture of each course and I would not be able to report an honest and accurate account of them. However, if I were to do the project again I would add student focus groups because, according to Arab oral culture, students feel more comfortable and confident talking about their ideas rather than putting them in writing. A second advantage of using this combination of methods is that they helped the researcher develop a diverse set of skills and become familiar with different methods without limiting oneself to one narrow approach.

The only thing that I would change in the methods I used is the non-applicable option in the student survey. This option resulted in some confusion because some of the students selected it to indicate that the curriculum does not contain Islamic components. However, I had to cancel these responses during data analysis since their responses were not falling into either agree or disagree. The literature review was another big challenge because I had to conduct a comprehensive review not only in leadership literature but also on Islamic leadership literature, leadership development literature, and critical theory. Each aspect of them has a huge amount of literature that needs separate dissertations. In conclusion, though, I would highly encourage researchers to pursue future studies on the topic because it enriches our understanding of the curriculum, students and ourselves as researchers and professionals.

This study was designed to look at leadership curriculum in selected UAE business and education programmes and the extent to which the curriculum is linked to and derived from UAE cultural and Islamic values. It used classical pragmatism as its philosophical research foundation and Habermas' critical theory as a theoretical framework based on which knowledge was created through technical interest (quantitative research), practical interest (interpretive research) and emancipatory interest (critical reflection). Mixed methods research that uses sequential design of four research methods, critical discourse analysis of course materials, class observation, student survey, and faculty interviews was employed as a research approach. Along the journey while there were several challenges, which were discussed earlier, personally I gained a lot of knowledge and experience that enriched my intellectual, professional, critical thinking, and research skills (see above reflection). Finally, I hope that the knowledge produced by this research will contribute to the field, encourage leadership professors and programme coordinators to rethink leadership teaching, pave the way for further research in the topic, and keep a debate on designing leadership curricula ongoing. I hope that I have achieved something to support fellow researchers, professors, programme coordinators, higher education administrators and/or decision makers.

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Appendix 3.1: Research Protocol

Research background and objectives

Investigating leadership curriculum in selected UAE programmes and examines the extent to which the curriculum is derived from and linked to students' cultural and Islamic values. This research responds to a number of scholars' (Ali, 1990; Branine and Pollard, 2010; Faris and Parry, 2011; Metcalfe and Murfin, 2011; Rahman, 1994) call for balancing cultural and Islamic values with Western leadership models and practices by looking for and suggesting possible developmental approaches that integrate both traditions. This study will be the first to integrate both traditions within one model and to shed light on a value-oriented and comprehensive ethical model of leadership that is different from those developed by North American scholars.

Methodology

The study takes a mixed-methods approach that employs a sequential strategy in which Habermas' critical theory is used as a theoretical framework to guide and inform the research project. One distinction of this design is that it allows the researcher to use a collection of sequential or concurrent research methods to produce useful and credible results that benefit both the community and policy makers.

Based on this design, data will be collected in four sequential phases with each phase builds on the earlier one. Research methods will include critical discourse analysis of course content and materials, 1-2 class observations for each leadership course, surveying students using both close-ended and open-ended questions, and finally, interviewing faculty members who teach and design the leadership curriculum to collect complementary and explanatory data (see Figure 1). Using four different methods will ensure the validity and credibility of data and will help the researcher to develop a deep understanding of the research phenomenon in a manner that gives the most accurate answer to research questions.

Duration of project

From 1-2 years

Figure 1: The sequential transformative design of the current study
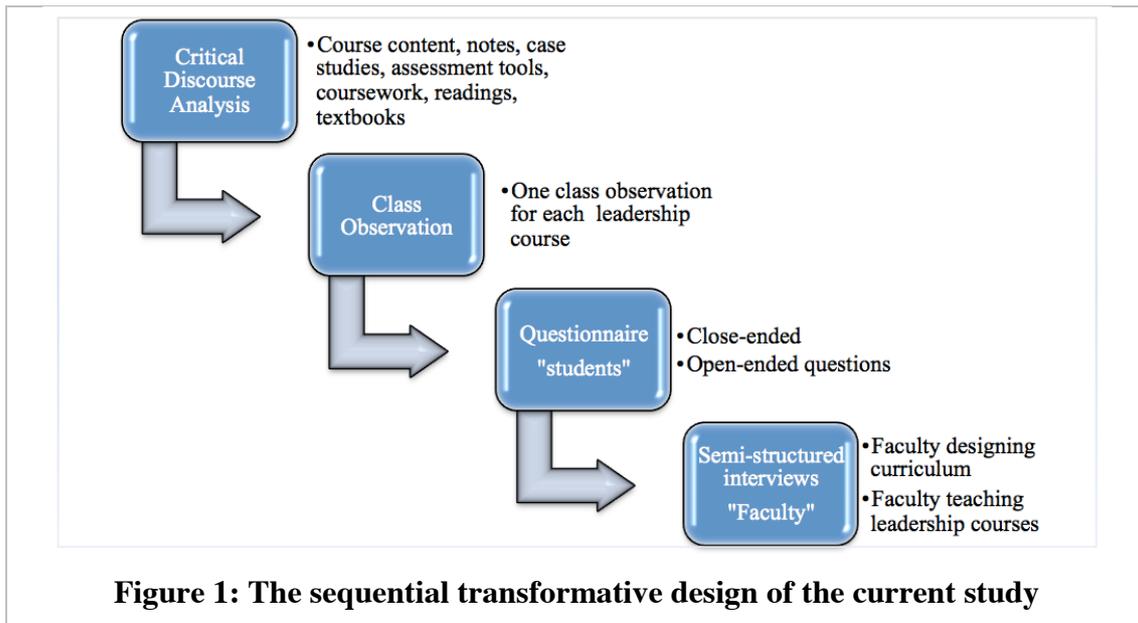
Data Analysis

Each method will be analyzed separately using qualitative data analysis techniques for qualitative methods and quantitative data analysis techniques for quantitative methods. For example, critical discourse analysis will be used to analyze course materials and the data collected from class observations, student responses to open-ended questions of the survey, and faculty interviews. Descriptive and inferential statistical tests will be used to analyze the data from closed-ended questions of the survey. The results of the quantitative and qualitative analysis will be integrated at the interpretative level during which the researcher will go through the qualitative and quantitative findings, compare and assess the results, and come up with a conclusion on how the qualitative and quantitative research findings address the research questions.

Distribution of Results

A report that summarizes research results and recommendations will be sent **by email** to the research office of each institution. Faculty and students who provided their email address (in the informed consent form) to receive a copy of the results will receive the same report by email.

Appendix 3.2: Observation Guide

1. What are the main topics/theories discussed in class?

2. To what extent students are engaged in class discussion?

3. What are the cases/work issues discussed in class?

4. Are there any cultural and/or Islamic leadership components discussed in class?

5. To what extent does the professor relate class concepts to students' own experiences and values?

6. To what extent does the professor encourage students to use examples from their society and/or Islamic history?

Appendix 3.3: Student Survey-English

Students' view of leadership curriculum and its relevancy to their
cultural and Islamic values

Survey ID:

Gender:	☐Male	☐Female		**Age:**	
Nationality:			**Religion:**		
Do you work?	☐No ☐Yes	**For how long?**		**Job title:**	
Course title:			☐Required		☐Elective
Your level of enthusiasm to take this subject:		☐High		☐Medium	☐Law
Program	☐MBA	☐Master of Education		Other:	
University	☐	☐	☐	Other:	

Please indicate your level of agreement with the following statement

SD: Strongly Disagree	**D**: Disagree	**N**: Neutral / Neither agree nor disagree
A: Agree	**SA**: Strongly Agree	**NA**: Not applicable/does not apply to my situation

NA	SD	D	N	A	SA	Cultural values
						1. This course develops my understanding of effective leadership practices in my culture/society.
						2. There is a great emphasis on my cultural values in this course.
						3. The focus of this course is on Western theories and models of leadership only.
						4. The professor is very skillful in helping students relate leadership concepts to their own experiences, values and knowledge.
						5. Class discussions encourage me to think critically about how to put my own values into practice.

NA	SD	D	N	A	SA	Islamic Values
						6. This course develops my understanding of effective leadership practices in Islam.

NA	SD	D	N	A	SA	
						7. This course encourages me to learn more about leadership in Islam.
						8. We discuss the behaviour of the Prophet Mohamed and relate it to the leadership theories and concepts we learn in class.
						9. This course helps me to understand my responsibilities as a Muslim leader.
						10. This course encourages me to read more about the Prophet and other Muslim leaders.
						11. The professor has a genuine interest in Islamic leadership and helps me to relate the theories I learn in class to my own values.

NA	SD	D	N	A	SA	12. The course emphasizes values of:
						a. Justice
						b. Honesty
						c. Consultation (*Shura*)
						d. Trust (*Amanah*)
						e. Building brotherly relations
						f. Forgiveness/ Tolerance (*Tasamouh*)
						g. Integrity
						h. Humility
						i. Kindness and care
						j. Patience (Sabar)
						k. Collaboration
						l. Generosity
						m. Courtesy and fairness in relations
						n. Sincerity and keeping promises
						o. Perfection of work
						p. Service to others
						q. Face-to-face communication
						r. Respect for age and seniority
						s. Saving face (respect others' feelings and avoid direct criticisms)
						t. Other ……………………………………………(please add)

NA	SD	D	N	A	SA	Course Content
						13. The cases we discuss in class address important issues that are driven from the working environment in my society.
						14. Students are encouraged to use **examples** from Islamic history.
						15. Some of the **readings** discuss leadership in Islam.

NA	SD	D	N	A	SA	
						16. Students are encouraged to use **examples** from their community.
						17. Some of the **readings** address leadership issues in my culture
						18. **Assignments** require that I apply the theories I learn in real-life situations in my society/culture.
						19. **Assignments** facilitate more learning of leadership in Islam.
						20. **Overall**, the quality of the course content was excellent.

NA	SD	D	N	A	SA	**21. Course materials** (textbooks, readings, handouts, presentations, audio-visual materials):
						a. Address many issues in the working environment in my society.
						b. Provide enough information about leadership in Islam.
						c. Focus on the Western models of leadership only.

NA	SD	D	N	A	SA	Course Objectives
						22. The objectives of this course are clear.
						23. The course content matches the course objectives.
						24. The course outline is clear and helpful.
						25. The course activities are appropriate to the learning outcomes.
						26. I feel there is a strong relationship between what I learn in class and the working environment in my society.
						27. This course encourages me to think critically about the situations I face in my personal and professional life.
						28. I am capable of applying the leadership concepts I learn in class to new and real-life situations.

NA	SD	D	N	A	SA	Overall
						29. I feel that this course meets my expectations.
						30. I feel that the content of this course is very **relevant** to my culture.
						31. I feel that the content of this course is very **applicable** to my society.
						32. I **learned** a great deal about **Islamic leadership** from this course.
						33. I would rate the **textbook/readings** as excellent.
						34. The **instructor** is an excellent and effective teacher
						35. I would highly **recommend** this course to others

36. Who are the leaders (if any) that you learned about in this class?

_____

_____

_____

_____

_____

_____

37. To what extent does the content of this course include adequate material about leadership in your society? Can you give some examples?

_____
_____
_____
_____
_____
_____

38. To what extent does the content of this course include adequate material about leadership in Islam? Can you give some examples?

_____
_____
_____
_____
_____
_____

39. What did you like most about this course?

_____
_____
_____
_____
_____
_____

40. How could this course be further developed to reflect your cultural and Islamic values?

_____
_____
_____
_____
_____

41. Would you like to add anything else about this course?

_____
_____
_____
_____
_____
_____

Appendix 3.4: Student Survey-Arabic

<div dir="rtl">

استطلاع رأي الطلبة في مناهج القيادة ومدى توافقها مع قيمهم الثقافية والإسلامية

رقم الاستبيان:

الجنس:	☐ذكر	☐أنثى	العمر:

الجنسية: _____ الديانة: _____

هل تعمل؟ ☐ لا ☐نعم عدد سنوات العمل: الوظيفة: _____

اسم المساق: _____ هذا المساق: ☐ إجباري ☐إختياري

حماسك لأخذ هذا المساق كان: ☐عالي ☐ متوسط ☐منخفض

البرنامج المسجل فيه: ☐ماجستير في التربية ☐ ماجستير إدارة أعمال ☐آخر

الجامعة: ☐ ☐ ☐ ☐ أخرى: ....

يرجى الإشارة إلي مدي موافقتك علي الجمل التالية

لا أوافق بشدة	لا أوافق	محايد
أوافق	أوافق بشدة	غير مطابق/ لا ينطبق علي حالتي

غير مطابق	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	**القيم الثقافية**
						١. هذا المساق يساعدني علي فهم ممارسات القيادة الفعالة في مجتمعي/ثقافتي
						٢. يوجد تأكيد شديد علي قيمي الثقافية في هذا المساق
						٣. يركز هذا المساق على نظريات ونماذج القيادة في الغرب فقط
						٤. الأستاذ ماهر جدا في مساعدة الطلبة علي ربط مفاهيم القيادة بقيمهم ومعارفهم وخبراتهم الشخصية
						٥. المناقشات داخل المحاضرة تشجعني علي التفكير النقدي في قيمي وكيف يمكن تطبيقها عمليا

غير مطابق	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	**القيم الإسلامية**
						٦. هذا المساق يساعدني على فهم ممارسات القيادة الفعالة في الإسلام
						٧. هذا المساق يشجعني على تعلم المزيد عن القيادة في الإسلام
						٨. أثناء المحاضرة نناقش سلوك الرسول (صلى الله عليه وسلم) ونربطه بنظريات ومفاهيم القيادة التي نتعلمها
						٩. هذا المساق يساعدني على فهم مسؤولياتي كقائد مسلم
						١٠. هذا المساق يشجعني على قراءة المزيد عن حياة الرسول (صلى الله عليه وسلم) والقادة المسلمين
						١١. الأستاذ لديه اهتمام حقيقي بالقيادة في الإسلام ويساعدني علي ربط النظريات بالقيم التي أؤمن بها

غير مطابق	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	**١٢. هذا المساق يؤكد علي القيم التالية:**
						أ. العدل
						ب. الإخلاص
						ت. الشورى
						ث. الأمانة
						ج. بناء علاقات أخوية
						ح. التسامح
						خ. الاستقامة
						د. التواضع
						ذ. العطف والاهتمام

</div>

غير مطابق	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	
						ر. الصبر
						ز. التعاون
						س. الكرم
						ش. التعامل بكياسة وإنصاف مع الآخرين
						ص. الصدق والوفاء بالعهد
						ض. إتقان العمل
						ط. خدمة الآخرين
						ظ. التواصل وجها لوجه مع الآخرين
						ع. احترام الكبير والأعلى منزلة
						غ. الحفاظ على مشاعر الآخرين (تجنب توجيه نقد علني للآخرين)
						ف. أخرى............................

غير مطابق	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	محتوى المادة
						١٣. القضايا التي نناقشها في المحاضرة تتناول أمور هامة مستمدة من بيئة العمل في مجتمعي
						١٤. يتم تشجيع الطلبة على استخدام أمثلة من التاريخ الإسلامي
						١٥. بعض المقالات التي نقرأها تناقش القيادة من منظور إسلامي
						١٦. يتم تشجيع الطلبة على استخدام أمثلة من بيئتهم المحلية
						١٧. بعض المقالات التي نقرأها تناقش القيادة في مجتمعي/ثقافتي
						١٨. الواجبات التي نكلف بها تتطلب تطبيق النظريات التي أتعلمها في مواقف حقيقية داخل مجتمعي/ثقافتي
						١٩. الواجبات التي نكلف بها تساعد على تعلم المزيد عن القيادة في الإسلام
						٢٠. إجمالا، محتوى هذا المساق ممتاز

غير مطابق	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	٢١. الوسائل التعليمية (الكتب ، المراجع ، المقالات، العروض، الوسائل السمعية والبصرية)
						أ. تتناول أشياء كثيرة مستمدة من بيئة العمل في مجتمعي
						ب. تمدنا بمعلومات كافية عن القيادة في الإسلام
						ث. تركز على النماذج الغربية في القيادة فقط

غير مطابق	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	أهداف المساق
						٢٢. أهداف هذا المساق واضحة
						٢٣. محتوى هذا المساق يتناسب مع أهدافه
						٢٤. المخطط الذي يشرح أهداف المساق ومحتواه واضح ومفيد
						٢٥. الأنشطة التعليمية والمهام مناسبة للمخرجات التعليمية
						٢٦. أشعر بأن هناك ارتباط وثيق بين ما أتعلمه في المحاضرة وواقع العمل في مجتمعي
						٢٧. هذا المساق يحفزني على التفكير النقدي للمواقف التي تصادفني في حياتي المهنية والخاصة
						٢٨. أنا قادر على تطبيق ما أتعلمه في المحاضرة في مواقف حقيقية جديدة

غير مطابق	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	إجمالا / بشكل عام
						٢٩. أشعر بأن هذا المساق توافق/تتناسب مع توقعاتي
						٣٠. أشعر بأن محتوى هذا المساق وثيق الصلة بثقافتي
						٣١. أشعر بأن محتوى هذا المساق قابل للتطبيق في مجتمعي
						٣٢. لقد تعلمت كثيرا عن القيادة في الاسلام من خلال دراستي لهذا المساق
						٣٣. أستطيع أن أصنف الكتب والمقالات المستخدمة في هذا المساق على أنها ممتازة
						٣٤. مدرس هذا المساق رائع وممتاز
						٣٥. سوف أقوم بتوصية هذا المساق بشدة للآخرين

٣٦. من هم القادة (إن وجد) الذين تعلمت عنهم في هذا المساق؟

_____

_____

_____

٣٧. إلى أي مدى يحتوي هذا المساق على معلومات كافية عن القيادة في مجتمعك؟ هل تستطيع ذكر بعض الامثلة؟

٣٨. إلى أي مدى يحتوي هذا المساق على معلومات كافية عن القيادة في الاسلام؟ هل تستطيع ذكر بعض الامثلة؟

٣٩. ما هو أكثر شيء أعجبك في هذا المساق؟

٤٠. كيف يمكن تطوير هذا المساق ليعكس قيمك الثقافية والاسلامية بشكل أفضل؟

٤١. هل تود إضافة أي شيء آخر يتعلق بهذا المساق؟

Appendix 3.5: Back -Translated Survey

This survey aims to elicit the students' opinions about leadership curricula and to what extent those opinions conform to their cultural, Islamic and moral values

Gender:　Male _____　　　Female _____　　Age_____
Nationality: _____　　　　　Religion:_____

Are you employee? No___　　　Yes ___　　No. of years ____　　Job:____
Your

Motivation towards the course : -High　　-Medium　　-Low

Name of the course:_____

This course is: compulsory: _____ elective: _____

The program registered in:- ED Masters　-Business Admin Masters
Others: _____

University:　　-　　　　-　　　　-　　　Others: _____

Show the degree of your approving the following statements:

Cultural values.

1- This course helps me to understand the practices of effective leadership in my community / culture
2- This course strongly stresses my culture values.
3- This course highlights leadership models of theories in the West only.
4- The teacher is clever in helping the students relate leadership concepts to their personal values, knowledge and experience.
5- Discussions within the lecture help me to critically think about my values and how to apply these values.

_____
Islamic Values
_____
6- This course helps me to understand effective leadership practices of Islam.

7- This course encourages me to learn more about leadership in Islam.
8- During the lecture, we discuss the conduct of the Prophet (PBUH) and relate it to the theories and concept, which we study.
9- This course helps me understand my duties as a Muslim leader.
10- This course encourages me to read more about the life of the Prophet (PBUH) and Muslim leaders.
11- The teacher is interested in Islam leadership and helps me relate theories to my values.

_____

12- **This course stresses the following values:**

_____

    a- Justice
    b- Sincerity
    c- Consultation
    d- Honesty
    e- Brotherly relations
    f- Forgiveness
    g- Care and kindness
    h- Patience
    i- Cooperation
    j- Generosity
    k- Disciplined fairness of treating others
    l- Honesty and keeping promise
    m- Accuracy
    n- Righteousness
    o- Direct contact with others
    p- Respect of seniors
    q- To respect others' feelings (to avoid criticizing others)
    r- Others…

_____

Subject Content

_____

13- The topics discussed in the lecture contain significant issues relating to realities in my society

14- Students are encouraged to use examples from Islamic history.
15- Some of the topics we study discuss leadership from an Islamic perspective.
16- Students are encouraged to use examples from local environment
17- Some of the topics we study discuss the leadership in my community /culture
18- The assignments we have require application of the theories we learn through real situation in our country/ culture
19- The assignments we have enhance knowledge about leaderships in Islam
20- Generally speaking, the content of this subject is excellent.
21- Educational aids (textbooks, references, presentations, audio-visuals)
   a- Address many topics relating to work in my country
   b- Provide us with sufficient information about leadership in Islam
   c- Focus on Western models of leadership only
_____

Subject objective
_____

22- The objectives of the subject are clear
23- The content of the subject meets the objectives
24- The plan explaining the objectives of the subject is clear and helpful
25- The educational activities and tasks suit the educational outcomes
26- There is a close link between what I study in the class and realities of work in my country
27- The subject enhances my critical thinking of situations I face in my professional and private life
28- I can apply what I learn in the class to new real situation

_____

Generally speaking
_____

29- I feel that this course meets / conforms to my expectations
30- I feel that the content of this course is tightly linked to my culture
31- I feel that the content of this course can be applied in my community
32- Through my study of this course, I learnt a lot about leadership in Islam
33- I can classify the textbooks and articles used in this course as excellent
34- The teacher of this course is excellent
35- I will strongly recommend this course to other students

36- Who are the leaders (if any) you studied in this course?

37- According to this course, mention the concepts you admired much about leadership. Why?

38- To what extent does this course contain sufficient information about leadership in Islam? Can you provide any examples?

39- What did you like best about this course?

40- How can this course be developed to better reflect your culture and Islamic values?

41- Do you want to add anything related to this course?

Appendix 3.6: Cronbach's Alpha Reliability Tests

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.981	.982	55

Reliability Statistics

Cronbach's Alpha	Part 1	Value	.962
		N of Items	28[a]
	Part 2	Value	.968
		N of Items	27[b]
	Total N of Items		55
Correlation Between Forms			.919
Spearman-Brown Coefficient	Equal Length		.958
	Unequal Length		.958
Guttman Split-Half Coefficient			.957

197

Appendix 3.7: Informed Consent Form

Dear Student,

The purpose of this research is to investigate students' view of the leadership curriculum they are learning and to what extent they perceive the curriculum relevant to their cultural and Islamic values. Your participation involves responding to a 41-item survey that takes approximately 20-30 minutes to complete. **Your participation in this study is voluntary and you can withdraw from the study at any time without any consequences.**

Your participation will help in evaluating the leadership curriculum being taught in your institution and how it can be further developed to reflect your cultural and/or Islamic values. **The questionnaire does not request any personal data that reveals your identity and your responses will be highly confidential**. **The information from this survey will be used for research purposes only**. If you would like to receive a copy of the results, please write your email address in the attached consent form.

If you have any questions concerning the study please contact the researcher at 110011@student.buid.ac.ae or 00971 **566860015**.

The return of a completed consent form will be a proof that you have agreed and consented to participate in this study. **If you wish to withdraw from the study at any time, please send the ID number of your survey to** 110011@student.buid.ac.ae

Thank you for your valuable participation and contribution to this important study.

Yours Sincerely,

Eman ElKaleh
The British University in Dubai
110011@student.buid.ac.ae
00971 566860015

Consent Form

Title of project: Teaching Leadership in UAE Business and Education Programmes:

A Habermasean Analysis within an Islamic Context

Names of researcher: Eman ElKaleh

1. I confirm that I have read and understand the information sheet dated …….
   for the above study and have had the opportunity to ask questions.
2. I understand that my participation is voluntary and that I am free to withdraw.
3. I understand that my data will be kept confidential and if published, the data
   will not be identifiable as mine.
4. **I agree to take part in the above study**.

Name of participant	Age	Date	Email Signature
Eman ElKaleh			110011@student.buid.ac.ae
Name of person taking consent		Date	Email Signature

نموذج الموافقة على المشاركة في دراسة بحثية

التاريخ:

عزيزي الطالب
تحية طيبة ...وبعد،،،

إن هدف هذا البحث هو دراسة رأي الطلبة في مناهج القيادة التي يدرسونها، وإلي أي مدى يعتقدون أن هذه المناهج وثيقة الصلة بقيمهم الثقافية والإسلامية. مشاركتك في هذه الدراسة تتطلب الإجابة علي ٤١ سؤال وذلك قد يستغرق ٢٠-٣٠ دقيقة تقريبا ، علما بأن المشاركة في هذا البحث تطوعية ويحق لك الانسحاب من الدراسة في أي وقت بدون أي عواقب أو تبعات.

إن مشاركتك في هذه الدراسة ستساعد علي تقييم مناهج القيادة بجامعتك ، وكيف يمكن تطوير هذه المناهج لتعكس القيم الثقافية والإسلامية داخل مجتمعك بشكل أفضل ، علما بأن الاستبيان لا يتطلب الإفصاح عن أي بيانات شخصية قد تدل علي هويتك ، كما أن البيانات والإجابات الخاصة بك سوف يتم التعامل معها بسرية تامة ولن يتم الافصاح عنها لأي شخص آخر أو بأي شكل مكتوب. وأخيرا نود التأكيد علي أن المعلومات التي سيتم تجميعها عن طريق هذا الاستبيان سوف تستخدم في أغراض البحث العلمي فقط. إذا رغبت في الحصول على نسخة من النتائج ، برجاء كتابة بريدك الالكتروني في النموذج المرفق.

إذا كان لديك أي أسئلة بخصوص هذا البحث، يرجى الاتصال بالباحث على هاتف رقم (٠٠٩٧١٥٦٦٨٦٠٠١٥)
أو إرسال بريد الكتروني إلى :   110011@Student.buid.ac.ae
إن توقيعك على النموذج المرفق يشير إلى موافقتك على المشاركة في هذه الدراسة. إذا رغبت في الانسحاب من الدراسة في أي وقت ، يرجى إرسال رقم الاستبيان/دليل المقابلة الخاص بك إلى الباحث على
110011@Student.buid.ac.ae

نشكرك علي مشاركتك الفعالة والقيمة في هذه الدراسة ، مع خالص تمنياتنا لك بالنجاح والتوفيق في مساعيك الأكاديمية .

إيمان صلاح القالع
الجامعة البريطانية بدبي
(٠٠٩٧١٥٦٦٨٦٠٠١٥)
110011@Student.buid.ac.ae

نموذج الموافقة على المشاركة في دراسة بحثية

عنوان البحث: تدريس القيادة في برامج الادارة والتربية بالإمارات العربية المتحدة: تحليل هابرماسي من منظور إسلامي

Teaching Leadership in UAE Business and Education Programmes: A

Habermasean Analysis within an Islamic Context

اسم الباحث: إيمان القالع

١. لقد قرأت وفهمت المعلومات المذكورة بالصفحة الأولى بتاريخ...........، والخاصة بالبحث المذكور أعلاه ، وكانت لدي فرصة لطرح أسئلة للحصول على مزيد من المعلومات
٢. أعي تماما بأن مشاركتي في هذا البحث تطوعية وأن لدي الحرية للانسحاب من الدراسة بأي وقت
٣. أعي تماما بأنه سيتم التعامل مع البيانات الخاصة بي بسرية تامة ، وأنه لن يتم الاستدلال على شخصيتي في حال تم نشر البحث
٤. أوافق على المشاركة في البحث المذكور أعلاه

التوقيع	العمر	التاريخ	البريد الالكتروني	الاسم

إيمان القالع

110011@student.buid.ac.ae

التوقيع		التاريخ	البريد الالكتروني الباحث	الاسم

Appendix 3.8: Interview Guide

1. Tell me about yourself:
   - Which country are you from?
   - What degrees do you have?
   - What is your primary discipline?
   - How many years have you been teaching in higher education?
   - Which countries have you worked in?
   - Have you taught in a multicultural environment before?

2. For how long have you been teaching in this university?

3. In which universities have you worked before?

4. For how long have you been teaching this leadership course?

5. To what extent are you involved/consulted in designing its curriculum?

6. Tell me about the content of the leadership course you teach?

7. Have you taught this course (or a similar course) in any other country? What are the major changes in the course content when teaching it in a different country?

8. In your opinion, to what extent does this curriculum address issues of Islamic leadership and/or cultural values?

9. What teaching materials and methodologies do you use to help students apply the leadership theories and concepts they learn to real life situation in their country?

10. Are there any barriers or challenges that you have faced while developing and teaching this course?

11. If you have been asked to further develop the curriculum of this course, what would you do?

12. Is there anything that you would like to add or comment on?

Appendix 3.9: Research Ethics Form

Research Ethics Form (Low Risk Research)
To be completed by the researcher and submitted to the Vice Chancellor

i.   Applicants/Researcher's information:

Name of Researcher /student	Eman ElKaleh
Contact telephone No.	00971505830043
Email address	eman.salah2@gmail.com
Date	15-Dec-2013

ii.   Summary of Proposed Research:

BRIEF OUTLINE OF PROJECT (100-250 words; this may be attached separately. You may prefer to use the abstract from the original bid):	Investigating leadership curriculum in selected Saudi, Emirati, and Egyptian Master's programmes and examines the extent to which the curriculum is derived from and linked to students' cultural and Islamic values. This research responds to a number of scholars' call for balancing cultural and Islamic values with Western leadership models and practices by looking for and suggesting possible developmental approaches that integrate both traditions. The study takes a mixed-methods approach that employs a sequential transformative strategy in which Habermas' critical theory is used as a theoretical framework to guide and inform the research project. Research methods include: critical discourse analysis of course materials, class observation, student survey, and faculty interviews.

MAIN ETHICAL CONSIDERATION (S) OF THE PROJECT (e.g. working with vulnerable adults; children with disabilities; photographs of participants; material that could give offence etc…):	An informed consent form that explains the purpose of the study, its approach and the rights of participants including the right to withdraw from the study at any time will be handed out to students and faculty to sign before participating in the research. Student survey and faculty interview guide will be numbered to maintain the anonymity of participants. Students and faculty will be advised to take a note of the research instrument's number and inform the researcher of this number when they want to withdraw from the study at any time.
DURATION OF PROPOSED PROJECT (please provide dates as month/year):	1-2 years
Date you wish to start Data Collection:	30-Dec-2013
Date for issue of consent forms:	15-Dec-2013

iii.   Declaration by the Researcher:

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

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

Print name: Eman ElKaleh

Signature:

Date: 15-Dec-2013

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

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

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

Print name:

Signature:

Date:

*Note: If it is considered by the Faculty or University Research mentor that there may be medium or high risk, the forms and procedure for that level of risk must be followed.