

**UAE student, staff and educator attitudes
towards character education**

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ABSTRACT

This study aimed to answer the research question: "What role do stakeholders believe character education might play in strengthening UAE university students' local knowledge?" Implementing character education was explored in terms of its potential influence on national identity and local knowledge in UAE education. The literature review covers several studies that inform a relevant research design. The literature review determines the best-fit term to use in this study by comparing and contrasting suitability of related pedagogical fields to character education, such as citizenship, civic, moral, and ethics education. Additionally, studies that serve as useful examples, such as the Crick Report, Lee's Taiwan study, and regionally relevant articles such as Al Kharusi and Atweh, are discussed to inform the reader of the study's design for the Dubai context. A mixed methods methodological design was used with a two-phased approach, a quantitative questionnaire survey and a qualitative series of interviews using an interview schedule. With a relativist, constructivist interpretive viewpoint, three groups were assessed with more than 300 participants: students and administrators at a Dubai case study university were assessed, as well as a group of external education leaders. Findings generally supported the idea of strengthening local knowledge learning both in and outside of educational institutions, with a focus on culture and language familiarity. Also, stakeholders strongly felt the need for choice in how and where learning takes place. Findings that inform the current status quo include that there is already a sentiment of citizenship within the UAE by expatriate residents. Many residents allude to the 'third culture' phenomenon, and thus feel belonging to several

societies. Thus, results show that character education has potential to influence local knowledge and national identity within the UAE, and be directed at all students, both national and non-national.

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LIST OF ACRONYMS/ABBREVIATIONS

BITS	Birla Institute of Technology and Science
CE	Character education
FBCs	Foreign branch campuses
GK	Global knowledge
HEIs	Higher education institutions
HCT	Higher Colleges of Technology
HR:	Human resources
LK	Local knowledge
NI	National identity
NVIVO	(qualitative data software package)
PIRLS	the Progress in International Reading Literacy Study
PISA	the Programme for International Student Assessment
TIMMS	the Trends in International Mathematics and Science Study
TVET	Technical and vocational education and training
UAE	United Arab Emirates, or the U.A.E.
UAEU	United Arab Emirates University
UK	United Kingdom, or the U.K.
US	United States of America, or the U.S.A.
VET	Vocational education and training

CHAPTER 1: INTRODUCTION

The main aim of this research study is to assess and specify the current situation of education in the UAE with regards to its stakeholders' attitudes and perceptions towards the possibility of learning more local, national knowledge through the specific approach of character education, an approach used by several other countries to strengthen their own local and national identity. While character education has been utilised sporadically over several decades in some countries such as the United Kingdom, France, Korea, or the United States, it has had little presence in the United Arab Emirates. Thus, this study aims to provide an original and premier analysis within the country on the subject of character education.

There has been no prior exploration of the potential for character education as an initiative for strengthening national knowledge and identity, based on perceptions and opinions of students, faculty and staff, and education leaders or experts in the emirate of Dubai. I hope that this study can serve to inform education policymakers and institutional leaders for strong strategic planning. Policymakers knowing how stakeholders would receive such initiatives, and how they ideally wish to see them implemented, can maximise impact and satisfaction of a national and local knowledge enhancement strategy.

When oil was discovered in the UAE in the late 1950s, Mallakh (1970) and Heard-Bey (2005) suggest that it would enable the country to modernize and develop into a new role as a leading global economic player. In order to accomplish this goal,

education was deemed a national priority, with free education for every citizen (Bahgat, 1999). The national and expatriate population increased exponentially and Fox (2007) indicates that a population of 700,000 people in 1975 rose to over four million in 2005's national census. The need to maximize skills of UAE citizens was a priority, with the opening of the first government university in 1977 (Bachelierie, 2010). However, Fox (2007) explains that with rapid population growth the government did not have sustained financial capability to continue expansion of federal universities as UAE citizen student numbers steadily increased. Thus, Fox (2007) explains that private universities and foreign branch campuses (FBCs) began opening, to meet demand for the oversupply of UAE students and to offer higher education to expatriate, or non-national, students with Bachelierie (2010) noting that the first such higher education institution (HEI) opening in 1993. Elvin (1960) states that data trends show that national students are turning to FBCs and private HEIs to gain global skills and have a greater chance of securing a place. This trend of UAE nationals choosing private education instead of free government education is shown as early as primary school (Fox, 2007). Today, FBCs have the most potential to meet the UAE national goal to educate its citizens with the skills they need.

This research study focuses on the current situation of character education and general local knowledge learning in the UAE. It has two phases, a quantitative questionnaire focused on case study institution students, and a phase 2 qualitative phase which consisted of interviews with stakeholder students, faculty and staff and other educators or experts in the education profession. From the beginning of

the country's formation in 1971, Fox (2007) and Heard-Bey (2005) explain that the government priority to enable graduates to have global business skills geared pedagogy towards job placement. A 'Knowledge and Human Development Authority' (KHDA) report (2010) shows that current UAE national and expatriate university students echo their desire for a focus on work-oriented curricula, with data showing that the most popular major is Business Studies. UAE's citizens were expected to meet global business expectations to manage the country's new oil money. This led to a situation in which the UAE national identity and understanding of local knowledge began to wane (Al Jabry, 2013). The local was losing to the global. Heard-Bey (2005) said that the effect of relying on best practice and expert educators, mostly based on Western practices, might have resulted in the weakening of national culture and traditions as well as language use, all features of national identity. Abu Baker (2008) states that this has become an issue of concern to the government, and institutions were established such as the 'Social Development Authority' in the emirate of Dubai to address this.

Osler and Starkey (2001) write that globally, character education is being adapted by developed nations as one way to strengthen national identity. For example, in France and the United Kingdom features of national identity formation are integrated into school and university education. Character education can strengthen 'cultural priorities,' facets of education that enable the survival of national identity, such as language and tradition. A customized definition of character education, created by UAE decision makers and stakeholders, could specify these facets or priorities. Since private HEIs and FBCs are main providers

of education, Elvin (1960) and Pike (2000) argue that they can also serve as change agents. A sense of permanent self, or an “ideal identity” as described by Ruyter and Conroy (2002, 519), can be instilled in university students prior to their entry to the professional world. Following examples from literature case studies, Pike (2000) suggests that identity features of nationals can be defined by UAE stakeholders: students, educators, and government officials. This has not yet been implemented in the UAE.

A family of related terms such as ethics, value or moral education, character education, and citizenship education, also known as democratic education (Snauwaert, 1995) are utilised when developing policies to strengthen or sustain national identity. Ozolinš (2010) explains that several countries worldwide have utilized such initiatives during their national development. Davies and Issitt (2005) explain that such historical patterns indicate that using ethics education-related programmes is not a new trend, but is considered a more permanent option that is introduced when needed. For example, Osler and Starkey (2001: 289) state that, “The basis of state education in France is initiation into a common culture through a single curriculum.” Many developed and developing countries, the UAE included, seek an ideal balance between traditional and new ideals. The different terms also signify different foci for the country adopting that specific practice. For example, countries that adopted ‘value education’ had different goals from those countries that have created initiatives with ‘citizenship education.’ I conducted a preliminary audit of these character education-related terms that determined the one that best suits the UAE’s context. This was conducted in 2010, with the term ‘character

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education' selected. The meaning of 'character education' is not always clear and one aim of this research is to seek a customised definition for the UAE.

To conclude, I will summarize the chapter content structure to guide the reader through the report. The reader will be guided through the unique Dubai context in chapter two, including a brief history of the country and its distinct phases of before and after oil discovery. The education, culture and work environment of the emirate and the country will be shared in order to further understanding of the societal characteristics essential for exploring character education through this study. Then, a literature review will look into all the potential terms for use in this study from the family of ethics education terms and concepts. Notable and relevant theories and statements from the literature will be included to frame the study and contribute to later discussion. Gaps in existing research and the potential value of this study will also be disclosed. In chapter four, the study methodology and research design will be explained and reasoned through support from the literature review and the societal context, with this study focusing on a two phase data collection design through (1) a student questionnaire then (2) a set of in-depth interviews with students, faculty/staff, and external educators. A case study institution in Dubai was selected for the basis of collecting student and faculty/staff responses. Through a mixed methods explanatory research design, the study aims to assess the potential of character education to strengthen national identity in the UAE. Findings from the quantitative phase 1 and the qualitative phase 2 will be shared in chapters five and six. It is hoped that the findings will open a new dialogue amongst UAE educators, and contribute to international academic discussion

concerning the use and form of character education. Discussion will feature in chapter seven, with data findings and new themes arising from the data discussed assessed and coupled with literature-based themes, stemming from the literature review, in order attempt to answer the original four research questions. The last chapter prior to concluding the thesis looks into policy implications and the potential that research findings may offer recommendations and implications to government and educational initiative design for the future, should the UAE and Dubai, or societies with similar contexts, choose to explore the potential impact that character education can have on the enhancement of local knowledge and national identity.

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CHAPTER 2: THE DUBAI CONTEXT

2.1 Introduction

This chapter will focus on the UAE's history and development to the present day with reference to the country's social and economic culture, particularly in regards to employment and education. Finally, connections between the UAE's current culture, and local knowledge and character education will be drawn. An overview of the United Arab Emirates (UAE), and the emirate of Dubai specifically, will be given for the reader to understand the social, political and economic context of this research study. From its modest beginnings as a tribal society that lived a nomadic life, then to a life ruled by the pearling industry of its neighbouring sea, the United Arab Emirates has seen rapid development powered by the oil boom. This, in turn, has changed the country's business and education landscapes dramatically in less than half a century.

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2.2 UAE history brief

The UAE is a young nation, a federation of seven emirates: Abu Dhabi (the capital), Dubai, Sharjah, Ras al Khaimah, Fujairah, Ajman, and Um al Quwain. These emirates have their own rulers and local governance but also work together for the UAE Federation. The President of the Union, His Royal Highness Sheikh Khalifa bin Zayed al Nahyan, leads the country and is the ruler of the capital emirate of Abu Dhabi. The Prime Minister of the Federation and the Ruler of Dubai is His Royal Highness (HRH) Sheikh Mohammed bin Rashid al Maktoum. Dubai,

one of the country's main economic and educational hubs, was the setting for the case study research. There are two stories of the UAE – one before, and one after, the discovery of oil. Heard-Bey (2004) and Shaw (1997) explain that before oil was discovered around 1958, and in commercially viable amounts in 1960, the UAE was considered part of the Trucial States and served as a land and sea route for empires such as the Portuguese and the British. Shaw (1997:102) states that several of the Trucial States created the UAE in December 1971 as it is today: a federation of seven emirates. According to Godwin (2006), emirates were led by separate ruling families that were usually connected to their previous tribal ruling families. Heard-Bey (2004: 265) shows that even after the federation was formed, Britain served as the UAE's protector and partner in business and defence, participating in tribal negotiations as well as oil production and general community development. Before oil was discovered (Dubai began exporting oil in 1969), pearl trading and fishing were main sources of income. With pearling and then oil, many families experienced improved lifestyles and spending power (Heard-Bey, 2004). Heard-Bey (2004) describes how these countries previously used the Indian rupee as currency, mainly due to the dominance of supply of goods, services and education from India. Humaid (2011) notes that the country has a strategic geographic location for the flow of trade that has proved historically and currently influential. Heard-Bey (2004: 238) explains that Dubai relied on general trade more than Abu Dhabi, which has more oil resources. Despite this, Heard-Bey (2004: 250, 244) states that the country faced financial strain during the late 1920s and the 1930s due to the development of the cultured pearl in Japan, and the Second

World War. With oil as the new resource, Godwin (2006) notes that the country's trade was redirected to make oil the source of two thirds of the UAE's income.

After the discovery of oil, the UAE surged in global status and in economic wealth. Due to its newfound status, there was a need to rapidly develop into a global business player (Baburajan: 2011). Investments increased in the country's infrastructure, education, and economy through importing a foreign workforce for knowledge, training, and workforce. In addition, Shaw (1997) explains that education was developed with the goal of supplying the country with its 'knowledge workforce' internally. Importing knowledge to build its own knowledge economy was a main strategy. Mograby (in Emirates Center for Strategic Studies and Research (ECSSR), 1999) points out that this path of development has resulted in today's situation, which is a majority expatriate population and a minority native Emirati population. Today, expatriates comprise more than 90% of the country's population (Hadid: 2006, in Baburajan, 2011: 30). The subject of population composition is a sensitive one, perhaps because it touches upon national security and identity. Thus, the support of the Emirati population is a key motivator for many initiatives and investments made by the government – from providing scholarships for education abroad to housing allowances for Emirati families. In these ways The government tries to support its people and distribute its newfound economic wealth.

Today, the economic situation is slightly different. Bachelier (2010) states that the UAE has recognized that their oil reserves are declining, and thus, trade in other industries is needed. For example, Heard-Bey (2005) writes that for the emirate of Dubai, tourism and trade play large roles in its economy. With a heightened international presence in the UAE due to its increased importance as a global oil supplier and economic power, as well as its tax-free status, expatriates continue to move to the country. Information from the media and interviewees in my study have shown that non-nationals are choosing to stay longer. Expatriate children are choosing to stay and build their own lives here. Such trends reinforce the status quo of an expatriate majority, and the UAE is faced with the question of how it wishes to define and characterize its society – whether to sustain the status quo and allow unguided development, which may result in a redefined culture, or whether to define ideal features of the society and initiate programmes to implement the type of culture that is desired.

2.3 Emirati culture

A major concern of UAE leaders and policymakers has been that, as Thomas (2010) explains, due to the large expatriate population, who bring their own cultural traditions and languages, the Emirati culture may be in need of strengthening. A UAE citizen, or Emirati, is considered an Arab, specifically an Arab from the Gulf Cooperation Council (GCC) region, which includes countries around the Arabian Gulf, like Qatar and Bahrain. Heard-Bey (2004) states that Emiratis traditionally speak Arabic, are part of the larger Arab region, and are Muslim. The UAE is part of a larger region, with countries that share some common features, such as

language. Simultaneously, the country is distinct in its history, its cultural norms, and traditions. Emirati culture is something that is of concern and priority for the country's leadership. Through various campaigns, events and initiatives, they try to instill local knowledge.

The Arabic language is considered a weakening feature of the education system and of the society itself. Currently, there are several published articles both by scholars and government officials that call for a strengthening of Arabic fluency in students, through curricular adjustments and enhanced societal support for the cause (Media Centre, 2013). Arabic is the official national language, but English is used more. This is in contrast to Lebanon or Jordan, where Arabic is spoken more in daily life, and used more, "in shop signs and advertising generally," as Suleiman (2003: 230) describes. Suleiman (2003: 93) states that, "it is important for Arab children [to] be taught through their language, rather than the languages of others, if they are to emerge as full members of their community." Thus, Rugh (2002) states that the threat of English becoming the dominant language used by Emiratis and other Arabs in the country may affect cultural and national identity.

Other aspects of Emirati culture are defined and selected by young Emiratis based on their own opinion and experience. For example, some young Emirati women wear the *shayla* and *abaya* while some do not. The *abaya* is the coat-like garment that covers a woman like a dress. The *shayla* is the headscarf that usually covers a woman's hair. Some wear the *abaya* but do not cover their hair with the *shayla*. The *shayla* is worn in different degrees of exposure: some wear it to show the front

crown of their hair, and others wear it to totally cover their hair, and may also cover their neck. One thing that the new generation may not wear anymore is the traditional *burqa*, which Zacharias and Leech (2014) define as a gold coloured mask that hides a large part of the face. With time, things are changing in the country: the traditional clothing remains in some aspects, but not in others. The *burqa*, for example, is now rarely seen on females. Such traditional aspects of culture are mixing with the expatriate cultures from non-national residents. Many youth of the country have been exposed to expatriates and their cultures while growing up, either through friends, school, family (through marriage and relatives that are foreigners) or through the environment or travel.

Humaid (2011: 28) explains that the country and its leaders espouse welcoming multiple cultures to the country, and promote tolerance of different cultures and traditions. But Humaid (2011: 71) explains that visitors to the UAE are expected to respect Islamic codes of conduct, such as wearing modest clothing and not drinking alcohol in public. There have been several incidents in the media that publicized the clash of local and foreign norms and behaviours, such as arrests for public indecency and showing of affection. There is an importance for expatriate residents to be respectful and aware of the country's norms, values and traditions, or "socially sensitive behaviour," as emphasized by Sherman (2005: 286). While Matthew (2013) points out that external foreign influence on UAE native society may be considered a current issue, it was also a historical issue, as Heard-Bey (2004: 246) explains. She describes the 16th century control of the area by the Portuguese, who brought their own influences on administration and trade. During

the 1800s, Heard-Bey (2004: 201) states that, "About five hundred Persians also immigrated in Abu Dhabi town." Heard-Bey (2004) shares that Persian families also came to Dubai later, during the 1920s and 1930s, and had influence not only on trade but also on culture. Shaw (1997: 211) points out that with development has come a greater Western influence on society. Badran (in ECSSR: 1999) explains that the country is faced with an international dilemma of globalisation affecting society and societal behaviour. AlMaamari (2009) concludes that this, coupled with a large expatriate workforce, raises the question of whether or not to make efforts to sustain local knowledge while global knowledge continues its influence on societal culture.

2.4 Emirati workforce

There are two main workforces in the country: public (working for the government) and private. Most Emiratis work, and wish to work, in the public sector. There are advantages to working for the government: higher pay, more vacation time, longer national holidays, job security, and retirement pension plans for citizens. There are expatriates employed by the government, but Emiratis dominate the sector. Thus, the trend has been that graduate Emiratis focus on placement in government jobs. However, as Rugh (2002) explains, the government has a limited number of jobs, and while the Emirati population may be a small percentage of its overall national population, the number of Emiratis entering the workforce is increasing.

Despite this, there is an Emirati unemployment issue in the country, with a number of citizens searching for jobs that must meet specific requirements such as job

location (some Emiratis cannot commute to the main job hubs of Abu Dhabi and Dubai), work hours (particularly for mothers), pay, position, or qualifications. As Pech (2009) states, many Emiratis may lack the skills needed to match them with current job openings. According to Helal (2010) more than 20 percent of Emirati males are unemployed and are not part of the total workforce, with the remainder made up of expatriate residents. Emiratis that remain unemployed are supported by government funds and services. Al Ismaily (2010) notes that there are only 2 per cent of the Emirati population who are working are in the private sector, with the remaining in government and semi-government organizations. Another impact on Emirati unemployment, and dependency on foreign labour, is a need for vocational expertise. Heard-Bey (2004: 268) points out that the federation's initial education investment focused on vocational training through trade schools in the 1960s. Bahgat (1999) notes that vocational education is unpopular among Emiratis, although it is needed in the workforce. The UAE government has made several efforts to reach out to the unemployed, such as providing allowances to students to attend vocational education and training institutions and incentivizing companies to open facilities in remote areas. In remote areas, unemployment is higher, with most industries and companies located in major cities such as Abu Dhabi and Dubai. Thus, an increasing number of UAE citizens in remote areas, such as Abu Dhabi's Western region (*Gharbia*), are moving to the larger cities for work. This is a social issue, since populations in small towns and villages are declining and this threatens more loss of culture and local knowledge. While several companies have made an effort to establish facilities in the areas outside of

the main cities in order to employ Emiratis in their hometowns, Pech (2009) points out that the initiatives are not proving sustainable in terms of financial feasibility.

Statistics show that Emirati females are participating more in the workforce than their male counterparts, and also make up a larger percentage of graduates from higher education institutions. Bahgat (1999) believes that this trend has been increasing over the past ten years and will continue. Al Ismaily (2010) states that females made up 13 per cent of the Emirati workforce in 1995, which increased to 22 per cent in 2005. However, Ashencaen Crabtree (2010) states that females make up almost 70 per cent of Emirati university graduates. Bahgat (1999) explains that there are social and economic effects on the female graduate rate of unemployment, particularly in a patriarchic society like the UAE – females may or may not continue to work based on the preference of the male authority in their life (i.e., a father, brother, or husband). Thus, the majority of university graduates not feeding directly into the workforce, despite government support, may be considered a loss of knowledge, or a domestic 'brain drain'. While this is an impact on Emirati workforce in numbers, currently there are more females in national leadership roles than before. Thus, there are some optimistic trends and efforts to improve the situation.

Emirati citizen employment is a priority for government, and is emphasized through an 'Emiratization' campaign. However, the most potential growth is in private industry. To support this new shift, the government has promoted Emirati private industry participation through incentives and financial grants for entrepreneurs, or

training in private industry sectors considered in demand for national growth, such as aviation engineering. Also, private companies and organizations are encouraged, and sometimes regulated, to employ quota Emirati employment.

Time will tell how private industry will adapt to suit Emirati needs and skills.

Meanwhile, a push for Emirati entrepreneurs is taking place, while government funding through housing grants, marriage funds, education scholarships and allowances, enterprise funding, and regulations for businesses not located in freezones (where expatriates may own 100% of their business, as opposed to only 49%, with 51% going to an Emirati partner, in non-freezone areas) to have an Emirati sponsor or partner will continue to provide means to the national citizens. The government has different initiatives in place to sustain Emirati employment, and to sustain and increase national workforce numbers working in private industry alongside resident expatriates.

2.5 Expatriate workforce

When the UAE's oil trade developed, most expatriates worked in related industries. Now, due to the change in industry focus for emirates such as Dubai, more expatriates are working in a variety of jobs. Humaid (2011: 41) explains that Dubai, and the UAE in general, has a large percentage of expatriates that work in the blue-collar labour force, usually in the construction industry. These people, mostly males, are termed 'bachelors,' even if they are married, since their families remain abroad and a majority of their salaries are repatriated. Bachelors are a significant part of the expatriate percentage, but an increasing number of expatriate families

are also settling here, despite the fact that there is no official UAE citizenship scheme. For an expatriate to reside in the UAE, he or she must have a residence visa, which is attached to a company. Thus, expatriates eventually retire in other countries. This foreign workforce influx phenomenon is not unique to the UAE, with Saleh (1986) discussing similar experiences in Saudi Arabia. However, many expatriates are settling in the country for longer periods of time. While these immigrants are not able to become citizens, their own customs and traditions have developed alongside those of the Emirati native population throughout the country's history.

The UAE may be considered a “mixing bowl,” rather than a “melting pot” of cultures and nationalities. This means that there are clear distinctions between the Emiratis and the expatriates, and even within the expatriate nationalities, as Heard-Bey explains (2004: 405). The mixing bowl has successfully managed to grow industry, trade and education in the UAE through the government’s acceptance of others.

2.6 Education – before and after the oil

Education in the UAE developed as the country itself developed. Bahgat (1999) states that before the discovery of oil the only form of schooling in the country were the *kuttab*, or Quranic schools, that taught students literacy through memorizing and reciting the Holy Quran. Heard-Bey (2004: 156) explains that classes would be held in the teacher’s home or an available courtyard. Al-Suwaidi (1997) states that basic mathematics and science were also taught in these classes. Shaw (1997) writes that one goal was to achieve 100 per cent literacy for Emirati citizens,

regardless of age. Thus, several adult learning centres and initiatives were established in order to encourage citizens born before the oil boom to learn to read and write. Before the UAE became a federation, the Trucial States received British funding for school buildings. In the 1920s, Ridge (2014: 20) explains that, "several sheikhdoms had established their own educational institutions and schools using imported curricula and teachers from neighbouring Arab countries." After 1967, the UAE was the sole investor in its educational infrastructure and development, with the aim of providing education for all its citizens as a constitutional right. By 1972, a year after the UAE federation was created, Heard-Bey (2004: 268) states that in Dubai, "16 boys' schools and 12 girls' schools had been built and were in use."

Today, UAE education offers more than Islamic education and basic rote learning with public and private schools. Emiratis have access to a free educational system from nursery school up to the postgraduate level, with public schools and federal universities educating the majority of citizens. As of 2012, Absal (2012) says that Dubai has more than 520,000 students in 670 schools, well as 53 universities. Fox and Hayward (2010) break universities down into several categories: 3 federal campuses, 15 private universities, 6 Dubai government institutions, and 29 international branch campuses. The government has encouraged private education growth in order to supply education to its expatriate population. Al Banna (in Shaw, 1997) explains that from the mid-1980s, government schools were closed to expatriate children due to financial constraints, thereby allowing the growth of private education supply. Bachelierie (2010) notes that the first private university opened in 1993. Bachelierie (2010) also suggests that the government has now

reached a saturation point and cannot increase universities' enrolment capacity, which Fox (2007) notes is approximately 40,000 students. So, private education is also a solution for Emiratis unable to secure a place in a government university. Lewis (2010) explains that the trend of Emirati families actually choosing private education, for both school and university, is increasing. Absal (2012) notes that over 58 per cent of Emirati students are now in private schools. This has changed from only five years ago, when 37 per cent of private school students were Emirati. With government schools having fewer places than there are citizens, private schools have filled the gaps and provided places for citizen students and expatriate non-citizen resident students.

Both public and private education institutions have looked to more developed, Western countries' educational standards in order to develop in such a short time-span and provide competitive education to its residents. During the pre-oil period, Arabic was the language of instruction. After oil, when the British government began providing financial support for schools, Arabic remained the language of dominance in the UAE, albeit with increasing use of English to communicate with the partner government. As a consequence, English was made the modern language of instruction for most public and private schools as well as universities. While some public schools were exceptions and continued to use Arabic, the government encouraged English language fluency through school curricular integration. With UAE schools participating in international assessments such as TIMMS (Trends in International Mathematics and Science Study), PIRLS (Progress in International Reading Literacy Study), and PISA (Programme for International

Student Assessment), learning English remains a priority and students' Arabic fluency has decreased, both in public and private schools (Al Jabry, 2013). Emirati and Arab expatriate parents find that their children cannot speak, read or write Arabic fluently. This has become a government concern and one frequently discussed in national education articles and during education events.

Changes in the education system following global trends and the nation's development, resulting in changes in population demographics, has raised concerns about sustaining citizen's UAE national identity and local knowledge. There is a large focus and reliance on educational institutions to not only educate students, but also prepare them for the workforce. However, the Western import of education in order to rapidly educate, and thus skill, potential workers for the UAE economy has had the side effect of increased Western cultural influence. The government has looked to education as the most promising change agent to resolve or alleviate this issue. It is not known whether stakeholders, such as students, agree with the government on this role for their education. While all schools must meet ministry requirements and regulations, they also have the option to supplement them to offer a unique or specific kind of curriculum. Such change may require additional curricular and extra-curricular adjustments to the school or university in order to meet government expectations.

Today, there is a range of private institutions in terms of curriculum, affiliation (with foreign institutions or corporations), and management structure. There are schools that cater to specific countries or cultures, such as Philippine, Japanese, and

Russian. Schools and higher education institutions can also be profit or non-profit. There is also a wide array of higher education institutions and several TVET (Technical and Vocational Education and Training) centre programmes. Two main freezone areas, which allow for 100 per cent foreign ownership, exist mainly for education institutions: Dubai Knowledge Village and Dubai Academic City. Outside of these freezone areas, a business must have a majority Emirati sponsor or partner. Most of the tertiary institutions that are private and for-profit are located in these two areas, while private and for-profit schools are scattered in location. Government institutions are located in various places, and are segregated by gender. Apart from gender segregation, there are several other differences and similarities between public and private universities.

2.7 Private and public universities

There are three main government (otherwise termed federal or public) higher education institutions: the United Arab Emirates University (UAEU), Zayed University, and the Higher Colleges of Technology (HCT). UAEU is the oldest institution, having opened in 1976 and is located in the emirate of Abu Dhabi, in the city of Al Ain (Al-Suwaidi, in Shaw, 1997). UAEU is one of the few in the country that dedicates resources for research and makes research publication a faculty requirement. Zayed University, established in 1998, has campuses in two emirates: Dubai and Abu Dhabi. Halloran (in ECSSR, 1999) points out that Zayed was originally planned to cater to female Emirati students. Now, several of its postgraduate programmes are open to both genders, and to tuition-paying expatriates. Halloran (1999) explains that HCT, established in 1988, caters to both

genders through segregated, separate campuses located in every emirate in the UAE. The institution originally offered a three-year diploma, similar to a TVET institution but now grants undergraduate degrees. This institution can be considered the most accommodating federal institution for Emirati students, in that it is located in every emirate and has a lower examination score requirement for entry than UAEU or Zayed University. Ashencaen Crabtree (2010) explains that these government universities are modeled on Western curricular models, and require both English and Arabic fluency prior to graduation. When government and private higher education institution features are compared, there are few differences in their delivery models. For example, Shaw (1997) states that both institution types have mostly expatriate faculty and staff members. Baburajan (2011) provides some perspective by stating that there is less than 10 per cent Emirati faculty in the entire HCT university system, which consists of more than ten institutions. There is a dominance of foreign staff and faculty, with less than 100 Emirati university faculty in total in the UAE. Davies (in ECSSR, 1999:57) explains that teachers act as “agents of inter-cultural understanding,” and can be considered information sources for students. Thus, as Rugh (2002) believes, foreign teachers may not be able to convey local Emirati knowledge as successfully or thoroughly as an Emirati teacher. Rugh (2002) shares that there is a government effort, through incentives and initiatives, to encourage an increase in the number of Emirati teachers throughout the education system. These initiatives include current and new teacher training for the improvement of education quality and delivery, mainly in public schools and universities. The main differences between public and private institutions is that public institutions are only for

Emiratis and are segregated by gender, whereas private institutions are open to any student that meets entry requirements, and most are not segregated.

One goal of the UAE is to be an 'education hub'. The government, particularly the local government, has made the landscape welcoming to foreign investment in education through the two freezone areas. Private universities meet several needs for the country's unique socio-economic context. They offer a local education option for expatriate students, and provide seats for Emirati students who may not find, or qualify for, a place in a public university. Hosting private institutions allows the country to welcome almost 40,000 expatriate students from more than sixty countries, according to Fox and Hayward (2010). When the government began building this infrastructure and legal framework for foreign private investments in education in the early 2000s, the number of institutions began increasing. Over time, there were a few institutions that had to close due to insufficient enrolments and funds, but Fox (2007) says that many educational institutions have found a home in the UAE.

Additionally, there are several foreign branch campuses (FBCs) in the UAE. One type of FBC, which are deemed private universities in the UAE, operates as a satellite campus, with a host campus in a different country. An example of this would be the University of Wollongong from Australia, which is one of the oldest private universities in the UAE. Birla Institute of Technology and Science (BITS) Pilani is another example of a Dubai-based foreign branch campus from India. Private higher education institutions may also have an independent campus in the

UAE, such as the American University of Sharjah, an independently accredited institution. Although Emirati student quotas may be required for some private institutions, many institutions actively seek as many Emirati students as possible. This may be for several reasons, such as publicity that shows moral support for the host country, that Emirati students receive government scholarships that pay their tuition fully, and to ensure their accountability, since enrolment statistics are regularly shared with the government. Thus, through time and development the UAE now has several types of education institutions for both Emiratis and expatriates. The various similarities and differences between the institutional types creates a unique educational landscape, particularly in the emirates of Abu Dhabi and Dubai, which host the most educational programmes and institutions. Private higher education institutions are a national identity concern for governmental stakeholders and academics because of their increasing dominance in the education sector and their effect on the local knowledge of UAE residents and citizens, according to Mograby (in ECSSR, 1999).

2.8 Government and private education guidelines

While the government created a hospitable environment for private education in order to support expansion, the country also required institutional adherence to guidelines and regulations for licensed operations. Rugh (2002) explains that the Ministry of Education, the Ministry of Higher Education and Scientific Research, and other education authorities work closely with both public and private educational institutions to meet and maintain such guidelines. For example, institutions must offer Arabic language classes to both Arab students and non-Arab

students, and Islamic education must be offered for Muslim students. Despite education institutions meeting such cultural education requirements, student assessment results show weak results in local knowledge such as the Arabic language. According to 2014 government reports from school inspections ('UAE schools must,' 2014) this is a common issue, but it is most prevalent in private institutions.

Educational guidelines and regulations may help to promote local knowledge in students to some extent, but government leadership has recognized that results of curricula offerings should be strengthened. If not, there is a risk that national identity may become weaker and affect the country's unique character and identity. A number of current government education initiatives include inclusion and adjustment of textbooks for local culture or suitability, National Day celebrations, and playing the national anthem at school morning assemblies. These separate efforts may lend themselves to a larger, more comprehensive plan that has the potential to sustain and strengthen national identity. Mahdi (in Shaw, 1997: 26), states that, "...an educational system will not be neutral with respect to this process [of globalisation and identity]." He believes that education should play an active role in societal development in the face of globalisation. Key decision makers and figureheads in the government, including the Ruler of Dubai himself, have suggested that education could be used to provide a solution to the issue of flagging national identity and local knowledge (Media Centre: 2013). Thus, education regulations and guidelines are a step in the direction the government wishes to take to sustain national identity and local knowledge.

2.9 Conclusion

As illustrated above, education institutions and policies are seen as having the potential to be change agents and help to sustain national identity. Since many Emiratis are choosing private education, private institutions may be considered as responsible for the development of the country's future workforce as public institutions. As the UAE sought foreign knowledge, teachers and academics were imported to develop the country's education in the beginning of its oil boom. The UAE may now look to foreign and private schools in its emirates and internationally for initiatives to use education to sustain local knowledge, and in turn sustain national identity.

The economic and cultural identity after the discovery of oil in the UAE has altered its social identity. The past development efforts in the country, coupled with its efforts to welcome private industry have resulted in a majority expatriate population, as well as a large number of private education providers. This has influenced local knowledge and national identity of the country. UAE government leadership has discussed the issue and the need to strengthen national identity and local skills through education (Media Centre: 2013). Education has the potential to influence national identity and local knowledge through shaping the curriculum and exposing students to skills and values considered valuable. Since the trend is that most students, and an increasing number of Emiratis, attend private schools and universities, these institutions have the potential to be change agents for local knowledge initiatives to promote national identity.

CHAPTER 3: LITERATURE REVIEW

3.1 Introduction

The literature review aims to inform the reader of the current status of knowledge and theory in relation to character education and its relationship with national identity, local knowledge and education in the United Arab Emirates. The chapter begins with an explanation of the approach taken in selecting the most appropriate term for the study from several options under the 'ethics education' group. Character education's potential as a change agent for national identity sustainment will also be discussed.

In section 3.2.1 I examine the concepts behind 'character education' and its related terms (see Figure 3.1 below): ethics education, moral education, citizenship education, civic education, value education and character education to justify my choice of the term 'character education' for the study. I also propose a working definition of 'character education' in order to provide a literature-based starting point for developing a more customised version as defined by stakeholder participants. I connect the study back to the literature of 'character education' by including a section on the nature of the pedagogy of character education. In section 3.3 I will discuss literature that allows the reader to consider the potential influence of character education on national identity. I then discuss gaps in the relevant literature relating to character education and national identity to

demonstrate how the research questions were formulated to fill these gaps and create a more informative context for the UAE in terms of future consideration for developing character education. Finally, I will link my literature review findings to the research design by providing an overview of literature-based methodologies and the reasoning for selecting a mixed methods approach for this study.



Figure 3.1: Ethics education umbrella of related terms

3.2 Research approach to the literature

Character education literature was assessed in general, and then in specific categories to provide supplementary information. These categories were: (1) Middle East-based or focused articles, and (2) articles focused on research design and study. Literature was mainly sourced from the University of Exeter online library resources and Google books. Key words and terms that were used to search online library resources included searching for the term 'character

education' and its related terms including 'value education' and 'civic education.' Other terms used for the online literature search included combining 'education' 'education and culture' and 'higher education' with various related terms that connected the topic to the region: Arabic, Middle East, Arab, Gulf, GCC education, UAE, Dubai education. Finally, the term 'foreign branch campus' was searched for in the same combinations to get detailed aspects of the current context of higher education in the UAE. My personal educational book collection of more than fifty books, amassed over the past fifteen years, was also useful for research. My books ranged in topic from Arab education, higher education, identity and education, and international comparative education. Literature prior to the year 1985 was not considered current and thus, not included as part of the literature review. Despite the cut-off date, the history of character education was clearly traceable in the literature with references back to Aristotle and Socrates to discuss character education. Thus, there was felt to be little risk of missing crucial information about the field by not looking at older articles and research pieces.

The literature review shows that the nature of character education is considered flexible and adaptable to context. Specificity, such as a universal definition or common features, is elusive and it is difficult to generalize. The literature directs the reader away from such universal understanding and rather points to the potential that character education offers because of, and not despite of, its lack of clarified detail. The field is related to terms such as civic and citizenship education, which several countries internationally use to enhance citizens' political participation and national unity. Additionally, character education is related to terms

that have less government-related ideals, such as peace education, Page (2004) which is connected to the same philosophical roots as character education and values critical thinking and diversity. As a result of the literature review, it is clear that character education can be customised, adjusted, and expanded to include more than a list of common features.

3.3 Selecting ‘character education’ as the most applicable term for this study

This section will justify the decision for using the term ‘character education’ in this study. This requires examining the literature, which discusses the various alternatives that could be chosen. Exploring the definitions of each term related to character education would complete the first “crucial methodological steps...categorizing the area and spelling out what counts as a good performance within it,” according to Wilson (2000: 259). Wilson argues that the term used for an education initiative should be applicable to the socio-political context of the location of the research study. There are several criteria that the term needs to meet to be applicable for this particular study and context. These criteria are:

- 1) A focus on character and identity;
- 2) Established best practices of implementation by other countries;
- 3) Holistic capability for implementation outside the curriculum;
- 4) Contemporary relevance in the field of education.

Under ethics education, Wilson (2000) states that the terms character education, moral education, value education, citizenship education, and civic education are related. Lister (1995: 113) grouped all the related terms under ‘the umbrella of ethics education,’ (see Table 3.1 below). The definition of each of these terms in the literature will be discussed to explain the selection of ‘character education’ as the most appropriate term for this study’s context. But, none of the terms are considered in literature to be universally defined, as Wilson (2000) attests.

Thatcher (1987: 250) suggested that the best way to determine the most applicable term for use is to question whether a different term would apply in the same societal context. Thus, each term was considered for application in the specific context of my case study. A prior research study during my Masters degree also assessed each term for its relevancy to this thesis (see Appendix C: PowerPoint presentation from MSc: "What is 'ethics' within higher education? Delving into the detail to refine a PhD. proposal"). Ethics education was deemed too large in scope with little specifically applicable to my research. Moral education was considered outdated and focused only on individual development of morals. While this is true of many of the related terms considered, moral development and reasoning were not considered as cumulative being only an aspect of the process to design an initiative that addresses strengthening national identity within education. Value education, the second choice for use in my research, was also considered to be part of a larger, more holistic process. It is not enough to create a list of values and implement them within a curriculum in order to motivate and develop student national identity. Citizenship education was deemed too politically motivated in nature for it to be applied to my research. Citizenship education focuses more on individual rather than societal betterment. Likewise, civic education had the same nature, despite its current popularity in other countries that have implemented such programmes. Civic education has an unbalanced focus on societal good, aligned to government goals, as opposed to individual good. Lastly, character education was selected as the best fit term for use in my research. Selecting the term

'character education' allows a more flexible and neutral approach to building a more concrete definition through the findings of my research.

Term	Definition	Source
(1) Ethics education	“Serves the function of developing an awareness and a sensitivity to moral dilemmas. It is a catalyst for channeling sensibilities resulting in a reordering of the moral framework of the individual”	Schorr (1983: 327)
(2) Moral education	Education that “gives primacy to ‘knowing the good”	Howard, Berkowitz & Schaeffer (2004: 190)
(3) Value education	Education in values, which are “the fundamental standards or beliefs that act as general guides for behaviour”	Halstead (1996, from Arweck & Nesbitt, 2004: 249)
(4) Citizenship education	Education designed to encourage people to democratically participate more in society	Adekola (2012: 235)
(5) Civic education	Education that will empower societal members to have: “knowledge of government structure and functions; attitudes towards proper political behaviour; and behaviour itself, such as voting, commitment to society, and, of late a host of actions that comprise participation in civil society”	Youniss, Bales, Christmas-Best, Diversi, McLaughlin, & Silbereisen (2002, in Al Kharusi & Atweh, 2008:6)

(6) Character education	<p>Education that supports character development, which “involves making and acting on ethical judgments in a social context”</p> <p>“Views ethical decisions and action as contingent on context to engage in the skills of democratic citizenship: deliberation, problem solving, and participation in governance of the group.”</p> <p>“Character education typically endorses a specific content to be learned, a set of qualities and moral virtues (e.g., honesty, courage, kindness. Second, character education concentrates directly on behavior that reflects the acceptance of the relevant values and emphasizes the motivational, relatively stable aspects of personality that direct an individual's actions.”</p>	<p>Howard, Berkowitz & Schaeffer (2004: 189, 192)</p> <p>Pritchard (1988: 470)</p>
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Table 3.1: Definitions of ethics education umbrella of related terms

3.3.1 Option 1: Ethics education

Ethics education was the first term considered for my research study. The term 'ethics education' is applied and defined in many ways, and the meaning behind the term indicates a general field more than a specific paradigm. Omoregbe (1993, in Adekola: 2012: 233) also relates ethics to fields, such as philosophy and psychology, when he defines 'ethics education' as, "the branch of philosophy which deals with the morality of human action." This is due to the main theme of ethics, a focus on behaviour and moral development (Page, 2004). Colby, Ehrlich, Beaumont and Stephens (2003) give the examples of business, medicine, and law as professions that focus on an ethical code of conduct for their practitioners. Hansen (1993) shows that ethics education is considered part of teaching the 'Hippocratic Oath' in medicine and the 'Model Rules' of Professional Conduct' in the U.S. law profession. Wilson (2000) points out that ethics also relates to school values such as the 'Golden Rule' ('treat people the way you wish to be treated'), and the honour code that is commonly used to discourage students from plagiarism. Thus, 'ethics education' has a broad meaning and applicability even within the field of education. The term can be considered an umbrella of related terms. Under the umbrella, the related terms indicate more specialised focuses. Thus, 'ethics education' was not the term selected for the study, mainly due to its lack of focus. Its related terms were then considered.

3.3.2 Option 2: Moral education

Moral education and ethics education have more literature related to them, in both the amount and timespan, than other options being discussed. Moral education is defined by Howard, Berkowitz and Schaeffer (2004: 190) as, education that gives primacy to “knowing the good.” Adekola (2012) points out that moral and ethics education are similar – both are quite general in definition and would need further detail and specificity, as well as some narrowing down into more specialised fields, to be implemented as educational initiatives. Rembert (1995) states that moral education is too large and general a paradigm to use without additional explanation, thus reprising the point made about ethics education lacking focus.

A clear difference between moral and ethics education is that moral education is more focused on developing morals than strengthening identity. Specifically, these morals are often universal ones such as those Lee mentions: “benevolence, justice, courtesy, honesty, industriousness and thrift, filial piety, observance of laws and rules and patriotism” (2009: 175). Moral education focuses on individual needs in a “highly personalized process,” as Hansen (1993: 667) describes. Pritchard (1988: 474) states that, “Moral education may involve virtues that enhance the conduct of a meaningful life regardless of their contribution to the public good.” In contrast, character education’s focus is on both societal and individual good.

Rembert (1995) traces moral education back to ancient history by stating that Socrates and Aristotle specifically addressed the study of morality and ethics in their teachings. Moral education may be considered outdated, since it had more

significance and was more popular in national education systems in the past. Lister (1995) shows that moral education is traditionally associated with Asian national education systems, such as those in Korea and China, while other countries in the Western hemisphere have changed their term for such education initiatives to other, more focused paradigms. Green and Preston (2001) show that international case study examples in countries like the United States or Oman do not use moral education to label their initiatives, but instead use 'civic' or 'citizenship education.' Thus, recent practice seems to have moved on to other terms and focus for their education initiatives, despite their use of moral education previously. This is another disadvantage of moral education as a potential term for use in my study.

To conclude, moral education was not selected for use in my research for three main reasons:

- (1) It is broad in scope and definition (as is ethics education);
- (2) It focuses more on individual good than on community good, whereas focusing on both is needed for my study; and
- (3) It is outdated.

Wringe (1998) explains that in the past, scholars that studied moral education changed their focus to the concept of value education. Thus, value education was then considered as a term for use in my research study.

3.3.3 Option 3: Value education

The third choice of term considered was value education, which is the term most similar to character education from those considered.

Values are defined by Halstead, as “fundamental standards or beliefs that act as general guides for behaviour” and “consideration points for decision-making” in life (Halstead, 1996 in Arweck & Nesbitt, 2004, 249). Values education aims to strengthen a student’s moral development through defining and establishing values. Values clarification is the first step towards creating such value education initiatives. Pritchard (1988) describes ‘values clarification’ as the process of identifying a list of values deemed important by the decision-makers, who Geren (2001) suggests are usually education stakeholders such as parents, students and faculty. Colby, Ehrlich, Beaumont and Stephens (2003: 44) explain that these values are usually influenced by a person’s “social and moral concerns, and are central to the sense of their identity.” Geren (2001) notes that values education allows focus only on a list of values, as opposed to a comprehensive plan or initiative strategy. Hughes and her team (2002) note that values are considered only one aspect of someone’s overall character.

Character education encompasses values education and has a larger scope by defining values education’s main feature of value clarification as one step in the process of defining and designing character education. Geren (2001: 4) references Giroux and Pourpel, who state that, “Character education proceeds by identifying a set of moral virtues.” Holistic-minded character education focuses on what

Pritchard (1988:470) terms “intellectual belief formation,” through multi-dimensional implementation. Thus, values education can be considered as only one aspect of character education. Values that are considered within character education may include both local and global knowledge priorities such as culture and history, as well as national allegiance and personal contribution to society. Such values are included in some national curricula examples such as those of Oman and Egypt but are not currently featured as official learning objectives in UAE education. For some, character education and value education may be considered wholly separate, in that character education does not instill values or virtues as much as it influences people’s “settled states of character,” or *hexeis*, as explained by Walker, Roberts and Kristjansson (2015: 81). With this in mind, Walker and his team (2015: 81) conclude that Lickona’s definition of character education, detailed in the section for ‘character education’ below, may be considered limited and more applicable for value education.

Although some literature indicates that the first step of character education is to create a values list as a result of values clarification, there are some authors who do not hold this view. The Progressive movement in education, starting around the 1890s, did not believe in using a list of values to help support the betterment of society. While this movement did focus on democratic participation of students, the concept of democracy was more inclined to the idea of speaking one’s mind and having the ability to think critically and consider issues and their impact on individuals and on society. Howard and his team (2004: 192) explained that, “The progressive tradition is more Socratic, with its emphasis on reasoning captured in

the phrase (albeit an oversimplification) 'to know the good, is to do the good.'" This was because values were considered personal topics that required debate within philosophy not education. The Progressives focused on individual good to result in societal gain, thereby balancing both community and individual needs in moral decisions of a member of society. In contrast, literature on values education tends to be oriented to the individual.

Some authors, such as Lickona and Davison (2005), equate values education with character education. Arweck and Nesbitt (2004) state that this results in a programme for character education limited only to curricular changes or inclusions, and does not include any programme features that are extra-curricular. As mentioned, values education's scope is limited in terms of implementation: after values clarification, there is little standardized guidance within literature on the next steps after the values list is created. This limited scope of implementation is something that does not meet my study's selection criteria. In contrast, there is literature within character education that supports the holistic and comprehensive implementation of education initiatives based on strong education theorists and groups. For example, the Progressive movement endorsed teaching children critical thinking to cultivate the ability to debate ideas. Howard and his team (2004) note that the Progressives supported Kohlberg's cognitive development theory. Kohlberg's theory of cognitive development suggests that moral reasoning has six different stages of maturity (Hughes, et.al, 2002; Leming, 1994; Biggs & Barnett, 1981). Progressive student development initiatives can be done through enclosed school or university spaces, which allowed them to practice real situations in a

learning environment. This student preparation for the greater society by exploring their decision-making and behaviour in real-life situations while in a closed learning environment connects to Kohlberg's suggestion for a 'real communities' approach. Lickona and Dewey supported the same idea through similar theories termed 'ethical learning communities' or 'just communities' (Ozolinš 2010: 9; Davis 2003). Walker and his team (2015: 84) explain Kohlberg's theory in that character education's main priority was, "the need for the school to guide pupils through the thinking processes required to understand the morally good, and thus (inevitably) to become morally good." With moral values being constructed from a "bag of" values (Kohlberg, 1981: 184 in Walker, et.al.: 2015: 84), students were to be taught how to critically think about such concepts in order to practice decision making in both the school community and their lives thereafter. Therefore, the lack of next steps in the field of values education limited the impact of implementation, shows another weakness of the term 'value education.'

To conclude, value education was not chosen as the term to use in my research.

There were two main reasons for this:

- 1) Values education is a sub-set of character education in terms of its potential impact on the overall goal of strengthening national identity. Within the larger circle of character education, values education is only one step towards the overall initiative that would include other holistic implementation methods.

- 2) Like character education, the Progressives believed in a balance of focus on individual and community for societal good, as well as in providing safe scholastic environments for students to explore their moral reasoning skills.

Thus, 'value education' was deemed unsuitable for use in the study.

3.3.4 Option 4: Citizenship education

Another term under the ethics education umbrella, 'citizenship education,' is a popular one within academia today, as Green and Preston (2001) note. According to Davies and Issitt (2005), many countries, such as the UK, France, and the US have implemented education initiatives under the theme of citizenship education. Their goal is to strengthen national identity, with a focus on political involvement and participation. Other countries with citizenship initiatives or educational programmes have also encouraged political involvement through democratic societal participation. Adekola (2012) defines citizenship education as education designed to encourage people to democratically participate in society. While this term was a strong contender for use in the research study, the main reason why it is not a good match can be seen from its definition: its strong focus on politically-inclined societal participation. The main aspects of the term as well as its strengths and weaknesses are explained below.

AlMaamari (2009) notes that citizenship education has two dimensions: national and global citizenship. This is due to the changing socio-cultural context of many countries today, with members of the community originally from other countries. Today, according to Osler & Starkey (2001) and Davis & Issitt (2005) citizenship is not as traditionally linked to nationality in the sense of holding a passport nationality as much as to a sense of belonging and solidarity with a community. Governments recognize this, and consider it in their strategic policy. Annette (2005:

327) notes that Callan (1997) states that this trend of multiculturalism and countries' changing demographic compositions requires "allowance for religious and cultural pluralism" within citizenship education as the way forward. Thus, as a result of globalization, the changing demographics and societal compositions of countries require them to incorporate changed societal features in their definition of local citizenship education. For example, The Crick Committee Report (1998) from the British government proposes student development through citizenship education. In the report, Crick (1998: 8) and his team focused on three areas of implementation: "social and moral responsibility, political literacy and community involvement." In countries such as the United Kingdom (UK), France and the United States of America (USA) government policies are moving towards a revised form of citizenship education. Some countries focus on enhancing national values in order to protect and safeguard the country from external extremist influences, such as the UK's "Prevent duty" (Department of Education, 2015). While this may be considered already integrated in the UAE through its mandatory military service for all able male nationals, it is not the focus of curricula or other educational initiatives, but more of an add-on feature that should be included in such initiatives. Further, Lister (1995) mentions that countries such as the USA include new as well as traditional facets of their society when designing citizenship education initiatives. An example of this is mixing local culture with an immigrant culture and still accepting it as part of the new characteristics of the host country. Several countries have adopted citizenship education in order to strengthen national identity, which has been redefined to include new, multicultural citizens. While the intention and consciousness of these countries' governments to incorporate current

demographics is commendable, the direction in which they point citizens as the ideal is one that is focused on political participation and democracy. This may not be universally applicable, and thus does not meet my selection criteria for the term to use in the study. A point that was explored through the above literature was to regularly revisit education initiatives for regular updating in order for them to be relevant and effective for that particular country's societal needs and priorities. Aside from government-advised focus on security, student community service and outreach is another focus being supported by some UK-based academics (such as Audsley, 2013) to enhance British values. This is another perspective, proposed by Miles (2006: 713), that many programmes of citizenship education encourage individuals to focus on community needs through "active citizenship." The goal of governments implementing citizenship education is to encourage people to be loyal to their country and have faith in its government. This does not meet this study's criteria of a balanced prioritization of individual and community needs. This meant that citizenship education had another weakness in its adoption as the term to use in the research.

Adekola (2012) describes the main difference between citizenship education and character education as their focus. Miles (2006) explains that with citizenship education, citizen participation in government is a clear goal, while character education focuses more on individual and societal good. Green and Preston (2001) point out that for character education, the survival of national character is more important than political priorities. In addition, there is a difference between the two terms in their influences. While Adekola (2012) asserts that citizenship education

focuses on government-defined ideals, while Miles (2006) points out that character education takes non-governmental stakeholder needs into account during the design of education initiatives. Avoiding inculcation or indoctrination is important, and was considered a main weakness of citizenship education-related programmes. Thus, the more stakeholders whose needs are taken into account, the more programmes may satisfy all stakeholder needs. Thus, due to its focus on political participation and primarily community good, as well as its government-led decision-making, citizenship education was not considered the best term for use, despite its current popularity.

3.3.5 Option 5: Civic education

A fifth term, 'civic education,' was considered for use in my research. Osborne (1985:9 in Davies & Issitt: 2005: 400) describes civic education as, "political education without the politics," the values of which include democratic participation, awareness of national government structure and organization, and promotion of tolerance and diversity while fostering a sense of community through shared values and civic knowledge. Further detail will explain the small differences between the terms civic and citizenship education, which are almost interchangeable.

Annette (2005) states that civic education can epistemologically be considered a broad term, similar to ethics and moral education. The literature offers rather vague and varying definitions of civic education. Baraka (2005) asserts that the goals for civic education implementation differ according to a specific country or

government's agenda. He gives an example that civic education focuses strongly on democratic participation in the UK, while in Egypt research found that civic education focused on citizen contribution to national goals and respect of national laws. Thus, civic education's lack of established definition may be considered a weakness. However, the term's ambiguity may also be an opportunity in that it may provide some literature that supports one definition of the term that would meet the study's criteria.

Through its political focus, the term 'civic education' is related to citizenship education. Further, the focus on political participation of citizens is a common feature of both terms. However, the main difference between the two terms is that civic education is even more politically inclined than citizenship education, as Adekola (2012) states. Snauwaert (1995) explains that civic education encourages students to instill and do their civic duty, and in turn understand and support their government. However, Baraka (2005: 3) makes an encompassing, general "assumption that politics and civic education are related." He bases his report on the idea of civic education serving as a vehicle for sociopolitical change in Egypt. This connection to politics as a recurring feature of civic education cannot be a focus for the UAE's unique context, and thus cannot be the ideal term needed for this study. Baraka does point out that the Egyptian Ministry of Education, "incorporated [civic education goals and features] into the curricula of all disciplines" (2005: 8). Adekola (2012) points out that the focus of today's civic education programmes is usually on citizenship ideals for learning. Thus, citizenship education can be considered a means to achieving civic education

goals. Green and Preston (2001) suggest another difference between the two terms is that civics education usually focuses on individual needs while citizenship education gives greater importance to community needs for moral and skill development. The ideal term for use in this study will remain neutral through focusing on education initiatives that support moral development with an emphasis on both individual and community needs. Civic and citizenship education are more related to each other than either term is to character education.

However, civic education, like citizenship education, is a popular term for implementation in education programmes. Governments in the Middle East are no exception to this trend. Regional neighbours, such as Egypt and Oman, use civic education for their education initiatives aimed at enhancing national identity. Thus, the term may seem to be a good option for use in the UAE for this study. However, literature suggests that despite neighbouring countries' adoption of the term, the governments using it have politically-inclined priorities. Al Kharusi & Atweh (2001) explain that Oman wants to enhance democratic participation of their citizens in society. Governments usually implement civic education due to a perceived gap in the civic knowledge in its youth, which Baraka (2005) says may be perceived as a weakening of the national system and society. Baraka (2005) states that the Egyptian government found that the less politically involved citizens were, the less they felt connected to their government. It is clear that both neighbouring countries adopted civics education in order to focus on political agendas and citizen participation. As discussed before, this is not necessarily applicable for every country in the region. Thus, civic education is not the best fit, despite the adoption

of this term by neighboring countries for their similar efforts. Thus, a weakness of civic education as a potential term for use in the study is its political focus, both as a source and as a focus for implementation.

To conclude, after considering the term 'civic education' for the research study, there were three main reasons it was not selected. The first reason for elimination is the term's focus on community good as opposed to supporting individual development for both community and individual good. Another reason civic education may not be considered ideal is the ambiguity of its definition in the literature. The final and most important reason is its politically inclined nature, similar to citizenship education. The term was considered less appropriate due to its association with government-backed political participation to ensure citizen support for the current regime, as opposed to creating an education initiative to meet societal needs.

3.3.6 Option 6: Character education

This section explains why 'character education' was selected as the most appropriate term for the research study. While the term is relatively new compared to moral or ethics education, it is also the one with the most promise. First, the focus of character education on both individuals and communities is considered due to its importance as a point of differentiation from other related terms. The ambiguity of the definition of character education, particularly when compared to other older, more established terms, is also discussed. Lastly, the holistic design,

which is a feature of character education, provides a strategic way of implementing education initiatives.

Today, countries tend to adopt character education for two different reasons: to improve societal behaviour or to strengthen national identity. Even in the past, Simon (1969, in Green & Preston, 2001:250) says that ethics education programmes directed student behaviour through guidelines determined by the government. Countries such as China and Korea implemented programmes that lean towards moral education. While moral education is not as commonly used today there is still the issue of youth miscreant behaviour. Today, Adekola (2012) explains that the original goal for ethics and moral education, to improve moral behaviour, has been redirected into a version of character education supported by scholars such as Lickona and Williams. Student violence and misbehaviour has resulted in some schools looking to character education as the more updated solution. Williams (2010) states that improving student behavior in society is one of several possible purposes of character education. Simon (1969, in Green & Preston, 2001: 250) notes that character education is also used in other countries towards “the solidarity of group beliefs,” such as national identity. This focus on a sense of unity and identity is what is more applicable for the UAE’s societal and educational context. Walker, Roberts and Kristjansson (2015: 80, 81) discuss both views of character education, and state that a broader definition of the concept would include a focus on values, as suggested by Lickona, and expand to having *hexeis*, the sense of how such values could be applied practically in their own lives within society.

The debate of what focus character education should have, individual or community, is an important one that is raised in literature through Page (2004) and others. The question asked is whether character education as a definition and a holistic educational initiative should focus on individual or community need. Thus, if an education institution implements a character education initiative would students be exposed to stronger ideals that point towards individual good or the good of the community as a motivator for actions and decisions in life? Through sharing points of discussion as well as several theories that address this debate, I aim to show that the working definition should focus on both the good of the individual and the community. This compromise makes sense for a working definition of character education, particularly since this question will be posed in the planned research study. Thus, I chose a standpoint in order to inform the design and definition of character education for this particular study. According to Hughes, Ginnett and Curphy (2002: 158) and the U.S–based Center for Creative Leadership, there are seven “fundamental dilemmas” that every individual belonging to a culture must philosophically address: the focus of individual or collective gain, how success is defined in the culture (monetary versus life goals), orientation to authority (equal or unequal), response to uncertainty (toleration levels and reactions to uncertainty or uncertainty), active or reflective method of knowledge acquisition (whether knowledge is gained more through reflection or action), perspective on time (rushed or relaxed), and the outlook on life (doing versus being).

There is a strong argument for character education focusing on community good more than individual good. This makes sense due to the need to balance local with global needs, and take into account global priorities. Thinking of others is indeed part of that, and translates locally into thinking of one's community. Ozolinš (2010) reminds us of Aristotle's teachings that influence this focus on the community good, with his belief that individuals are different and their values and priorities are different, while the values of the state can be the same. Wringe (1998: 287) says that this requires a "common, rather than an individualistic, determination of which virtues ought to be cultivated." Kohlberg supported this role of character education later in his life. Leming (1994: 55) explains that, "In the late 1970s, Kohlberg revised his perspective on moral education, emphasizing collectively derived social norms rather than individual values as a goal of moral education." Thus, the argument that leans towards community rather than individual good is a strong one within the literature, with some scholars even stating that development through community good will eventually result in shared individual good. However, the other side of the debate also receives scholarly support. Leming (1994) provides the reader with ideal types of societies categorized by sociologist Tönnies: Gemeinschaft and Gesellschaft. Gemeinschaft is a society that focuses on community needs, while a Gesellschaft society focuses on individual good. Page and Lickona believe that individual needs and relations should be the main focus of character education. There is a third argument, in that a balance of community and individual good would be the ideal for character education. Some scholars, such as Milton, see no difference between the two societal types. Ozolinš (2010) referenced scholars like Milton, who believes that moral values are linked to one's

culture and community, and thus the community one belongs to does not necessarily feature different values from the individual members' values. Hughes, Ginnett and Curphy (2002) point out that character education develops people's moral reasoning in relation to their place in the larger society. That community consciousness as part of individual consciousness can be considered ideal for my study's working definition. This is the thinking behind the Progressive movement. Howard and his co-authors (2004: 192) explain that, "Progressives focused on individual character education but also on the betterment of society as the broader agenda." Individual good works towards societal good. Thus, literature on character education seems to be divided between a definition that leans towards individual or community focus. Based on the argument of the Progressive scholars, as well as the need to allow room for flexibility since the final definition will be determined by research study feedback and results, I decided that character education should be designed to enhance individual skills that can contribute to community good. It is impossible to deny individual needs or skills, so it is best to empower those skills that contribute to societal development through character education initiatives, in order to ultimately strengthen national identity. Character education develops people's moral reasoning in relation to their place in the larger society. Thus, Dagger's theory on civic republicanism supports people having pluralistic consciences while maintaining individuality, similar to what character education aims to accomplish (1997). However, the focus of character education can change depending on its societal context, according to Pritchard (1988) and Ruyter and Conroy (2002).

The last theme to discuss, the holistic aspect of character education, is one of importance. It is the main difference between value education and character education. The question may be posed, why limit effort to curriculum redesign? As Colby (2003: 45) and his co-authors state, “there are three ways character education can be implemented on campus, “in the curriculum, extracurricular activities, and the campus culture.” Thatcher (1987) has echoed this recommendation. A holistic approach was featured in the 1988 UK Education Reform Act, which urged schools to focus on “the Spiritual, Moral, Social and Cultural (SMSC) development” of students. Also, Arweck and Nesbitt (2004) found that this philosophy was further cemented with a second document published in 1993 by the National Curriculum Council. However, Arthur and his team (2015: 27) state that there are positive benefits of holistic learning, such as extra-curricular activities, for character education but further study may be needed to determine, “how character is affected by these activities” to ensure effectiveness.

The research study will focus mainly on specifying how character education could be customized for the socio-political context of the country. This would answer the points discussed above. In particular, it would resolve how to define character education, which would include what the field focuses on more: individual or societal good. Thus, since literature has shown that the term ‘character education’ is flexible but requires customisation and offers a balanced focus of both individual and communal good, it stands out from the other possible terms considered. In addition, the emphasis on character education having holistic implementation that would include both the school community as well as the external community, is

another strong positive feature shared by Adekola (2012). In conclusion, the term 'character education' is deemed the best term to use in my research study. Two themes emerged from the review of literature focusing on the various terms: whether character education is focused more on community or on individual good, and that character education is holistic in nature. This supported my decision to select 'character education' to use in my research study. The decision process will be explained now in more detail.

To conclude, this section focused on the meaning and priorities of terms under the ethics education umbrella and explained why character education was selected as the best fit for my research. The main reasons for this decision are: character education has a scope that does not have as general of a focus as ethics or moral education, while offering a balanced perspective of motivation for individual and societal good, espoused by the Progressive movement. In addition, the holistic outlook and implementation method promised by character education allows for customisation and adaptation within the UAE context. The next step after selection of the most appropriate term to use in my research study is to now discuss the term in light of its context by assessing its main points of discussion and debate within the literature. A more detailed working definition of 'character education' will allow for discussion of prevalent themes for consideration by research subjects during the study.

3.3.8 Literature-based features of character education's definition

This section focuses on refining character education's meaning by discussing some main themes from the literature. There are three points that can inform and impact the initial definition of 'character education.' First, a customised definition that builds on the working definition is a useful first step in order to establish the term. Second, constant updates of the definition are important to continue to address societal needs and the current situation. The third point is that there are traditional and progressive versions of character education in literature, with some differences that can be discerned and inform the study's definition, and eventually the customised definition. These three points will help frame the working definition of character education, and serve to assess gaps or weaknesses in the existing character education literature.

The first point is that a customised definition of character education is a key step in establishing the field within the country and its education system. Adekola (2012) asserts that definitions are key to understanding what the exact meaning or design of the initiative actually is, in order to select the best fitting term. Tibbitts (2002) states that defining character education is considered a first step towards securing its status as an education specialty or field. However, character education is usually considered more of, "a concept, not an empirical fact," Wilson (2004: 190). To address this during programme design, Lickona and Davidson (2005) chose a grounded theory approach to character education, essentially guiding participant survey responses with a list of pre-selected values. Many case studies in the literature feature a communally- created values list. Lee (2009: 167) noted that

Kohlberg theorized about “stages of sense of community values,” with three stages for the progression of community value awareness. The most advanced stage is when a person recognizes that he or she is an active and engaged community member. Kohlberg says that this highest stage of engagement means the person’s “membership in the community is understood [by him or her] in terms of entering into a social contract to respect the norms and ideals of the group” (Power et al., 1989:119 in Lee, 2009: 167). Such local community or societal knowledge indicates that character education can be applicable to this context. According to the literature, the creation and definition of a values list, is an established part of the character education design process. Thus, creating a values list can be considered one step towards holistic character education design and implementation for the UAE, provided the list is created in agreement with the community members and it takes into account several important societal features. While a values list is an important step, it is considered too general to be the sole influence on a working definition of character education, according to Page (2004), Sherman (2005) and Colby and his co-authors (2003). A list of general values or “transnational ethics,” as Snauwaert (1995: 120) terms them, are more general, and thus not customised for a particular country. Webster (2010), Leming (1994), and Howard (1994) and his co-authors state that customizing character education for a country’s unique socio-political context is important. Customisation is deemed by Snauwert (1995) and Thatcher (1987) as essential for strengthening national identity. Thus, character education’s definition and implementation design can incorporate the country’s national identity needs through determining what past

traditions and future goals are desired for local knowledge and societal sustainment (Colby, et.al, 2003; Ruyter & Conroy, 2002).

There are two sub-points in literature that build on the customization of a character education definition: the inclusion of religious knowledge and of national language. Most Western countries have secular educational policies. The Victorian scholar Gould was a strong proponent of a religious curriculum, albeit delivered in a modern way, through interactive lessons instead of being limited to rote learning or lectures in the classroom. Bérard (1987) and Rembert (1995) explain that Gould focused on religious education designed around critical thinking, not rote learning, which was the accepted method during his day. Gould (in Bérard, 1987:239) believed that, “the Bible, Koran, and other sacred texts were indispensable to sound moral education,” and thus discussion and knowledge of other religions was essential for learning. Thus, religion is a potential ally for character education definition and design for implementation, particularly since it can be updated and integrated in order to ensure customisation of a programme. The other recommended customizable feature to include in ‘character education’ is national language. Habgood (1990:115) stated, “Languages are given in the sense that religions are given – they shape every aspect of life, but their inwardness can only be known by those that speak them.” Language serves as an identifier of a country or region and can be considered an element of national identity. Utilising national language can strengthen local society norms and maintain the country’s unique character. In addition, language is a gateway to global development and communication. Thatcher (1987:249) believes that developed awareness of the world is impossible without “the possession of language.” A ‘lingua franca’

language that allows citizens to communicate and conduct global relations is useful. The current 'lingua franca,' English, is already a focus of many globalised curricula. Syed (2003) explains that many schools today use English for this reason – to stay current with global trends and globalization. Ahmed (2010) explains that the global *lingua franca* changes with time – previously, it was French. Thus, even global trends change over time and countries adjust their needs and goals to the new definition or feature of globalization. If a country should focus solely on English and adapt it as a foreign, but more commonly used language, Steinberg and his co-authors (1998) believe that over time the country's own language will cease to exist. Callan (1992: 7) believes that this result, the loss of local language, on the path of national efforts towards modernity while abandoning traditions will weaken native confidence in identity and future generations' national identity and character. Thus, native language and religious knowledge can contribute to the definition and design of character education initiatives.

The second main literature-based theme, from scholars such as Pratt and McLaughlin (1989) and Habgood (1990), is to regularly update the definition of character education through time. Carter (2006), Davis (2003), and Ozolinš (2010) all make the same point. Sociologist and political theorist Paul Hirst (1965, in Webster, 2010) pointed out that it is healthy to constantly reconsider and re-assess values or societal needs since they constantly change. Societal values and character education features need not be limited to traditional, national features but can also include new societal features formed through time or globalization, as

Bérard (1987) and Gould stated (in Lister, 1995; Hughes, et.al, 2002). Carter (2006) suggests that over time, changes to society's composition, would influence character education's definition and features. As a consequence of the rapid economic development that occurred in the UAE over the past fifty years, Brennan (in Enders & Fulton, 2002) suggests that national ideologies could have changed in a shorter span of time than other countries that did not experience similar rapid development.

The third discussion point is that there are two different versions or schools of character education discussed in the literature: traditional and progressive. Howard and his co-authors (2004: 189) define traditional character education as, "an attempt to prepare individuals to make ethical judgments and to act on them, that is, to do what one thinks ought to be done." Howard and his team (2004) state that traditional education considers the act of 'doing good' as essential. The weakness of the traditional school approach is that it neglects certain modern aspects of community and society. Progressive character education takes into account contextual influences and needs. Howard and his co-authors (2004: 191) explain that progressive character education "focused on teaching children to engage in critical thinking and to have a process on which to call in making decisions and actions." Other scholars such as Stiff-Williams (2010: 116) support this perspective by recommending that students be empowered with "decision filters" to help them make life choices. As such, students would be able to assess and weigh ethical responsibilities of their local and global community in order to decide or react as a response. As Al Kharusi and Atweh (2008: 4) say, education can be for "personal

empowerment and social development.” Thus, character education can be defined more as progressive rather than traditional in ideals, due to the term’s holistic nature. Thus, progressive character education is the best fit for this study’s design and context, as opposed to traditional character education.

Since defining the field of character education has not been universally established but is still considered essential for understanding the concepts behind it, a working definition of character education can be created from literature references. From the literature, the three points discussed allowed for more detail about that definition. Customization of the definition to a particular societal context or education institution, regular updates of that definition and design of related initiatives, and leaning towards the progressive not the traditional school of character education were the main three points.

These three points provide a foundation for scholarly thought and discussion for future character education studies implemented in specific countries that must take their socio-economic context into account. Such customization would increase the variety in definitions, and thus, design of education initiatives. Simultaneously, such unique programmes can increase the probability of successful results and stakeholder ‘buy-in’. For now, the region and country chosen for my case study is still under-developed in terms of character education research and thus, defining the field is a first step towards strengthening national identity. The study aims to fill in some gaps that were identified during the literature review. Literature gaps assessed include: the definition of ‘character education;’ the current attitude and landscape is in the UAE for character education or related initiatives; whether

stakeholders would relate concepts such as character education, local knowledge, and national identity; and if students studying in a community wish to learn more about local knowledge. Such gaps will be explored and assessed during the research, with my research questions directed at filling specific gaps of knowledge with new information that would be applicable especially for the UAE, and could be generalized to the greater field of character education research literature (see section 3.5).

3.4 The relationship between character education and national identity

Policies promoting character education have often been introduced with the intention of keeping a community's traditional culture intact in the face of rapid globalization or changes in the demographics of a population in a particular region. In this section I discuss theories that connect character education with national identity and community belonging. Bloem's (2010) suggestion that character education should be a strategic feature of education policy for any country sheds light on the impact of character education on a country's future development through cementing its foundational, local knowledge of the country's unique identity, so as to build upon this and understand global perspectives while sustaining national priorities. If the foundations are not ideal and national identity needs strengthening then character education may provide the most appropriate means to change the situation.

3.4.1 Education as a change agent to strengthen national identity

Many studies examine the relationship between education and national identity. Brennan (2008) points out that education is considered by scholars from various eras as inseparable from moral development and social change. Green and Preston (2001: 251) stated that conservatives, particularly “romantic conservatives” believed education can indeed support societal unity, and “maintain organic and native community...and national values.” Green and Preston (2001) explain that education has been used to support a variety of different agendas for governments and school decision-makers, such as nationalism, community solidarity, or democracy.

Webster (2010) argues that studies show that education influences a person’s way of thinking about decisions and values. In turn, education is influenced by its external community and culture, as shown by numerous scholars such as Lee and Ninnis (1995), Planel (1997), Hughes, et al (2002), and Evans et al (1998). Steinberg and his team (1998:319) state that education institutions “are reflective of, and responsive to, broader social forces.” Therefore, education can be utilized as a change agent and can raise awareness of relevant issues in the student-age youth population.

Sherman (2005) states that this focus on education as a means to bring about societal change is actually due to targeting youth as the main vehicles for change. The 1994 Carnegie Report from the United States-based Carnegie Corporation's 1994 Task Force on Learning from the USA, as well as the earlier (1967) Plowden

Report from the UK's Central Advisory Council for Education (Reynolds, Hargreaves, & Blackstone: 1980 in Lovat: 2010) echoed this belief, and based it on several government studies. Both of these reports not only focused on education as a change agent for cultures and identity, but also noted respondents suggested societal elements that serve as influences on individual character. Evans, Forney and Guido-DiBrito (1998) suggest that the 'nature versus nurture' debate, which stems from evolutionary science and debates whether a person is shaped from natural genetics (predetermined characteristics), or from being nurtured through life experiences, may be related to this point. Both nature and nurture can make an impact on people, and is supported by the above reports as aspects of successful change strategies and initiatives. Webster (2010) said that education is interlinked with curriculum and ethical ideas through lessons that can be considered to include naturally present values and moral concepts, encouraged and supported through 'nurturing' school environments. The growing international trend towards a more value-conscious education is shown by these reports and government-initiated studies, which recognize character education as one of several influences on national identity and local knowledge.

Milson (2000) believes that school, family, religious institutions, and external activity groups all influence the implementation of character education. Some, like Green & Preston (2001: 279), point out that education may be less of an influence on student identity compared to these other impacts. However, Ozolinš (2010) insists that while such external influences on student character development are valid, education is an influence not to be ignored. Le Tendre (1999) states that

parents expect education to influence their children's behaviour more than other influences such as family and friends. While the weight of influences on a student's behaviour may be debated, education is considered by many authors to be a valid influence upon character and moral judgement. Ozolinš (2010) explains that education can facilitate student awareness of values and character features for a particular society. Thus, students can be empowered through education for personal decision-making and character building. Lister (1995: 111) is another scholar who supports the idea that education is a key to strengthening national identity through "helping government reach goals of centralization and standardization and unification of different elements within society," to result in "civic cohesion" as opposed to a "heap of loose sand." Green and Preston (2001) refer to Emile Durkheim in his belief that education can ensure that shared characteristics within a community are emphasized in order to strengthen a society as a whole. Lister (1995: 110) provides examples of such unification customs within schools: "flag ceremonies, national day [celebrations]...through its curriculum, which stressed the national language, national literature and national history." Thus, literature supports the idea that education may be as important an influence on youth behaviour as external factors such as family and religion. There are several aspects of education that have been suggested through the literature that can be part of initiatives that seek to strengthen national identity.

3.4.2 Character education as an approach to strengthen national identity

Many scholars argue that character education is the best field within education to strengthen national identity. Page (2004) states that progressive social reconstructionist theory supports this statement. As Howard and his team (2004) explain, the progressive school of thinkers in education believed that learning should be focused on instilling critical thinking and decision making skills in children, with less focus on lists of values as goals and more attention on customised and individualized thinking. Pritchard (1988: 470) states that the “attraction of character education lies in both its intrinsic appeal and in the promise of socially desirable results.” Such results include sustainment of national identity, and Pritchard’s statement hints at the depth of character education, which extends to philosophical concepts like ethics, values, and behavioural choices. Literature provides three main arguments for why character education is an appropriate change agent and a good educational approach to strengthen national identity:

- 1) Kohlberg’s ‘school spaces’ that give students the opportunity to question and explore,
- 2) Its status as an established programme for societal change in several other countries, and
- 3) Offering the potential for global and local (‘glocal’) knowledge balance.

Each of these points will be discussed below.

3.4.2.1 Kohlberg's 'school spaces'

Education provides a 'safe space' for students to identify with their culture and national identity. Safe spaces are something several scholars have discussed and labeled in several ways. Kohlberg's (in Leming, 1994: 55) 'just community approach,' Lee's (2009:167) 'moral communities,' Dewey's (in Davis, 2003: 32) 'communities of practice,' and Lickona and Davidson's (2005: xxvii) 'ethical learning communities' all promoted safe school environments for students' exploration of knowledge through questions and discussions. These scholars believed, as Howard and his co-authors (2004: 195) state, that education institutions should be places not only to learn about national identity and local knowledge through teaching or curriculum, but also to experience it on several levels within the community. For example, place-based learning scholars such as Tsevereni and Panayotatos (2011) emphasize community knowledge and service through field trips to museums, nature areas and other historical or conservational landmarks for the students' local society. Thus, character education initiatives could benefit from educational institution implementation so as to support student exploration and testing of ideas, concepts and lessons from such initiatives.

3.4.2.2 Character education programmes in other countries

There are numerous other countries that already implement character education as a means to improve society and national identity. Green and Preston (2001: 252) state that countries such as France, the United States, the United Kingdom, and Oman (a neighbouring country to the UAE) are implementing character education-

related initiatives due to the witnessing of “symptoms of community breakdown” from globalization. Pritchard (1988: 470) states that character education holds promise for the future by improving community issues and “reversing societal damage.” Countries both past and present have attempted to improve or enhance societal unity and national identity or strength through education of its residents and citizens in one of several character education-related pedagogies. Internationally, character education is not considered a new topic. Regionally, related programmes such as civic or citizenship education have been implemented in Egypt and in Oman to strengthen national goals and a sense of civic or political participation, but no such initiative has not been discussed for implementation in the UAE. Although the topic is a new one for the UAE, future design or implementation can be informed by past and existing character education initiatives in other countries.

3.4.2.3 *‘Glocal’ balance potential*

Walsh (1999) argues that countries need a way to strengthen national identity through enhancing local knowledge, or localization. Learning local knowledge through character education has been deemed by the literature as a viable possibility. Leming (1994) states the issue that, “Countries are less united in a common purpose and less certain in their values and strength to hold on” to local identity. As Sherman (2005: 280) states, “It is all too easy to feel the pressure ‘to imitate our ancestors,’ but also to ‘copy someone else’s nature and ignore your own.” There is a conflict between the global and local demands on society and its members. Ultimately, the national ideal for societal identity could be a balance

between global and local skills termed 'glocalization' by Al Kharusi and Atweh (2009: 5). Webster (2000) says 'glocal' balance is indeed possible, and that one essential task is to define the traits of a balanced member of society. These traits can include a list of values and skills that are local or global. Indeed, Ruyter and Conroy (2002: 518) write that Gewirth (1998: 81) believed that a "rational person must accept universal [concepts] as part of [an] ideal identity." Walker, Roberts and Krisjansson said that, "character educationalists can now refer to the ... universality of core moral virtues and character strengths – qualities that seem to vary little between religions, countries and cultures" (2015: 88). AlMaamari (2009) states that in today's society, a person is actually both a global and a local citizen. Global knowledge may thus be considered part of being a local member of society. Callan (1992) explains that local knowledge, knowing oneself through one's traditions and basic foundations, such as religion and language, is also key to further development. Indeed, Habermas (in Lovat, 2010: 6) quotes states, "There is no knowing without 'knowing the knower', and the knower is oneself." Al Kharusi and Atweh (2008), as well as Pritchard (1988), state that the goal for nations facing weaker national identity is not to eliminate an established set of globalized skills, but to strengthen the local skills in society by creating a 'glocal' balance. Thus, Snauwaert (1995) asserts that character education could support achievement of 'glocal' knowledge by providing students with exposure to the values and traditions of national and international communities.

3.4.3 Character education – value-free or value-inherent?

A notable theme discussed in character education literature is posed in the form of a question: is education value-free or value inherent? Ruyter and Conroy (2002) refer to Parsons, who believed that people already had identity and value awareness through external experiences of social interaction in the community. In contrast, Bérard (1987) states that an educational institution already integrates values in several of its features, curricular and extra-curricular. Indeed, Ruyter and Conroy (2002) believe that education already has the power to influence student character within the institution's own microcosms. Pritchard (1988: 484) called this phenomenon of influence a "hidden curriculum" within education institutions resulting from "patterns of interaction between the people within the school milieu and what those people learn from it." Hummon (1994: 81) traced the existence of 'hidden curricula' in institutional micro-societies as far back as 1851. The effect on student values through learning is evident through studies by Lee (2009) and Hummon (1994). Lee's study (2009) focused on a Taiwanese pilot study based on a school implementing character education. The study was notable due to its relevance as one of few international studies with original research on character education and the inclusion of stakeholder and student feedback resulting from their experience in the pilot study. Lee's study covered a broad range of research: from the formulation and design of the initiative, to implementation and evaluation of initiative results based on feedback data. Not only was the research broad, but it took place over several years and in several schools and assessed results based on four sub-scales of student responses. Like the UAE, Taiwanese context included little to no experience in character education for educators (2009: 174).

This study also showed that values and morals are considered a governmental strategic goal for national education. For a more theoretical outlook on the subject of students showing influence and effect from character education programmes, Berkowitz and Bier (2005) assessed more than 79 relevant studies that took place in educational institutions to confirm that indeed student thinking and behaviour were positively affected by such programmes. Hummon (1994) also provided a valuable study in that it showed and studied a micro-culture within higher education institutions, both in culture and language. The author provided a glimpse in the general culture and its relative influence on the inner culture of one university and its students. Hummon's findings were useful since it, like this study, focused on a university as the case study institution, with its own student culture and influences that would need to be considered and taken into account for the research and data collection phases. Also, Hummon states that, "A few slang terms...have remarkably long histories, indicating intergenerational transmission of campus culture" (1994: 79). Transmission of cultural knowledge may extend beyond national local knowledge into institutional local knowledge, showing the potential for the transfer of a large amount of knowledge over an extended span of time in a campus society. Thus, there is ample literature support for the belief that education inherently includes values.

Another question in character education literature is that if education is value-inherent, is purposeful direction needed to steer those values towards national and societal goals? Many scholars say the simple answer is yes -- direction is needed. Habgood, as referenced by Pratt and McLaughlin (1989), believed that the culture

of the school is not enough to ensure that national identity features are passed onto students. Thus, reliance on education institutions' inherent character or value exposure may not strengthen national identity. Pritchard's (1988) suggestion to strategically design character education initiatives can yield more tangible local knowledge, and thus strengthen national identity. Literature thus points to the benefits of purposeful design and planning of character education in order to strengthen national identity and local knowledge.

3.5 Gaps in existing research

In this section I discuss gaps in the literature concerning definitions and approaches to character education. The literature that included relevant research studies has mainly focused on defining character education through creating a values list and a few useful articles and reports on how various communities and education institutions implemented character education initiatives. Few articles focused on character education holistic design initiatives and character education initiative assessment reports. Most of the literature on research designs and studies focused either on character education values list creation or on education initiative implementation in case studies. Most of the character education articles collected and relevant for the planned study focused on character education to sustain national identity through improvement of youth miscreant behaviour as an effect of changes to countries' population demographics due to phenomena such as immigration, urbanization, globalisation, economic downturns or inflation resulting in more unemployment.

From the literature collected, very little character education research exists from or about the Middle East or the Arabian Gulf areas. For the Middle East, there is little general scholarly literature on character education, with even fewer character education research studies from the region. What literature there is focuses mainly on civic education in countries that, despite their close proximity to the UAE, have different socio-political contexts and are thus not directly relevant. This literature mainly focuses on civic education in countries such as Egypt and Oman. In Egypt, Baraka (2005: 3) states that there is an “assumption that education and politics are related,” and notes Westheimer’s (2003, in Baraka: 2005: 1) view that there are initiatives to collect local stakeholder feedback to help inform civic education policy. Both countries implemented a values list through curriculum or a civics or national studies course. Considering Oman in more detail, Al Kharusi and Atweh (2008) and Rassekh (2004) indicate that national curriculum features integrated character education. The Omani government has created a national document that specifies Omani citizen characteristics. Al Kharusi and Atweh (2008) explain that this document, first created in 1978, has been updated in 1998 to ensure it remains effective for its current needs. Rassekh (2004) believes that Oman can be considered an example for character education initiatives due to its incorporating traditional and new aspects of national identity. Scholars such as Bachelierie (2010) and Syed (2003) call for more research in character education, particularly in the Middle East and the Gulf region. Al Kharusi and Atweh (2008) say that more original research would establish the region’s status in education by ensuring that customised initiatives are research-based. Syed (2003) states that the lack of research in the Arab World risks regional systems and institutions implementing

Western-tested initiatives that may not be relevant for their social contexts. Thus, literature and original research on character education in the Arab world is currently limited, but would benefit from more focus.

Su (2009) shows that the main focus of non-Western character education literature focuses on countries such as Korea and China. However, these countries may not be considered example countries for the UAE in terms of character education initiative implementation, because of the dominant use of moral education, which focuses on moral prescriptions for teaching in education, which risks inculcation of students rather than an ideal of informing them of local knowledge to promote national identity. Pritchard (1988) states that the threat of inculcating students with prescribed values, stems from East Asian countries. Chia (2011) states that, "... Cummins et al. (1988) argue that the West tends to emphasise education for democracy and civic values, while Asia emphasises "good" citizenship, moral education, and the range of values associated with these aspects of civics' (Print, 2000: 19)." A few studies from such countries have been found, such as Lee's (2009) study focusing on initiatives in Taiwan. Numata (2003) notes that publications from such countries are largely in the native language and not in English, making it a challenge to gain knowledge from that region. This may be one reason why Western countries that publish and teach in English are considered good examples for character education programmes or initiatives, because of dominance in the amount of literature available.

Research studies or articles that focused on character education programme initiatives were the second category of the literature review search. The number of articles that fell into this category was few and Davis (2010) states that what research exists is weak. Some scholars like Lee (2009) call for a push for a quantitative rather than a qualitative study approach to character education research in order to align the quality of journal publications on an equal, measurable level. The counterpoint of this is, as Le Tendre (1999) says, education as a field of study is actually not quantitative in nature, like science or mathematics. The journal-derived expectation to frame research in a quantitative, traditionally scientific study model is part of a larger debate within the social sciences. Many social scientists argue that qualitative research is a better fit for their academic fields to best facilitate reader understanding. For example, Stiff-Williams (2010) explains that character education by its nature cannot feature the research standards-based approaches established by medical or science journals. However, there is pressure to 'publish or perish' in academia, and most research funding and government organizations consider quantitative data more reliable. Regardless of the methodological approach used in research, Pratt and McLaughlin (1989) state that scholars support the need to improve the amount of research in character education.

Thus, a gap analysis was conducted as part of the literature review, with specific categories searched for availability. While there are a few example countries with character education initiative implementation in every region of the globe, there were very few literature resources that met any of the search criteria:

- 1) A programme located in, or focused on, the Middle East, and
- 2) Research on the programme which defined character education and its design for that context.

Searching for appropriate literature did not reveal many sources, despite branching out the literature review into other related fields such as philosophy and sociology. Colby and her team (2003), and Howard and his associates (2004), call for more research, even though such character education is considered a complicated subject due to its relevance in ethics and moral philosophy. Thus, this research study can fill such gaps in the literature, namely: original research on character education in the Middle East that focuses on a case study and its implementation and design.

From the line of reasoning based on the literature review, my research questions were formed to answer current thematic debates, to clarify any gaps that would need detail and specifics for future potential character education programmes in the UAE (such as defining and selecting 'character education'), and to enhance knowledge of the current situation in UAE education based on stakeholder feedback that would build upon questions or gaps from the literature. Questions were formed that would bring more detail and thus contribute to character education literature internationally, as well as to introduce the topic particularly for the UAE. Based on the literature review, the main research question that this study aimed to answer is, "What role do stakeholders believe character education might play in strengthening UAE university students' local knowledge?" Implementing

character education in UAE education was explored in terms of its potential impact on national identity and local knowledge. The subsidiary research questions were:

- 1) What are stakeholders' views of the potential place of character education in the higher education curriculum?
- 2) What are stakeholders' views of the potential role of character education in developing global citizens?
- 3) What are stakeholders' views of the potential role of character education in strengthening national identity?
- 4) What are stakeholders' views of the relative value of local knowledge versus global knowledge?

3.6 Conclusion

In this concluding section, I review the path taken through the literature review to establish that:

- 1) Education, specifically character education, can be a change agent to strengthen national identity
- 2) Character education was compared and contrasted with similar terms and considered the best fit for this study's needs and context
- 3) A working definition of character education would be valuable during the research study, and
- 4) There are gaps in character education literature that can be filled or supplemented by this study's findings.

The influence of education on national identity was established as important, despite recognition in literature that traditional influences such as family and religion also sustained their importance. Education was established as the change agent used by several countries in efforts to strengthen national identity.

Narrowing down the broad space of education to that of the specific area of character education was the result of an extensive literature comparative analysis of related terms. Character education was deemed to be the most applicable to my study due to its more current, holistic, and balanced 'glocal' perspective. The debate over whether character education is value-free or value-inherent was discussed, with the conclusion being that character education inherently featured values. Another related question was assessed: if character education naturally has values, should stakeholders purposefully design its influence or leave general education untouched, with the belief that values and character can be organically learned from present curriculum? Literature showed that while character education holds intrinsic values, direction is recommended to realise its full potential as an effective change agent.

Further information from the literature showed that there was no standard definition for character education. Thus, a working definition of character education was gathered from the literature and topics discussed. The literature also suggests that customisation of character education involves considering aspects of both religion and local language in order to assess local culture fully. Lastly, a choice between the influence of two schools of thought, progressive or traditional character

education, resulted in a confirmation that for this study, character education needs to be inclined towards the progressive school of holistic-capable design.

In conclusion, the literature review has created a broad foundation for the study. Since character education does not have an established definition, and studies recommend customised definition as a success factor for future implementation, the first step towards the establishment of character education as an effort to strengthen national identity within a particular context is to define the term for that context. Leming (1994) notes that as in most education initiatives, particularly those that involve sociological adjustments and not just curricular change, results and outcomes take time. Over time, regular re-visiting of the definition and design of character education initiatives was also recommended to enhance results. Leming (1994) indicates that character education's future potential to add value to education is promising because of its inclusion of communities and society, concern, and mutual commitment towards a unified goal. It is intended that the study's research findings will offer new themes or perspectives that will help to shape an appropriate approach to character education in the UAE.

CHAPTER 4: METHODOLOGY

4.1 Introduction

This study explores national identity, which Abu Baker (2008) and Findlow (2005) note is a topic that has become of increasing public interest in the United Arab Emirates (UAE). It focuses on the local knowledge of university students and the potential role that character education may have in sustaining national identity. The main research question is, 'What role do stakeholders believe character education might play in strengthening the local knowledge of UAE university students?' This chapter discusses the philosophical stance used to frame the research and how this has influenced the research design.

4.1.1 Ontology

Ontology refers to the philosophical idea of the nature of reality. This is an important idea when formulating a research study because the ontological viewpoint that is adopted will determine the subsequent epistemological stance and the methodology that is then adopted. Relativism is the ontological worldview adopted for this study. Crotty (1998) explains that, in this worldview, reality is constructed by each person and his or her society, rather than reality as being based on universal 'facts'. Habgood (1990: 180) states that, "Self-chosen values are the essence of relativism." Pring (2000) suggests that influences such as environment, family and society may affect the view of reality held by an individual

and Leming (1994) points out that for people in one community, such external influences are likely to affect members in similar ways. Thus, 'reality' may be perceived differently from one country to another and from one person to another. Riehl (2001:129) labels this worldview as 'normative relativism'. The UAE has a population of many nationalities, with its citizens and expatriates both having important influences on the culture of the country, particularly in the major cities and emirates such as Dubai and Abu Dhabi. The diversity of the population is such that individuals are likely to hold diverse views on the nature of reality and Pring (2000) asserts that a relative ontology is an appropriate stance to take in a study that needs to accommodate the multiple realities constructed by study participants.

4.1.2 Epistemology

The epistemological stance of a study conveys a theory of how knowledge may be understood and interpreted in the research, in the light of the ontological worldview. As Durkheim (1973) states, a person's own beliefs and opinions concerning what knowledge is and how it may be gained may serve as a 'filter' and offer a different perception of reality and knowledge. This perception affects one's local knowledge and the degree to which an individual feels societal belonging, according to Lincoln and Guba (1985). Some character education scholars follow a similar line of reasoning to Durkheim. Tashakkorrie & Teddlie (2003) suggest that Kohlberg's theory of mental cognition development causing increased moral understanding can be affected by personal experiences in society. People can offer countless versions of reality, which affects their knowledge and societal knowledge. Thus, character education and the local knowledge that may be impacted by learning

more about one's society are influenced by people's own realities.

It is difficult to define a social phenomenon such as national identity or a feeling of belonging or citizenship in a general or global sense. For this reason, the epistemological position for this study is a constructivist philosophy, in which a sense of building one's own reality and rooting understanding in one's own version of knowledge is important. Constructivism allows for reality to be multiple and varied, from community to community and from person to person. The research is also conducted "within the framework of community values" (Pring 2000: 146) with the norms and beliefs of society taken into account when designing and managing the study such that these are considered together with the individual participants' views. Thus, the idea of defining terms and seeking understanding through constructivism and the building of 'reality' and knowledge in a small group or population such as that being studied is more attainable than attempting to gain a generalizable understanding of the phenomena being investigated. The constructivist epistemological stance being adopted, with its reliance on individuals defining their own world through their experiences directly influenced other philosophical grounding for the study, specifically the interpretivist methodology.

4.1.3 Methodology

In line with the ontological and epistemological positions described above, this study adopted an interpretivist methodology. An interpretive approach tends to focus on socially constructed reality, recognising that this is strongly influenced by "historical and cultural norms that operate in individuals' lives" (Creswell, 2007: 21) and seeking in data collection and analysis to "rely as much as possible on the

participants' views of the situation" (Creswell, 2007: 20). In order to form a multi-dimensional understanding of the research questions, students, teaching faculty, administrative staff, and education experts served as study participants, with the intention of eliciting data from multiple perspectives which would offer a rich interpretation of the context.

In the light of this, a mixed methods design was selected, incorporating a questionnaire and interviews, and based on a non-traditional, instrumental case study. Case studies are usually categorized as an in-depth investigation at a location or environment, with surroundings described in detail, to give readers a sense of familiarity. Wellington (2000: 92) explains that, in non-traditional case studies, the "actual case is secondary – its aim is to develop our understanding and knowledge," in this case of the potential impact of character education and other societal factors affecting national identity. This viewpoint contrasts to the traditional model described by Pring (2000: 40), which is "the study of the unique case of the particular instant".

Merriam (1988: 22) points out that there is "no standard format for reporting case study research." While ethnographic case studies may provide a story through rich descriptions, this case study allowed the exploration of individual and group perceptions of the topic, which related to subjects' experiences as members of the UAE and Dubai society. A case study approach was selected because it is important to take into account the UAE's general context and there is no intention to replicate or generalise its results. The case study model, which focused on one

setting, is also recommended by Flick (2009) when there are limited resources for the research, which in my case consisted of one individual with limited time and financial support.

Given the interpretive stance framing the study, a mixed methods design was deemed an appropriate way to elicit broad understandings from a large group through an initial questionnaire, with results that would inform the design of subsequent interviews, in which participants' subjective understandings could be explored in more depth. Though a case study may not yield a universally generalisable set of results, the mixed methods methodology allowed for an in-depth look at phase II student participant responses when examining the results of phase I's student questionnaire. Phase I data may be useful in pinpointing the responses of the smaller group of interviewees in Phase II. Greene and her team (1989: 259) suggested five advantages of mixed methods research design: "triangulation, complementarity, development, initiation, and expansion." They argue that a *triangulation* of research design allows for the combination and verification of findings by using several data sources, and *complementarity* occurs through elaboration and clarification between the multiple data sources. Mixed method approaches also offer the potential for *development*, where the findings from one data source can inform the design of another data source and *initiation*, where the different approaches may highlight gaps or contradictions. Greene and his associates (1989) also refer to the idea of *expansion*, when discussing the advantages that mixed methods provide as the chosen methodology, through the model allowing the choice of different methods for different strands of the study.

Creswell (2007) suggests that a phased, multi-step research design is needed to thoroughly explore research questions. Others, such as Creswell & Plano Clark (2011) and Johnson and Onwuegbuzie (2004) suggest the use of sequential explanatory methodology, which uses a second, qualitative phase to explore any details or questions from the quantitative first phase to expand the data horizontally and vertically to seek richer results. Riehl (2001: 120) suggests that the qualitative results would show “more complexity than is possible with quantitative studies.” As Johnson & Onwuegbuzie (2004: 15) explain, “The goal of mixed methods research is not to replace either of these approaches but rather to draw from the strengths and minimize the weaknesses of both [qualitative and quantitative research approaches].” In this study, offering richer results through using mixed methods research can be performed in two ways: through informing the Phase 2 interview schedule with any questions or gaps in Phase 1 results, and by comparing and contrasting Phase 2 stakeholder feedback with Phase 1 student results. The resulting analysis is what Flick (2009: 121) refers to as an, “analytic induction” that builds on both data sets, with patterns in results providing more theoretical information about the topic.

As Creswell (2007: 105) explains, the literature review was used to assess knowledge gaps in the research and determine preferred and established design methods and methodologies. Ball and Halwachi (1985) created customised instruments to research in a Middle Eastern social context, which served as inspiration for the research design because their customised data tools respect

social norms during data collection, while allowing the structure, design and content to draw upon international studies with similar goals. Oppenheim (2008: 130) suggests that customised data tools strengthened the research's trustworthiness. I referenced studies from Crick (1998) and Lickona and Davidson (2005) for their mixed methods design, research data instruments and methodology structure, as referred by Creswell (2007: 190). Additionally, Onwuegbuzi and Collins (2007) and Lee (2009) used a mixed methods design of two separate quantitative then qualitative phases. For the instrument design, the Crick and the Lickona and Davidson studies provided useful examples of tools used during both phases of their mixed methods studies. For example, their use of Likert-type response formatting was adopted for this study due to their experience in character education research and assessment of concepts that may be deemed abstract or hard to define.

However, these studies focused on school-age students. Other studies related to exploring character education with students did focus on older students, at university level. Two such studies, by Pratt and McLaughlin (1989), and Colby and her team (2003), followed Kohlberg's theory that age impacts mental development and studied university student opinions on ethics and citizenship, which may be considered complex issues. These university-focused studies informed my choice to focus on a case study university institution for my research. Lee's study (2009) was also a useful example of data collection scope in terms of feasible time and breadth of the study. For Lee's study, she gathered stakeholder feedback for almost two years to research not only the current situation of character education

in schools, but also potential improvements and implementation. My research study was more limited in time, but with equally ambitious research aims. Thus, less scope was considered for this study, albeit with similar methods. Thus, the literature provided established examples that informed my thinking about methodological choices.

Methodologically, the interpretive paradigm allows for the generation of knowledge taking into account that there are likely to be 'multiple truths' conveyed by participants. Planel (1997: 351), for example, used the interpretive paradigm to explore cultural influence on education in her report, arguing that this approach helped her to "identify cultural concepts, first within national contexts." It is argued that a pragmatic mixed methods approach with separate quantitative and qualitative phases of data collection is an appropriate approach to data collection within an instrumental, but non-traditional, case study. The research design, therefore, is a case study, with two phases: the first, a questionnaire distributed to 281 students and the second, interviews with a smaller sample of 18 students, faculty or staff, and external education experts based in Dubai. The results of the phase 1 questionnaire informed the interview schedule of Phase 2.

4.1.4 The context of the case study - description and rationale

The context for this case study is a private university in the emirate of Dubai that offers a western style curriculum in the UAE. My previous work experience in the local education system, coupled with my living in Dubai provided a deeper, different insight during the data collection and analysis phases than a researcher coming into the study with no prior familiarity with the subject or the context. The

rationale for a private, higher education institution with a US-based curriculum in Dubai selected for this study relates to the research purpose and is explained below.

I decided that the institution would feature a U.S.-based curriculum since, as Fox (2007) states, many UAE public and private education institutions have this feature. Rugh (2002) and Steinberg and his team (1998) suggest that the UAE's expatriate population and prevalence of Western education institutions may influence this state of English language dominance in education, perhaps due to the language's current importance globally. Ahmed (2010) points out that the national language, Arabic, is spoken less than English, the current *lingua franca*. Annette's (2005) example was followed and a university setting, as opposed to a school, was selected due to the idea that older students may be more capable of thinking critically about questions on complex research concepts related to identity and character. McDaniel (1998) asserted that Kohlberg's theory of moral cognitive development may hold true for questions that may be considered complex, relating to identity, character and knowledge, when posed to respondents. Kohlberg theorized that the older a person was, the more capable their cognitive mind would be to process and incorporate information. Another advantage of sourcing university students is that they would be joining the workforce sooner than children in primary school, so they may think more about how the research concepts relate to their future. This does not deny that character education initiatives for students at earlier stages of schooling may add value to knowledge and cognition. Howard, Berkowitz and Schaeffer (2004: 205) described two character education studies on

US elementary school students that showed positive impacts on academic and social behaviour. A private university was chosen, not a government (public) one, because I wanted to explore the topic through international student perspectives. Fox (2007) indicates that only private institutions accept both expatriates and Emiratis, and each group can provide a unique perspective on the research topic. In addition, Fox (2007) also states that an increasing number of Emirati students enrol in these universities for a variety of reasons. Bachelierie (2010) explains that these reasons include the large number of students in public universities, the private campuses' liberal and co-educational (male and female) environment, and the lower exam and grade requirements for entrance. Thus, an equal sample of Arab, Emirati and non-Arab students may best be captured in a private university.

Once these decisions were made, two potential universities that matched all my criteria were selected. I received permission from my first choice institution, a U.S.-based curriculum private institution (see Appendix D). The institution has more than 2,700 students with over one hundred nationalities, and offers undergraduate and graduate programmes. The types of degrees offered as in the following table.

Degree	Bachelors or Masters Level
Architecture	Bachelors
Arts in International Studies	Bachelors
Business Administration	Bachelors and Masters
Visual Communication	Bachelors
Communication and Information Studies	Bachelors
Civil Engineering	Bachelors
Computer Engineering	Bachelors
Electrical Engineering	Bachelors
Mechanical Engineering	Bachelors
General Studies	Bachelors
Information Technology (IT)	Bachelors
Interior Design	Bachelors
Construction Management	Masters
Education	Masters
Middle Eastern Studies	Certificate
Professional Teaching Certificate	Certificate

Table 4.1: Degrees and certificates offered at case study university

I used to work at the institution as part of the administrative team and then as a faculty member, so my familiarity with the university staff may have accelerated the permission process. Regardless, the necessary research brief, instrument drafts, and permission form drafts were required for review prior to receiving a signed

university approval form to be used when collecting data. The Institutional Effectiveness Director acted as my main liaison and introduced me to faculty and staff prior to my contacting them for classroom access, and suggested potential interviewees on campus (see Appendix E). The university provided student access for both phases 1 and 2, as well as faculty and staff access for interviews for phase 2.

4.1.5 Summary

This section has set out the philosophical foundation of the study. Ontologically, relativism allows for potential answers for research questions to be explored through interpretations of participants, based on their reality of Dubai as residents and community members. Epistemologically, constructivism allows the researcher to build knowledge about character education through the context of Dubai's social stakeholders in the study: the case study institution's students, faculty, administration and external educators. The research design, therefore, is a case study, with two phases: the first, a questionnaire distributed to 281 students and the second, interviews with a smaller sample of 18 students, faculty or staff, and external education experts based in Dubai. The results of the phase 1 questionnaire informed the interview schedule of Phase 2.

4.2 Phase 1: Questionnaire design and sampling strategy

4.2.1 Design of the questionnaire

Quantitative assessment of the study was conducted through a survey administered to university students. In designing the questionnaire, I was mindful that its purpose was to elicit broad data that would inform the design of the interview schedule, and facilitate the collection of rich qualitative data. For a questionnaire's format, Oppenheim (2008) recommends fixed-choice questions to maximise time and minimize the volume of feedback that 'fill-in-the-blank' questions may require. Section 4.2.3 discusses the details of a pilot questionnaire I conducted to enhance the data collection instrument content and procedure with students. The final questionnaire for this study comprised a forty-seven-item instrument consisting of seven independent, ordinal - items and forty non-ordinal, dependent items in a Likert type-response format. The first seven independent items were multiple-choice questions eliciting demographic data about the participants. Flick (2009) and Oppenheim (2008) suggest that multiple-choice questions be placed at the beginning of the questionnaire and serve a generative purpose, to encourage student respondents to feel comfortable enough to complete the questionnaire. Oppenheim (2008) provided guidance that for questions regarding nominal, categorical data a combination of closed and open questions could be used to facilitate easier post-collection coding. Both the Crick Report (1998) and the Lickona and Davidson (2005) study, referred to in the literature review, used a Likert-type response format and I felt this was a clear and efficient way of collecting student attitudes and opinions for phase 1, before

preceding to the more in-depth analysis of Phase 2. Oppenheim (2008: 195) states that Likert scales and Likert-type response formats are “the most popular scaling procedure in use today.” Attitude questions were designed on a scale of 1 to 5 possible points, with respondents selecting one of the possible numbers within that range to indicate their attitude or opinion towards the question, as documented by Ahmed (2010: 81).

Since this study is the first of its kind for the UAE, it was important to refer to literature to provide a base and framework for this study. The questionnaire that shows the relationship between the research questions and the literature can be seen in Appendix C. The content of the questions drew principally on four studies: Crick (1998), Al Kharusi and Atweh (2008), Lee (2009) and Lickona and Davidson (2005). Four literature-based themes arising from the review relevant to the research question are: (1) global knowledge, (2) local knowledge, (3) national identity, and (4) character education. The structure and questions of both phases’ instruments (questionnaire and interview schedule) reflected these literature-based themes. For example, in the Crick Report questionnaire items 25 and 34 asked which people in the student’s life influenced his or her values. This was the inspiration for items in my questionnaire about influences on the respondents’ decisions, and relates to Durkheim’s (1973) belief that education may be considered one main influence on student behaviour. Three of these studies explore the issue of character or citizenship education in a western context, and I was interested to see if student responses differed in an Arab context. Lastly, Oppenheim (2008) advises that wording and question length be kept as simple as

possible. These guidelines were followed while developing the research questionnaire. From the questionnaires distributed, there were only two questionnaires that were left blank. This suggests that respondents did not find the questionnaire challenging, and understood enough of the questions' terminology and wording to complete the instrument.

4.2.2 Sampling strategy

Oppenheim (2008) indicates that a non-probability, stratified sample method, specifically quota sampling, can be used to target specific student groups and types. Creswell (2009: 148) explains sample stratification as ensuring, "that specific characteristics of individuals (e.g., both females and males) are represented in the sample and the sample reflects the true proportion in the population of individuals with certain characteristics." A 50/50 split between male and female students was considered optimal for this study, since this represents the actual student body makeup of 49 percent female and 51 percent male students, from a total of 2264 students at the university. In order to gather student feedback from as broad a spectrum as possible, sub-groups of first and final year students (freshmen and seniors) were targeted. Cohen, Manion and Morrison (2007: 113ff) link this tactic to a longitudinal study. The goal was to create a sample, which was broadly representative of the student population in terms of gender, university year, and majors taken (see Tables 4.2 – 4.4 below). There were 281 questionnaire samples collected in total during phase 1.

Student Gender	Percent of collected sample group	Actual number of students	Percent of total university enrolment
Female	55	153	49
Male	45	127	51

Table 4.2: Collected student sample group by gender (Spring 2014)

Student University Year/Level	Percent of collected sample group	Actual number of students	Percent of total university enrolment
Freshmen (1 st year)	44	123	35
Other	9	25	40
Senior (last year)	47	132	25

Table 4.3: Collected student sample group by university year/level (Spring 2014)

Student Major programme	Percent of collected sample group	Actual number of students	Percent of total university enrolment
Business	43	122	43
Visual Communications + Interior Design	10 (9.6)	27	18
Engineering	10 (10.3)	29	15
Architecture	9	25	11
Communication & Information Studies/Media	23	65	9
International Studies	3	9	4

Table 4.4: Collected student sample group by university major (Spring 2014)

Demographics of sample	Percent of collected sample group	Actual Number of students
Total count from sample	98.6	277
Missing from sample	1.4	4

Table 4.5: Total sample demographic information

4.2.3 Pilot study

A pilot study was undertaken in the case study university to test the questionnaire before distribution to the main sample group. Oppenheim (2008: 47) states, “Piloting can help us not only with the wording of the questions but also with procedural matters...” In particular, the questionnaire wording, timing, layout and clarity was tested to increase questionnaire validity. The pilot was arranged with a convenience sample group of six students who were residence hall advisors (RAs). This was time and resource efficient, since the Residence Hall Director was already a contact due to my previous employment at the university. The mixed gender pilot group represented several university majors and years as well as various nationalities. In common with the actual study, the questionnaire was distributed during a prearranged meeting. An introduction and research brief took less than five minutes, and all the students completed the questionnaire in less than ten minutes. The pilot group’s time for implementation indicated that the main questionnaire could be given to students efficiently while they were in class. The

risk of more time-consuming interruptions may cause students to feel rushed and inconvenienced to complete a task that is not obviously relevant to their classwork. Once the pilot group completed the study, a discussion ensued to collect feedback on the questionnaire content and wording, and the clarity of the topic. Generally, feedback was that the questionnaire was understandable and workable. There were a few minor errors the students pointed out, such as a question being repeated. Two students emphasized one point -- that any character education initiatives in the university should be presented in the instrument as options, not requirements. While this focused on implementation more than the intended study's goals, it helped inform the wording of any related items in the questionnaire. After minor adjustments were made, the questionnaire was ready to distribute to the main sample.

4.2.4 Questionnaire implementation

Pring's (2000: 150) suggestion to "negotiate access" to the institution and then to students in class was followed in order to conduct my questionnaire at the case study institution. After targeting several classes based on meetings with the university Registrar, I requested data collection access by sending emails to the course professors that included a research overview and the official permission form from their university. I contacted faculty via email, telephone and hard copy request forms, as well as personal visits to their offices. As a consequence of this approach, I was able to access more classes than needed. Appointments were made to visit participating classes to distribute questionnaires to all the students present during that period. A research brief and ethical consent form served as

content for the first page of the questionnaire, which informed the students of their rights and assured them of confidentiality and anonymity. During class visits, I gave a brief introduction to the research, the students' important role, and the questionnaire instructions. Additionally, students were requested to sign and date the first page to recognize their confidentiality and rights (See Appendix F). The professor stayed in the classroom until the questionnaires were collected, which may have maintained a safe environment for the students, should they have wished to ask any questions or refused to participate. From all the questionnaires collected, only two were left blank and not used for the data analysis, resulting in 281 completed instruments in total.

4.2.5 Data analysis methods

The data collected using the questionnaire was analysed using the IBM SPSS Statistics version 21 computer programme. Through creating a pre-coded set of questionnaire items and a codebook file of participant responses, or as Oppenheim (2008:263) labels it, a "variable allocation document" I was able to give values to each item. Missing data was recorded as "0" in the codebook, thus having no value when compared to the numerical codes provided for other responses. Each questionnaire was recorded as a number in SPSS to assure participant anonymity. Oppenheim (2008) indicates that non-parametric inferential statistical tests were required instead of parametric tests because I was measuring student attitudes through a questionnaire with Likert-type response items. Thus, the appropriate tests for non-parametric data, such as the Mann-Whitney U test and the Kruskal-Wallis test, were performed on items that addressed the original research

questions. Response frequencies were used to assess general sample attitudes towards relevant items, as suggested by Fraenkel and Wallace (2003). For example, I wanted to know if students were satisfied with the amount of local knowledge they already receive in education. The overall sentiments were available by looking at the distribution curve of the response frequencies. After the statistical analysis, questionnaire items that still needed clarification were investigated further during phase 2.

4.3 Phase 2: Interview design and implementation

4.3.1 Design of the interviews

The study's qualitative phase allowed for more exploration of information, increasing the breadth of finding potential responses to the research questions. Since this was an interpretive study, individual or focus group interviews were considered as data collection methods. Oppenheim (2008: 81) points out that interviews are the best option for probing issues raised by questionnaires used in the first phase, and collect richer data. Flick (2009: 165-169) explains that conducting one-on-one interviews may allow participants to be comfortable enough to give honest, thoughtful responses to questions. Interviews contributed to building multiple perspectives, allowing for different viewpoints regarding the research from the stakeholder participants. Interviews are also, as Silverman (2006: 113) says, "relatively economical in terms of time and resources." Thus, for these reasons, interviews were considered the best tool in that they would provide deeper, richer and more rounded perspectives and qualitative data.

Issues were clarified through posing them as questions in the interview schedule (see Appendices K, M). The guide questions were also aligned to the original research questions. As Flick (2009: 157) suggested, the questions were, “oriented to the scientific [or academic] literature about the topic,” and were “theory-driven” by four main themes from the literature review: global knowledge, local knowledge, national identity, and character education. These themes separated the research instrument into categories, facilitating easier coding during the analysis phase.

The interviews had a semi-structured format, which Silverman (2006: 129) describes as including, “some probing, rapport with interviewees, and [the participant] understanding the aims of the project.” Following Fraenkel and Wallan’s (2003: 457) interview schedule approach, I decided the “sequence and wording of questions in the course of the interview.” I prepared an interview schedule of potential questions, with specific ones stemming from any of the Phase 1 quantitative questionnaire results that needed clarification or probing. Specific issues from phase 1 that were explored through phase 2 questions were:

- Whether or not local and global knowledge were being provided adequately in Dubai’s education system;
- Whether character education may be of value in schools or universities;
- The ideal delivery of character education or related local knowledge initiatives;
- How local knowledge could be defined to include in character education initiatives.

4.3.2 Sampling strategy

Phase 2 data were collected using a stratified sampling approach. Creswell (2009: 148) cites Fowler's (2002) definition of stratification as, "stratification means that...the sample reflects the true proportion in the population of individuals with certain characteristics". Members of three different stakeholder groups were interviewed: students, faculty or staff from the case study institution and external education experts. Onwuegbuzie and Collins (2007) suggest that a minimum of three people from each representative group within the sample, and at least twelve people in total, be interviewed. Oppenheim (2008) suggested that, with two to three researchers a target interview number could be thirty or forty in total. Since I am the only researcher, a number between twelve and twenty interviews can be considered optimal. Three stakeholder groups of six participants each were sourced from case study university students and faculty or staff administrators, as well as external educators. These groups were chosen in an attempt to provide a holistic, well-rounded set of viewpoints from stakeholders who are affected by and can affect education decisions. Students were a critical part of this research and were the focus of phase 1 because I wanted to gauge whether or not they would be open to the possibility of learning local knowledge, and if so, in what way. If I had conducted this research limited to faculty, staff and external experts, the student end users of a potential character education initiative may not have agreed with any suggested model. Students may best reflect on the ideal delivery of information. Meanwhile, faculty and staff were used to compare or elaborate on student feedback due to their role in delivering any such future initiatives in character education. The external educators were included in the research

because of their role as decision-makers and policy-makers. Their ability to see the current situation of character education and local knowledge from a more general, strategic perspective would provide more insight on the research topics while allowing for comparisons with the other two stakeholder groups. Thus, a goal of eighteen interviews, six people per group, was made. Also, "convenience sampling on a non-probability basis," as recommended by Wellington (2000: 59), was used because I had worked at the case study institution and knew staff that served as interviewees or points of contact to gain data collection access. The six students interviewed were volunteers sourced during phase 1, and were finalized based on their availability, response to emails, and their being either in their first or last year at university. The students all majored in a range of subjects, or were undeclared majors due to their being in first or second year of the university. However, all were Arab or students who were Arab in origin but identified with other cultures they lived in, such as Italy. Convenience sampling was used due to my contacts and to respect interviewee schedules and willingness to participate. However, due to the nature of the stratification of groups, purposive sampling was also used in order to target specific types of interviewees, whether I knew them personally or not. For example, some faculty and staff were contacted based on their role in teaching a relevant topic (i.e., faculty of International Studies, or Business faculty who taught International Business), or based on their responsibilities in the institution (e.g. the senior management of the university). Faculty had various roles in the university, ranging from teaching study skills to first-year students, to international relations. Staff also represented a range of job responsibilities, although all did interact with students regularly since they were located on the university campus. The external

education experts were either former colleagues from work or were contacted based on their role as education leaders. The final six interviewed were also determined by their availability and convenience. A larger group of about fifteen external experts were invited to participate, from which six accepted based on availability and interest. The larger group of external experts was selected for their high-profile responsibilities. Some of them were heads of large government institutions of education, or worked for the private offices of Dubai's leaders in education strategy and policy. Thus, stratified sampling, using both convenience and purposive strategies, was used to find participants and collect data for interviews during Phase 2 of the research.

4.3.3 Interview implementation

The interview schedule provided a useful base for comparing and contrasting data and responses during the qualitative phase. There were two goals for the interviews: to gain optimal information during interviews, and to ensure participant comfort during the discussion. In order to achieve participant comfort while aiming to gather information on specific points raised from phase 1, question wording and sequence were adjusted depending on participant type and conversation flow. For example, as in Phase 1, I began each meeting with a brief on the research topic and the value of the interviewee's participation in the research study. Also, as Pring (2000) and Atkinson and Hammersley (2007) suggested for successful interviewing, the participant was given opportunities to ask questions or add comments through various methods such as pauses during the discussion, directly asking whether the participant wished to add comments, or making comments that

assured the participant that this was a safe space for honest responses. More detail on the limitations associated with my efforts to make participants comfortable during data collection will be given when discussing research limitations later in this section.

4.3.4 Data analysis methods

The interview recordings were transcribed into Microsoft Word, and then transferred into the NVivo programme, which was used as a tool to save and organize data records on my personal computer. I took notes in addition to the audio recordings, which were used to supplement final transcribed interviews. Wellington (2000: 137) describes the next stages of analysing data as recording, transcribing, and then coding. Creswell (2007: 150) described the process as a “data analysis spiral,” of describing, classifying and interpreting data that has no distinct edges, then presenting the findings. The data analysis became more focused when I organized the interview data collected into themes and patterns. Coding was first organized under four pre-existing, a-priori codes based on the literature review constructs of global education, local education, national identity and character education. Wellington (2000: 76) names these high level themes, “categories of inquiry,” which were used as the parent codes in NVivo. I took Creswell’s (2007: 152) advice to remain open to creating new codes during the interpretive process, resulting in a fifth parent code and the creation of all lower layers of codes. As coding progressed, I looked at interview comments that addressed any issues under the original four parent codes. Then, I started seeing patterns and continuously refined the comments into more sub-themes and child or

grandchild codes. Wellington (2000: 136) described this analytical process: “early categories are adapted, merged, subdivided or simply omitted: new categories are developed.” He (2000: 138) also pinpointed the end of coding as the point of “saturation of data” when no new codes are being created. When all the interview analyses were completed, I then organized these codes into what Creswell (2007: 163) referred to as, “naturalistic generalisations,” basically common themes. To refine the data, I reviewed and edited the themes to make them as concise as possible. Data analysis then developed further, through what Creswell (2009: 154) describes the process as, “step[ping] back and form[ing] larger meanings of what is going on in the situations or sites.” Links to the original four constructs and the original research questions were also examined. As Wellington (2000: 87) states, “concepts mediate between theory and data,” and the original concepts helped to do that for the study.

There are two examples here of my qualitative interview coding through NVivo. An excerpt from Interview 3, with a student of Emirati origin, and an excerpt from Interview 11 from a faculty/staff member are shared in the following table.

Interview	Coding
<p>I: So, for example, when you started speaking – it's interesting that you learned it [Arabic] despite what you have in the house, so when you were speaking Arabic and you started speaking it with your friends, you would come inside, would you continue to speak Arabic with your maid and your family?</p>	
<p>R: No. I would go back speaking English.</p>	<p>Cause of language knowledge</p> <p>Family</p>
<p>I: Really</p>	
<p>R: Because to, to me it was, I had a balance [of exposure to Arabic and English]. <i>Because I used to be in [English speaking] school, well, let's say 8 [am] to 2 [pm]. And then when I used to always, I used – I was a kid so obviously I used to love to play outside -- so then I come back home, let's say I would have lunch and then I stay out the whole day.</i> <i>And then I come back home like, waqt al mughadina [time for eating], I'd have to come back home.</i></p> <p>So then those hours is a lot like, especially when you're especially when you're with your friends there's a lot of talking going on so if you can't speak Arabic you know that's – it's not the same. Like, you don't understand what they're saying, you can't communicate, you can't laugh, you can't talk.</p> <p><i>So over time, when I was a kid I didn't notice that because you know it's just happening. But then now, when you think about it, it's like, I learned. Which is good.</i></p>	<p>Cause of language knowledge</p> <p>Language knowledge</p> <p>Living here</p> <p>Language as a barrier, bond</p>

Table 4.6: Coding for Interview 3 extract

The above extract taken from Interview 3, with a case study student who is male and of Emirati origin, shows the coding done for that particular section. Each colour signifies a different code, with the first code in yellow, "Cause of language knowledge," which labels where an interviewee indicates a reason or cause of a phenomenon of their language dominance, usually referring to their English fluency. The green code, "Language as barrier, bond" refers to language being a commonality tool to identify with a culture. This code indicates where the interviewee stresses the importance of language as a skill that either brings you closer or separates you from a particular societal group, even if that social group is your national or home society.

Interview	Coding
<p>I: So your Emirati students that you've talked to, how would you feel they define their national identity, or do you feel like they have issues with it?</p>	
<p>R: They're fine with it, because that's how they are brought up. I think they have their own traditions and the good thing about the Emirati students is that they really speak Arabic. Other people from other Middle Eastern countries, especially the kids, they always speak English. This is something really good about the Emirati families and students -- they really speak Arabic. Their first native language, they express themselves really well in Arabic. Other people from other expats, although they're Arabs they really don't speak Arabic pretty much at home, even. But I'm sure they have their traditions and things that they do and they really know that they're different from other people, you know? They do identify themselves as Emirati but they because, I think, they have the passport and they have the privileges, but I'm not sure what other aspects.</p>	<p>Family</p>
<p>I: Mmm</p>	
<p>R: They have their traditions, they have their special outings, their special leisure time, they do activities that is really specific to Emirati people. That's what I know, they go to their ranches and they spend a couple of days there. They do have specific things, definitely. But this is -- in the institution where I work, there's nothing specific for the Emirati culture, there's no course, there's really nothing to identify their culture. I really can't. In other countries, I think even in social studies, they speak about the history of the culture. The -- here nothing. It's all global [here], nothing is -- even the structure of the city, it's pretty much [a] global city. You</p>	<p>Family</p> <p>Little UAE effort</p>

don't really sense the identity of the UAE.	
I: Mmm. And...	
R: Maybe that's the identity of the UAE...	
I: No -- nothing?	
R: No, not nothing.	
I: Or a mix of everything?	
R: Yea it's a global city mixed of everything. There's no Emirati flavour, you know.	Little UAE effort

Table 4.7: Coding for Interview 11 extract

The extract above was selected from Interview 11, conducted with a female staff member of the case study university who is non-Emirati but of Arab origin. The turquoise blue code “family,” is a code that connects back to the ‘national identity’ parent code made during the data coding process. Through the blue-coded remarks above, the student interviewee echoes statements expressed in the literature that family is recognised as one influence on student knowledge, behaviour, and identity. The yellow coloured code, ‘Little UAE effort,’ indicates remarks from interviewees of how the UAE may or may not be making enough effort, to their satisfaction, to instill local knowledge.

Throughout the data analysis process, I organized codes into themes that showed results through axial codes, or codes that act as type, or group, codes stemming from open coding that is done based on the interview data. Such axial codes, treated in my research as a secondary analysis step, emerged with time and allowed for greater connections with phase I results and with the original research questions. With five main parent codes and several sub-codes, several main

themes emerged from the interviews, which will be discussed in the Discussion chapter.

4.4 Validity, reliability and trustworthiness

4.4.1 Quantitative validity and reliability

Although this study was designed to reveal and disseminate new knowledge rather than make generalizations based on this knowledge, the reliability, and validity of the study are still relevant for adherence to quality standards. There are three ways I considered validity: face, construct, and concurrent. Face validity concerns the intention to create a research tool that seems, on the surface, to measure and test what it should, according to the researcher. Face validity may be assumed, since the research questionnaire connects to four distinct constructs from the literature and research questions. Creswell (2009: 149) explains that construct validity relates to whether the research tools match the original research question and goals. A pilot study was carried out to test the questionnaire's effectiveness and clarity and validation was determined through collecting and incorporating participant feedback to enhance the instrument quality. Finally, concurrent validity may be established from basing any questionnaire content on published character education literature.

Oppenheim (2008: 159) points out that reliability may be assumed as a precondition to validity, which was established for this study. Since Oppenheim further states that "traditional scaling methods are often strong in this respect [of

consistency],” and a Likert-type response questionnaire format to measure attitude was used in my questionnaire, reliability was assumed but not measured. I did try to enhance reliability for the attitude-based questionnaire by following Oppenheim’s (2008: 147) suggestion to include, “sets of questions [which] are more reliable than single opinion items; they give more consistent results...and thus any bias may cancel out.” Multiple questions were designed to address one specific research question or literature-based construct.

4.4.2 Qualitative trustworthiness

Silverman (2005: 223) states that, “some social researchers argue that a concern for reliability and validity of observation arises only within the quantitative research tradition.” So trustworthiness was considered for phase 2, rather than reliability and validity, and was strengthened through design elements of the interview process as illustrated in table 3.5.

Concept	Method used to secure trustworthiness
Dependability: Minimizing the likelihood of data errors in the study	<ul style="list-style-type: none"> • One researcher conducted and analysed entire study • Multiple stakeholder groups helped triangulate data within the sample • Sharing research risks and limitations to allow for readers' self interpretation • Open coding for all sub-codes • Regular coding and data checks throughout data collection, recording and analysis • Keeping a coding log that explains reasoning for organisation of codes
Credibility: How the study may seem authentic to readers	<ul style="list-style-type: none"> • Collecting data from multiple stakeholder groups • Grounding research by using established references • Building research instruments on graduated levels within research, specifically literature review themes and original research questions

Table 4.8: Overview of methods to ensure trustworthiness

Several aspects of the research design enhanced the credibility of results. First, Silverman (2005: 221) pointed out that a team of researchers conducting coding can increase the likelihood of data errors in a qualitative study. This study had only one researcher doing the interviews, transcription, coding and analysis, negating the possibility of error resulting from miscommunication. Second, Flick (2009: 386) explains that, "grounding qualitative research" by basing the research on established resources also supports trustworthiness. Trustworthiness was pursued

through creating a strong design and basing the instrument content and the data collection method on established sources. Building the interview schedule on the original research questions, the four literature-derived constructs, and any gaps or questions from phase 1 questionnaire also gave an element of trust to phase 2. Finally, phase 2 trustworthiness was strengthened by including three stakeholder groups, not just one, in order to attain a multi-dimensional interpretive view of the research topic. The multiple stakeholder groups offered different viewpoints on the same topic. Lastly, I have shared research limitations and risks, which may affect research outcomes, in order to improve trustworthiness. The reader has the ability to interpret his or her own informed opinion of the study, based on a detailed framework of the research.

4.5 Research ethics and data protection for the study

4.5.1 Ethical issues

To protect the study, its data and its participants, I have followed the 2011 BERA ethical guidelines in educational research, and secured Ethical Approval from the University of Exeter (See Appendix A). Ethical consent, anonymity and confidentiality, avoidance of harm or detriment, data security, and exceptional ethical risk factors were assessed as part of the ethical approval exercise. The case study institution chosen for this study will not be named in respect of anonymity. All participants signed a consent form (See Appendices F, H, I, J, L), which informed them about the research aims, their role, and their participatory rights. The information included an assurance that I would protect participant

identities, and this was communicated to participants both in the form and during the beginning of data collection sessions for both research phases. In phase 1, student participants did not write their name or contact information, thus securing their anonymity. The exception to this was that participants shared their name or email address if they wished to participate in phase 2 interviews. Phase 2 interviewees were promised confidentiality prior to the discussions. Due to the one-on-one nature of the interviews, results were reported anonymously despite the researcher knowing the identities of each of her interviewees. For ethical security of the collected and analysed data, I maintained the database records in a personal computer kept in one location, with only myself handling the data throughout the entire research process. A password-encrypted folder on the computer and a virus protection programme strengthened the security of the computer that stored the data. The interviews were recorded on a telephone (mobile) application called *Interviewy*, and stored on the researcher's personal telephone. The recordings were not shared with any people, nor copied to other databases or file locations. The recordings were supplemented with the researcher's notes from each session, which clarified or recorded the researcher's own thoughts during the interview. While the data may be sourced for future publications or conference papers, participant identity will remain confidential. To work with the faculty members, I spoke with each of them and included the official university permission form for my research to be conducted on campus. This helped ensure faculty comfort and allow access to their classroom. I also assured them that the class visit would be kept to a minimum amount of time, totaling less than fifteen minutes. To avoid any stress or detriment to the student participants,

the researcher had the professor introduce her to the class prior to handing out questionnaires, and ensured students that the questionnaire was not part of their grade and thus, their participation was purely voluntary. For phase 2 interviews, permission was asked prior to audio recording the discussions. During the meetings, I assured the interviewees several times of their ability to speak freely, and to shut off the recording device when they wished.

There were a few exceptional risks or threats to the ethical security of the study. One potential issue was that during phase 2, I used an open-ended interview schedule as the instrument to collect data, which made it impossible to fully inform interviewees of all interview questions. As Silverman (2006: 330) stated, "Since one cannot anticipate the exact direction the interview will take, it is impossible to fully inform the respondent about the focus of the study in advance." This was a risk to interviewee comfort, and may have affected their responses. One potential risk is the topic sensitivity in the country the research was conducted. For the UAE, this research topic is not considered controversial, but a related issue that came up during interviews, that of demographics and the Emirati versus expatriate population, may be considered sensitive. Due to my experience working and living in the country, I am familiar with topics that may be considered sensitive, and used this judgment, as well as the guidance and regulations of research ethics and the UAE itself, to choose to omit any sensitive information or discussion as needed. Another exceptional risk factor for the research is that I am not Emirati, which may make some national readers offended in that I have chosen to explore a topic that relates to national identity and belonging in the UAE. However, this topic is one

that has been tackled several times in various countries by both national and foreign scholars and was not considered a sensitive or difficult issue. Additionally, my experience as a long-time resident in the UAE, as well as my familiarity in working in the government and with Emiratis, has allowed me to gauge how and when to approach the topic in this social context. Hopefully, readers may understand that I chose this topic to add value to the country that I consider home, and which I credit as the source of much of my knowledge and education. Thus, a main ethical concern while designing the study's data collection methods was to protect participants through following ethical standards, assessing and counteracting potential risks, and informing them of their rights.

4.5.2 Data protection

There were several safety measures to protect the data during its recording and storage in its nine-month timeline, from December 2013 to August 2014. To assure participant comfort, I communicated such intentions to research participants through the use of a research study consent form. The fact that only one researcher worked on this study, as opposed to having a research team, allowed for easier assurance of data security by eliminating the need to share files with other people. To meet ethical standards, I did not change or add any new data, records, or results from the study. Flick (2009) suggested several safety measures to keep the data secure and accessible if needed after the study was completed. For example, documentation of interviews and questionnaires was kept in the same secure location. All data files were stored on a secure computer hard drive and on a memory stick. E-mailing the files to the researcher's personal account

throughout the research process ensured the files were backed up and that previous versions were accessible. Following Creswell's (2009) suggestion, the data will be kept stored for five years after the research has been shared, in order to source the information and data for future studies, reports or academic conferences.

4.6 Limitations and threats to the study and its outcomes

The ethics committee and the host institution both reviewed the research proposal for any sensitivities or controversies, and no concerns were raised. Nevertheless, there were several human and computer limitations for both research phases. Oppenheim (2008) explains that several such limitations may influence the data records and results. However, since the human limitations were identifiable, I made efforts to prevent them, even though I could not do the same to prevent any computer limitations. Since I was the sole researcher, such efforts may not have made as big an impact as if there were a larger research team. A team effort could have resulted in more detailed transcription records and multiple interpretations of the data. On the other hand, several researchers may make more data errors.

The study's mixed methods design carries several risks. Wellington (2000: 101) points out the risk of representativeness of a case study setting for the research, but points out that designing a case study with a survey [questionnaire] would give 'a wider picture' or an overview." This risk may be prevented since I based the research design on published academic literature. As Pring (2000: 157) states, "research at any level goes against the grain. The natural tendency is to defend

cherished beliefs...to reverse such a tendency requires the careful nurturing of different dispositions..." indicating that sharing results that challenge the status quo may bring forth disagreement and debate. However, I have the responsibility to disseminate the study data through publication despite such potential discomfort, in order to further knowledge in a relatively unexplored area of educational research regardless of whether it supports or questions the current situation.

4.6.1 Phase 1 limitations and threats

There were several limitations that I observed during and after the data collection phase. Participant response errors, such as selecting multiple responses or no responses for some items were one type of human limitation. As Oppenheim (2008: 126) suggested, such errors had to be eliminated from the *SPSS* data records and analysis. I made one human error myself, there was one demographic item error: students were asked how many years they had lived in the country, with four possible responses with interval data (See Appendix F). There was an overlap of a response ("5 years") in the two middle response options, which may have confused students. A computer limitation was that there was not a one-step process or option in *SPSS* to complete the reverse coding of item 36 in the questionnaire during data recording and calculations.

Since the study used purposive, stratified sampling in Phase 1, there may be risk that there is over- or under-sampling of certain student groups and thus, results may not adequately reflect the reality of the situation. The researcher's introduction prior to the dissemination of the questionnaire, and providing definitions of the

terms in the questionnaire were two efforts to another threat of students misunderstanding the research terminology. The pilot study may have helped in that respect, through enhancing the questions' clarity thus allowing the students to understand the research purpose. As Oppenheim (2008) suggested, I provided space in the questionnaire for comments, to allow for additional comments and improve communication from respondents in the data collection phase.

4.6.2 Phase 2 limitations and threats

Pring (2000: 150) describes the principle of "respect for persons," which may result in more honest participant responses. My efforts to show respect to participants included carefully worded communication as well as through gestures of appreciation, either through a thank you note or, in the case of case study staff, faculty or students, an on-campus coffee shop gift voucher. Conveying my respect to participants may not have been achieved, due to unintentional human limitations or errors. To encourage some interviewees to feel comfortable, I sometimes spoke in Arabic. However, Oppenheim (2008: 184) stated, "translation can subtly alter the meanings and overtones of an attitude statement, or the same statement may have a changed significance in a different social context." While there is such risk from dualistic language use, the researcher's fluency in both languages supported the coding, interpretation and translation of the interviews with accuracy. Another limitation was a human one, the inability to read some respondent-written email addresses due to unclear handwriting, which hindered communication with potential participant volunteers from phase 1 to phase 2.

There were some limitations for both computer programmes in phase 2. I used *Interviewy*, a mobile telephone application that saved and audio-recorded interviews, and *NVivo*, a data recording and processing programme. At times during transcription, I struggled to hear some recorded comments on *Interviewy*, which jeopardised data accuracy and results. The *NVivo* programme also has technical limitations in managing data. For example, I had wanted to compare two different transcribed interviews side by side, to check nodes and categorized statements. This was not an option possible in *NVivo*. Thus, the technical or design computer limitations of the two programmes used during this phase of the study may have affected my interpretive capabilities and ultimately, the interpretation of the data.

4.6.3 Researcher and respondent bias

Participant opinions made up the data of this qualitative phase and were vulnerable to bias from both the researcher and the participants themselves. Participants may have been swayed by previous knowledge of the subject, either from their own experience or work or from publicity on the study. The topic of the study has been discussed often in national media. For example, my research study has been featured in a UAE newspaper article (in Swan, 2013). Oppenheim (2008: 104) states that such “advance publicity in the local media can be helpful to some surveys.” Thus, there was a risk that interviewees may have been biased by this new information while thinking about the topic during discussions. Participants may provide inaccurate information unintentionally or by choice, which may influence the data results. Additionally, researcher bias through my familiarity with the

society brings its own risk of bias. The risk in the researcher's pre-existing knowledge of the society may impact results through biased interpretation. Alternatively, Silverman (2006: 331) also points out that a "touristic" view of a society may also bring bias and interpretive issues. However, I tried to prevent bias and maximise objectivity with a tactic Pring (2000: 145) describes as "principled thinking," which provides the reader with explanations of research decisions, to facilitate greater understanding.

4.7 Conclusion

Through the methodology the data collection plan was designed to provide a stakeholder view of national identity and character education in Dubai. To maximise the potential of the data to provide meaningful findings a mixed methods design was selected. Phase 1 was a questionnaire in a particular institution. Phase 2 collected data through interviews with three selected sample groups of university students, staff or faculty, and external education experts. The sequential mixed methods design allowed for the research to build upon itself, to create a foundation of data and information through the quantitative results, which then informed the qualitative data collection and findings. A case study institution was selected as the setting of the main research site in order to access attitudes and opinions from students, faculty and staff. The case study was not done in the traditionally immersive, ethnographic style but rather, it was used as an opportunity to maximise data quality and quantity with limited resources. This customised methodology may not actually compromise the study's validity because it is aligned to current practices.

This study, which focused on a case study setting in one university in the emirate of Dubai for the majority of its participants, may not be considered representative in its nature. But the study may be considered representative, or generalisable, to the UAE, as a whole as well as to other countries with similar contexts. Pring (2000: 109) indicates that a case study university can be considered representative of counterpart institutions with similar descriptions and context. Despite this, generalisability was not a main goal for the research. The study aimed to inform and assess the situation of the UAE with regards to character education. The research is both an academic and practical inquiry in that it seeks new knowledge in character education, which will contribute to existing academic literature while offering useful data to policymakers in its UAE context. While this study assessed the current situation and the scope could not include exploring implementation or experimental initiatives, it may allow for such further research in the future due to the new information it may provide.

CHAPTER 5: QUANTITATIVE FINDINGS

5.1 Introduction

This section presents results and findings from the quantitative research conducted in the case study institution, as phase 1 of the study. The findings of the descriptive and analytical statistical analyses are explained in order to provide a clearer picture of the findings. These results will seek themes or patterns from the questionnaire responses linked to the original research questions. The section is structured around the four main literature-based themes: 1) Local knowledge, (2) Global knowledge, (3) National identity, and (4) Character education. The data within each theme will be assessed based on the original research questions, since several questionnaire items may relate to one research question.

Data calculations based on the quantitative results were made using non-parametric testing, for two main reasons. The first reason is that the data was not randomized, and not generalizable. The essential purpose of the study is to inform and interpret potential initiatives for the UAE educational landscape, not to generalize the results for use in other societal contexts or countries. Thus, purposeful sampling was conducted to characterize and represent the society in order to capture unique responses for applicability in the UAE. The sample was selected to be first and last year students in the particular institution. Since the sampling was not random, parametric tests could not be conducted. The second reason for non-parametric testing for this phase's data is that the nature of the data

is attitudinal and ordinal, which cannot be assessed through parametric testing.

The fact that the sample size (N=280) can be considered appropriate, as opposed to small, may support stronger results from the sample, despite using non-parametric tests. Thus, I assessed data frequencies using the median and range (as opposed to the mean and standard deviation). Also, ANOVA and t-tests were replaced with the non-parametric Kolmogorov- Smirnov and the Mann-Whitney U tests.

As described in the Methodology, the questionnaire survey itself offered Likert-like response options, with an attitudinal scale that ranged from 1 to 5 (1 = strongly disagree, 2 = disagree, 3= neither agree nor disagree, 4= agree, 5= strongly agree).

5.2 Summary of findings

The 280 questionnaire respondents were broken down by gender, by university year, and by nationality in order to assess any trends or patterns from their responses to the questions. There were an almost equal number of male and female participants, with 127 males and 153 females. The students' university levels were broken down between 1st year (123 students), final year or senior students (132) and other years (N=25). There were more than fifty different nationalities represented in the sample group. I divided nationalities into two distinct groups: 'Arab origin' and 'non-Arab origin,' resulting in a sample group of 195 Arab and 84 non-Arab students. The groups' terminology emphasized 'origin' because of an interesting feature of the UAE context. Asking a student whether he

or she is of Arab origin, or is of Arab nationality, may be two different things: An Arab student may identify as being Syrian and have Syrian parents, but have a British passport. Thus, in order to attempt a more accurate gauge of student identity and influence, student origins, rather than nationality, were requested. The majority of sample students (70%) considered themselves to be of Arab origin. This unbalanced 70:30 Arab vs. non-Arabic origin population makeup is a potential weakness in the sample group, since this indicates unequal representation of student groups. However, this ratio is representative of the total number of students enrolled in the university. Other respondent aspects that may affect their responses about national identity and character education in the UAE were taken into account during the questionnaire data collection phase, such as their time spent in the UAE and their university major, or degree specialty. Most students (56%) had lived in the UAE for ten years or more, experiencing the UAE prior to entering university. For department majors, table 5.1 (see below) provides a summary of the sample group.

Department Major/Speciality Field	Frequency	Percent
Engineering	29	10.3
Business	122	43.4
International studies	9	3.2
Visual Communications/Interior design	27	9.6
Architecture	25	8.9
Communications and information studies/media	65	23.1
Total	277	98.6
Missing System	4	1.4
Total	281	100.0

Table 5.1: Sample group student majors or specialities

5.3 Theme 1: Local knowledge

This section presents data from the questionnaire focusing on student perspectives on how much they value local knowledge inclusion in their university and in their overall education experience. It also shares feedback on student receptiveness towards learning about local knowledge outside education institutes, by living in the UAE. Table 5.2 (see below) lists the relevant local knowledge questionnaire items assessed during data collection.

Survey Item Number	Question	Agree/ Strongly Agree (%)	Neutral (%)	Disagree/ Strongly disagree (%)
12	I think my university exposes me to local knowledge	53	27	20
22	I think the university can strengthen its offerings in local knowledge	60	33	6
13	I am learning enough about the UAE and its local knowledge outside of my university	61	23	15
14	I am learning about local identity and culture by living in the UAE	83	11	5
23	I would like to learn more about the UAE and its local culture and identity	56	32	6
24	I think the best way to learn local knowledge is mainly through my course curriculum	26	38	35
25	I think local education should be offered beyond curriculum, like extra-curricular activities	60	28	12
26	I think local knowledge courses should be optional, not required for students	75	12	10

Table 5.2: Local knowledge questionnaire data

Two items (12, 22) from the questionnaire assessed student satisfaction with the current amount of local knowledge they receive from education at this campus. Bearing in mind that local knowledge is not a widely used or discussed term for students, I shared information in several ways to further confirm students' understanding of the topic. I gave a two-minute introduction and overview of the topic and opened the floor for questions. Additionally, a definition for 'local knowledge' was included in the questionnaire itself for their reference. Most students (53%, N = 147) 'agreed' or 'strongly agreed' that the case study institution provides them with local knowledge, with 27% (N = 76) selecting 'neither agree nor disagree.' This indicates that students recognize their university offers them UAE knowledge. Simultaneously, most (60%, N= 169) respondents believed that their university could provide them with even more local knowledge. Interestingly, the students seem to feel stronger about the second statement than the first, with more students welcoming more local knowledge in university but seeming satisfied with the current status quo as well. These two conclusions may be considered contradictory. Looking at the other responses may allow for further investigation: 20% of the students of item 12 also showed they were not happy with the status quo. This may be compared to the small number (6%) of students who disagreed with the idea of increasing local knowledge in their institution in item 22. Thus, it may be concluded that students felt more need for local knowledge increase than they did with keeping the status quo of current local knowledge offerings in their university (see Figures 5.1, 5.2 for items 12 and 22 below). These responses suggest that the majority of respondents are keen to secure more local knowledge

during their study at this university, reflecting their interest in this aspect of their education.

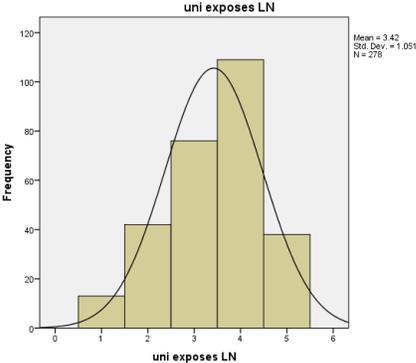


Figure 5.1: Item 12: 'I think my university exposes me to local knowledge'

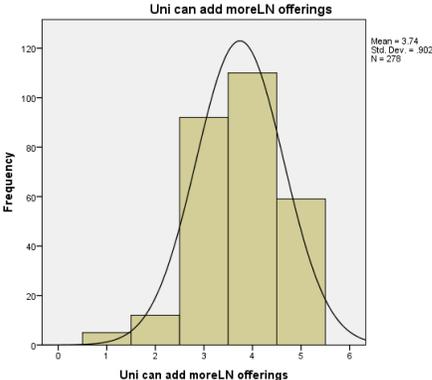


Figure 5.2: Item 22: 'I think that the university can strengthen its local knowledge offerings'

Two other questionnaire items' (13, 14) showed that students are currently learning about local knowledge and national identity outside formal education. The results focused on knowledge gained from living in the country. For the first item, "I am learning enough about the UAE and its local knowledge outside of my university," most participants (61%, N= 172) agreed with the statement. The majority of remaining respondents (23%, N= 64) were neutral. However, there is a limitation in the item because of my use of the word "enough," since the word does not indicate a specific amount or quantity. It also allows for various interpretations of the students' responses. For item 14 a large majority, 83% (N= 232), of the students agreed that they learned local knowledge while living in the UAE. This indicates that students believe that learning can occur not only in the university, but also as a result of living in the society itself. This can include the potential of learning through extra-curricular activities organized in the institution or the wider community. Results facilitated potential exploration into sources of local knowledge outside of education. They may also indicate student willingness to learn local knowledge in schools or universities.

Descriptive statistics were assessed for another questionnaire item in order to gauge the interest level of students in learning local knowledge and national identity. For item 23, "I would like to learn more about the UAE and its local culture and identity," shortened to "I want to learn more local knowledge" for analysis purposes, 56% (N= 158) of students agreed or strongly agreed with the statement. 32% (N= 90) students selected 'neither agree nor disagree,' as their response. Such a high neutral response indicates a typical bell curve shape of the distribution

curve, but slightly slanted to the right. Looking at Figure 5.3 below, the 3 and 4 responses ('neutral' and 'agree') show this to be true. Such results suggest that students are not against the idea of learning about the UAE while in school or university, but that they are also unsure of the possibility and potential of such initiatives.

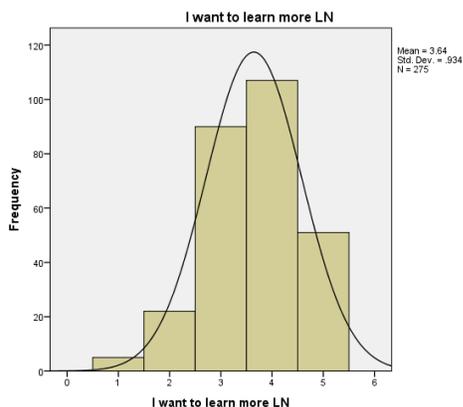


Figure 5.3: Item 23: 'I want to learn more local knowledge'

An item more focused on student preferences for local knowledge delivery, "I think local education should be offered beyond curriculum, like [through] extra-curricular activities," was analysed as part of building the students' ideal picture of local knowledge learning. Additional items (24, 25, 26) gave more insight into student opinion on whether such learning should be included in curriculum, extra-curricular, or only be outside of education, and whether such courses were preferred as optional or requirements. For item 24, "I think the best way to learn local knowledge is mainly through my course curriculum," the results of 38% neutral (N= 107) and 35% (N= 99) students who disagreed with the statement outnumbered the small percentage (26%, N= 73) of students who agreed with the item. This

means that the sample group students do not believe that local knowledge would best be delivered as coursework in the university curriculum. However, the use of the word “best” in the item was a limitation. It allowed for the possibility for students to disagree with this statement while still believing there is room in curriculum for local knowledge courses. Thus, curriculum may not be considered an optimal route for local knowledge, but cannot be eliminated as an option. Thus, more details on the best picture for local knowledge inclusion in education can be probed further through additional questionnaire items.

Item 26 was assessed before item 25 due to its connection to item 24. “I think local education should be optional, not required for students,” had most students agreeing with the statement (75%, N= 210), with only 10% (N= 28) disagreeing with the statement, essentially believing that such courses should be required in their university. Lastly, item 25 collected student responses on whether they believed that local knowledge should be offered outside of the curriculum. This item was to assess the possibility of delivering local knowledge holistically through integration of local knowledge in various non-academic aspects of the university, such as activities and organizations. Student responses seemed to show they were receptive to this possibility, with 60% (N= 168) selecting a positive response. Very few students (12%, N= 33) disagreed, with more (28%, N= 78) being neutral about the potential of gaining local knowledge holistically, through their educational institutional environment or outside campus (see Figure 5.4 below). When comparing these results with those of item 24, which collected opinions on learning

within the curriculum, data showed that students favoured the idea of learning local knowledge through holistic channels rather than the traditional routes of curriculum.

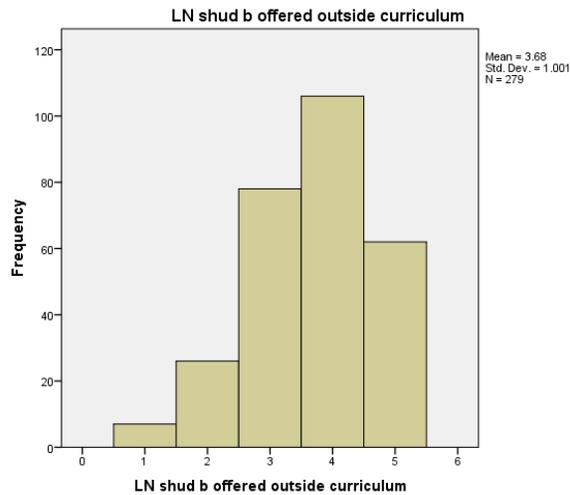


Figure 5.4: Item 25: 'Local knowledge should be offered outside the curriculum'

Gauging the data from the dominant items of local knowledge, students were supportive of learning more about local knowledge but were also not concerned with their current local knowledge. While the possibility of learning local knowledge was welcomed, students did not support integration wholly through curricula. Should such initiatives be implemented, students preferred optional courses, not requirements. Lastly, students liked the idea of learning local knowledge more through holistic, extra-curricular and integrated methods in educational institutions than in the prescribed curriculum.

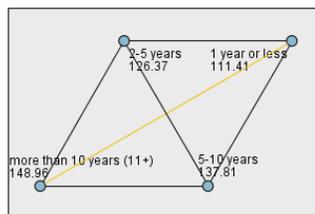
5.3.1 Differences between groups

The Likert-type questionnaire results of items 13 and 14 were probed further for more detail into the conclusion that students were satisfied with their learning of local knowledge as residents of the UAE. A secondary question probed whether the length of time as a UAE resident would impact student response. To find answers to this question results from item 14, the statement that living in the UAE allows a student to learn about local knowledge and culture were analysed according to demographic data that indicated the number of years each student had been living in the UAE (ranging from 0 to 10).

A Kruskal-Wallis test was performed to assess any differences in the responses for the statement above between the four different groups of students from the sample that have lived in the UAE for a different number of years (1 year or less; 2-5 years; 5-10 years, more than 10 years), all with Mdn = 4, a non-changing median. The score was not statistically significant between the groups of students living in the UAE for different number of years, $X^2(3) = 1.255$, $p = .740$ (see Figure 5.5 above). The same test was performed to assess any response differences on item 14, "I am learning about local identity and culture by living in the UAE," between four student groups from the sample (1 year or less; 2-5 years; 5-10 years, more than 10 years), all with Mdn = 4, a non-changing median. Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. The score was statistically significant between the different groups of students who had lived in the UAE for a number of years, $X^2(3) = 1.255$, $p = .740$. Specifically, the post-hoc analysis showed statistically

significant differences in the score between students who have lived in the UAE for 1 year or less, and students who have lived in the UAE for more than ten years ($p = .021$). No other comparisons yielded significant differences. Thus, the data results showed that indeed, the amount of time as a UAE resident led to stronger agreement with the statement that learning local knowledge occurred through living in the country. Those students who have lived in the UAE the longest believed strongly that they learned local knowledge and culture from their life experiences in the country.

Pairwise Comparisons of years lived in UAE



Each node shows the sample average rank of years lived in UAE.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
1 year or less-2.5 years	-14.958	15.330	-.976	.329	1.000
1 year or less-5-10 years	-26.396	17.733	-1.488	.137	.820
1 year or less-more than 10 years (11+)	-37.550	12.844	-2.924	.003	.021
2.5 years-5-10 years	-11.438	16.998	-.673	.501	1.000
2.5 years-more than 10 years (11+)	-22.592	11.808	-1.913	.056	.334
5-10 years-more than 10 years (11+)	-11.154	14.795	-.754	.451	1.000

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Figure 5.5: The Kruskal-Wallis test for item 14: years respondent lives in the UAE vs. their Likert-type response to statement

5.4 Global knowledge

Global knowledge was explored in questionnaire items to establish student feedback regarding their satisfaction with the current situation in their university, as well as their opinion on an ideal delivery method for global knowledge. Items 8 and 9 from the survey were assessed to determine results for the research.

Survey Item Number	Question	Agree/ Strongly Agree (%)	Neutral (%)	Disagree/ Strongly disagree (%)
8	I think my university exposes me to global knowledge	84	15	2
9	I think that my university studies help develop my ability to think of a topic in different ways or viewpoints	88	10	2
10	I think the best way to learn global knowledge is mainly through my course curriculum	45	31	22
11	I think global education should be offered beyond curriculum, like extra-curricular activities	73	18	6

Table 5.3: Global knowledge questionnaire data

The responses for the first item (8), 'I think my university exposes me to global knowledge,' show that a large number of students (84%, N= 234) agreed that their

case study institution does offer global knowledge. Very few students disagreed with the statement (2%, N= 5), indicating a consensus towards satisfaction with the current situation. Item 9, "I think that my university studies help develop my ability to think of a topic in different ways or viewpoints," was shortened to "University helps me think in different ways" for the SPSS analyses and figures. This item looks at one particular aspect of global knowledge, the skill of critical thinking, in order to assess students' connection with that skill, and to confirm that it is part of the literature-derived definition of global knowledge. As validation, responses for this item echoed those of the last item: 88% of students (N= 246) reinforced the consensus that students were happy with current offerings of global knowledge in the university. A small percentage of students (2%, N= 6) disagreed with the statement. The results of both items 8 and 9 were quite similar. The data shows that a majority of students are satisfied with the current offering of global knowledge in their university, and that they agree with the idea that this learning allows them to develop the skill of critical thinking. Thus, students recognize their familiarity and satisfaction with global knowledge, and the concept of global knowledge that includes skills such as critical thinking and awareness of other cultures.

Two items (10, 11) were assessed to create three specific observations about global knowledge in the UAE. The first statement questioned students whether they believed global knowledge should be taught in university curriculum. Students mostly agreed with the statement (45%, N= 127). Interestingly, there are a relatively high number of neutral responses (33%, N= 88), which results in a higher

peak in shape of the distribution curve (see Figure 5.6, below). There were fewer responses on either tail of the curve, indicating that students did not feel very strongly about their response to the statement. This suggests that students may have mixed feelings about the statement that the best delivery method of global knowledge is through the taught curriculum. This is further explained by the results of the second item (11), which explores whether global knowledge should be offered holistically, beyond curriculum. The results show that most students (73%, N= 204) supported the idea that global knowledge could be offered through the curriculum at their university, but also through holistic initiatives or the society. More people felt neutral about the idea (18%, N= 49) than disagreed with it (6%, N= 16).

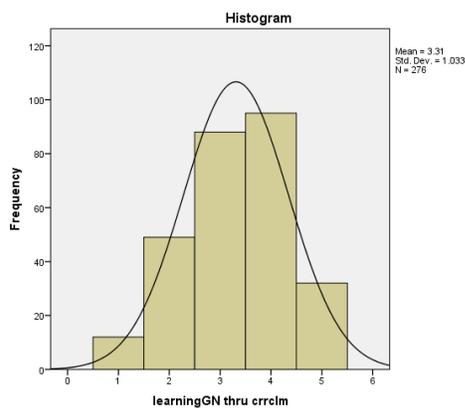


Figure 5.6: Item 10: 'Learning global knowledge through curriculum'

To conclude, students indicated that their institution did provide them with global knowledge, but that the curriculum is not the preferred mode of delivery of such knowledge – holistic integration through extra-curricular activities and societal events was favoured. Compared to the local knowledge results, there were more

students responding neutrally to the items related to global knowledge. While global knowledge was welcome in the curriculum, more students agreed with the idea of learning global knowledge through holistic, extra-curricular activities. The questions posed for global and local knowledge were purposely worded similarly, in an attempt to juxtapose the findings related to the two knowledge type results and to have a pattern for students to efficiently respond to the questionnaire. The global knowledge results echo those of local knowledge, with students being more supportive of extra-curricular, holistic learning initiatives rather than of traditional curricular inclusion of knowledge initiatives.

5.5 National Identity

There were several items (see Table 5.4 below) that questioned a number of influences on student' personal identity and how that relates to national identity. Influences cited from literature and included as items were: the media, family, national leaders, friends, culture, and school/university. The feedback helped inform the researcher of what aspects of student life make an impact on their decisions and future. Gauging external influences can help inform future initiatives seeking to strengthen national identity, whether through education or society.

Survey Item Number	Question	Agree/ Strongly Agree (%)	Neutral (%)	Disagree/ Strongly disagree (%)
29	Most of my role models come from media or social media	37	29	34
30	Most of my role models are from my family	68	20	10
31	Most of my role models are from my national leaders	42	28	30
32	Most of my role models are from my friends	29	34	35
33	My personality is influenced by my culture	66	21	13
34	School/university plays a role in influencing my decisions and thinking	74	16	9
27	I feel like I belong as a member of society in the UAE	70	16	15
28	I feel like I am a member of several countries or societies	70	19	10

Table 5.4: National identity questionnaire data

The results show that all the factors listed above are influences on student identity, with the exception of students' friends. When responding to the statement, "Most of my roles models are from my friends," students did not cluster towards one response, but were evenly distributed between all three options (agree/strongly agree; neither agree nor disagree; disagree/strongly disagree). The strongest influences on student identity, as indicated by 'agreed or 'strongly agreed' category responses for the items, were university (74%, N= 207), family (68%, N= 189), and culture (66%, N= 184). The below table (Table 5.5) shows all options ranked by number of students who agreed or strongly agreed with the statement.

Item/Influence	Ranking by number students agreed/ strongly agreed
34 – School/university	74% (N= 207)
30 – Family	68% (N= 189)
33 – Culture	66% (N= 184)
31 – National Leaders	42% (N= 118)
29 – Media	37% (N= 104)
32 – Friends	29% (N= 82)

Table 5.5: Ranking of influences on student identity (Items 29-34)

The result that university seems to be a strong influence on student identity supports the idea that should universities and educational institutions implement initiatives that promote local knowledge and national identity, students would be affected by them and the ideas behind such initiatives. If students had responded that they disagreed or strongly disagreed with the statement that university

influences them, then any local knowledge initiatives would not have impacted students. Since this conclusion shows the opposite, the leadership in the UAE and their focus on education delivering national identity and local knowledge initiatives is supported. Additionally, encouraging other influences such as family or culture to complement or support government strategy goals for national identity and local knowledge may enhance educational initiatives. 'Culture' (item 33) being a top ranked item supports that national identity and culture is an important aspect of students' personal development.

The UAE has an unusual demographic population in that there are a large number of expatriate residents. Thus, national identity initiatives may be more efficient if aimed at both Emirati and non-Emirati residents. To assess the current situation for resident students from both groups, the questionnaire included two specific items (27, 28) to see how students at that case study university felt regarding their belonging in the UAE and in society in general. Despite the sample group being mostly non-Emirati (90%), results of the first item showed that most respondents (70%, N= 195) considered themselves members of UAE society (see Figure 5.7 below).

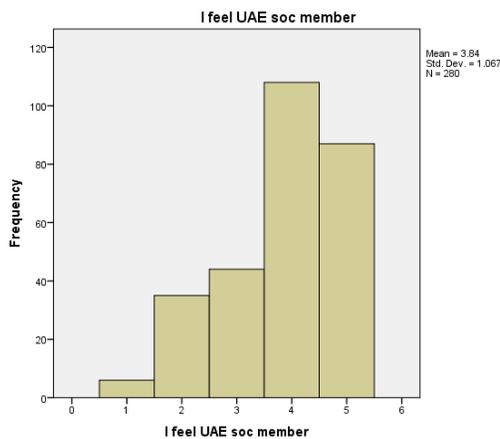


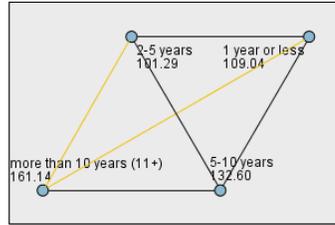
Figure 5.7: Item 28: 'I feel I am a member of the UAE society'

Students also agreed with the statement (item 29) regarding whether they felt they belonged to several societies, with most students agreeing or strongly agreeing with the statement (70%, N= 197). The distribution of the Likert-type format responses is similar to the previous item (28, see Figure 5.7 above). Students' define themselves as members of several societies. Pollock (1999 in Fail, et. al., 2004) states that this can be a result of globalization, or the 'third culture kid' phenomenon, with youth growing up with various nationalities in their family, or being repeatedly exposed to several countries in their lifetime. Such student support of this part of their identity indicates that students feel open to being part of the UAE's society, and could contribute to enhancing its national identity and local knowledge. Thus, future initiatives could extend to all students, Emirati and non-Emirati, in order to enhance a sense of national identity. This indicates that national identity initiatives that would be present in public government schools can be extended to private schools and would provide added benefits, such as increased societal belonging and involvement, to both groups of UAE residents.

To investigate this in more depth a Kruskal-Wallis test for item 28 to assess whether students felt belonging to the UAE based on how many years they had studied in the country. Pairwise comparisons were performed using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons. The score was statistically significantly different between the student groups based on the number of years he or she had lived in the UAE (item 6), $X^2(3) = 31.951, p = .000$.

Interestingly, post-hoc testing showed significant differences in the score between the 2-5 years group (Mdn=4) and the 10+ years group (Mdn=4) ($p = .000$). There is also a difference between the '1 year or less' group (Mdn= 4) and the '10+ years' group (Mdn=4) ($p = .001$). One last note is that there is a human error in an overlap in two of the response options for the demographic item (6), "How long have you lived in the UAE?" Specifically, there is an overlap between response 2 ('2-5 years') and 3 ('5-10 years,' instead of '6-10 years') (see Figure 5.8 below). Thus, results for analyses with this item would need more in-depth review.

Pairwise Comparisons of years lived in UAE



Each node shows the sample average rank of years lived in UAE.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
2-5 years-1 year or less	7.742	16.064	.482	.630	1.000
2-5 years-5-10 years	-31.309	17.811	-1.758	.079	.473
2-5 years-more than 10 years (11+)	-59.846	12.343	-4.848	.000	.000
1 year or less-5-10 years	-23.567	18.582	-1.268	.205	1.000
1 year or less-more than 10 years (11+)	-52.104	13.432	-3.879	.000	.001
5-10 years-more than 10 years (11+)	-28.537	15.479	-1.844	.065	.391

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Figure 5.8: Kruskal-Wallis test results for items 28 and 6

To conclude, items 28 to 34 were assessed for national identity statements from the student sample group. Influences on students' personal identity were identified to be mostly from their education, family and culture. Results indicate that such initiatives can be most effective through education, and enhanced through family and society-focused campaigns. Culture being identified as an impact on student identity demonstrates the importance of national identity on the student's personal identity. Students were positive in their feeling part of the UAE society, while simultaneously feeling connection with more than one society. This indicates that a feeling of belonging to the UAE's society is not limited to Emiratis, and thus national identity initiatives can be effective for both non-Emirati and Emirati student

groups. Data results showed that students who have lived in the UAE between 2 and 5 years, or for more than 10 years, were the most likely to feel societal membership and belonging to the UAE. These Kruskal-Wallis test results align study findings that student participants' connection to multi-societal membership may be an indication of a new generation's kinship to globalization, or to an increasing number of 'third culture kids.'

5.6 Character education

This section includes questionnaire items that sought respondent feedback to explore the definition of 'character education' and its potential place in education. All relevant such items are listed in Table 5.6 below. Other literature-derived topics were explored or established as well, such as whether development should be directed towards societal or personal development.

Survey Item Number	Question	Agree/ Strongly Agree (%)	Neutral (%)	Disagree/ Strongly disagree (%)
35	I believe that studying citizenship and identity in university will be to my advantage	67	25	8
36	I do not think that character education can be taught in a class	23	32	45
38	Character education may offer the chance for students to learn more about local knowledge, culture and traditions	71	27	2
39	Citizenship, identity are connected ideas/concepts	71	20	8
40	Character education should encourage a student to work towards both the improvement of society and of him or her self	79	19	3
41	Character education should encourage a student to work towards the improvement of society only	37	29	33
37	Character education should focus on both global knowledge and local knowledge	78	19	21
42	I think 'character education' can be defined as education that incorporates learning about local knowledge in a school/university	56	29	14
43	I think 'local knowledge' should include learning about the local language	73	20	7
44	I think 'local knowledge' should include the national religion	70	21	9
45	I think 'local knowledge' should include national history	77	15	7
46	I think 'local knowledge' should include national literature and poetry	58	28	14
47	I think 'local knowledge' should include how to do business locally	72	19	8

Table 5.6: Character education questionnaire data

5.6.1 Character education and its potential place in university life

Items 35 and 36 were specifically selected to give more information on character education. The subject of character education was not well established for students before the questionnaire since it was not specifically covered in their coursework. There was a risk of student participants answering the questionnaire without comprehending important terms such as character education, citizenship, identity, or local knowledge. Thus, I asked participants a more direct question regarding their attitude towards learning character education, citizenship and identity within a their university curriculum, as part of classwork. For item 35, students were asked whether or not studying citizenship and identity in university would be advantageous to them. The results show that the majority agreed or strongly agreed with the statement (67%, N= 188). There were a relatively large number of neutral responses (25%, N=71), with few students against the idea (21%, N= 21). Thus, results show that students agree that there are advantages for their own knowledge if they learn character education concepts such as citizenship and identity. Note that the question did not specify whether that learning would take place inside or outside of the curriculum, so a specific way of implementing such initiatives is unclear from these particular results, although previous sections reflect on data that does show some aspects of students' ideal of character education implementation.

A second item gauged students' idea of whether learning should be inside or outside of curriculum: "I do not think that character education can be taught in a

class" (item 36). This is a negatively worded item and was thus reverse- coded, so results were actually assessed for the opposite statement of, "I think that character education can be taught in a class." The results demonstrate that many students disagreed (45%, N= 127) with the reverse-coded statement, the idea that character education should be taught in classrooms. Remaining students were mostly neutral (32%, N= 89). Thus, students did not favour the possibility of learning character education through a formal, or traditional, curriculum setting. Due to the reverse coding, some human or computer error may affect outcomes. Perhaps if this reverse-coded item had been worded differently, the results would be clearer.

Two questionnaire items (38, 39) asked students if 'character education' and 'national identity' are related terms. For the first item, "Character education may offer the chance for students to learn more about local knowledge, culture and traditions," the response frequencies show that most students (71%, N= 199) agreed with the statement and thus, supported the idea that character education was a viable tool for local knowledge enhancement. No respondents strongly disagreed with the statement, and only 2% disagreed (N= 5). Thus, students seem to believe that character education can teach them local knowledge. The second item asked students about a connection between citizenship and identity in order to explore the potential of a connection between character education and national identity, since results have established that students agree that character education could teach citizenship. Results showed that most of the respondents (71%, N= 200) agreed with the statement, with only 8% (N= 23) disagreeing.

Results showed that students agreed that character education is related to national identity, which in turn is related to local knowledge.

One notable literature-based discussion was whether or not character education should focus on self-development or community development. The results could help inform future initiatives, policies and strategies. There were two items (items 40, 41) that assessed the points related to this literature debate. The first asked students whether they felt character education should encourage students to work towards both the improvement of society and of their own self-improvement. Students mostly (79%, N= 220) agreed with the statement. Very few (3%, N= 7) disagreed. The second item (item 41) asks students whether they believe they should work towards group societal development or personal development. Results of this item shows that 37% students also agreed (N= 104) with the statement. However, there was very little difference between the neutral, agree and disagree response groups (N=81, 104, 93, respectively). Therefore, it seems that students agreed more with the idea that they should work towards self-improvement as well as societal development, since their responses to working on societal improvement only were less on the 'agree' side and more neutral (see Figure 5.9 below). Thus, character education can encourage students to contribute to both self and societal improvement, rather than focusing only on societal improvement.

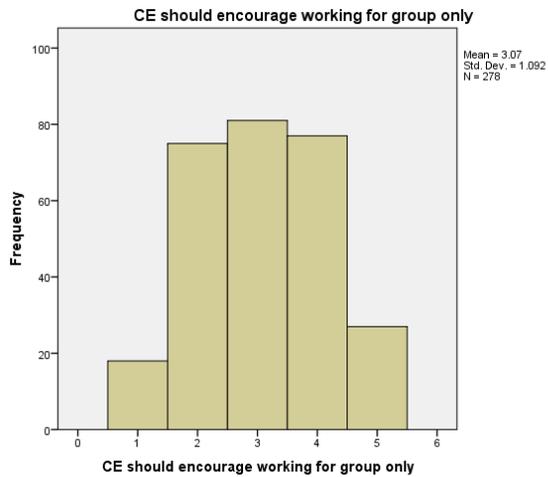


Figure 5.9: Item 41: 'Character education should encourage a student to work towards the improvement of society only'

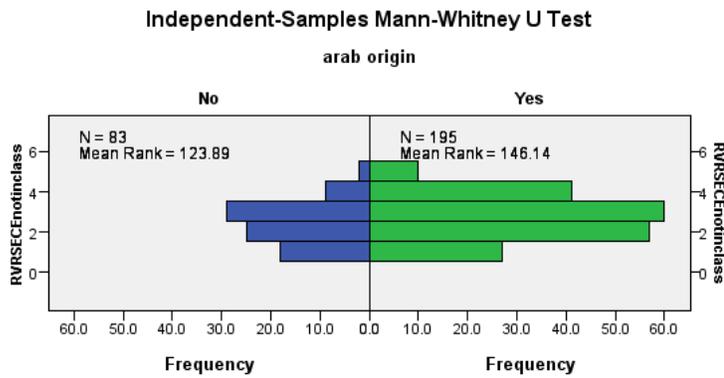
A set of six items (items 37, 42– 47) in the questionnaire all focused on addressing one main research question, “How can we define ‘character education’ for the UAE?” The items address literature-based features of character education one by one. The first item (37) posed to students was whether or not they believed that global knowledge and local knowledge should be included in character education efforts. Most students (78%, N= 219) supported the statement that sought to balance both types of knowledge in character education initiatives. Quantitative results do not determine whether or not students felt that the current situation, if it remained unchanged, would be the ideal amount of global knowledge in character education, but their desire to keep it part of the UAE’s educational focus was confirmed. For the second item (42), most students (56%, N= 156) supported the idea that character education should teach local knowledge in school or university. Building on the previous results, students preferred holistic inclusion of local

knowledge on campuses, rather than limiting it to curricular courses. For item 43, most students (73%, N= 203) agreed that Arabic language should be included in local knowledge learning in character education. For item 44, students were asked how they felt about including national religion in local learning. In the UAE, the national religion is Islam, and is already an integrated part of education in several ways. For example, all Muslim students in public and private schools are required to take Islamic Studies, a course whose curriculum is designed by the Ministry of Education. Most students (70%, N= 195) still supported the idea of including religious education as part of character education. A small percentage (9%, N= 24) disagreed with the statement. Item 45 on the questionnaire gauged student interest in including national history as part of UAE-based character education. Most students (77%, N= 216) from the sample chose to support learning UAE history. When students were asked whether local knowledge teaching should include learning national literature and poetry (item 46), they mostly supported the idea (58%, N= 163).

Lastly, students were asked (item 47) whether they think 'local knowledge' should include local business acumen. This was a strongly supported statement. In this case, students did not prefer to remain neutral about the statement, with most students agreeing (72%, N= 202) with the statement. Thus, students felt strongly that local context business acumen should be included in local education initiatives.

Based on the analysis of responses for items 35-47, students can see the advantages of character education initiatives as part of their educational experience and have opinions about what such initiatives should include. Responses suggest that character education in the UAE should include both global and local learning, local language, religion, literature and poetry, and local business acumen. Looking at the options ranked by the largest number of 'agree/strongly agree' responses, students were most supportive of including both global and local knowledge, language, history, and business acumen in character education. In addition, the questionnaire responses confirmed that 'character education' could be defined, specifically as education that incorporates learning about local knowledge in an educational institution. The results from the set of items 35-47 shows that the UAE's national student stakeholders define the term 'character education similarly to what is in the literature, and thus can contribute to the literature or utilise current publications that feature similar definitions of 'character education.'

A Mann-Whitney U test (see Figure 5.10 below) was performed to assess if there was a difference in item 36 ("I do not think that character education can be taught in a class") results for students that are of Arab origin and non-Arab origin, since student backgrounds may have impacted their opinion of having a character education courses. While results suggest that most students agreed that learning character education via curriculum was not ideal, they also showed through previous analyses that studying local knowledge and character education in university would be beneficial.



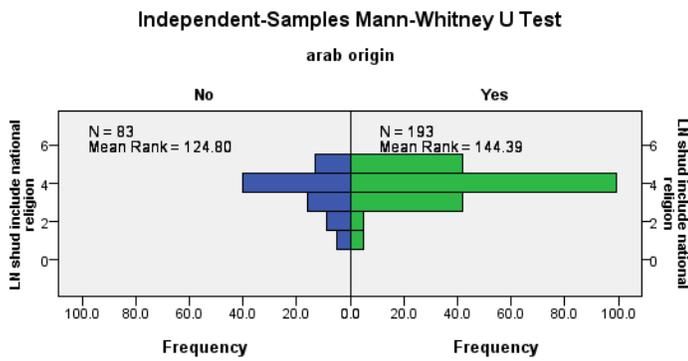
Total N	278
Mann-Whitney U	6,797.000
Wilcoxon W	10,283.000
Test Statistic	6,797.000
Standard Error	592.018
Standardized Test Statistic	-2.188
Asymptotic Sig. (2-sided test)	.029

Figure 5.10: Mann-Whitney U Test results for Item 36

For this Mann-Whitney test, the dependent, ordinal variable is the reverse-coded statement, “Character education should not be taught in class,” while the independent variable has two groups: Arab and non-Arab origin. The results (see Figure 5.10 show that the distribution shapes of the two groups (Arab/non-Arab) in the population pyramid are not similar. Looking at the significance value, the result is statistically significant ($p= 0.029 < 0.05$) and it can be deduced that the null

hypothesis can be rejected, and that there is a difference between students groups opinions based on their background.

In order to probe for details for the definition and features of character education, (items 37, 42 – 47), a second Mann-Whitney U test was used to assess those items with demographic item 2, whether a student is or is not of Arab origin. Item 2 was compared with each of the items 37, 42-47. All results showed no significant difference in the responses of non-Arab and Arab origin student groups, with the exception of item 44, concerning religious education inclusion. In that test, it showed that although a majority of students agreed with the statement, slightly more Arab origin students agreed with it than students of non-Arab origin (see Figure 5.11).



Total N	276
Mann-Whitney U	6,872.000
Wilcoxon W	10,358.000
Test Statistic	6,872.000
Standard Error	562.245
Standardized Test Statistic	-2.023
Asymptotic Sig. (2-sided test)	.043

Figure 5.11: Mann-Whitney U test results for Arab and non-Arab origin students for religion to be incorporated into local knowledge learning

The formal results for each item compared with each other are below:

(1) A Mann-Whitney U test was performed to assess if there were differences in the opinions of Arab origin (Mean rank = 141.52) and non-Arab origin students (Mean rank = 133.11) of whether character education should include both global and local knowledge. There was no statistically significant difference in the scores between the two groups, $U=7,562$, $z=-.874$, $p= .382$.

(2) A Mann-Whitney U test was performed to assess if there were differences in the opinions of Arab origin (Mean rank = 140.22) and non-Arab origin students

(Mean rank = 132.78) of the statement, "I think 'character education' can be defined as education that incorporates learning about local knowledge in a school/university." There was no statistically significant difference in the scores between the two groups, $U = 7,485$, $z = -.760$, $p = .447$.

(3) A Mann-Whitney U test was performed to assess if there were differences in the opinions of Arab origin (Mean rank = 139.02) and non-Arab origin students (Mean rank = 140.63) of whether or not local knowledge should include learning about the national language (Arabic, in the UAE context). There was no statistically significant difference in the scores between the two groups, $U = 8,186$, $z = .165$, $p = .869$.

(4) A Mann-Whitney U test was performed to assess if there were differences in the opinions of Arab origin and non-Arab origin students of the statement, "I think 'local knowledge' should include learning about the local language." Distributions of the scores for the two groups of students were not similar, as viewed and analysed by visual inspection. **Scores for students of Arab origin (mean rank = 144.39) were statistically higher than that of students of non-Arab origin (mean rank = 124.80), $U = 6,872$, $z = -2.023$, $p = .043$ (see Figure 5.11 above).**

(5) A Mann-Whitney U test was performed to assess if there were differences in the opinions of Arab origin (Mean rank = 126.52) and non-Arab origin students (Mean rank = 142.88) of the statement, "I think 'local knowledge' should include the national religion." There was no statistically significant difference in the scores between the two groups, $U = 6,972$, $z = -1.697$, $p = .090$.

(6) A Mann-Whitney U test was performed to assess if there were differences in the opinions of Arab origin (Mean rank = 144.39) and non-Arab origin students

(Mean rank = 124.80) on whether or not local knowledge should include learning about national literature and poetry. There was no statistically significant difference in the scores between the two groups, $U = 7,224.5$, $z = -1.258$, $p = .208$.

(7) A Mann-Whitney U test was performed to assess if there were differences in the opinions of Arab origin (Mean rank = 132.53) and non-Arab origin students (Mean rank = 138.89) of the statement, "I think 'local knowledge' should include learning about the local language." There was no statistically significant difference in the scores between the two groups, $U = 7,414$, $z = -.643$, $p = .520$.

5.7 Quantitative Findings Conclusion

A brief summary of the main findings from the questionnaire's data will be reviewed in light of the four themes derived from the literature. In local knowledge, data results showed that students did believe that local knowledge could benefit their personal educational experience while in Dubai, particularly if they could choose how and where they learned national knowledge. For example, having electives and a choice in what areas of local knowledge they could learn about during their university career was considered important by the majority of student participants. There was a significant difference between the different student groups based on the number of years they had lived in the UAE – with students having different responses if they had lived one year or less in the country, compared to students that have lived longer (more than ten years) in the country. These results show that students may show more interest in learning a country's local knowledge if they have lived in the country longer, perhaps with affinity and belonging enhanced through time. The second theme of global knowledge was explored through items

that showed findings that indicated student satisfaction with global knowledge supply and quality, particularly in their case study university. This result may change based on the educational institution. For this case, holistic implementation of global knowledge concepts was supported, when compared to learning these concepts only through curricula. National identity was the third theme explored through the quantitative results, and showed that students recognized that they were influenced by their educational institutions as well as by external influences such as family. Media and famous figures were not considered by this student group as important to their own identities. Thus, education being an influence may have confirmed literature's scholars who expound on the potential of educational programmes in influencing societal behaviour and belonging. The students, with the majority being expatriate residents of the UAE, affirmed their feeling as third culture kids who belonged to more than one culture or country. A significant difference between students groups also showed that such feeling of societal belonging to the UAE in particular varied based on the number of years a student had lived in the country. The last theme of character education provided findings that showed that students were open to learning through character education as part of a holistic initiative design, with a focus on learning for self-development. Also, the participants did confirm their understanding and agreement that three of the four themes (character education, local knowledge, and national identity) from the original research questions were connected. A definition of 'character education' was also created based on specific questionnaire items, based on other literature studies. The definition was to create a learning programme that including learning about: Arabic language, religion (Islamic studies for the UAE), national

literature and poetry, history, and local business customs and acumen. Character education would keep global knowledge as currently being taught, while enhancing local knowledge. This definition was a first of its kind in that there are currently a variety of definitions of 'character education' in relevant literature, which also stresses that the community design and define the term for their own context. Thus, the students from this questionnaire phase may have provided the first such custom definition of 'character education' for the UAE.

Several main findings from the questionnaire data were followed up or enhanced through the second phase of data collection through the one-on-one interviews. Mainly, the interviews were used to ascertain whether the two other stakeholder groups, faculty/staff and external educators, agreed with student feedback from the questionnaire. One such finding was the definition of 'character education' for the UAE, which was constructed based on responses for several questionnaire items. Assessment of the willingness to learn local knowledge within education was included in both phases, to compare results from all three stakeholder groups. The interviews also included questions that sought to confirm participant understanding of relevant terms and concepts, such as 'character education,' 'identity,' and 'local knowledge.' More detail from interviews was used to build on introduced topics such as the defining or explanation of a UAE national identity. Also, the importance of the Arabic language as a facet of local knowledge was explored through interview discussions. Such topics were explored in more detail in order to enhance my, and the readers', understanding of the current context in the country. Additionally, the interviews explored concepts introduced in the literature and

assessed in the questionnaire that would benefit from more detail, such as the theory of glocalisation, the development of students' self or community for the good of the society, holistic versus classroom-centric character education learning, and the expatriate residents' versus Emirati citizens' expectations and responsibilities for knowledge of local culture and values. The interviews consisted of no less than twenty minutes discussion with more than ten questions, building upon the questionnaire's 47 items and their findings. Thus, a second data collection phase through a qualitative research instrument was conducted and assessed after phase 1 was completed.

CHAPTER 6: QUALITATIVE FINDINGS

6.1 Introduction

This chapter will present the findings from the qualitative phase of the research study. The qualitative research consisted of conducting, transcribing, coding and then analysing audio-recorded interviews. These interviews were conducted with education stakeholders in the UAE to compare and contrast the data with quantitative data collected only from students during the first phase of the study. This research phase explored the main question, which included whether stakeholders would welcome the idea of including the study of local knowledge in the curriculum or whether they think there is no need for more focus on the subject. I aim to shed light on how character education may influence the population and educational landscape of the UAE and enhance national identity of its citizens and residents. Qualitative interview schedule questions focused on the main research question and subsidiary questions such as how stakeholders define “character education” in terms of pedagogical content and implementation for the UAE.

The interviews were semi-structured and featured open discussion and appropriate follow-up questions. A semi-structured schedule format was chosen as the best way to seek information related to literature and research questions while allowing for exploration of new or unexpected answers and themes that could be valuable for additional ideas. This phase focused on three participant groups: students,

faculty and staff from the case study institution and external education experts. Each group consisted of six individuals, with a total sample group of eighteen interview participants.

The analysis of the interviews was conducted using a-priori coding, with four parent themes, (1) Local knowledge, (2) Global knowledge, (3) National identity, and (4) Character education which emerged from the literature review. In addition to this framework, inductive 'bottom-up coding' allowed for further interpretation and exploration to identify other themes emerging from the interview responses. Thus, horizontal and vertical coding formed an analysis rooted in the original four literature review themes, but also allowed new inductive sub-themes from interview data patterns.

6.2 Participant sensitivity

A fifth parent code focused on 'Participant Sensitivity' was created during the analysis because many interviewees were hesitant or expressed caution when responding to questions. This code is introduced prior to the four a priori codes due to its significance. This is a significant code because it suggests that there were constraints or inhibitions felt by interviewees in responding candidly. Due to the UAE's societal context of a lack of political involvement and expression when compared to other countries (one reason for this being due to the large majority of residents being non-citizens), participants seem to have sometimes censored or 'desensitized' responses for their own well-being, since laws and regulations in the country do not allow certain criticisms or sensitive topics to be discussed. For

example, some interview subjects indicated hesitation in what they could share by saying things like, “If I may say,” (Interview 17) or “This might sound bad, but...” (Interview 6), and “I’m on really thin ice right now” (Interview 8). One government educational leader said:

“I wasn’t involved in any of this [local knowledge building efforts in the country] anyway, but I can give you my opinion” (Interview 13).

Another education expert used a caveat by stating at the start of the interview:

“We need to recognize the precautions to every discussion I’m going to have, because I’m going to answer within this frame” (Interview 14).

Thus, a cautious or neutral response arose several times when respondents were questioned in the interviews.

When respondents were requested to take a position on a debate or discussion, such as their stance on local versus global education, most respondents were not opposed to a ‘glocal’ balance of both types of knowledge. However, this may indicate that many participants may have been trying to give a neutral response: a balance means not siding with one side of the debate or the other and thus, their response may not be considered insensitive. This is a possibility particularly for expatriate students or faculty. Rapley (2004: 16) attributes this neutrality, a sign of potential trepidation or self-protection by the interviewee, as part of identity work: “The talk in an interview may be as much about the person producing themselves as an ‘adequate interviewee’ as a ‘specific type of person in relation to this specific topic.’” This may be an effect of UAE norms and regulations, since defamation of the country is illegal. For example, a student remarked:

“Here, they are sensitive about these subjects. So they’re scared to teach us about the Middle East and politics” (Interview 6). It is important, therefore, that this contextual sensitivity is understood as a backdrop to the responses that follow.

6.3 Theme 1: Local Knowledge

The theme “local knowledge,” refers to the idea that character education teaches residents and citizens about their host community or society. Local knowledge can be juxtaposed with the partner theme, global knowledge, in that it focuses on specific nuances and norms of a particular country or culture as opposed to understanding of global issues. Familiarity with local knowledge may facilitate understanding between national citizens and foreign, or expatriate, people visiting or residing in that society. Table 6.1 below presents an overview of the coding of this theme. Such overall coding tables will be shared for every parent theme.

THEME: LOCAL KNOWLEDGE		
Code	Sub-code	Definition
	More local knowledge needed	Comments which refer to a belief that students need to have more local knowledge
	Sources of local knowledge <i>Living in the country</i> <i>School or college</i> <i>Sports</i> <i>Emiratis population</i> <i>Literature art and music</i> <i>Internet and TV</i> <i>Fact vs. fiction</i> <i>Military service</i>	Comments which refer to where or how respondents think they or others learn local knowledge
	Individual vs. community development	Comments which consider whether it is more important for educational initiatives to develop skills that support individual or community development
	International examples <i>Regional examples</i>	Comments which refer to countries considered effective at teaching local knowledge to residents
	Aspects of local knowledge <i>Religious knowledge</i> <i>Political knowledge</i> <i>Language knowledge</i> <i>Cultural knowledge</i> <i>Historical knowledge</i>	Comments which reflect respondent recommendations of what aspects of local knowledge should be learned

Table 6.1: 'Local knowledge' overview

Table 6.2 below outlines the pattern of responses within this theme. It shows the frequency with which an utterance was attributed to a particular code and the number of respondents who are represented in this code. They are not intended to imply any statistical significance, but to illustrate the representativeness of the data.

Sub-theme	No of respondents represented	Frequency of utterances attributed to this code
More local knowledge needed	9	14
Source of local knowledge	18	182
Individual vs. community development	13	19
International examples	12	35
Aspects of local knowledge	18	330

Table 6.2: 'Local knowledge' sub-themes and definitions

6.2.1 More local knowledge needed

This code captured comments that refer to a belief that a student having more local knowledge is important for national identity. '**More local knowledge needed**' was based on a research question on where the current balance is between global and local knowledge. Responses were assessed on whether a balance of local and global knowledge was desired, and whether there was a current imbalance of the two knowledge types in learning. Half of the respondents believed that local knowledge was not as dominant as global knowledge. However, those who did voiced their opinion of a balance to be struck between the two types of knowledge

by keeping the UAE's educational trend of focusing on global knowledge and skills as status quo, rather than decreasing its presence, and increasing the amount of local knowledge taught in schools. One student remarked:

“I think global is more important, but at the same time these local teachings are part of the global, because it's the whole world...it should be kind of equal” (Interview 6).

Another respondent pointed out that since there was a limited amount of local knowledge, as compared to a vast amount of global knowledge, including local knowledge learning would be something that did not require much change or shift in curriculum:

“But you should give the priority to your local [knowledge], because globally they have unlimited amount of information. But locally...once you've done everything about your local...then you can go into global” (Interview 3).

Several respondents communicated a preference to learning more about regional information as local knowledge, rather than learning only about the UAE. A senior-year female Arab student said:

“I think global knowledge of the Middle East is enough, it doesn't have to be specific to this country” (Interview 6).

One Emirati education expert supported inclusion of regional and local knowledge and said:

“I think the Arab history is important, Islamic and the UAE is...But we didn't start the day we [UAE] were formed. We have roots and bloodlines through Arabs and Islam” (Interview 18).

An Emirati external educator took the a different view by saying that a 'glocal' balance may not be ideal for the unique social context in Dubai, due to a multitude of nationalities living here, with the majority eventually returning to their home countries. Expatriate students and parents may not consider local knowledge as important as global knowledge due to their belief that the UAE will not be their permanent or long-term home. He emphasized a student and stakeholder voice through making their own educational choices as part of character education and local knowledge efforts and said, "Maybe we moved [away] so much [from] local and now we are becoming so much [more] global. Will we go back and balance it? I think people will have to decide on that" (Interview 14).

The view that many expatriates were not considering the UAE as their permanent home was an influencing factor in their enthusiasm for local or global knowledge. Currently, there is no UAE citizenship scheme, and more than 80% of the national population is made up of expatriate non-citizens. While this is not usually questioned by the expatriates due to the sensitivity of political involvement, particularly by foreigners, the lack of a citizenship scheme is commented upon by scholars, such as Emirati Sultan Suood Al Qassemi (Gulf News, 2013), as having an effect on other parts of the national agenda, such as education and economics. One Arab student said:

"In Lebanon I think local knowledge is more important because it's not an international country like here...But here, global knowledge is way more important than local knowledge because you can see from the population. I think the locals here are barely 13% of the population" (Interview 5).

Respondents expressed two different ways of thinking about the benefit of learning local knowledge: firstly, they would not stay in the UAE and thus, local knowledge was not beneficial to them in the long-term, or alternatively, they were residents experiencing a different culture, and in order to be global citizens learning local knowledge of that country would provide them with more awareness of the world in general. One expatriate staff member remarked:

“Looking at it from another very fine [university] that I worked at...the foreign students who come there come precisely to study that [foreign country], so they would never consider it a waste. So, when you have countries with a high content of study abroad or exchange students, those foreigners will pull up the positive attitude towards more local content...”

(Interview 7)

This statement points to the possibility that some students may come to the country to learn more about its local culture. On the other hand, some staff respondents suggested an alternative view. One non-Arab faculty member said:

“I imagine some [students] come here for programmes in particular, or some of them might come to UAE, but they’re not interested in learning about the identity or culture” (Interview 10).

Thus, there were different opinions regarding whether there should be a balance of learning local and global knowledge in UAE education and how students may react to or benefit from such a balance.

For the three stakeholder groups, most students and faculty were not against wanting more local knowledge to be offered in education. However, the third

stakeholder group of external education decision-makers gave stronger arguments for their satisfaction with the status quo. Emirati respondents in particular emphasized flexibility within the education system for its international student stakeholders. As Dubai has a large private school system, with international curricula that cater to the range of student nationalities, leaders wish to see their stakeholders, who are also paying customers in the area of private education, satisfied.

6.2.2 Sources of local knowledge

This sub-code included interviewee comments regarding where or how respondents think they or others learn local knowledge. Table 6.3 provides an overview of the frequencies of responses in each of the sub-codes.

Sub-code	Number of respondents represented	Frequency of utterances
Living in the country	17	52
Schools or universities	15	41
Sports	3	6
Emirati population	13	36
Poetry, art and music	8	13
Internet and TV	12	23
Self-motivation	7	16
Military service	4	4

Table 6.3: 'Source of local knowledge' sub-codes

The most frequently mentioned source of local knowledge was **living in the country**. One expatriate administrative respondent suggested that most respondents chose living here as a major source of local knowledge because:

“They [expatriate students] are under the mistaken perception that [local knowledge] is something that you almost get by osmosis” (Interview 12).

However, living here may not automatically lead to learning more about the UAE. A common occurrence that respondents shared was how expatriates may live here many years but still not know more about the country than a typical tourist. In-depth local knowledge was considered lacking, particularly when discussing expatriate residents’ amount of local knowledge. While several expatriate respondents conveyed their desire to learn more local knowledge, they also recognized that living here did not automatically teach them such information. One Arab expatriate staff member remarked:

“Even myself, having lived here all that time, I really don’t know about the local culture” (Interview 11).

Thus, although respondents recommended residence in the UAE as a source of local knowledge, the reality of the situation may be a need to strengthen their local familiarity.

One important factor influencing the depth of local knowledge held by individuals was **self-motivation** and whether there was desire to learn about the country independently. Curiosity about other cultures and in learning itself may be prerequisite to successful local learning if a resident is not exposed to UAE educational efforts, or if no such efforts exist. One expatriate education leader said,

“There are...more than enough opportunities and resources for them to learn about the UAE if they want to” (Interview 10).

Another educational expert said:

“To develop a network of relationships with people that allow you to create opportunities for insight and understanding into the local culture...that’s something that really rests on us as expatriates -- to find ways in which we can cultivate those kinds of relationships” (Interview 17).

The second most commonly suggested source for local knowledge was **schools or universities**. One interviewee explained that schools or universities were considered more trustworthy than other information resources (Interview 1). While learning in the classroom may be assumed from referring to schools and universities as sources for local knowledge, respondents from all three stakeholder groups conveyed their belief that learning in educational institutions also took place from students’ experience on campus, being part of its community (Interview 11, 13,14). One education leader referred to celebrations such as ‘National Day’ and ‘International Day’, a common event for private international schools, as part of such learning experiences (Interview 17). While this is considered an advantage, one faculty member pointed out a possible negative effect of relying only on such events in education and said:

“Universities can do a great service, because they bring together people [on such cultural days or events] who say, ‘Look at all of us. We are all so different and yet we are all Emiratis, we are all Egyptians, we are all Turkish,

and look how different we dress.’ And [it is important] that university to teach the tolerance that you have the gamut within countries...” (Interview 7)

The third most frequently mentioned source of local knowledge suggested by respondents was the **Emirati population** themselves. Many interview participants suggested that expatriate learning from Emiratis could nurture more cross-cultural relationships. A non-Arab schools leader, stated:

“To develop a network of relationships with people that allow you to create opportunities for insight and understanding into the local culture. And I think that’s something that really rests on us as expatriates -- to find ways in which we can cultivate those kinds of relationships” (Interview 16).

Some Emirati respondents expressed their enthusiasm to represent the country and teach people their culture. An Emirati student stated:

“My sister, she met a person and it’s the first time [that person] ever talked to a local [Emirati] in five months, and she was surprised because my sister’s educated, she’s friendly, so...one nice conversation then...changed the way she thinks about UAE” (Interview 3).

But due to little intermixing of cultural groups, particularly between Emiratis and expatriates, on a regular basis, several foreign respondents who had lived in the UAE for several years recounted their lack of Emirati friends and knowledge (Interviews 9, 11).

Four more groups of local knowledge sources emerged from conversations: (1) Internet, TV and music; (2) poetry, art and music; (3) sports; and (4) military service. Several interviewees suggested that **media, such as TV, and the**

Internet may deliver local knowledge, but there is a higher risk of inaccurate information, and schools and universities were considered more dependable knowledge sources. An Arab student, stated:

“I do feel they [students] would tend to research on the Internet just because [they can], even though everything might not be true” (Interview 1).

Students shared that they were exposed to **poetry, art and music** from the country mainly through their courses (Interview 3, 6). One educational expert emphasized poetry as a source of local knowledge and a feature of national identity. He said:

“Poetry, of course. It’s a popular culture in the UAE here...the main form of expression through the Arab history, and it is still a form of expression in the UAE” (Interview 13).

While literature other than poetry, such as books, was attributed to learning other cultures (Interview 17), it was not commonly brought up when respondents discussed personal sources of local knowledge. Additionally, several respondents suggested that **sports** were a potential source of information about the UAE. One student remarked:

“I do believe that it could be strengthened...through educational activities such as the falcon sports, or one of the most popular sports is horse riding -- just providing knowledge on the country’s top sports” (Interview 1).

One originally Indian faculty member shared his memories of feeling more Canadian through his involvement and support for ice hockey while living in his new country (Interview 10). **Military service** also was discussed as a potential local knowledge resource. A faculty member referred to her experience teaching in

Nigeria and the system of sending Nigerian college-age students to national service for one year. She said:

“Doing their national service corps and the idea here was precisely that – firstly, to give back to the state of Nigeria, and to expose them to this extremely diverse cultural mosaic that is Nigeria” (Interview 7).

While the requirement for military service for all able-bodied male Emiratis is a new government effort as of 2014, it remains to be seen how such an initiative impacts local knowledge.

6.2.3 International examples

This sub-theme captured interview comments that suggested other countries as examples of effective local knowledge learning, either through character education initiatives or through being residents and members of a society. Collectively, Oman, Syria, and Lebanon were offered as **regional examples**, while Switzerland and the United States were **international examples** provided by respondents. For Oman, Switzerland or the United States, living in the country was considered an effective source of local knowledge, with respondents sharing that they learnt more local knowledge as residents of those countries than as residents of the UAE. One interviewee stated:

“Different nationalities...have different levels of consciousness of being who and what they are...The Americans grow up with a great consciousness of being American. And that Americans talk a lot about America and they talk a lot about being American. And that is the result of that civic education that

that they receive and those things that are instilled in them so early, you know, in the educational process” (Interview 12).

Thus, living and hearing about the country, as well as learning in the country, provides local knowledge in the USA. Another faculty member shared:

“Living in Geneva, I learnt about diplomacy -- I mean it’s the city of diplomacy...just from being in the setting where diplomacy is thought in such high regard, I learned about that -- just by being in that culture” (Interview 10).

Thus, the UAE may benefit from looking at other countries’ examples of character education initiatives for more effective local knowledge transfer to residents via residency or through schooling.

Several respondents discussed Arab countries that taught the language more effectively than it is being taught in the UAE. One student interviewee said:

“I compared the Arabic in both countries [UAE and Kuwait] and Arabic in Kuwait was so much different...so here, even from schools, Arabic is so simple. They don’t teach them the right Arabic, how to speak classical Arabic and stuff” (Interview 4).

While Arabic may feature in national education, schools do not integrate the Arabic language into classes, but rather teach Arabic language classes. In the UAE, English is used in daily life more than Arabic. One student compared this to neighbouring countries and said:

“...if you live in Syria, Lebanon, even Bahrain, you’re going to feel like you need to learn this language. People around you are going to make you feel

like you're missing something. But here, it's just too comfortable, [using the] English [language]" (Interview 6).

Therefore, interviewees contributed useful international and regional examples of countries that have, in their opinion, effectively delivered local knowledge to their residents, and may provide useful lessons for UAE local knowledge advancement.

6.2.4 Aspects of local knowledge

This sub-theme includes comments that reflect respondent recommendations of what aspects of local knowledge should be learned. The sub-theme had a number of sub-codes that included language, religion, politics, history, literature, and culture. An overview of the frequencies of responses is presented in Table 6.4, below.

Sub-code	Number of respondents represented	Frequency of utterances
Cultural knowledge	18	101
Historical knowledge	17	97
Language knowledge	16	106
Religious knowledge	13	24
Political knowledge	6	6

Table 6.4: 'Local knowledge aspects' sub-codes

6.2.4.1 *Cultural knowledge*

This code denotes comments from respondents who suggested **cultural knowledge** as a component of local knowledge initiatives or pedagogy. An Arab expatriate faculty member said:

“In the institution where I work, there’s nothing specific for the Emirati culture, there’s no course...In other countries, I think even in social studies, they speak about the history of the culture...It’s all global [here]... You don’t really sense the identity of the UAE” (Interview 11).

He continued to say:

“I think definitely there should be something that teaches students in the primary education about the country and about something related to Emirati culture, Emirati history, etc. and then also civic morals that would relate it to society where they are living” (Interview 11).

One strand of responses related to a sense of respect for the host country, and another common strand connected to national traditions.

The sub-code ‘**Respect for host country**,’ includes remarks from interviewees who believe knowing the local culture shows respect for one’s host country by knowing and following cultural norms, such as business and societal customs. A senior university administrator advised:

“The local culture and environment affects management styles, even in the multinational companies, because a branch in Dubai or Abu Dhabi is not

exactly the same as a branch anywhere in the world... culture will inevitably be a factor in environment" (Interview 12).

The second sub-code, '**cultural traditions**,' stemmed from respondents who stressed the need for familiarity with norms for celebrations and rites of passage, particularly for working in or with UAE businesses. An Arab student said:

"When you talk about something in detail through one course, I think that will help the students a lot, not only as knowledge but it might also help them in the workplace, as part of the workforce" (Interview 1).

Showing respect to one's host country would enable residents to know and follow norms of dress, conduct and business behaviour, while having the opportunity to interact with other residents and national citizens through participation in celebrations and rites of passage.

There were some challenges to the idea of teaching cultural local knowledge, instead of relying on tradition to pass local knowledge down through families' word of mouth, such as through stories. For example, one faculty member said:

"Cultural identity, it has been defined through the family...so it almost seems inconsistent to consider developing an educational programme that would preserve something that was not really developed educationally to begin with" (Interview 8).

Another faculty member insisted that cultural knowledge should focus more than just codes of conduct:

“It has to be something more, something that reaches more deeply into the heart, the mind, the soul. You don’t make connections, you don’t make relationships with ‘do’s and don’ts” (Interview 9).

6.2.4.2 Historical knowledge

Historical knowledge was another common suggestion when respondents were asked how learning local knowledge might be defined. Many respondents believed that residents should know about the rapid development of the country’s infrastructure, economy and education. This development has occurred in the past forty-plus years since the discovery of oil, which enabled the country’s modernization. A faculty member said:

“What people do talk about [here] is number one, how quickly it [UAE] has developed or advanced, and how this is part of the local identity” (Interview 10).

A further sub-code, “[**Respondents**] Recognize development,” touches upon this recent history. An expatriate foreign education expert remarked:

“...I have no doubt that there is this searching need to stitch back into the infrastructure the heritage of Dubai, and to make sure it’s not lost, so that the Emirati culture is preserved” (Interview 15).

This admiration and recognition of the UAE’s development into a ‘cosmopolitan,’ or ‘global’ city is something that was considered as a feature of Emirati identity.

Some respondents may consider **signs of development** in the UAE as sources of local knowledge. Residents are exposed to the city’s architectural landmarks, such

as the Burj Al Arab or the Burj Al Khalifa, both large towers that are regarded by the UAE and internationally as landmarks of architecture and accomplishment for the country. While these landmarks are part of the UAE's development, they may also be considered by respondents as **cultural sites** (Interview 6, 8, 16). One student explained that:

“...Because that's [at these landmarks] where they [the government] tend to provide booklets or background information on how this masterpiece was created, or about the country itself” (Interview 1).

While there are cultural sites, such as the Dubai Museum or Bastakiya, a heritage area of traditional homes, that are distinctly different from the development landmarks, such as the Burj Khalifa, tourists may actually visit the cultural sites more than residents. One faculty member explained:

“I've been over to the Dubai museum many times and...you see the economic basis of the country and how years ago the pearling industry was so important. You see the importance of the trade routes, even when you go down to the old souks [markets]...to me that's so much of what is Emirati” (Interview 9).

One expatriate faculty member said:

“The primitive nature of their [past] life here...has to be something that should be at the root understanding of everybody who's a local. You cannot grow up in an air-conditioned, high-rise apartment and think that that's how it's always been...I think all of this is necessary if you're really going to capture that that national identity and preserve it forever” (Interview 8).

A pattern seemed to emerge from expatriate respondents, particularly students, questioning the effectiveness of any formalized learning of UAE history, as the country's history as a federation (43 years) was considered short. Such respondents suggested that UAE history may be taught if supplemented with regional Arab or Middle Eastern history (Interview 18). One student said:

“...Because they [Emiratis] don't have much history. So they're kind of losing it [now], because there wasn't that much to begin with” (Interview 6).

Interestingly, one faculty respondent alluded to the tribal nature of the country as a reason for their belief of a short history. He said:

“...Usually civilizations develop when there's agriculture and you build [things]. When they [citizens] are nomads...there isn't [much history]” (Interview 11).

A staff member of the case study institution remarked:

“But I think the history of the federation, the way it came together, it's endurance over...forty plus years, the way that it is celebrated annually, the vision of the country's leaders, all of that is so important to the identity of [the UAE]...characters from history have traversed through this country” (Interview 11).

However, one faculty member observed:

“I think that a lot of students don't really know the history of the UAE, they just know the past twenty years of the UAE” (Interview 10).

The country's history may be extended beyond the founding of the UAE federation.

A professor stated:

“UAE’s history, at least as a country itself, only goes back to the 1970s, right? And then before that it was [part of the] Truciyah [Trucial] States, and it has imperial history as well” (Interview 10).

One faculty member pointed at a distinct Emirati society, with traditions and lifestyle. She said:

“They have their traditions, they have their special outings, their special leisure time, they do activities that is really specific to Emirati people” (Interview 11).

Thus, the society’s distinct character, or identity, could be identified. This identity, and its local knowledge, may be learnt through its history. Respondents cautioned that historical and traditional knowledge was only one part of the country’s national identity. One Emirati educator explained:

“They think by showing the era before the oil I’m showing the Emirati pure national identity. But it’s not true, you’re showing just part of it, you’re showing [the] history of it” (Interview 13).

While many respondents suggested multiple features of what to include for students or residents learning UAE local knowledge, there is some trepidation when they are asked how to define local knowledge. One Emirati said:

“I think it’s a lot of things, it’s not just one thing that creates a national identity. Of course, part of it is language, part of it is the way we dress, part of it is food, part of it is shared values -- it’s a lot of things put together basically, because if you say, “It’s the dialect,” for example. Now, within the

UAE, there are so many dialects, so which one would you identify as the Emirati one? (Interview 13)

As one education expert said:

“I think where the focus should be is more on the values...the emphasis is put on how people dress what they eat, the language, which are important I believe, but they should not be the only focus point” (Interview 17).

This is a statement that calls for in-depth analysis of Emirati character based on heritage and history, not only on the atypical features of any culture’s local knowledge. One faculty member suggested:

“Sometimes we need to ask ourselves whether or not our students are receiving enough local specific instruction, whether the examples that are being used are local examples, whether the society is being discussed is the local society” (Interview 12).

An Emirati education specialist suggested:

“You have to have historical role models, and current role models, on what it means to be a national,” (Interview 18)

This specialist mentioned one commonly referred to role model and figurehead, His Highness Sheikh Zayed bin Sultan Al Nahyan, the late President and Founder of the UAE and Ruler of Abu Dhabi, as well as other former government leaders.

6.2.4.3 Language knowledge

Improving Arabic **language knowledge** was deemed an important aspect of local knowledge. Most respondents echo the sentiment that the use of English is

dominating that of Arabic. While a lack of Arabic fluency may not be considered detrimental for non-Arab expatriates, the trend discussed in the interviews is that an increasing number of Arab expatriates and Emiratis themselves do not know fluent Arabic. Respondents listed several reasons for this, all stemming from rapid national development after oil was discovered in the UAE. Respondents recommended a renewed focus on local language learning instead of the current priority of UAE education on global knowledge and English. An external educator said:

“Our focus was on English most of the time, but we should have been balanced because we are now weaker. If you don’t have the Arabic...you don’t have as much access to history and local knowledge as you’d be able to” (Interview 18).

One reason for the rising dominance of English language over the Arabic language is that today, there are more working Emirati and Arab mothers, and thus use of non-Arab nannies for childcare, decreasing the use of Arabic at home. One student shared:

“...eighteen years...the same maid, so I used to speak English to her also...at home I used to speak English, at school I used to speak English” (Interview 3).

An Emirati student explained that an increasing number of Emiratis are also marrying into other cultures and said:

“Many locals are marrying Europeans...then their [children] get used to speaking to their mother in English, and then the maids speak English, and

then they go to an English school, and then it depends on where you live also...your neighbours are English” (Interview 3).

Another effect on weakening Arabic is due to the large expatriate workforce and the need to communicate with each other in **a common language, which is currently English**. One Emirati student suggested correcting this situation:

“People now are learning to talk Chinese so they can make business with the Chinese because China is becoming a business empire. So it should be the same with Arabic” (Interview 3).

A faculty member added:

“...when I was living in the Netherlands, if I wanted to interact with them, then I had to know Dutch. If you want to interact with people in the UAE you don't have to know Arabic, you can just know English” (Interview 10).

The possibility of a student completing education in the UAE and receiving the exact same knowledge as a student in any other country, such as the United States, can result in a global population with no local unique features. Indistinct education materials used in UAE universities are one example of such a potential existence. One administrator shared that:

“...They're materials that could be used anywhere in the world. A lot of them, of course, are sourced from the United States” (Interview 12).

One Arab external education specialist mentioned that:

“I can't find an Arabic book story that is appealing for a teenager...[like] Harry Potter. Nothing compares to this in Arabic” (Interview 17).

Respondents commented that the **country did not make strong holistic effort** in balancing the use of both Arabic and English languages. One student explains:

“[The] UAE makes it too easy not -- for people not to know the language. Wherever you go, it's [communication] in English everywhere” (Interview 6).

An Emirati government expert said:

“Language is important -- why? For content communication. Today, what is the biggest content? The biggest content today is available in the World Wide Web, or social media...most of it is written in which language? In one language [English]. So pretty much you are drive[n] by that language, but it does not mean you don't have your language, but you will have it in various context[s]“ (Interview 14).

He pointed out that the identity of the Middle East may involve the Arabic language to some extent. According to one expert, employers and students have also asked to strengthen graduate skills in the Arabic language (Interview 13). There seems to be a renewed interest from the government in strengthening and requiring Arabic use for certain businesses, particularly if working in government itself (Interview 18). However, the demand for Arabic fluency on youth who have not learnt Arabic fluently may result in another strain on education, and on the UAE's local knowledge base.

Several respondents suggested improved language education, particularly in private schools. An Emirati education expert remarked:

“Kids who go to private school, they end up like our graduates in [university name], speaking English all day and very weak in Arabic, which is a problem” (Interview 13).

Parents have recognized the issue, with an external educator interviewee, who is also a parent, sharing:

“I think if student[s] think in their own mother tongue they do excel better in their achievements...so, for us parents it’s a huge struggle [that they do not speak Arabic]” (Interview 11).

Students are not blind to this phenomenon, and are also concerned. One student remarked:

“...We are scared in the future that it [Arabic] will completely go, as time moves [on] and then as more people come here [the UAE]...So I think, and a lot of people [do], [that] Arabic itself is losing its power,” (Interview 4).

However, Arabic has many dialects, and this affects teaching the language. A staff member described it:

“I would ask the question, which Arabic language are you talking about...There isn’t really a unified Arabic...” (Interview 8)

Such differences in local and classical Arabic, and in the different Arabic dialects, are a challenge for teaching. This challenge also affects assimilation and understanding in local knowledge. One interviewee said:

“A lot of them [students] are taught by Egyptians, Jordanian, by Syrians, and this is very important...because when the teacher is not Emirati it means there’s a knowledge that you’re missing as well, in terms of local culture” (Interview 17).

While teacher-training initiatives are organized and supported by the UAE government, participants communicated the need for increased local knowledge awareness starting from the teacher as an information source for the students. Skinner (2010: 280) suggests that some basic guidance could be provided for teachers through peer-to-peer training. Such guidance would allow teachers to efficiently establish common standards for teaching local knowledge, and thus offer students learning activities based on government educational character education strategy. Thus, a unified strategy for teaching may improve teacher and student knowledge of the UAE, through various features or aspects such as language or literature.

6.2.4.4 Religious knowledge

While religion was not elaborated upon as much as other features, thirteen of the eighteen respondents considered **religious knowledge** a necessary part of the UAE's national identity. The fundamental knowledge of how to respect national laws relating to Islamic norms and traditions, such as behaviour and dress, were considered necessary for residents. An expatriate student noted that religious knowledge was important because:

“To know the ethics, the right from wrong, what to do, what not to do is a very big part of Dubai” (Interview 1).

Respondents informed me that taking Islamic studies was a requirement for graduating from a private university in the UAE. Thus, institutions already make efforts in some features of local knowledge. The university offered several Islamic-oriented courses such as Islamic art, architecture or regional politics and cultural

studies for students to engage in a subject related to their interest or study major.

However, one faculty member explained that:

“But not all of them [Islamic courses] are aiming for preserving that local custom and tradition and, in fact, that requirement is not even established for that purpose, right? It's for a different purpose, which is to understand and appreciate Islam and its impact on the region” (Interview 8).

On the other hand, religious customs have been integrated into the culture and into the laws in to encourage residents to show respect for their host country's priorities. One staff member commented:

“I think moral behavior, from what I know and what I see, is more tied to religion. So it's religious morals more than civic morals. 90% of the religious morals I think humans devised...in order to organize society and to have social order” (Interview 11).

Thus, religious knowledge can increase one's knowledge and familiarity in cultural norms and traditions of a host country, and also encourages inter-cultural understanding by way of educating expatriates to respect local culture and tradition so as to reduce potential legal and societal issues between the diverse populations in the UAE.

6.2.4.5 Political knowledge

In the UAE, politics is considered a sensitive subject, and **political knowledge** was addressed only by a minority of respondents. One faculty interviewee shared:

“We live in a country where this is not our business, you know? We're not involved in the politics of the country” (Interview 11).

However, familiarity with UAE politics benefits residents in knowing national laws.

A student suggested:

“Everybody should somehow gain knowledge in areas where people tend to get offended the most” (Interview 1).

A faculty leader recommended specific aspects of political information that should be included in local knowledge:

“I think they should know and understand the nature of the governmental operation...what's the degree to which there are opportunities for varying degrees of religious freedom and freedom of expression” (Interview 16).

Thus, political knowledge was deemed by interviewees to be included as part of local knowledge learning specifically to educate residents in their role in respecting the expected ethics, laws and political structure of the UAE as a host country for expatriate residents.

6.2.4.6 Literature knowledge

Several respondents suggested the benefits of **learning national literature** or poetry, both for language fluency and for cultural belonging. One Emirati education decision-maker stated:

“It's [poetry] been, of course, the main form of expression through the Arab history, and it is still a form of expression in the UAE” (Interview 13).

The country's leaders, such as the UAE's Vice President and Prime Minister and the Ruler of Dubai, His Highness Sheikh Mohammed bin Rashid Al Maktoum, are considered skillful poets and two popular Arabic language television shows feature poetry competitions. An Emirati educator pointed out that Arabic is part of the Arab

identity, but learning the language in the future may require more personal, self-motivated effort, rather than from society or education. He said:

“...I think that when you talk about the Arabic language and where it has arrived, it [is the] responsibility of everyone [to sustain and learn it]...”

(Interview 14)

A lack of local language may affect people’s capability to immerse and feel connected to the entire culture. As one staff member said:

“I guess it's kind of a one-way street in that students here that speak Arabic can, of course, choose to find out more about Emirati culture identity because they speak the language” (Interview 10).

6.2.5 Local knowledge conclusion

Respondents’ discussions on local knowledge in UAE education conveyed three main messages through the data. Firstly, there was no clear consensus regarding the value of learning more local knowledge. Secondly, the importance of Arabic language knowledge, and its current weakness in the country’s education, was a concern to a large number of respondents. Lastly, there were also strong concerns about a current lack of cultural knowledge in the country, with several respondents indicating that the UAE’s relatively short history as a federation is not worthwhile learning.

6.3 Theme 2: Global knowledge

'Global knowledge' is the second parent theme used to categorize interview codes.

Global knowledge is the education of a student in global awareness and skills, which may include multicultural understanding, the capability of working with foreign companies and people, and supporting universal values. An Emirati educator shared that universal values include creativity, innovation, and understanding (Interview 14). One student emphasized global skills as including:

“A better understanding of other cultures, how to deal with them in business sense, how to deal with them in general” (Interview 2).

Some respondents conveyed the sense of a global identity for Dubai, but a weak sense of local identity. This will be discussed further in the 'National identity' section. Table 6.6 shows the interview sub-themes related to global knowledge.

THEME: GLOBAL KNOWLEDGE		
Code	Sub-code	Definition
Local part of global knowledge	<i>Taught in education</i> <i>Affects local knowledge preservation</i>	Comments that local and global learning should not be separated ideas
Learning changes as a global trend	<i>Third culture kid</i> <i>Western role models</i>	Comments that indicate all countries, not just the UAE, are affected by an educational focus on global knowledge

Table 6.5: 'Global knowledge' overview

Sub-theme	No of respondents represented	Frequency of utterances attributed to this code
Local part of global knowledge	18	81
Learning changes as a global trend	14	56

Table 6.6: 'Global knowledge' sub-themes and definitions

6.3.1 Local part of global knowledge

The first sub-theme of the parent code 'Global knowledge' is '**Local part of global knowledge**,' which includes comments that local and global learning should not be separate ideas. Respondents confirmed their awareness and recognition that **global knowledge is being taught in UAE education institutions**. While global knowledge was considered good in terms of how much and what students were learning in that area, local knowledge was considered lacking by several respondents. However, many respondents emphasized the importance of local

knowledge co-existing with global knowledge in learning institutions. One faculty member remarked:

“It’s a two-way street – you’ve got to know about other people’s cultures, and you have to know about your own culture” (Interview 8).

An expatriate educator explained:

“You need to understand where you are in order to be able to [then] reference the other global checkpoints. So, if you are a child who’s turned up here from Sweden...you need to understand the UAE first, before you can understand your classmates from Bangladesh...and so on” (Interview 15).

A faculty member said:

“...As I have said to my students many times, global is globalisation... it is a train that’s left the station...And so it’s a reality that we have to make sense of. And in that reality...local knowledge is the lens through which we come to understand the global realities that we face” (Interview 10).

Thus, local knowledge learning is tied to understanding global knowledge more fully, as a piece of the puzzle.

From the three stakeholder groups, the group of external educators most vividly expressed their satisfaction with the current status quo and emphasized a more autonomous role of private education so that they may address specific needs and goals. For example, one Western education leader shared his institution’s goal to have its Dubai-based graduates capable of enrolling at any institution in the United States. This goal does not align with a more local knowledge focus. Other

interviewees point out that perhaps these two ideals, local and global knowledge, should not be considered separate concepts within education, but rather are naturally interconnected. Thus, external education representatives from both government and private education institutions seemed to converge onto the point that stakeholders can decide what priority local knowledge takes based on their audience.

It was conveyed that Dubai may be considered a global city, and thus teach people global knowledge just through residing there. One faculty member who had recently moved to the city said:

“I think the location in Dubai itself is obviously very informative, in terms of learning about globalism -- because of the population, but also in terms of being in a global city, or a global hub” (Interview 10).

An Emirati education leader shared:

“You can live it [global knowledge] through the education system with the diversity that exists [in Dubai]” (Interview 14).

Thus, there seemed to be a general consensus amongst the three stakeholder groups interviewed that Dubai’s multicultural population was part of its global identity, and that global knowledge and local knowledge are related: people could gain more global knowledge by learning local knowledge.

The number of respondent comments that discussed the possibility of local knowledge’s preservation being affected by the strong current focus on global

knowledge, globally and in the country, resulted in a sub-code named, '**Affects**

local knowledge preservation.' One Emirati education specialist shared:

"There's a fear of too global [for Emiratis]. The curriculum has been cut back so much, so you don't learn much about history and religion, and that is where you lose your national identity" (Interview 18).

One faculty member said:

"I know globalization causes stresses on the ability to preserve these kinds of things and I think that to some extent you can do educational things" (Interview 8).

The same faculty member continued with the point that:

"When it [a specific identity] is well defined, then you have a better chance of preserving it."

One Emirati educational leader explained this in terms of knowledge being taught mainly in English not Arabic, especially in certain subjects such as Engineering, science, mathematics. He mentioned:

"I remember there was an attempt to translate all the engineering and science books to Arabic, and I think it was done in Egypt...I think it was maybe not practical...But that's the only way to teach the students Arabic, is that all these manuals must be written in Arabic first...anything about latest technology, anything you want to search about on the Internet you can't search in Arabic, you have to search in English, which is a big challenge" (Interview 13).

The global trend towards English on the Internet and in scholarly publications may seem to require English fluency for professionals in certain industries.

6.3.2 Learning change as a global trend

The second sub-theme of 'Global knowledge' was defined to include comments that indicate all countries, not just the UAE, are affected by an educational focus on global knowledge. One faculty member said:

"I think that the leadership here is well aware that its local traditions and local history has changed so drastically...we see this happening not only in the UAE, but in a lot of countries all over the world..." (Interview 10)

An external education specialist shared a similar sentiment and said:

"I see national identity and local knowledge to be a big challenge in Dubai, but I think it's becoming also a bigger challenge worldwide with globalization" (Interview 17).

This weaker local knowledge may be a phenomenon globally, not just in the UAE.

Another Emirati specialist pointed out:

"I don't think we are unique in that globalisation is affecting national identity. This is happening around the world...These things are being thought, rethought, reshaped across generations" (Interview 7).

So, the UAE may be experiencing their own version of the worldwide trend of weaker local knowledge in the face of global knowledge and development. While there seems to be more of a focus on global knowledge in today's global society, inside the classroom actual teaching and pedagogical delivery may actually need more work to be 'global' in effectiveness. Thus, respondents indicated that global knowledge may be touted as an education feature, but may not be actually delivered in the classroom.

The search for an ideal balance of both local and global identities in the UAE may be affected and influenced by another trend in responses that pointed to the increase of **'third culture kids,'** or a new generation that is not from one place, but rather feature identities that are amalgamated from different countries they have lived in or where they have heritage. One student shared her experience and said:

“I’m a member of other societies...I barely know a lot things about Egypt, but I’ve never fitted in Egyptian society, nor did I fit in the Italian society because I was considered to be a foreigner to them” (Interview 1).

Several faculty and administration staff at the case study institution, as well as from the external educator stakeholder group, discussed this common UAE trait of multicultural students, with multicultural identities. One expatriate faculty member said:

“A lot of them [students in the institution] identify with the UAE...But because of the nature of the institution and the nature of this city that we’re in, a lot of the students here are why they’re also called third-culture or cross-culture kids as well, in terms of them having an international identity” (Interview 10).

This faculty member reflects how such a third culture mentality affects student identity, and thinking in relation to local knowledge learning, and says:

“I think these students have already been making choices their whole lives about aspects of their cultures... when it comes to local culture, I think it’s the same. You have to teach them about both...There’s no harm in giving them as much knowledge as possible, and then letting them figure it out on their own” (Interview 10).

This connects to the observation that respondents want more local knowledge but wish to maintain current global knowledge efforts in UAE education. This faculty member explains that the students with third culture identities and experiences are accustomed to selecting from a multitude of identity and relatable features in their lives, and thus would be able to pick and choose features from local knowledge they wish to adopt or learn. An expatriate educator said:

“They [students at the school] will always carry with them an international perspective” (Interview 16).

Such choices and mixed third culture identities are not applicable only to expatriates. One faculty member remarked:

“What people do talk about is number one, how quickly [Dubai] has developed or advanced, and how this is part of the local identity and a lot of Emiratis have this almost conflict between their traditional way of life and this sudden globalization that has appeared over the past few decades” (Interview 10).

This relates to a previous observation that Emirati students still choose to wear their national dress, while they may not know Arabic fluently. Such ‘pick and choose’ situations for third culture students, in this case Emirati in nationality, may be the cause of this point. Since this seems to be a common feature of expatriate students, and a feature of some Emirati students, this trend of third culture identity would facilitate global knowledge learning and impact local knowledge learning, while pointing towards a trend occurring globally, of children belonging to several cultures.

Respondents commented on the idea that the **Western culture has become in itself a global trend**. A faculty member expert said:

“I think that when you ask the question, ‘What elements are necessary for a quality institution?’ You’re going to look for role models, and your role models are mostly Western, and therefore you see a lot of Western elements in place in the university system” (Interview 8).

However, such a feeling of Western dominance may not necessarily mean an assurance of quality. One expatriate administrator questioned the strength of global, Western trend of learning and said:

“The local culture and the local society that we have here is not nearly as imposing as many other societies that I’ve lived in...Italy, Spain, France, the UK, at least up until now, they’ve been very imposing about lots of [local knowledge] things” (Interview 12).

Thus, while the UAE may not be imposing local knowledge or culture, other countries are referenced as examples of effective imposition of local knowledge and language. Such imposition and requirement of learning local knowledge in some aspects was considered a positive feature of other countries, rather than a negative, despite the fact that this may leave foreign residents little choice but to conform.

6.3.3 Global knowledge conclusion

Respondents seemed to converge on the idea that global and local knowledge were both important, albeit not totally balanced. This was due to the focus on

individual needs of a foreign versus a local Emirati resident. Another message was one of concern -- that living in the UAE may not require as much local knowledge as other countries, in terms of language and other day-to-day aspects of life. However, the trend of Westernization as a global phenomenon was also a message conveyed by respondents. A homogenous, globally shared culture that is more connected to Western trends may make sustaining local knowledge more challenging for countries that are considered non-Western, such as the UAE. However, the UAE's development efforts have resulted in its conformation to the worldwide trend of a global culture and globalisation. Proof of this is in its societal features: a large number of expatriates, an international travel and business hub, a multinational population, and a variety of school curricula from which students may choose. Such a global makeup and presence may secure the country's standing globally, while it simultaneously weakens its local uniqueness and culture.

6.4 Theme 3: National Identity

The third parent theme is 'National identity.' Several sub-themes explored the influences and effects on individual national identity as part of a person's entire character, and whether learning national identity may have any effect on people (see Tables 6.7 and 6.8, below). The UAE government has addressed this issue by releasing a 'Charter for National Values and Ethics' (WAM: 2012), and publishing several articles on the subject, one example written by one of the leading sheikhs of Abu Dhabi, His Royal Highness Sheikh Hazza bin Zayed Al Nahyan and titled: "Hazza bin Zayed: Education is a Bridge for National Identity. National Identity is Part and Parcel of Education" (Media Centre, 2013). However, values may be

considered one aspect of national identity. Also, this document was released in 2012, after this research study had already begun. One Emirati commented that:

“...The values are...a main part of national identity, that we all share the same values. So I think it was an attempt to try and put it in a form, to some extent and have everyone believe in it. To share something common between everyone [UAE nationals]” (Interview 13).

THEME: NATIONAL IDENTITY		
Code	Sub-code	Definition
Identity formation influences	<i>Still developing</i> <i>Family</i> <i>Living in a place</i>	Comments that list influences on identity shaping.
Connected to local knowledge		Comments that agree with question whether two themes are related
Emirati identity traits	<i>Westernization</i> <i>Adaptability</i> <i>Keep to themselves</i> <i>Entitled</i> <i>Respect, pride</i> <i>Sheikh Zayed symbol</i>	Comments that describe or typify Emirati identity

Table 6.7: 'National identity' overview

Sub-theme	Number of respondents represented	Frequency of utterances attributed to this code
Identity formation influences	16	79
Connected to local knowledge	12	17
Emirati identity traits	18	136

Table 6.8: 'National identity' sub-themes and definitions

6.4.1 Identity formation influences

The first sub-theme, 'Identity formation influences,' includes interview comments about influences on shaping personal national identity, as well as national identity in general. Table 6.9 below shows the sub-codes of this minor theme:

Sub-code	Number of respondents represented	Frequency of utterances
Still developing	8	20
Family	10	19
Living in a place	14	40

Table 6.9: Identity formation influences sub-codes

Several respondents from each stakeholder group mentioned that their national identity, and that of the UAE, **might still be considered developing**. Time, economic developments, and other cultural influences, were all reasons cited. One faculty member said:

“The thing about UAE is that it’s such a short time period since its sources began that it’s still a work in progress” (Interview 10).

Perhaps, as one Emirati specialist suggested:

“A solid definition of UAE’s national identity cannot be pinned down, because of the different facets in the country’s nationals themselves: we have people who are living in the mountains, we have people who are living by the sea, and we have people living by the desert...You can’t just select one of them and say, ‘This is what Emiratis should be like,’” (Interview 13).

He supported defining national identity in an interpretive, individual way. Finding national identity for oneself in an interpretive, unique way as suggested by some education professionals may relate mainly to personal national identity. The influence of having a third culture, or multicultural, life allows residents to customise their identities from aspects of their multiple cultures. An expatriate faculty member said:

“...Living, studying, working in an environment to which you are not native...you’re having a sense of your own identity and who you are and how you fit in to a larger global landscape...That’s a process of emotional and personality and character development, and it’s very unique [to each person]” (Interview 12).

The debate about whether there may be a standard understanding of UAE national identity is an important research question for this study, and one that was not often raised by interviewees. Two main Emirati educators, however, did voice reservations about having one uniform definition for the entire country, because there were several populations within the UAE making them different and that

deserved their own identities. An example of such differences were groups of villages in the mountains of Ras Al Khaimah being compared to Emiratis from Dubai – many similarities in traditions and culture existed as micro-societies within the larger UAE society. Thus, it may prove interesting to see how the recently published government values charter impacts citizens and the society. Having unified identifiable traits goes back to a religious belief that is shared by many doctrines, of universal values. If there can be universal values, perhaps there can be shared features of a national identity. One of those Emirati educators added:

“I think the main ingredients are there, the base is there -- shared history, shared values basically and shared hardship of course, historically”

(Interview 13).

The influence of family on national identity, particularly personal identity, was voiced many times during interviews when discussing this subject. National identity as a result of a personal bond with one’s national culture and heritage was considered teachable, or passed down, through stories and traditions from one’s family. Interviewees considered family as an influence on the teaching and learning of one’s national identity and local knowledge skills, such as language (Interview 14). Several students considered ‘Family’ as a major identity impact, in terms of values. One Emirati student remarked:

“My dad used to say my grandparents didn’t have much when they used to be younger...It's like, we started off low, but then if you compare how life is now and how it was before, it was a really big difference“ (Interview 3).

Interviewees also shared family changes over time, and the observation that older Emirati generations' local knowledge (including traditions, language, and local culture) seems greater than today's generation. One Emirati female student recounted two folkloric stories, passed down from family. She explained:

“Those are the traditional Emirati stories that grandmothers would tell. I got told these stories when I was smaller. So someone in your position [as an expatriate researcher], or someone who came from an internationalist perspective, they wouldn't know these things...[it is] shocking, because most [younger] Emiratis, they don't know these two stories” (Interview 2).

Here, the student alludes both to the important role family plays in passing down local knowledge, and the concern that this is not being sustained. However, this large difference between one generation and another that the UAE may be experiencing may be based on rapid development, as one expatriate faculty member observed

“In some places that have modernized or advanced economically, [they] developed so quickly that their way of life is so much different than their grandparents' [lives]” (Interview 10).

Another expatriate faculty member pointed out that the extent of **influence of one's country of heritage**, or even of residence, differed based on the actual country. He remarked:

“Different nationalities have different levels of consciousness of being who and what they are. You know, people will say, 'The French feel very French,' [or] 'The Palestinians feel very Palestinian' (Interview 12).

In some cases, original heritage plays a large role, regardless of where a person grew up, as one faculty member explained:

“Where I taught in Lebanon...all of my students were Lebanese. Some had lived overseas and they felt themselves very much Lebanese” (Interview 7).

Perhaps some features of this knowledge may be more successfully transmitted via family.

Although listed last on table 6.10 below, the most influence on national identity that respondents shared was **living in a certain place** as a resident, be it a country or city. This sub-code relates to the third culture phenomenon of many students of this generation, discussed in the last section. These people had experienced different countries as residents and thus, may have felt belonging and identity with those specific countries. Several faculty members recounted how their students shared their dilemma of being from one or more countries, but living in the UAE, and thus feeling the UAE was their home, despite not having Emirati citizenship.

Further sub-codes	Number of respondents represented	Frequency of utterances
Wants to feel belonging to UAE	10	13
Work	4	6
Military	2	2
Education	2	2

Table 6.10: 'Living in a place' further sub-codes

Living in a place can connect a person to that country's sports, music, and other non-historical traditions. National identity through established education requirements, such as the national anthem being played at schools every morning in countries like the UAE and Canada, might help make a resident connect their own identity with the national identity. For example, one faculty member shared:

“I grew up in Canada and I remember hearing the national anthem every morning in school. I remember seeing the national flag at my schools and this was part of it, I guess. And if I didn't have that, maybe I wouldn't have associated with Canada that much” (Interview 10).

Several expatriate educators shared how their graduates were returning to the UAE as adults to work there, because of their positive experiences living there, and their connection to the culture. One commented,

“Some of them [students living in the UAE] feel very well-versed in the local culture, meaning the place where they have grown up, whether they are from that culture by citizenship, by birth, by nationality, by sense of a nation feeling, or whether they have more recently come to the place” (Interview 7).

Many respondents were open to considering UAE residents as part of its culture.

One Emirati first-year student shared:

“I feel like everyone who's lived here is part of the Emirati culture, because they know our societal rules, they know the culture, they know the religion...” (Interview 2)

For Emiratis, this multicultural aspect may be considered part of their identity as a nation (Interview 13). People's sense of feeling Emirati, although not Emirati

citizens, could continue in strength or number with each generation. One professor added:

“It’s a really interesting interplay between localism and internationalism as well. A lot of them [resident students] identify with the UAE, a lot of them have a particular stake or interest here, and I’m sure a lot of them, if a gun was put to their head and they were forced to say where they were from, would say [the] UAE” (Interview 10).

Some interviewees believed that due to the number of third culture youth growing up in the UAE, **a sense of belonging would still develop**. Others may think like one student, who said:

“But people here, I think, maintain their own culture and their own national belongingness in the absence...of UAE identity” (Interview 11).

While some may feel this separation of cultures and inward focus on their own heritage while in the UAE, students expressed a desire to feel more UAE belonging. One Arab first-year student said:

“I do want to hopefully in the future be a little more in touch with society, especially in the Emirati society” (Interview 1).

This desire to feel more UAE local identity may be considered part of residents’ personal multicultural identities. Some respondents mentioned other experiences that could deepen national identity as residents, such as **working or studying there, or as part of the military** (now a new law for male Emirati citizens). One expatriate administrative member of the case study institution suggested that military recruitment not be limited to citizens, but also to residents who wished to contribute to a country they may consider home.

6.4.2 Connected to local knowledge

This sub-theme was formed from comments when a specific question from the interview schedule that was posed to participants was whether they thought national identity and local knowledge were connected. The majority of respondents, twelve out of eighteen, concurred that the two ideals, and two parent themes, were connected. A student said:

“Both of them [are connected] because it makes you part of who you are, it makes you realize culture’s perspective and then from there, you can find out who you really are and who you want to be” (Interview 2).

Another student insisted that national identity, and feeling a sense of belonging to a country was more about knowledge and less about genetics (i.e., heritage or family origin) (Interview 5). One respondent connected these terms with character education and offering formalized learning in order to learn local knowledge:

“But then you deny them [Emirati students] the opportunity really to learn other things that might be of interest to them, that might be as important to them in establishing their national identity, and I’m not sure that you can separate those things out. I mean, how does one really appreciate being Emirati without having an appreciation for Islamic art and architecture, for example, right?” (Interview 8)

Thus, knowing about one’s culture would help feel connected to that culture and country. And, formalized learning may help reinforce aspects of local knowledge not attained through residing in the country.

6.4.3 Emirati identity traits

'Emirati identity traits' as a sub-theme included interviewee comments that describe or typify Emirati identity (see Table 6.11 below). One major point of discussion that arose during interviews was the description of UAE citizens' national identity, as a whole. This subject brought up reservations from some educators, who suggested that the country was still so separated into different cultural groups that generalizing them all into one group may be considered ineffective, and perhaps even insensitive. Despite some risk of sensitivity, the discussion point progressed naturally in many interviews.

Sub-code	Number of respondents represented	Frequency of utterances
Westernization	17	66
Adaptability	12	30
Keep to themselves	3	8
Entitled	6	9
Respect, pride	12	19
Sheikh Zayed as symbol	3	4

Table 6.11: 'Emirati identity traits' sub-codes

Interestingly, there were shared Emirati traits suggested by both Emirati and expatriate participants. For example, **adaptability, respect and pride** were three points of Emirati identity suggested by both expatriates and nationals. An additional point discussed by both groups is the impact of **Westernization** - a potential change of culture in the country from the influence of the West. Westernization has

resulted in a concern that local knowledge is being lost, or permanently changed (Interview 18). One Arab student said:

“Here it [culture] mostly depends on tourists and expats and stuff, so the culture kind of dies or something. It doesn’t die, but it’s hidden here”

(Interview 4).

The rapid development that the country has experienced due to the surge of oil wealth required more manpower, hence the expatriate influx. Those expatriates required new infrastructure, such as schools. The external, mostly Western, influences experienced during that period of development has continued until today, and the country’s national identity may have been affected. A professor stated:

“It [is] very difficult to have this strong national identity, in that [the UAE] hasn’t existed for very long, and since it has existed, it has changed so much that I feel like these are really the problems the government’s facing, in terms of building this strong national identity, and I think that they’re well aware of these problems themselves” (Interview 10).

Respondents from all three stakeholder groups discussed demographics and the effect of foreigners on the UAE’s culture.

Some believe that adaptability has become part of the UAE’s national identity. An expatriate faculty member who had recently moved to the UAE recognized this:

“Part of being a local in Dubai is being international. It’s almost part of an identity here too” (Interview 10).

One Emirati educator commented:

“The UAE population is basically -- you have a lot of people who migrated to the UAE throughout the years, and I believe this mix of people coming from, although similar backgrounds, but there are some minor differences between them. This creates our national identity, it's part of it” (Interview 13).

Emirati respondents alluded to the history of Dubai as an influence on its identity as a tolerant, society that welcomes people from various backgrounds and cultures.

Being adaptable may well be one specific aspect of the UAE as an identity, since several respondents observed that the country made it easy for people to live in the country, when compared to other countries that focused more on local knowledge in order to conduct daily life. A Lebanese student shared how he felt Lebanon required more local knowledge, while the UAE requires more global knowledge, to live in the country itself – through the use of language and cultural traditions (Interview 5). This flexibility and tolerance of other cultures and nationalities that the UAE identifies regularly in leadership comments and discussed in the interviews is considered a global skill, but may also be weakening its local identity by not requiring expatriates to know as much local knowledge as other countries require from their immigrants. Over time, because of development and foreign influence, national identity may be changing. A faculty member noted:

“It's about the relationships between Emiratis as locals and then [the] huge amount of expats, because most [of] the people in the UAE, or at least Dubai and Abu Dhabi, are expats...how they relate to each other and how this kind of impacts identity” (Interview 10).

A point that was discussed by several respondents was that **this change in identity was occurring not only in the UAE, but rather as a global trend**. This global phenomenon was also part of local knowledge discussions. An Emirati respondent said:

“I don’t think we are unique in that globalisation is affecting national identity. This is happening around the world” (Interview 13).

Other countries were referenced as experiencing similar growing pains, and also making efforts to strengthen their national identity. A faculty member said:

“In China they’re doing a push to find their identity and their traditions as well, because their way of life is changed and the identity that this new generation has had is going to be very different than the identities and experiences of previous generations” (Interview 10).

An education specialist reflected on the age of capitalism affecting today’s generation:

“I think the Emirati youth and the Emirati new generation, like all other generations in the world, are suffering from consumerism, from addiction to technology, from all the results of globalization” (Interview 17).

These respondents usually came from the same stakeholder group – the external education specialists. The students and faculty touched upon this subject, but focused more on the main cause as they saw it: the dominance of foreign residents and foreign information.

Respondents described more debatable characteristics of Emirati national identity including included that the **Emiratis showed respect and pride** for themselves

and their country, as well as for other people and other countries. One expatriate educator said:

“I would have to talk to you about this nationalistic fervour that I think exists within the UAE. You know, this is a country that has great pride in what it has accomplished as a country in a relatively short period of time” (Interview 16).

While there may be features that change over time, and Emiratis may be considered a varied population in themselves, interviewees also believed that there might be shared values or traits of Emirati national identity. A university staff member said:

“I think the core values held by Emiratis [are] fairly evident” (Interview 9).

Interviewees also suggested that **Emiratis might be construed as people who keep to themselves socially**. Respondents explained that the country is welcoming to nationalities from all over the world, but those cultures tend to stay together in social and work environments. The workforce consists of government and private corporations, with a majority of Emiratis working in the government sector, and the majority of expatriate residents working in the private sector. Thus, there is already a distinction and separation of cultures, with less opportunity to interact. Schools are the same: there are government, Emirati-only schools, and there are private schools catering to the variety of expatriates. While Emiratis can attend private schools, and that number is steadily increasing, this has not swayed the opinion of interviewees that there needs to be more interaction between Emiratis and expatriates, which would benefit local knowledge. A faculty member

explained that it was valuable to interact and know Emiratis while living in the country, because:

“...You have locals [Emiratis] who really are the inner circle, they’re going to understand and appreciate this culture more deeply. They’re going to be able to define it more clearly, they’re going to be able to enhance it”

(Interview 8).

A more accurate picture of the country may be offered to expatriates by interacting with Emiratis, which in turn would allow for greater respect and familiarity with cultural norms and traditions. While several expatriates thought Emiratis tended to keep to themselves, Emirati participants described their own efforts in being friendly and offering sources of information about their country to curious expatriates. One first-year Emirati student said:

“But one of the essence[s of being Emirati] is being friendly, it's being nice to people...It's just, not because of just your nationality, because of [how] you represent your country and [how] you represent your religion” (Interview 3).

This pride in their country's accomplishments may have translated into a **feeling of entitlement**, according to some respondents. One expatriate Arab specialist shared:

“You’re talking about a welfare state, at the end of the day. There’s a sense of entitlement, also, for all Emiratis that the government should provide for [them]” (Interview 17).

This is a sensitive subject, but one that has been addressed in government bodies and in scholarly articles. Giving back to the society through hard work, and representing oneself and one's country in a positive manner, is a message that has been communicated to citizens. This respect for oneself, for others and for the UAE is visible to numerous respondents. The country's leadership, present and past, is considered a powerful symbol of its national identity. The late **Sheikh Zayed bin Sultan al Nahyan**, the first President and the Founder of the UAE federation, is a specific figurehead that seems to represent Emirati national identity as well as encouraging citizens to share specific traits, such as being proud and respectful of the country's leadership.

A student shared that the UAE's young history as a federation may make it more susceptible to foreign influences (Interview 6). With the trend of English language dominance in the country, nationals may give more respect and admiration to those that speak English like a foreigner, as one Emirati student described:

“...People were saying, ‘Oh, your English is very good, are you half-American, are you half- British?’ or something like that. I was like, “No, I'm fully Emirati,” and even if both my parents speak [English], they don't speak [it] the way I speak [it]” (Interview 2).

The student indicates that her lack of accent when speaking English made her think about her own national identity, since people questioned her origins and heritage. This effect on Emiratis, the potential that they do not speak English with an accent, is something that may affect even their feeling of belonging to their

culture, and their bond with nationals. She describes another Emirati's admiration of her English:

"After I had a presentation in [a class]...he was like, 'You speak perfect English, and Emiratis don't speak perfect English.' I'm like, 'Yes they do, just some people do that more than other people.'"

The student described that she was given a compliment, but also a challenge to her own identity as a fellow UAE national. One expatriate student said:

"I believe [Emirati] people are more open to trying new activities and new things, and they're somehow losing touch with their culture" (Interview 1).

Such effects of Westernization, or Western influence, on UAE society may result in deeper effects on local knowledge features, such as language, over time.

However, changing national identity, one specialist suggested, may be a natural effect of time and development:

"But of course, it's changing and evolving. It's inevitable...and it's something that we should expect and embrace, not fight...They [those that fight it] think that national identity is either black or white and it has to be static, but it's not" (Interview 13).

This is something that the literature features as an important academic debate – whether national identity is static or constantly evolving. An expatriate Arab education specialist said:

"They built a whole city and you can't just ignore everything they did [up to now] and go back to what was there in the 1960s and say, 'That's the national identity.' The national identity of any culture should be dynamic and

should reflect the progress in the city...If a national identity is not dynamic you cannot bring it to the next generation” (Interview 17).

Thus, the UAE’s current experience of a possibly changing identity may be permanent, and normal. Perhaps this may be a new experience for the country because of its newly global status. Prior to the 1970s, the UAE was not considered a global business player and thus, local knowledge was more important than global knowledge for its residents and citizens. More developed countries may have been experiencing this ever-changing identity from long ago, due to their connection to the rest of the globe. For the UAE, this phenomenon may be a watershed event only because of its new global development and position. One Emirati specialist explained:

“One thing we have to understand is that the Emirati today is not the same as the Emirati thirty years ago, or forty years ago...and we can't, by no means, we can't compare the Emirati today with the Emirati before the oil” (Interview 13).

When asked what Emirati identity may be described as, several Emiratis chose words that describe the citizen population as a whole: Arab, Muslim, open to other cultures, respectful and proud of his or her country. However, other descriptions such as Emiratis keep to themselves, and that they feel a sense of entitlement, were also suggested as traits. The difficulty in defining a citizen of the UAE is that their national identity is evolving and may be strongly influenced by that particular person’s home area or emirate.

6.4.4 National identity conclusion

With globalisation and development into a global city, the UAE has begun experiencing significant changes in its national identity. The lack of an official national definition of Emirati identity allows for personal, individual interpretation of what values and traits could be considered Emirati. There is a message of debate and ambiguity – some respondents believe that Emirati identity is too varied to be defined, due to different emirates and original cultures, as well as through development and individual choice. For example, some Emiratis believe that wearing the national dress is important, while others wear Western clothing and consider themselves just as Emirati. Other respondents consider that indeed, there may be shared Emirati traits in its population that could be defined and learned through education in order to communicate national identity. However, such shared traits should ideally extend beyond Arab or Muslim traits in order to be uniquely Emirati. Some respondents also conveyed the possibility that the UAE's short history as a federation may mean that its identity is still undefined and unclear. This may be aggravated further by the multicultural society with its expatriate majority and little intermixing. Thus, reaching a shared understanding of UAE identity, and defining it into a list of ideal facets of traits and knowledge would better inform a pedagogy or strategic initiative to strengthen national identity within society, and specifically within education.

6.5 Theme 4: Character Education

The last parent theme stemming from the literature review, ‘Character education,’ includes comments from respondents that cover actual or ideal implementation of an education initiative focusing on teaching local knowledge. This code is related closely to the local knowledge and national identity concepts in that it looks into the possibility of purposeful, focused delivery of local knowledge learning. In academic publications, this idea of local knowledge delivery through formal and informal channels is sometimes termed ‘character education.’ The intention of creating initiatives for learning local knowledge through education is the focus of ‘character education.’ Four main sub-themes for this last parent code are ‘Ideal delivery,’ ‘For expatriates and or Emiratis,’ ‘School or university,’ and ‘Current situation.’ The tables below (6.12 and 6.13) detail the codes and sub-codes under ‘character education,’ as created and organized during the data analysis phase.

THEME: CHARACTER EDUCATION		
Code	Sub-code	Definition
Ideal delivery	<i>Glocal</i> <i>1 education course</i> <i>Learning outside education</i> <i>Learning holistic in education</i> <i>For expats and or Emiratis</i> <i>School or university</i>	Comments on how to best deliver character education
Current situation	<i>People want more local knowledge</i> <i>Population differences</i> <i>Expatriate and Emirati knowledge</i>	Comments about current character education or learning local knowledge in education or social institutions

Table 6.12 'Character education' overview

Sub-theme	Number of respondents represented	Frequency of utterances attributed to this code
<i>Glocal</i>	16	79
<i>1 education course</i>	44	56
<i>Learning outside education</i>	19	37
<i>Learning holistic in education</i>	28	50
<i>Expatriate and Emirati knowledge</i>	13	31
<i>School or university</i>	23	49
<i>Current situation</i>	56	139

Table 6.13: 'Character education' sub-themes and definitions

6.5.1 Ideal delivery

'Ideal delivery' refers to comments on how best to deliver character education in the UAE. Many respondents supported holistic learning, which would extend learning beyond the classroom, such as extracurricular activities. Another theme that became a dominant subject during discussions about character education was the balance of global and local knowledge. Respondents from all three stakeholder groups conveyed that character education should focus on attaining a global and local knowledge balance, a 'glocal' balance. Offering students 'glocal' knowledge was conveyed as an ideal design and delivery strategy for UAE character education.

Respondents from each stakeholder group conveyed their desire for 'glocal' knowledge through character education. An external Emirati educator said:

"If a balance is to be achieved [between global and local knowledge], then it'll be perfect" (Interview 13).

A faculty member observed:

"For the UAE to either go completely into globalised or westernized way, or completely the Middle Eastern or pan-Arab way I think might be problematic. And they [UAE] really need to figure how to kind of interact with both of these sides" (Interview 10).

One administrator said:

"I don't see emphasizing or favouring one [type of knowledge] over the other, but I think that if either one is missing, you have an incomplete education" (Interview 12).

One student said:

"I don't think they should teach about local cultures in a way that's more important than other cultures. It should be kind of equal" (Interview 6).

Several respondents pointed out that due to the multicultural makeup of their classmates, current class learning might also be considered global learning. One student shared:

"They [teachers] always encourage teamwork in classes, so we interact with people from other nationalities and stuff, so it's nice" (Interview 4).

A faculty member at the case study institution echoed this sentiment and said:

“The students themselves, they are coming from more than one hundred nationalities, so this in itself [global learning] -- the classes are pretty much multicultural, so are the staff and the faculty” (Interview 11).

However, the main challenge of local knowledge initiatives in learning may be keeping the information current in the face of a globalized world that usually transfers information in English, as conveyed by one education expert (Interview 18).

How should local knowledge be learned? **The ideal delivery of character education** was discussed in all interview schedules. Responses took three main directions: **learning through one dedicated course, learning through holistic education institutional features, or learning outside of education**. Interview responses showed that stakeholders generally agreed with the possibility of incorporating local knowledge in curriculum, and giving more focus on local knowledge in formal learning. Some pointed out that such focus would give respect to the UAE as a host country and allow for all residents to have a uniform foundation of local knowledge, such as identifying national leaders. One expatriate faculty member suggested:

“I think definitely there should be something that teaches students...about the country and about something related to Emirati culture, Emirati history, etc. and then also civic morals that would relate it to society where they are living” (Interview 11).

An external educator offered a balance and said:

“I think a combination of all three [choices] actually. I don’t think you can put it [learning character education] into one silo and say, ‘Well, that’s it. Tick, box done” (Interview 15).

Character education seems to be a concept interviewees were open to, in order to increase local knowledge of students. Respondents tended to group learning about local knowledge into two separate categories -- learning UAE culture and history, and learning the Arabic language. Local culture and history was considered important for expatriates to assimilate with, and learn about, their host country and thus, character education was considered to enhance expatriate knowledge. One Emirati external expert said:

“For thirty, forty years they [expatriates] sometimes live here and have not interacted with an Emirati...and that’s a disaster” (Interview 18).

If local knowledge was initiated and integrated into education, one interviewer said:

“It [knowledge] would rub off on the community as a whole” (Interview 11).

A student supported this idea, saying:

“I think the [local knowledge] course would be a great integration programme for both [Emirati and non-Emirati]” (Interview 2).

Arabic language was considered by respondents to be an optional aspect of learning. The government currently requires Arabic course learning for all students in schools, in ‘Arabic A’ classes, for Arabs, and ‘Arabic B’ classes for non-Arabs. However, there is no such educational requirement for learning UAE culture or history. One faculty member (Interview 8) shared that there was an Islamic education course requirement from the government, which could be satisfied

through various course electives, or requirements, based on a student's major.

This may lean towards religious knowledge, which is related, but not directly focused, on local knowledge. While a general consensus of responses were open to the idea of offering local knowledge course material, the specifics of delivery was quite varied – from dedicated single courses, to including special modules within courses, to learning about specific local aspects related to the course. For example, one student said:

“I believe the university should make it interesting enough for somebody to go ...it should be something that might be obligatory for certain majors such as ...engineering -- on how Burj Khalifa was made, and Burj al Arab”

(Interview 1).

The most debated and discussed point for the ideal delivery of local knowledge through character education was whether or not such **learning should be required or optional for students**. Many stakeholders supported the idea of learning local knowledge in educational institutions. However, they were divided on whether or not such learning should be required or optional for students. Nine participants wanted to see local knowledge learning as an option or elective in education, while seven participants believed that such learning should be required for students, either through a dedicated course or integrated into other required courses for their specific speciality or degree. One respondent chose neither, while a second one did not provide a response (see Table 6.14 below). Interestingly, more faculty/staff (3 of 6, with 2 not responding) of the case study institution than students (2 of 6) favoured requiring a course on local knowledge. One Emirati

educator shared that his public institution had just made one such course required for all graduates that academic year (2013- 2014). He shared:

“So it's part of an effort, I guess, from the government to enhance the belonging of our citizens and their pride in their national identity, and explain to them what is the national identity...The government is aware of that [need for more local knowledge]” (Interview 13).

Such government efforts in public universities may be considered indicators for the rest of the educational landscape.

An interesting result of several interviews, particularly with students, was the recommendation that character education teachers should be Emirati. A student said:

“I believe pure Emiratis should teach the course, and those who are really in touch with their culture...I do not believe that foreigners should teach it” (Interview 1)

Foreign teachers teaching local culture and language was considered by several stakeholder participants as wrong, with reasons including a potential lack of student engagement and information accuracy and depth. An expatriate educator said:

“When the teacher is not Emirati it means...there's a knowledge that you're missing as well, in terms of local culture” (Interview 17).

One student respondent shared that it was rare to have Emirati teachers, both in schools and universities (Interview 2). Indeed, increasing the number of Emirati teachers in the country is part of a UAE government strategy (Salem, 2014). Thus,

interview discussions brought up several factors of character education that may need more specific prescription prior to implementation in order to achieve student engagement.

Interviewee	Required or optional course?
1 (Student)	Optional
2 (Student)	Required
3 (Student)	Optional
4 (Student)	Optional
5 (Student)	Required
6 (Student)	Optional
7 (Faculty)	Required
8 (Faculty)	Neither
9 (Faculty)	N/A
10 (Faculty)	Optional
11 (Faculty)	Required
12 (Faculty)	Required
13 (External)	Required
14 (External)	Optional
15 (External)	Optional
16 (External)	Required
17 (External)	Optional
18 (External)	Optional

Table 6.14: Question results: if course should be required or optional

Holistic integration of character education was a popular choice during interviews. An external education specialist suggested:

“If we teach local knowledge in a more horizontal manner than vertical manner -- so across subjects, across activities -- I think it will resonate more

than to just capture it in the Arabic classes and religious classes” (Interview 17).

Such integration could expose students to useful information about the country that might encourage their interest in other subjects. One student said:

“Maybe it could be simple and straight to the point [integrating it into a global culture class], and if you want to go into more detail of it, then you can take a separate class that’s just focusing on local culture” (Interview 4).

One student suggested:

“Maybe, what the university can do is that they can take them [students] to the old places, old Dubai...most people learn visually, most people remember from experience” (Interview 2).

A faculty member also saw the potential for holistic education, saying:

“It needs to be as much activity-based and out of the classroom as it is in the classroom” (Interview 8).

He suggested adhering to a balance of both holistic and course-content knowledge, in order to maximise student engagement. Holistic education through activities and student clubs were suggested as an existing way to learn local knowledge. Poetry clubs, cultural clubs and sports clubs are various ways of learning UAE culture (Interview 3, 10, 13). There exist some such institution-based initiatives. An expatriate faculty member noted:

“I see the clubs and associations that sponsor events honouring aspects of UAE identity” (Interview 9).

However, since such activities and clubs are extracurricular and optional, there are a limited number of student participants. They are also not part of a comprehensive

character education strategy, or widely communicated as opportunities to learn local knowledge.

Another type of extra-curricular activity that may lead to more student involvement is **community service**. An increasing number of educational scholars and publications promote community service as a unique feature within character education. It may increase awareness and outreach, and encourage students' application of character education concepts. During interviews, however, only two people, both external education specialists, discussed the subject. This small number indicates that awareness of community service may not be as successful a learning tool in the UAE as it has been in other countries. An external school leader pointed out that if an institution does include community service for student participation, it would ideally be focused on local community groups. He explained:

“Yes, we can get on a plane...and be in a Habitat for Humanity trip and build two houses in Kenya or in Somalia or in Zambia. But what are opportunities for us to connect students locally?” (Interview 16)

Military service was discussed as sporadically as community service, perhaps because it was more relevant in the country at the time because it had just been required for all able male Emirati youth. **Military service** may be considered a potential new source of local knowledge, specifically for Emirati conscripts. There is a new national military conscription law that requires able male Emiratis to receive military training. One external specialist said:

“If well applied with the right training and right values, I think [military service] will...have a positive impact on the youth, not only from a national

identity perspective, but...a sense of giving back to the country...You're talking about a welfare state, at the end of the day...And I think it's a good point where they feel, "Yes, it's true but there is also something to give back" (Interview 17).

Some respondents believed that a combination of character education delivery options could be offered. Namely, **offering students both a required course and optional electives**. This is not considered the same as holistic delivery of character education, since holistic education integrates the pedagogy and concepts into several features of non-academic life on and off campus. For example, learning UAE culture and history may be one dedicated course, and facets of this knowledge may be integrated into Architecture courses. Another student suggested:

"As a course requirement, [local knowledge] information can just slip out of your brain in a minute...So, I think it should be offered inside university and outside university" (Interview 2).

The external stakeholder group tended to support the idea that character education should be optional for students, since most students in their institutions were expatriate. One educator said:

"I don't think that they [local knowledge initiatives] need to be too tightly mandated" (Interview 15).

While external stakeholders were more reserved in their feedback and chose optional or integrated coursework, students and faculty were divided on either side of the debate more evenly. One student suggested said:

“If you really want to send the image or the message...you want them [students] to study local, then you’re going to have to put it in the curriculum” (Interview 4).

However, some students may want to know more local knowledge than others, and both of these groups could ideally be catered for, through character education initiatives (Interview 8). One Emirati specialist insisted that stakeholders in schools, parents and students, be the decision-makers (Interview 14), a view repeated by several expatriate education experts. One faculty member explained:

“I also think about universities as being a business, particularly in the UAE...So, when I’m thinking about what the curriculum should be based on, a lot of it is me thinking about the students as customers in a lot of ways, and so society isn’t necessarily my customer” (Interview 10).

Students and parents may have different opinions based on their nationality, their age or their curriculum choice. For example, the parents and students of an International Baccalaureate (IB) school that caters to an international community may want to integrate character education, while a purely British or Indian curriculum school’s stakeholders may be against the idea (Interview 14).

Respondents discussed a possible dilemma of students feeling obligated, and thus disinterested in the material, if it is required. One student warned:

“In the class it will seem forced, like, ‘Oh, you have to attend this class, you have to learn this,’ and then [students are] just going shut our brains and pass the course and end it” (Interview 6).

A university administrator said:

“You do get resistance where people will say, ‘Well, this [course] is just not for me’” (Interview 12).

Several participants stressed the importance of the education institution’s own efforts in delivering character education to students, through means such as advisor recommendations, or making the course interesting in content and delivery.

One interviewee said:

“I think that [learning local knowledge is] a matter of curriculum and delivery of the curriculum” (Interview 12).

Curriculum updates and quality teacher training were also suggestions to improve student engagement in local knowledge courses. During interviews, participants conveyed that education institutions are considered reliable sources of knowledge, which offer more accurate information than online or media resources, and thus were considered good sources of character education and learning.

A few respondents did not consider education an effective route for enhancing local knowledge. One expatriate faculty member said:

“I...see a solution in terms of education and the delivery of a programme as being limited” (Interview 8).

The faculty member suggested **learning local knowledge through museums and other cultural attractions** as more effective in learning. While other respondents also discussed learning local knowledge through cultural attractions, they usually mentioned it as an addition to a core initiative, and suggested that this core initiative be a mix of holistic or course-focused institutional learning. Some

respondents discussed their belief that Emiratis and students living here believe themselves to be fluent in the UAE's local knowledge. One student said:

“We're doing cultural dimensions and integration to culture and things like that in international management courses as well as international environment courses. So it's common knowledge that most students would have if they took those courses” (Interview 2).

In actuality, an Emirati education leader in a public university shared that:

“Some of the young generation...may not even know main parts of the history of the country” (Interview 13).

Additionally, there is a preconception that as a resident of the UAE, a person is automatically exposed to the national knowledge. One expatriate education leader said:

“They [such people] are under, I think, the mistaken perception that that [local knowledge] is something that you almost get by osmosis” (Interview 12).

A consensus amongst all three participant groups was that people **had the responsibility to experience character education in some form while living in a country, as a sign of respect** and to engage with that culture more effectively.

An expatriate educator said:

“It's almost obligatory that these people [expatriate students] be ambassadors between East and West, going both ways” (Interview 12).

As one Emirati government leader said:

“I think you have tremendous opportunity in Dubai to learn [local knowledge]...you have an opportunity here, you might not have it somewhere else” (Interview 14).

A senior educator at the case study institution said:

“There should be several [unique] things about the programme and how it is taught here, locally, that distinguish it from programmes as they would be delivered elsewhere [in the world]” (Interview 12).

A faculty member shared:

“We’re working right now on trying to stamp, ‘What does it really mean to be an English programme [in Dubai]?’” (Interview 8)

Thus, many respondents support the idea that both courses and integration of character education in curricula would enhance Dubai education and its graduates’ knowledge by specifying the unique national identity of their host country.

A common discussion point was whether or not **character education initiatives should be delivered solely to expatriates, or also to Emiratis**. A large number of respondents from all three stakeholder groups wanted character education offered to both expatriates and Emiratis. A point repeatedly made by student respondents was the desire for electives and options for such courses. Character education in the UAE has already been suggested as beneficial for intercultural relations and to further expatriate respect and understanding of national norms and traditions. It would also be a positive influence on Emirati students, as one student pointed out:

“As far as Emiratis go, they can also work with the international culture...to ease them also into that sector” (Interview 2).

The general consensus of Emirati respondents was that they were open to learning their local knowledge, especially if given options. Several of them did comment that their own population is being affected by less local knowledge. One respondent pointed out that because expatriates tend to be transient, character education should be delivered to Emiratis. She said:

“[It is needed] especially for Emirati children, because many of the others are just transients, they are here for few [years]” (Interview 11).

Overall, Emirati participants believed that such education might benefit the expatriates more, since they have not been exposed to UAE language, traditions or culture as Emiratis may have as a consequence of family origins. While residents may learn some local knowledge by experiencing life in Dubai, their knowledge may not be very deep or lack basic facts. A student said:

“If you have been in a business [such as] oil or architecture or engineering...if you have worked in that field for the past twenty years, you would have gained a lot of knowledge” (Interview 1).

Such knowledge may indeed be local and deep, but it would be narrowed into only one industry. Thus, responses indicated a preference to include character education for all students, regardless of citizenship. The threat of less student engagement from one group or the other may make designing such a required character education course challenging. One student recommended two different courses, directed towards each student group (Interview 2).

Character education facilitating cultural interrelatedness may address another societal issue respondents raised. In the UAE, the numerous cultural groups tend to be social with similar nationalities, without integrating and mixing with other cultures, including Emirati. **Groups tend to keep to themselves**, as one student said:

"...it's not many people who have local friends...so I think this is the way [for] everyone to get the knowledge that they need" (Interview 3).

In the past, government schools used to allow expatriate students, but this has changed over the past twenty years and expatriate students may only attend private schools (Interview 17). An external education specialist recommended:

"More mix of Arabs with non-Arabs...there is a mix, but you do have a lot of schools that have an influence of one or two nationalities" (Interview 17).

Thus, former opportunities for intercultural dialogue, such as those in government schools when expatriates were enrolled, may be replaced with new character education initiatives.

A '**school or university**' sub-theme was created to include respondent comments for a specific question related to the literature: whether they believed character education should be introduced in university or earlier, during school. This question built upon the discussion about the ideal delivery of character education and whether such education should be formalised or structured. Overall, most respondents, fourteen of sixteen who discussed the subject during interviews, believed that formal character education should start as early as possible, and given the choice between university or school, they chose school. This indicates

that stakeholders support the idea that formal learning be offered to Dubai-based students at an early stage. Some respondents felt that introducing such concepts during university may be too late for students to retain and learn UAE information, since they may be too focused on their specialty or major. One faculty member suggested:

“I think that if you wait until university, first of all, you waited too long...you can reinforce certain things you want to do institutionally through K-12 with university programmes” (Interview 8).

Offering character education to students while still in school may allow for more impact on their local and personal identities. Also, stakeholders discussed the fact that there are a greater number of students in Dubai-based schools than in universities. Thus, including schools in character education initiatives would result in having more people receive the programmes. So, respondents suggested starting initiatives at school level, then continuing into universities. A university member stated:

“I think [that] there should be many access points, many beginnings, many entries -- not just one institution or one sector of government or [one] sector of society addressing it” (Interview 9).

University exposure was still considered an advantage by some interviewees, with one explaining that:

“...Later when they [university graduates] go out to society then they would practice this [local knowledge]” (Interview 11).

Thus, offering character education through school to university was considered the most effective strategy. One external educator pointed out that the nature of

Dubai's schools as dividable between non-Arab and Arab in demographics might be a challenge for initiative implementation and design (Interview 17). The government schools are also another type of institution to consider when designing character education initiatives.

6.5.2 Current situation

This sub-theme includes comments about current character education or learning local knowledge in education or social institutions. The present-day landscape of character education was discussed during interviews and recorded under this sub-theme. The table below shows the related sub-codes (see Table 6.15 below).

Sub-code	Number of respondents represented	Frequency of utterances
People want more local knowledge	16	54
Expatriate and Emirati knowledge	11	31
Population differences	13	53

Table 6.15: Sub-codes for 'Current situation' further sub-codes

Many respondents (16 of the 18) shared an opinion that **residents of the UAE were open to learning more local knowledge, whether they were students or not**. One respondent confirmed previous comments that living in Dubai may not teach a resident local knowledge by an osmosis of sorts:

“There’s such a huge and thriving expat community here that you can live here for your entire undergraduate [career] and never encounter an Emirati if you just stay in certain circles or certain areas” (Interview 10).

One resident student shared her lack of knowledge about the UAE, and how she wanted to learn more:

“I’d like to know how it [the UAE] started. I know about the oil...we know it’s a very new country, so what happened in this past forty years? Who founded it... what was it before now?” (Interview 4)

Some **awareness** of the full extent of UAE local knowledge may be needed to influence people’s interest and perception of the national information and potential for learning. Although knowledge may not be as readily available as some people perceive it to be, there are people that seek it and are interested in learning more about their host country. One female Emirati student said:

“There’s a lot of people who want to learn about the Emirati culture -- Emiratis in general, expats, they all want to learn about Emirati culture” (Interview 2).

A male Emirati student said:

“When they [fellow students] find out I’m local they’re surprised, so then they start asking questions, then they’re really interested” (Interview 3).

Thus, interactions with Emirati culture, in and outside of the space of education, may provide more local knowledge to those that wish to learn. However, despite respondents voicing the sentiment that many residents would want to learn more local knowledge in Dubai, there are some others that pointed out that as expatriates, most people may be disinterested in learning more than basic information about their host country. One faculty member shared:

“There’s no way that you can guarantee that everyone is so curious as to understand the formation, for example, of how these seven emirates came together” (Interview 9).

In the case study institution, there had been a new course focused on the UAE offered during the semester when interviews were conducted. Many students, as well as faculty, were not aware of the course. When discussing the potential of their institution offering such courses, most students expressed interest in attending. One student said:

“I did not know about the course, and if I did I would have taken it...and I do believe that a lot of people would apply for it” (Interview 1).

One professor suggested:

“I think that a lot of students here are unaware [of] events that take place here that are local, and so it would be very helpful for them to know about that” (Interview 10).

Thus, character education may benefit from increased awareness in order to facilitate more local knowledge learning.

Currently, there are several institutions in Dubai that offer character education courses. One public, or government, institution has recently required all graduates to take such a course. The case study institution, a private university, requires a UAE-focused course only for its exchange students, who are mainly from the United States. A handful of existing university courses do touch upon Arabic and UAE knowledge while studying global culture or history, but such regional

knowledge is either basic or focused on past civilizations, such as ancient Egypt (Interview 2, 6). Schools seem to offer a similar lack of depth in local knowledge.

One student shared:

“Schools just hit a little bit [of] the tip of the iceberg, they don’t really go into depth about Arabic history” (Interview 2).

The current situation is one with a scattering of government and private initiatives, but there seems to be no comprehensive strategic character education solution that addresses a current government concern to strengthen local knowledge through education.

A common thread that ran between the main themes was whether **expatriates and Emiratis knew a sufficient amount of local knowledge**. Respondents communicated the belief that most expatriates did not know much about the UAE’s local culture and history. If they did, it was basic knowledge that tourists could also learn while visiting the country. The need for deeper knowledge as residents of the country was something that several respondents urged, since such awareness was considered a sign of respect to a host country, and a responsibility as a resident and as a global citizen – to learn more about another culture, and to represent and speak of it to others in an accurate, informed way. One reason for such a shallow knowledge of expatriates is that there is little intermixing with Emiratis (Interview 11). In that same rationale, Emiratis may not know ‘enough,’ about their country. A senior administrative member of the case study institution said:

“I don’t know whether an Emirati educated through the Emirati national system necessarily knows more about Emirati history, art, literature and

music than an expat who made it their business to learn about it” (Interview 12).

Populations may not portray much difference in their knowledge of the UAE.

Knowledge may not depend on what nationality a resident is, but rather what community or school he or she had. Some educator respondents had a stronger opinion about the lack of local knowledge, particularly in private schools:

“The public schools have maintained a stronger sense of the national identity, especially that the population of the public schools are 98% Emiratis. Whereas...you have the private schools... [which have] a lower percentage of Arabs and Emiratis, and therefore, they don’t put a lot of emphasis on [local culture], apart from teaching the language” (Interview 17).

A university administrator said:

“You can probably go to [a Dubai-based Western private school]...I am quite certain that it [local knowledge] is not tackled in as structured and purposeful a way as, for example, in IB [schools]” (Interview 12).

This disparity in educational institutions may affect future initiatives’ effects on local knowledge learning and student cultural awareness and engagement, even after students graduate from school. One Lebanese student, when discussing his classmates’ local knowledge, said:

“I noticed that no one is curious about knowledge here, about knowledge of the local [culture]” (Interview 5).

6.5.3 Character education conclusion

Interviewees offered several main messages through their discussions on this theme. One message was that stakeholders prioritized choice over need – while they remarked that there was a need to learn more local knowledge, they insisted on choosing to study it, and how much of it to study, while in education. Most interviewees also insisted that local knowledge should be offered in education as early as possible, and preferred local learning to begin in schools rather than universities. Local learning through more friendships with Emiratis was also a message that expatriate respondents wanted to convey. Informal intercultural mixing between Emiratis and expatriates may benefit from increased focus, as expatriates communicated their eagerness to have more such friendships. Emirati respondents seem to feel they are already making such efforts to represent and spread local knowledge about themselves and their country, formally and informally. Character education is the crux of the research study – it is the initiative that may hold the potential to change the UAE's current situation, which shows signs of declining local knowledge while going through rapid global development. Perhaps character education may make achieve a more ideal 'glocal' knowledge balance, as it is used in several countries with similar national identity goals.

6.6 Qualitative findings conclusion

The interviews showed links between all five parent codes. Local knowledge contributed to national identity enhancement and awareness. National identity would be enhanced and help inform local knowledge. Also, local and global

knowledge combined pointed to the potentially ideal delivery method and formula for teaching character education. The fifth parent code of participant sensitivity indicated what the other codes hinted at as well: that the philosophical nature of these codes' concepts was complex and multifaceted in nature. Thus, a hesitance in concrete responses and statements occurred repeatedly, not only due to possible sensitivity of subject or related subjects, but also due to the inability to define the terms or concepts during discussion. Thus, a shared definition, or understanding, of UAE identity may not be possible due to different demographical features, or the influence of Western and external factors on development of the UAE. This may obscure an already complicated philosophical idea of identity and character. However, current government initiatives, coupled with respondent suggestions on design and delivery of character education, may allow for further development in the area.

The current situation of the UAE in terms of all four themes was conveyed during interviews: there are currently weaknesses in aspects of local knowledge, and a 'mixing bowl' society of cultures living next to each other, as opposed to a 'melting pot' society of cultures blending together with intercultural mixing socially. Such societal characteristics convey a unique environment in the UAE, with the result that residents may know little about the culture and history of their host country. Respondents indicated that there are currently threats to national identity due to weakening knowledge of the Arabic language and of UAE culture. Data showed that there are few local knowledge or character education initiatives in UAE universities in general. However, generally respondents were open to learning

more about the UAE as part of their experience living in the country. These themes from the data convey a risk of weaker UAE national identity, particularly in the face of a conveyed sense that globalization and the weakening of local knowledge was occurring not only in the UAE but also worldwide. The results indicated that ensuring a balanced delivery of global and local learning, in the form of 'glocal' knowledge, was considered ideal for many respondents.

Interviewees indicated that learning from the community and in educational institutions were both deemed useful sources for local knowledge and national identity. General respondent openness to more local knowledge learning and related initiatives in education was one conclusion of the study's qualitative research phase. There were several conditions attached to the general openness to character education. For example, external educators emphasized individualized institutional choice on character education initiatives. Several students preferred optional character education courses. This pointed to a general note of decentralizing the actual design and implementation of character education initiatives while supporting the intention behind it. Options and variety in content and delivery were considered important for student and stakeholder engagement. A prescribed formula for character education learning may not be the ideal. However, ensuring the presence of character learning, with choices, is considered a theme respondents wanted. Alternative sources of local knowledge outside of education, such as family, media and living in the country, were also considered important for strengthening UAE national identity. Additionally, respondents

considered it ideal to have holistic character education delivery through various entry points in schools and universities' campuses and curricula.

To summarize the qualitative phase findings:

- (1) End-users of character education initiatives to have choice in how and where they wish to learn from such programmes;
- (2) Engagement and method of learning character education concepts rely on learners' own engagement preferences and interest levels, or 'individual modality';
- (3) A customized 'character education' for the UAE's unique societal context to include local knowledge, including religious familiarity, business acumen, and some knowledge of local literature;
- (4) Stakeholders considered themselves global citizens due to their residence in Dubai, due to their opinion that it is a multicultural, cosmopolitan city that requires global skills in daily life;
- (5) Cultural knowledge was considered as one of most important features for local knowledge learning to include in character education initiatives;
- (6) There seems to be more Western culture and practices being adopted by residents, as opposed to the amount of UAE knowledge adopted by Emiratis;
- (7) Conscious decision-making is required for the strategic outlook and design of national identity initiatives, for whether they should or should not include minor ethnic groups or communities for general learning; and

(8) The trend towards a loss of localisation and an increase in Western-influenced globalization is not unique to the UAE, but rather a global phenomenon.

9) Participant sensitivity to honest, open responses to interview questions due to apprehension of touching upon taboo subjects in the UAE.

We may assess these qualitative findings, combined with the quantitative results, in order to arrive at some overall discussion points and conclusions for the study.

CHAPTER 7: DISCUSSION

7.1 Introduction

After completing the data collection and analysis for the quantitative and qualitative phases of the research study, it is possible to address the research questions and attempt to answer them through the study findings in this discussion section.

The research questions are:

- (1) What are stakeholder views of the potential place of character education in the higher education curriculum?
- (2) What are stakeholder views of the potential role of character education in developing global citizens?
- (3) What are stakeholders' views of the potential role of character education in strengthening national identity?
- (4) What are stakeholders' views of the relative value of local knowledge versus that of global knowledge?

Each question has been assessed with research findings from phase 1 quantitative survey results and phase 2 qualitative interview data. The combined results can construct a broader, more informed assessment of the main research question.

Theories and studies that contributed to the foundational knowledge and research for this thesis were discussed in the literature review. The findings from the questionnaires and interviews reported thus far in this study provide more clarity in overall themes and potential next steps to build on existing knowledge that is

relevant to the UAE's educational and societal context. The UAE context is a unique one, in that there is relatively little character education academic information, and few related initiatives in place in the educational system. There is government intent to strengthen related subjects and knowledge, such as language and culture, in the country's residents. The literature review confirms that this is an intent and desire of several governments globally, including those of neighbouring countries such as Egypt and Oman, making some studies and information useful for use or adaptation to potential efforts in the UAE's future. The study's findings also confirm that UAE residents support the government intent and ideal to know and learn more local knowledge in order to enhance national identity and a feeling of belonging to the country, whether it be their host country or their home country. Other findings from the literature review, coupled with the data findings, may provide more knowledge to readers about the potential for character education in UAE education as a change agent for national identity.

Themes that arose in the data findings that stem from the literature review will be discussed, as will the data findings that address the original research question, and usually led to new themes stemming only from the research results. In this section, the reader will be taken through an assessment of each research question by three routes of analysis that build upon each other: the data findings themselves, then pertinent literature themes, and finally concluding with new themes that resulted from the data findings. These data findings and the new themes that concluded their analysis were taken from both the quantitative questionnaire given to students

and the interview series conducted with three stakeholder groups, including students, faculty/staff, and external education specialists.

7.2 Question 1: What are stakeholder views of the potential place of character education in the higher education curriculum?

7.2.1 Data Findings

The data findings of both the surveys and interviews showed that **there was a place for character education in the higher education curriculum**. However, participants believed that character education had a wider scope that could be extended beyond, and in addition to, the curriculum of higher education by inclusion in earlier levels of schooling, and through extracurricular activities within and outside of educational institutions in the UAE. Participants conveyed the belief that the presence of character education in learning would benefit students by enhancing their understanding and relation to the society.

Stakeholders offered an ideal view of how they wished character education to be implemented, specifying that learning such concepts should be offered both in and out of education. Another detail that emerged as a result of the data findings was the view that such programmes should include both Emiratis and expatriate residents for effective results. Inclusion of all nationalities in such programmes would allow for increased familiarity with local cultural norms and laws, and business acumen – both considered ideal aspects of local knowledge learning in the UAE by respondents. Additionally, such interaction of Emiratis and expatriates

in the classroom would provide a dimension to learning and discussion within the classroom that may otherwise not be there should the learning be directed only to one group or the other. Thus, although expatriates may be considered foreign and transient, such learning was expected by stakeholders to enhance students' experiences of living in Dubai.

7.2.2 Themes from the Literature

The research question delved into the possibility of including character education features at a tertiary education level based on the literature review, and in particular **Lawrence Kohlberg's theory of cognitive development**, with its six stages of moral development. McDaniel (1998) states that Kohlberg believed that the older an individual was in age, the more mature his or her mind would be and thus, more capable of understanding complex decisions or situations that occur in life. Also, several scholars in the literature review focused on research in tertiary education, since students were considered older and thus, more intellectually developed. For this research, tertiary education was also considered for character education initiatives and learning.

However, research findings show that participants actually wished to see initiatives in place as early as possible in education. This may be supported further by study results of 78 separate character education studies focusing on numerous K-12 schools in the United States conducted by Berkowitz and Bier (2005: 3), with results showing improved, "socio-moral cognition, pro-social behaviours and

attitudes, problem-solving skills...and sustained effects..." (Berkowitz & Beir, 2005: 10) of character education initiatives on students.

Stakeholder participants also supported the idea of character education learning to extend into institutional extracurricular activities as well as through public societal events. Such far-reaching effort to impact society through several channels is considered a holistic way of implementing character education. In the literature review, Pritchard (1988) and Milson (2000) point out that **holistic implementation** is a main differentiating factor between character education and value education, which is more limited in literature theory and study to curricular programmes. Milson in particular suggested that offering several channels of learning to students that would include curriculum. It could also include other sources such as extracurricular activities, societal events and landmarks, or community service, as suggested by scholars such as Howard, Berkowitz and Schaeffer (2004). Arches and her team (1997: 38) suggest that such activities could offer students, "opportunities to transform their identities, especially if participation is grounded in the socio-cultural realities of their lives."

While learning extended beyond education institutions was considered ideal for participants of the study, the data results also convey that they still find the education environment of a school or university to be an important place for learning societal ideas and priorities, echoing Leming's (1994) claim that learning environments could foster 'safe haven' conditions essential for learning through Kohlberg's cognitive moral reasoning, specifically called **the "just community"**

approach by Dewey. A second theory that helped shape the research question's focus on the potential of societal change initiatives within education is from Ozolinš (2010), one of several scholars who stated that education is a significant influence on student development and understanding. Green and Preston (2001) and Webster (2010) also insist that **education may be considered one of the most important factors of influence for an individual's** self- development and identity. This relates directly to a particular item in the quantitative questionnaire, with findings that validate the literature and shows that student participants indicated in the questionnaire that they considered education to be their biggest influence, compared to other factors such as family, friends and the media. Lickona and Dewey considered educational institutions ideal places for learning and practicing new concepts for application in one's future. This belief of having learning or "just communities," as Dewey terms them (Davis: 2003: 35), is supported by the data findings of participant students' assertion that education plays a significant role in their own identity and character. Hummon (1994: 42) believes that the school or institution itself has an additional internal society; with a "hidden curriculum" that impacts students' learning and reasoning inside and outside the classroom. My findings did show that students recognized Dubai as a microcosm of learning and influence. But students or faculty specifying that the university had an internal university microcosm of its own were was not obvious from interview or questionnaire results. Interview results did portray the wish of some students to learn more about the UAE and its society from their Emirati classmates while at university, but these remarks were made when I asked about UAE local knowledge. Thus, education, and character education within it, can be considered

potentially effective for initiatives to enhance society or community ideals and messages.

7.2.3 New Themes from the Data Findings

There were several new themes, or important messages, that were repeated during data collection and analysis. One message was that participants wished for a student voice, specifically for **students to have choice in how they learn character education** – to be able to select from the myriad choices of the programme’s holistic implementation. The other theme stemming from the data was that such learning choices, and the amount of information a student may wish to learn from such programmes, would depend on a person’s learning preferences and natural interests. The way a student prefers to learn, the concept of **individual modality learning**, will impact the success of character education initiatives.

Participants conveyed that choice was important to them, in how they receive character education, in terms of the source and the amount of knowledge they are to learn or be offered. This can relate to what one participant (Interview 7) described as a personal mindset of “individual modality” – those who wish to learn from experiencing a country, or those who learn mainly through secondary sources such as books or the Internet. Individual modality, as stated by Childress (2003), focuses on different types of learning that students have personal preferences with regards to retaining information, as developed by theorists Barbe and Swassing (1979, from Childress, 2003: 24). The interviewee explained, “[You can have a] kind of person who knows [an] enormous amount but has never travelled, and you

can have someone who's travelled a lot and not have the inclination to scratch the surface and absorb and breathe the place" (Interview 7). This power of choice through a student using her or his voice to select learning knowledge amount and source may differ based on how interested and engaged a person is while living in a society or country, which in turn relates to their mindset of how they wish to experience life.

The second sub-theme, which needs future clarification by decision-makers, is how far history goes back for the UAE – several participants expressed their belief that since the UAE was a new country, joined together in a federation of seven emirates in 1971, the amount of local historical knowledge would be limited. Singapore, which, like the UAE, has evolved into a very multicultural population, has also recognized the need to update its education programme recently to reflect modern societal needs and characteristics, resulting in new historical curriculum that integrated modern Singapore (Chia, 2011). However, the UAE existed as part of the Trucial States before its federation, and has a longer history prior to its federation. Thus, **the ideal time frame for local historical knowledge** that would be integrated into character education programmes needs clarification. Other respondents suggested a preference for including regional knowledge as part of local knowledge, for two reasons: either they considered the UAE's own history and information limited, or they stated how important it was that the UAE's identity as an Arab country also be considered part of local knowledge and national identity learning (Interview 18). Participants recommended students be given a voice in how much and through what medium of learning they wished for themselves, but

participants also expressed their belief that character education learning is beneficial for society, through various outlets both on and off educational campuses.

Another data-driven theme that attempted to answer an important research and literature-based question was **how to customize a definition of 'character education'** for the UAE. Several scholars in the literature review emphasized that the term does not have one universal definition, and should be determined with stakeholders with a "plural responsibility" Pritchard (1988: 480). Lickona, Davidson, and Khmelkov's (2008) *Smart and Good High Schools Report* suggested that stakeholders create a customized definition of 'character education' for their societal needs and priorities. Thus, stakeholders were enabled to choose what features should be included in character education programme design, and whether the term definition is in alignment with literature-based definitions. The definition of character education as "education that incorporates learning about local knowledge in an educational institution," but should include: global and local learning, local language, religion, literature and poetry, and local business acumen. Poetry, a feature of Western literature education, is also regarded highly in Islam and in Arabic throughout history. It is considered a form of oral expression of identity and society (Ghazal, 2011). Since the definition seems more limited in scope than the stakeholders' list of ideal features within such programmes, further research into the actual definition for the UAE may be needed as a focused study. However, the data results show that UAE stakeholders that include students, faculty and education practitioners are aligned to research-based studies such as

those by Humaid (2011) and *the Crick Report* (1998). While this theme was discussed in the literature review, the theoretical definition for the UAE resulted from data findings and participant feedback.

7.2.4 Conclusion

Generally, the case institution's three stakeholder groups of students, faculty/staff, and external educational specialists had similar responses and comments when comparing results of both quantitative and qualitative phases. For the quantitative phase only student feedback was collected, and all three groups were represented for the qualitative phase. Giving students a voice was a commonly shared new theme that arose mainly from participant response data. Actually, many Emirati education specialists that were not part of the case study institution stressed the importance of offering choices to students and stakeholders for character education learning. Character education, as a term, was defined and detailed as part of data feedback that explored literature-based discussion and programme recommendations. There were no significant differences in the range of participant responses or sentiment for this research question and its related research items. In conclusion, respondent feedback conveyed a general openness to the possibility of learning more character education in schools and universities.

Through the literature, and supported by study data, stakeholder openness to learning character education was deemed possible given certain factors were in place, such as having various channels of learning in place to ensure holistic learning, including channels such as extracurricular activities and community

service as suggested by Howard, Berkowitz and Schaeffer, as well as Arches and her co-authors. Dewey's 'just communities' would also support student learning through providing a 'safe haven' for exploration and discussions that contribute to establishing local knowledge, cultural identity familiarity and societal belonging that contribute to character education.

7.3 Question 2: What are stakeholder views of the potential role of character education in developing global citizens?

7.3.1 Data Findings

Actually, the question changed direction slightly into the local versus global knowledge discussion. While the question was related to several research items, the main discussion focused on learning character education through local knowledge, as opposed to the status quo educational focus on global knowledge. Participant sentiment was that character education could be delivered for both local and global learning. However, the quality of local versus global knowledge came into the qualitative discussions several times, with interviewees voicing their concern that while current global knowledge was considered satisfactory and meeting their expectations, local knowledge needed enhancement. Thus, local knowledge as part of character education initiatives was considered useful in developing global citizens who already were receiving global skills in education, but needed more local skills. The reasoning behind this is explained by Callan (1992), in that having **a foundational base of local knowledge to build on and develop**

global knowledge is essential for understanding others' viewpoints and experiences.

Another minor data finding stemming mainly from the quantitative questionnaire results, was that students wished to have global knowledge learning offered outside of curricular programmes, and more through holistic approaches. While this may be deemed a non-significant finding since phase 2's interview results did not reflect similar participant feedback, the point does support the idea of more holistic educational approaches for both local and global knowledge learning in future initiative design.

7.3.2 Themes from the Literature

The first main theme from the Literature Review that connected to the data results was that **citizenship is increasingly linked to a sense of belonging** in a community or society, as opposed to one's passport, as discussed by Osler and Starkey (2001). This reflects in the data. Research item results showed that a high number of students (N= 195) considered themselves members of the UAE society, despite most of them being non-citizens. A lack in amount of local knowledge did not deter many student questionnaire and interview participants from expressing their sense of belonging in the UAE.

Pollock (1999, in Fail, et. al: 2004) relates such a phenomenon of expatriate students feeling belonging to their host country as being a '**third culture kid.**' This existence of youth being exposed to more cultures than before, and feeling belonging to them that may differ from their own parents' senses of belonging, may

enhance their moral cognition development at a faster rate. Kohlberg's theory relates maturity of such development to age, but perhaps experiences would also allow the mind to mature faster in some aspects of decision-making and global skills. Pollock explains that this phenomenon is increasing globally, with students from mixed backgrounds living in more than one country during their lives, and connecting with those countries as part of their overall identity. Stakeholders stated that the global citizenship of such 'third culture' students reflects in Dubai's own society characteristics. Dubai, and the UAE, is multicultural in population and in characteristic. This study's case study institution had more than 100 nationalities, and its students and faculty repeatedly discussed this feature as a learning tool in itself. Fail, Thompson, and Walker (2004) suggest that third culture belonging of third culture kids, or TCK, may be based on influences such as school and parents or family, and more on experiences rather than a particular location or country. Osler and Starkey (2001) affirm that instilling a sense of belonging in students, particular in sources of influence such as schools, can foster citizenship. Thus, character education within host countries that educate and invite students to learn more about the society can enhance school relationships and their personal experiences while in the country.

7.3.3 New Themes from the Data Findings

The UAE's multicultural population is also one that has no citizenship scheme. This aspect of the society may also have affected the study results, with an emergent theme of political correctness and cultural **sensitivity** being indicated numerous times in interview conversations as a reason for holding back on responses and

being diplomatic while discussing the research topic. This is a pattern that occurred often and demanded attention during discussions, so a separate code was created for it during qualitative analysis. The pattern showed a sensitivity and hesitance of interviewee participants as an effort to protect themselves from showing possible disrespect to their host country. 'Respect for the host country' was considered by several participants, as well as the literature (Masudi, 2013), as an important aspect of local knowledge. This is particularly the case when relating what knowledge should be included in future programmes or initiatives. However, such hesitance did show a lack of knowledge of the limit, or line, that participants could not cross when it came to discussing the UAE. Despite the necessary assurances of anonymity and ethical exploration of the topic and the research design, participants voiced their hesitance to say certain statements about their host country. This may not have been possible to avoid while conducting any research in the country. Precaution in interview discourse, shared in the Qualitative Findings section, were regularly part of stakeholder responses for a variety of the interview schedule questions. Such a pattern does not share any new data, but rather allows analysis to be more questionable in accuracy since interviewees may have not been totally honest or forthcoming with their responses. Indeed, due to my awareness and familiarity with the UAE society and its sensitivities and regulations, I myself have had to circumnavigate around sensitive topics during this research to protect participants and myself. This has undoubtedly affected the course or theme pathways during this research study, but it also helped limit the scope of a potentially large project that can be expanded in several ways through further research. However, Dr. Humaid's book (2011), *Addressing the gap in the culture*

industry in the UAE (notably in Dubai), states many similar themes and trends. The author is himself an Emirati national, and his book discusses sensitive topics such as population demographics, different ethnicities in the UAE, and the threat to the national culture and identity of the country due to various factors after the discovery of oil. So, my and the study's participants' possible self-imposed censorship may have affected the research results, but Dr. Humaid's book has featured more open statements about the current cultural situation in the UAE, and my study has supported both his claims and my research findings. Thus, the threat of damaging the results of this study through cultural sensitivities and self-censorship does not seem to be a large risk.

A second theme from the data was that **many participants considered UAE themselves global citizens already**, due to their residence in Dubai. In the literature, Fail and her co-authors (2004) stating that an increasing number of children who have lived outside of their passport-based country now consider themselves part of more than one culture and country. A 2016 BBC World Service poll (Grimley) reports that more people (56% of those polled) are identifying as global rather than national citizens, particularly in developing economies such as the UAE. This connects both to the third culture kid phenomenon as well as to the current state of international travel and migration. Many participants and several literature-based scholars touted Dubai itself as a multicultural and cosmopolitan city, considered by some as a trading and business hub. However, Humaid (2011) points out that such cosmopolitanism, may have contributed to the local knowledge gap that resident stakeholders also recognized in their research feedback. While

the idea of holistic learning was supported, students showed through the quantitative data results that they already considered themselves as learners of local knowledge through residing in Dubai. This was connected by some students to the feeling that Dubai is itself a learning resource for local knowledge due to external, public cultural and national events. The amount of local knowledge learned from such events and exposure to life in Dubai was not measured and thus, may be considered less than optimal for decision-makers who wish to enhance local knowledge (Interview 11, 12).

A third theme from the data relates to a theory proposed by two scholars who focused on Oman, a neighboring country to the UAE. Al Kharusi and Atweh's (2008) **theory of glocalisation** can contribute to this question. The theory can be explained as "the vision of a citizen of an ideal balance," (2008: 5) or ratio, between the amount of global knowledge and local national knowledge provided to students and residents while in the country. Findlow (2006: 286, 288) considered the two aspects as separate dysfunctional features of a "schizophrenic" environment in several Gulf countries, and said there was, "an acute juxtaposition of the global and the local, indigenous and imported, traditional and modern, idealistic and pragmatic." Despite such tensions, Habermas linked global and local, according to Lovat (2010). Habermas also believed that a commonly defined set of characteristics, which can be considered part of local knowledge or national identity, can serve as a foundation for citizens' self-identity and ability to learn global knowledge. Results show that the study's student participants consider themselves multicultural, in that they define themselves as members of several

national and sub-national societies, and thus may be considered 'third culture kids.'

The question of what and how to integrate both local and global knowledge was raised during such discussions, with specific suggestions to include cultural information through language and history as part of local knowledge curriculum or initiative design.

Lastly, the data results seemed to show that **cultural knowledge, mainly that of language then history, may be the most important aspect of local knowledge** learning, which would impact the design and delivery of future character education programmes. Cultural knowledge and the awareness of local norms and laws to ensure respect and adherence to regulations in the UAE as a resident host country, came out of many discussions as the most important and necessary aspects for future learning initiatives. A faculty member said, "In a lot of ways, the UAE is torn in these two directions, between a globalization that is heavily influenced by the West and a Middle Eastern or pan-Arab type of identity, which has certain linguistic roots...[which] I think might be problematic. And they really need to figure out how to interact with both of these sides" (Interview 10). Countries such as the UAE and Singapore with rapidly developing economies, as well as those with increased migration of new citizens and residents, such as France, have recognized the need to sustain particular features of history and culture as part of national identity and local knowledge, while welcoming new residents or citizens by including multicultural discussion and features as part of local knowledge. Green and Preston (2001: 252) say that in such countries, "these policy shifts can no doubt be traced to growing concerns...about the [present societal] symptoms of

community breakdown and social disorder...” Thus, the authors (2001: 253) state that “the role of education in shaping ‘social’ outcomes is reestablished.” The result is a strategic educational and policy hybrid of both past and present to reflect nations’ needs for socio-economic and political stability and survival. Participant discussion sometimes revisited a sub-point, or sub-theme, that there is a significant amount of Western knowledge adopted by UAE citizens, as opposed to UAE knowledge adopted by Western expatriate residents. The common use of English instead of the national language of Arabic is one of these signifiers. Many participants gave focus to the need to sustain Arabic language fluency in the UAE as part of its cultural and local knowledge. This subject of the weakening of Arabic language fluency and the government’s goal to strengthen it as part of its overall national identity sustainment is continuously in national newspaper articles. As discussed in the Dubai Context section, this decline of national language fluency is exacerbated by the large amount of private schools, and the increasing number of Emirati children matriculating to private, not government, schools.

7.3.4 Conclusion

There was less stakeholder discussion, and thus less vivid results, about this particular research question compared to the first question, but the resulting themes were still clear. Sensitivity and hesitance during interviews were noted as an entirely new, overarching theme that featured continuously throughout the research. However, Humaid’s book, as well as the ethical and participant protection procedures required for this study allowed for such sensitivities to be incorporated and participants to be protected. For example, some responses were

not included in the resulting data analysis, while others were noted but not used verbatim. Note, findings for this particular research question did not directly answer the question as much as they pointed to the strong theme that students felt they are already members of the UAE society, despite the general opinion that learning more local knowledge through character education would benefit them, and other residents. Students feeling belonging by considering themselves third culture kids (Fail, et. al, 2004) or global citizens (Grimley, 2016) were also influencing aspects of such participant responses. Thus, both global trends of multiculturalism and increased international mobility, as well as the distinct feature of Dubai as a diverse cosmopolitan city all served as influences on many participants' belief that they were already citizens of the UAE through their feelings of belonging to the society. Respondents focused on language as one particular aspect of local knowledge learning that should be enhanced through increased local knowledge learning. Language is one aspect that students identified with as part of their self-identity and belonging to a society, or a culture. Such reliability to language and specific cultural features, as opposed to an actual country, relates to the third culture kid literature, specifically to Fail and her co-authors' 2004 article. Lovat (2010: 6) explains that Habermas believed people should use self-critique to further their critical thinking about identity, and then relate this to the outside world. Students could then build their understanding and application of global knowledge upon their own societal values. Thus, students considered themselves global citizens due to their multicultural status, the view that Dubai is itself multicultural, and because of their satisfaction with current standards of global knowledge in UAE education.

7.4 Question 3: What are stakeholder's views of the potential role of character education in strengthening national identity?

7.4.1 Data Findings

While data results showed that student questionnaire respondents recognized a **connection between national identity and character education**, there was more hesitance with including national identity concepts and ideals in character education programmes. This reservation was mainly conveyed by the group of external education specialist participants. One Emirati university administrator pointed out that there are various differences in the microcosms of UAE society that exist. Humaid (2011: 27) lists the UAE national population's ethnicities to include: the Bedouins, the city dwellers, the Iranians, other migrants (including the Omanis), and the African Arabs. Such differences led him to hesitate in supporting the concept that character education could enhance national identity, since national identity may be considered individually defined. While this above was not commonly raised in the data instrument results, and thus not a theme, it is important since it notes that while there are governmental steps towards defining national identity for one society (such as the National identity document from the Dubai government, see Appendix N), and this can be considered an effort to enhance national pride and belonging, **there are still significant differences in the micro-societies** that every culture or country has in its borders. These micro-societies' unique characteristics could be ignored, or they could be supported to become part of local knowledge. Thus, national identity could include or leave out

such outliers in its definition for the society, but it may entail making a conscious choice from decision-makers that could affect stakeholder engagement.

7.4.2 Themes from the Literature

The Crick Report (1998: 78) did recommend that such **microcosms and smaller groups' priorities and characteristics be included in future programmes** by stating, "The local context in which schools would be teaching about citizenship...should be taken into consideration. They referred to communities of great ethnic diversity and to communities where much of the population felt disenfranchised or socially excluded and urged the advisory group to consider strategies..." Thus, governmental decisions or recommendations that lead the design and definition of character education programmes may be required in order to assess what, and who, are included in future initiatives.

There was a point made by several participants that national identity should be individually defined. While this is the case, several authors in the Literature Review pointed out that Habermas (1972, in Lovat: 2010) believed in having a basic, common group of characteristics for a society or country. Walker, Roberts and Kristjansson (2015) also referred to a common core of universal values that extend beyond religion and culture. Such a common understanding, or definition, would offer a good foundation for self-determination while representing the society. This point was also reflected in participant feedback.

Another theory derived from the literature is Webster's (2010) theory of **guided learning through the purposeful design of character education initiatives** is

beneficial to students for learning national identity and local knowledge values by exposing them to information and recommended decision-making processes (through critical thinking) while avoiding indoctrination. This opposes another scholar group led by Hirst (1969, in Webster: 2010), that believed that education influenced student values naturally. This lends itself to the philosophical debate of nature versus nurture: do we leave students to find themselves without any form of guidance or validation by role models or programmes? Pearce (1998, in Fail, et.al: 2004) believed that guidance was necessary and that 'validators,' such as education, teachers, parents, and friends, played an influential role in student identity. Education scholars Kohlberg (in Howard, et. al, 2004) and Leming (1994) both believed that **teachers played an important role** in facilitating student reasoning and ensuring a safe environment for learning and thinking in educational institutions. Data results reflected in this stance: participants, particularly students, echoed Pritchard's (1988) opinion that purposeful character education initiatives and design would more beneficial to students and nurture their progress, rather than relying only on self-identification, which may be considered already part of a person's natural moral development (as in Kohlberg's theory).

A third main literature-derived theory that reflected data findings was from the **Progressive school of thought in character education. Page (2004) believed in the social reconstructionist theory**, which supported the idea that the definition of national identity be influenced and informed by a specific societal context. Such customisation and inclusion of special features of the UAE's society will allow for a more inclusive common definition of the ideal. The theory also

supports the belief that education that focuses on social development can benefit students and society as a whole. Study results, particularly from one questionnaire item (item 34), showed that education plays a large role in shaping student identity, and national identity in turn. Ozolinš (2010) reiterated this theory that educational environments played a significant role in influencing student thinking and identity. The findings show that students think their decisions, and ultimately their behaviours, were influenced by their education as much as other features in their lives such as family, and more than factors such as friends or the media. Mograby (in ECSSR, 1999: 305) said, “Education should...teach youth the significance of identifying with national objectives and priorities and the means for effective participation in civic life.” Thus, education is recognized by stakeholders as influential in their decision-making and identity, and thus should be purposefully designed in order to use education to their advantage and further societal and national identity development.

7.4.3 New Themes from the Data Findings

There were no major themes that were generated from the data, with most results pointing to literature-based themes or to other research questions. Thus, while stakeholders considered education, and character education within it, as potential enablers to strengthen UAE national identity, the complexity of ‘national identity’ in itself is also to be considered. When Emirati identity was discussed in interviews, participants considered that it, like one’s own self-identity, was still developing (Interview 10, 13). However, some participants alluded to a trend in Emirati identity to include: the trend of more Westernization influence, an adaptability to situation,

having a sense of entitlement as well as respect and pride for their country. This **Western influence** is recognized by scholars such as seasoned UAE educator Findlow (2005: 287), and has allowed for an “us versus them” mentality for some UAE and Arab citizens, even describing the society as “schizophrenic” (2005: 288) in its mixture of both West and East. A national symbol that was considered commonly a sense of pride and respect by Emirati respondents was the former President of the UAE and leader of Abu Dhabi, the late Sheikh Zayed bin Sultan Al Nahyan. Other influences on UAE national identity were living in a country, and one’s family. These two influences, coupled with education, were considered strong impacts on national identity definition and self-identity in the light of one’s nationality and sense of belonging.

7.4.4 Conclusion

National identity as a concept and definition in itself was also part of the conversation during the research phases. Even in the literature, the term is contested in its meaning. Several theorists support the idea that in order to quell the debate and allow for contextual customisation and thus, more self-expression of societal members, the society itself may define ‘national identity’ by focusing on common group characteristics, both current and ideal. However, this may leave out more minor groups within the society. Thus, stakeholders did not clearly see the potential of character education initiatives to enhance national identity, mainly because the concept of the UAE’s national identity is, like the term ‘character education’ itself, still ambiguous and undefined. While there exists a Dubai government document that outlines national identity features, it was not a federal

effort and has not been adopted or widely spread to citizens – evidence by the observation that participants did not refer to the document during interviews.

7.5 Question 4: What are stakeholder's views of the relative value of local knowledge versus that of global knowledge?

7.5.1 Data Findings

Stakeholder respondents stressed that global knowledge is important, and the UAE's current educational focus on it should remain strong and keep the status quo. Simultaneously, participant data shows that **local knowledge needed a stronger presence**, in curriculum and society. At times, stakeholders did not consider the two terms separate but rather naturally connected (Interview 14). Several interviewees pointed out that other countries considered to have strong senses of local community also have strong global citizenship. One senior university administrator (Interview 12) insisted that having strong local and global knowledge can co-exist and one does not necessarily cannibalize the other. As mentioned before, a foundational base of local knowledge was deemed to provide a reference point for youth beginning to learn about themselves in the context of global knowledge, and as their identities as global citizens.

Data results also provided stakeholder feedback on the most important sources of local knowledge for UAE students (ranked in order of importance):

- (1) Schools or universities;
- (2) The national population themselves;

- (3) Media (such as the Internet and TV);
- (4) Poetry, art and literature;
- (5) Sports; and
- (6) Military service.

These source choices were partly derived from the literature, and partly suggested by research participants themselves during the qualitative phase. It is notable that **education is considered a top source of local knowledge**, despite the inclusion of external sources that may be experienced informally, while living in Dubai. Thus, while residing in Dubai is considered an element of local knowledge learning, participants have echoed literature-based theories that learning within formalized institutions will have more effect on local knowledge learning. Further, since global learning is already integrated in schools and universities as a standard of educational quality, stakeholders support the idea that local learning can be included to further enhance its presence and effectiveness.

Additionally, data results provided a theoretical definition of 'local knowledge,' for the UAE societal context. Specifying the elements of the term 'local knowledge' was more straightforward for participants than that of 'national identity,' with the majority selecting culture, history, and language as three important aspects of the UAE's local knowledge that may be considered priorities. In order of frequency, respondents suggested that **local knowledge include: culture, history, language, religion and lastly, politics**. This is interesting given that the amount of discussion dedicated to these elements of local knowledge (measured by utterances) were more focused on language, culture and then history. The top

three elements of what participant stakeholders wish to see as part of UAE local knowledge learning initiatives are consistent in each group's data results, despite difference orders of priority based on different assessments. In the UAE, much discussion through local media focuses on efforts, and calls, to strengthen the Arabic language. Culture and history may be considered addressed due to the existence of museums and cultural attractions. However, such external sources of local knowledge are not required elements of school curricula and could be considered part of holistic learning of character education or local knowledge.

7.5.2 Themes from the Literature

A pair of scholars, Al Kharusi and Atweh (2008), put forth a **glocalisation** theory that supports a balance of global and local knowledge in education. With this theory, the co-existence and equal focus on both frameworks would mean two circles next to each other, instead of a student's theory of having local knowledge exist as a small circle within the larger circle of global knowledge. Thus, local knowledge, including language and history, would be considered as important as international information and global skills such as critical thinking and international history.

A second theme derived from the literature that reflected in the research data was that programmes and definitions of **character education would need to be revised regularly** to remain relevant and address current issues, from scholars such as Ozolinš (2010). Leming (1994) pointed out that the need to update and maintain character education as a form of strengthening national identity was not a

new phenomenon globally. For example, it had already occurred during the 1920s due to various global events, such as World War I. The pattern of establishing education-related initiatives to quell shifts or rapid change in national identity has repeated several times over history, and so too has scholarly calls for updating and revisiting such programmes' designs in order to remain effective. Such regular revisiting of programmes to enhance relevance for societal needs and priorities is necessary, as Pritchard (1988) states.

Lastly, a literature-derived theme covered a new area of potential character development for students – **community service**. The requirement, or encouragement, of students to participate in community service as part of their learning experiences in order to gain insight and appreciation is a small trend that is catching on through all levels of schooling in several countries, particularly in the UK and the USA. For example, Arthur and his team (2015: 20) note that students achieved better results on a 'moral and value' test when they participated in charity work. Arches and her team (1997: 38) explained that community service would offer students a way of enhancing and "transform[ing] their identities, especially if participation is grounded in the socio-cultural realities of their lives."

While some schools and universities in the UAE encourage the same experiences for their students, the act of community service as a potential influence on students' local knowledge, or national identity, did not arise from the data, though it was discussed during the literature as a minor theme. However, in a 2006 study by Simadi, Pech (2009: 59) reports that from the 595 Emirati students assessed, the majority noted that their religious values included charity, or *zakat*. While charity in

the sense of giving funds to those less fortunate is part of the Five Pillars of Islam, this avenue of interest and dedication from national students may be worth more exploration and study to assess the potential impact of community service as part of educational experience in the UAE. Recently, the government created a mandatory military service programme for all Emirati male youth, which may also be considered, in some ways, community service in the sense of protecting and dedicating one's time to his country and community needs. The traditional sense of community service through volunteering at social centres and charities can also be explored, since data results and literature from the country show that it is not a major aspect of education or society. Through the literature review, I have learned that character education does not usually focus on community service or charity as a facet of learning. This may need more purposeful and directed research in the future, to weight the benefits of such initiatives as inclusions of character education programmes.

7.5.3 New Themes from the Data Findings

One data-emergent theme related to this research question is that the **UAE is not an exception, but rather part of the trend of globalization impacting and weakening countries' local knowledge and national identity**. Humaid (2011: 125) states that, "new principles, new ideologies and new values are being instilled in our system every day," due to technology and globalisation. Other countries too are turning to character education initiatives within their schools and universities as a way of enhancing important national ideals and objectives, as demonstrated by several articles in the literature that focused on case studies in France, the United

Kingdom, and the United States of America. In France, Osler and Starkey (2001: 289) state that its historical three tenets of principles of “Liberte, Egalite, and Fraternite” (Liberty, equality and fraternity) is based on human rights values that the government has always emphasized learning through its schools. They (2001: 290) state that, “Indeed, it is the school, through its curriculum, that is entrusted with the mission of defining what it means to be a citizen and of ensuring that there is a common understanding of the rights and obligations of citizenship.”

In the UK, Osler and Starkey (2001: 288, 289) explain that the government has conducted studies and written reports such as the Crick report that introduce citizenship education in order to, “Counteract a widespread feeling of disinterest in the political process and in community life...and encourage self-confidence and social and moral responsibility.” In the USA, scholars such as Lickona (2005) are dedicating centres for character education to enhance student learning of the subject within schools. Davis (2003: 44) explores the potential in US schools to focus on something more than “instilling habits,” and values, thus supporting more detailed initiatives that build from the simple values list that Lickona sometimes suggests. Arthur and his team state that, “character [recently] came to be seen as a counterweight to the emphasis on cognitive skills in schools” (8: 2015). Thus, the UAE may be following a global trend towards focusing on student behaviours, rather than only test or grade outcomes, to ensure national values and characteristics are passed down to the next generations of citizens or residents, despite the growing trend of multicultural, diverse populations and studies that show apathy towards active citizenship participation (Davies and Issitt, 2005). This governmental concern is not limited to one hemisphere or category of country, with

the same issue and the same policy move towards more focus on character-related education, particularly citizenship education, in countries such as Egypt (Baraka, 2005) and the UK (Miles, 2006). Such renewed focus can be implemented through character education (or related pedagogies), as demonstrated by other countries.

The second theme links back to the glocalisation theory. Participants mostly agreed that glocal balance is a good idea, but only in the focus and not in the amount of knowledge, since they consider global knowledge more vast than local knowledge. This may be specific to the UAE, due to several participants linking this reasoning with the UAE's short history. This shows that for the UAE, the glocalisation theory may not be applicable. Stakeholders conveyed the belief that global skills should still be a heavier weight than that of local knowledge, but that **local knowledge needed improvement and development in order to be considered the 'ideal' amount for the UAE.**

7.5.4 Conclusion

Weighing the significance of global versus local knowledge for the UAE's social context, stakeholders shared that they believed global knowledge was indeed to remain strong in priority, but local knowledge ideally needs more enhancement. Specifically, culture, history, language, and religious familiarity were all aspects of local knowledge that were suggested for further focus. The literature and data results both considered updating and revisiting the definitions and elements of any

initiatives in local knowledge in particular, and character education in general, was considered as necessary for successful implementation and continued relevance.

However, the possible global trend of an increase in globalization in several country societies may indicate that not only is this not a singular or exceptional phenomenon that the UAE is undergoing, but also that this may be to blame less on causes of such globalization and more on worldwide progression of time and development. Further, data results showed that global knowledge was considered by stakeholders as more important in weight, or amount, than local knowledge. This goes against the *glocalisation* theory, which stresses a balance between both types of knowledge. Data reflected that the ideal for the UAE was for local knowledge to be strengthened while maintaining global knowledge, but the relative emphasis of each were not considered. However, respondents indicated that local knowledge may provide a foundation for global knowledge and understanding. Thus, global and local knowledge aspects of the UAE's educational landscape were weighed and discussed through this research question, which was answered and expanded upon through data results.

7.6 Discussion Conclusion

Although the original research questions were used as the skeletal structure for both data phases' collection and analyses, the resulting themes were not always in sync or directly answering their queries. New themes arising from the data helped define a 'working definition' of the term 'character education,' as well as a skeletal structure of potential character education learning initiatives. Specifically, character

education for the UAE was defined by participants as the status quo of global knowledge, coupled with new local knowledge initiatives that would include character education learning. The character education initiative should teach the following societal features, to allow for student familiarity and respect for the UAE's norms and values and include: culture, the Arabic language, religion, history, literature and poetry, and local business acumen. From the research findings, stakeholders created specific scenarios for learning character education. Such data-driven detail from UAE stakeholder respondents can shape more effective initiatives and enhance user satisfaction for any future programmes.

While many of the above findings relate and answer the original research questions, some research questions are still unanswered, or lack detail. The definitions of each term, such as national identity, cannot be cemented within the UAE without accessing 'learning communities' and stakeholders more – and they may vary in definition from one community, or microcosm, to another. An overall strategy of how to decide on definitions and initiative design could be the next step towards more confident answers to the research questions. Such steps that may further develop knowledge in the field of character education, as well as its related concepts of national identity and local knowledge, will be discussed in the next section. The resulting data with its emergent themes as well as the answers to the research questions have provided a solid step towards creating a space for discussion of its potential in the UAE.

CHAPTER 8: POLICY IMPLICATIONS

8.1 Introduction

In this chapter, I will begin by sharing potential policy and practice implications of this study and its findings. In section 9.2, I will discuss how these results relate and contribute to the current situation of literature and knowledge about character education globally and regionally. Next, I shall discuss how these findings contribute to UAE educational policies in specific. Also, I will share features that show how this study may be considered rigorous and viable. Finally in section 9.5, next steps for the future will be recommended, for those scholars and academics who may wish to pursue further knowledge based on this research.

8.2 How research findings relate to current literature of character education

The unique structure of the study, in both context and design, has allowed for a unique “encounter with a complex case” (Creswell, 2007: 196). A dual structure of research and data collection, and a country with little prior testing or knowledge in character education proved challenging, but findings were in alignment with each other through the data analysis of both phases. A mixed methods study with both a quantitative student questionnaire and a qualitative interview with case study institution students, faculty, staff and external education experts allowed for two sets of related but varied findings. The case study institution served an

instrumental purpose. Creswell (2007: 245) explains that I selected the setting, “with focus on specific issue rather than on case itself. The case becomes a vehicle to better understand the issue.”

The results can contribute to current knowledge for the region and globally, and fill several existing gaps in knowledge. For example, there are no other known studies of original research that focus on character education’s potential in the UAE’s educational system as a strategy to influence national identity and local knowledge. While there are other studies that have focused on implementing such initiatives, mainly in citizenship education, in nearby countries such as Oman and Egypt, none focus on non-political citizen and resident participation in society through character education. Also, such prior programmes focused on educational initiatives only through curricular change or inclusions. However, this study’s findings show, both through the literature and data results of stakeholder feedback that a wider range of initiatives and programmes be offered that include and expand outside of curriculum in schools and universities.

For the UAE, this study may serve as a potential for the government, which has vocalized its concern through public forums for a currently weakening national language, and the need to enhance national identity (Al Khoori, 2014). There are no such related studies on this particular field of education, although the government has also voiced its recommendation that educational institutions and organizations would be the main sources of change for the above issues. Character education is one initiative used in several countries globally, both now

and in the past. It is also a notable study due to its inclusion of stakeholder feedback. Rather than create initiatives that may not be successful due to a lack of stakeholder support, this study has sought feedback from the stakeholders that will receive and deliver such initiatives in order to enhance the chances of success for such potential future initiatives.

8.3 How findings contribute to UAE education policy and strategy

Policies in the UAE currently focus on several piecemeal efforts to strengthen national identity, such as the requirement of hearing the national anthem daily in all schools, or the requirement for Islamic studies and Arabic classes for Muslims or Arab students, respectively. These requirements were established under government law, marked as an effort to include 'national identity' courses in private schools (Salem, 2012). Local knowledge such as native birds and animals have been included as part of science studies in government curricula. However, these are singular, separate efforts. This study may contribute to the UAE's educational policies through contributing to a more streamlined and comprehensive strategy that includes efforts that complement and enhance one another to focus on one direct goal of sustaining and strengthening national identity. Arthur and his team state that such integration of research findings into policy and standards are quite useful now, "at a time when character education is firmly on educational and political agendas" (2015: 10). The current initiatives and requirements in education may be expanded upon. Also, assessment of such a strategy can be included in order to measure the outcomes of such initiatives. In conclusion, the findings of this study summarized in the Discussion section, can contribute to UAE educational

policy through exploring the details of an ideal situation for future initiatives, according to stakeholders:

- (1) Enhancing knowledge of what stakeholders want to learn within character education and local knowledge;
- (2) How stakeholders (including students) feel about their current state of local and global knowledge;
- (3) How stakeholders wish to learn about character education;
- (4) What stakeholders think about their status as residents and non-citizens within the country, and whether that affects their interest in character education and local knowledge; and
- (5) What weight should be placed on local knowledge, compared to global knowledge; and
- (6) What the definitions of relevant terms are as defined for the UAE by its stakeholders.

The specifics of any future initiatives in character education, or any educational initiative that may focus on influencing national identity, were unknown prior to this study and its results. Now, details of implementation and design of any future initiatives can be specified. For example, based on participant feedback global knowledge may be considered satisfactory in its status quo of supply and quality, while enhancement of local knowledge is needed. As Page (2004) suggested, a social reconstructionist-based design of character education can be done through defining reality and identity through shared values and beliefs. Milson (2000) specifies that such shared values can be translated into the creation of character

education initiatives if they are shaped by stakeholders such as teachers and students. Howard and his team (2005: 10) refer to this teacher facilitation of student reasoning through supporting and integrating student needs and understanding rather than guiding through set curriculum as a “grass-roots” approach to programme design. The study results also showed students believed in Milson (2000)’s statement that the best way to implementation character education would be holistically, by relying on schools as well as external channels of knowledge as learning environments, rather than limiting learning to classrooms. This Progressive approach to education, as explained by Howard and his co-authors (2004), focuses on engaging students in critical thinking and processing in order to make decisions. For policies, this saves time and expense that would have to be spent conducting tasks such as current situation analysis, background research, benchmark analysis, and stakeholder feedback collection. These projects, sometimes conducted by a team of external strategy consultants, are not needed since the information is present in this study. Thus, government teams and organizations, as well as educational institutions, can focus on discussing the potential of character education, and can efficiently plan the design and implementation of such initiatives.

8.4 How the study is viable and rigorous

The study and its design structure can be considered rigorous and authentic due to five main characteristics, deemed by Silverman (2007: 46) to be necessary features of strong studies. The first feature is that extensive data collection was conducted in the field. Two research instruments for data collection (qualitative and

quantitative) were applied to a total of almost three hundred participants. A second characteristic of the study that conveyed authenticity was the use of multiple themes and research questions, as well as the layering of data phase analyses, resulted in “multiple levels of abstraction” (Silverman, 2007: 46). Thirdly, the research findings include unexpected themes or ideas, and reveal details within the societal context – this was shown through the new themes from the data, which were featured in the Discussion section. These themes and details were also shown in the new internal theme I created that outlined the sensitivities of participant feedback due to their hesitance and precautionary responses when approaching potentially sensitive topics during interviews. Also, smaller, less common points that were considered important due to the societal context were discussed, such as the internal variety of the UAE population itself and its various ethnic groups. Such variety was discussed by very few participants, mainly those of Emirati origin, but was considered important due to impact it has on the definition of national identity in the UAE. The fourth research feature that conveyed trust was that the study reflects my personal experience and connection to the research as a researcher and a person. One risk, or caveat, I have discussed in the study is my experience and knowledge as a resident of the UAE, and as an educational practitioner in the country. This allowed for insightful detail, but also may allow for more biases or human error in analysis based on prior knowledge or experience. Either way, this element of the study was portrayed and the reader is allowed to interpret it in his or her own way. Lastly, the fifth research feature that conveys strength is that the study is ethical. The study’s ethical design and necessary precautions were approved by the University of Exeter and the case

study institution. Elements to protect participants were included throughout the study: informed consent forms personalized for each group of the three types of stakeholders (students, faculty/staff, and external education specialists), and anonymity and confidentiality were assured through the forms, through verbal introductions before data collection, and during data recording and analysis of both quantitative and qualitative phases. Thus, the study may be considered trustworthy, with rigorous and viable features that would allow for enhanced trust in its data findings and conclusions.

8.5 Recommendations for the future

In general, future studies and initiatives may be based and built upon the foundation of knowledge that I have tried to create for the UAE with this study. Further research into this study's gaps or findings to create more detail or to create pilot studies may be valuable next steps. Gaps from the study were that there was no specific investigation into a specific design for character education initiatives for the UAE. I rely on stakeholder feedback to define and recommend some features for such initiatives, but actual implementation and assessment of such initiatives were never explored due to lack of time, space and the goal to provide more of a foundational basis of knowledge for such further study. There are also several specific future projects that I can recommend as next steps. For example, one such study could compare this study's stakeholder-defined definitions for terms such as 'character education,' and compare those to definitions created only by government specialists alone. This could be an effort to reach a common strategic set of definitions with which to build upon for future discussions and studies. Due to

a gap in this research study of in-depth exploration of international examples of other countries' character education design, implementation and assessment, another future study could focus on creating an international best practice comparative report that takes an in-depth perspective of other countries' character education programmes may allow for more case study-focus on particular countries or regions. A third study could actually include implementation of character education in a UAE education institution, through a pilot initiative that would apply a designed curricular or extra-curricular (or a combination of the two) initiative. Arthur et. al. (2015) did suggest more examination of how, and which, activities could benefit student character education, and such a study could address this. Assessing the strengths, weaknesses and stakeholder feedback after implementation would be a useful part of such a study. Concept exploration through the assessment of such pilot studies through creating assessment methods to record and analyse effects of existing initiatives related to national identity and local knowledge could be another study, or an add-on feature to the last study proposed. Designing such initiatives could include creating a sample curriculum that integrates character education with features and definitions based on the study's findings. This curriculum may differ for schools and universities, and could involve several education institutions for the purpose of comparing and contrasting results. Customising and revisiting definitions and information through further studies can prove useful in each of the above proposed future studies, in order to ensure validity and relevance for the UAE context. Without such customisation and combining established data from other countries and studies, attempts at implementation in the UAE will not be directly addressing its own

issues and needs. As Crossley (2000: 326) says, there is “Importance of the future study of issues of convergence and divergence in education.”

These are only a few suggestions for future policy and strategy next steps that may inform and build upon the current situation in UAE education. My hope is that this study may serve as a baseline that creates new discussions on this subject in the UAE, as it is both a new subject for the country, and a potentially emerging trend in education globally. For the UAE to be at the forefront of such a trend, before it has become well established or common, may allow for educational scholars and experts to consider its educational system and policymaking for its full potential.

8.6 Policy Implications Conclusion

While the study’s findings may prove useful for the UAE, they can also contribute valuable information for comparative studies and reports for other countries considering or implementing character education initiatives to influence national identity or local knowledge. Enhanced information and presence in the character education field of pedagogy can allow for the UAE to become a reference for other countries in the region, as well as internationally. Future studies can assess the impact that character education can make on any aspects of education that policymakers may wish to put focus. The main idea is that this study is the only existing study that strongly supports a suggestion of what can be done to improve or enhance national identity and local knowledge -- through character education in the UAE. The study demonstrates this through specifying more foundational, or basic, knowledge that can be used to build future initiatives or programmes. The

definition of 'character education' for the UAE may be tentatively established now. Also, recommendations may now be made for the design and implementation of character education programmes, based on data results and participant confirmation of literature-based themes and suggestions. Similarities and lessons learned from other countries were also referenced and may prove useful starting points for further exploration or collaboration, such as with Egypt, Singapore, or Oman, to enhance character education design or public discussions of outcomes and future plans through joint publications, research projects, or conferences. The research questions explored and answered several questions that allow for a more detailed, specific exploration of the potential for character education to enhance national identity through strengthening local knowledge. Important local knowledge features, as suggested by participants, were specified and can now be included in character education learning programmes. Even the link between the three concepts of character education, local knowledge and national identity was tested and confirmed through stakeholder feedback. Such feedback can enhance the chances for success of future initiatives by enabling stronger stakeholder support, while saving time and expense to design and implement initiatives.

CHAPTER 9: CONCLUSION

I will conclude this research study by sharing with the reader what limitations this study may have, and what I would have adjusted or done differently now that the research is complete. Next, I will share what I hope the reader will take away from this study and its results, in terms of a general message. I will also reaffirm the recommendations made in the Policy Implications section, to continue the discussion that this study may create in general and within the UAE in particular. Lastly, revisiting the original intent and purpose of why I created and conducted the study can help inform readers of the position of this thesis and its message in the bigger picture of education literature and knowledge.

The main differences between the actual implementation of study and my ideal of its implementation stem mainly from hindsight and experience now that the research is complete. There are two main things I would change should this study be conducted again. First, I would have liked to adjust the wording quality of the Phase 1 quantitative questionnaire given to the case study institution students. The wording was confusing or vague in some cases, despite my conducting a pilot study with a group of students at the same institution. Thus, more accurate findings, or more detailed results, could have been gathered with more specific wording. The second aspect of the study that I would wish to change in hindsight is the breadth of subject I attempted to cover. While this was due to my intention of laying as much of an informed baseline of knowledge for the UAE educational

context as possible for character education, a relatively new subject for the country, it also resulted in a few more complications. For example, the attempt to define a 'working definition' of character education may have been an entire study in itself. Likewise, focusing only on student feedback rather than collecting feedback from three groups of stakeholders (including faculty and staff of the institution, as well as external education experts) may have reduced the breadth of the report, but increased the depth of detail in the results. Regardless, I believe this study does contribute a valuable piece of knowledge and data to the general literature on character education, and to the UAE in particular.

My purpose for this study was to contribute original knowledge and information for the UAE's education system in an area that the government has recognized as weak (national identity and local knowledge) through exploring the potential of existing pedagogical features associated with character education. Since this was not a subject that had much prior information available in the region, the need to look into and explore various aspects of the subject deemed relevant for strategic discussions and potential pilot projects or initiatives were included in the study. The country's unique socio-political and economic context is what creates the need to customise the report and its research structure, as well as its findings. While other countries have also looked to related programmes to address similar issues, there is not enough discussion of the subject globally. There is potential for this study to support and enhance further research and studies related to its design and outcomes, as suggested in Policy Implications section. For example, separate study is needed to clarify implementation design, which should include assessment

and follow-up of any such implemented initiatives or programmes. Also, there is a general message of the flexibility and potential that character education can give to countries such as the UAE, that benefit from customisation in order to address national goals or issues.

My hope is that the reader will recognize that this study serves as a watershed report for the UAE, since there are no prior reports on character education and its potential influence on national identity and local knowledge. While the government and its public are currently assessing options and calling for the strengthening of national identity and local language fluency in the light of globalisation and high expatriate presence, there are few proposed solutions or potential initiatives that can help assuage the situation. The reader may consider this report, and its findings, part of a potential solution to this current issue in UAE education, and for the UAE in general. I believe this research study can bring to light this new subject and topic for discussion in education and policymaking.

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APPENDIX A – ETHICAL FORM AND APPROVAL

MSc, PhD, EdD & DEdPsych theses.



Graduate School of Education

Certificate of ethical research approval

MSc, PhD, EdD & DEdPsych theses

To activate this certificate you need to first sign it yourself, and then have it signed by your supervisor and finally by the Chair of the School's Ethics Committee.

For further information on ethical educational research access the guidelines on the BERA web site: <http://www.bera.ac.uk/publications> and view the School's Policy online.

READ THIS FORM CAREFULLY AND THEN COMPLETE IT ON YOUR COMPUTER (the form will expand to contain the text you enter). **DO NOT COMPLETE BY HAND**

Your name: Dala Taji Farouki

Your student no: 560033837

Return address for this certificate: Old Bath House Rd., DXB No 8694, Slough, Berkshire, SL3 0NS, UK

Degree/Programme of Study: 4-Year PhD, Programme

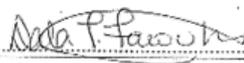
Project Supervisor(s): Debra Myhill and Nigel Skinner

Your email address: ddf201@exeter.ac.uk and dalafarouki@yahoo.com

Tel: (+971) 50-668-0854

I hereby certify that I will abide by the details given overleaf and that I undertake in my thesis to respect the dignity and privacy of those participating in this research.

I confirm that if my research should change radically, I will complete a further form.

Signed:  date: Dec. 25, 2013

Chair of the School's Ethics Committee
updated: March 2013

Certificate of ethical research approval

TITLE OF YOUR PROJECT:

Assessing the potential of character education to strengthen national identity in foreign branch campuses in the United Arab Emirates: A case study in Dubai.

1. Brief description of your research project:

The state of local, traditional knowledge in the UAE is one that the government and educators determine as weak. Critics have pointed to the effect of global influences and the rapid development of the country, which has resulted in the prevalence of a non-national language and a multi-cultural environment, with UAE nationals comprising less than 10% of the country's overall population. The research will seek to determine what the country's current and future workforce thinks of this governmental stance. The research will also look into potential solutions recommended or supported by interviewees.

The research's first phase will be to survey university students and faculty, the country's future leaders and workforce. This phase aims to gather their positions and feedback on the state of local knowledge and whether character education may be considered a potential solution for strengthening local knowledge. This phase will utilise a survey methodology using quantitative analysis to look into response trends.

Phase two of the research will be an interview-based methodology, utilising qualitative analysis to allow for in-depth, follow-up questioning during the interviews to show the wider history and context of the research topic. The interviews will be targeted at government and university leaders, the current key players that have identified the issue and are tasked with addressing it.

Information provided by this research will inform the strategic development of the UAE in terms of its requirements for higher education institutions to include local knowledge. It can also influence the entire education spectrum by reinforcing curricula with requirements or recommendations for local knowledge student outcomes.

2. Give details of the participants in this research (giving ages of any children and/or young people involved):

Phase 1 participants:

University student and faculty quantitative questionnaire: A case study university, specifically a foreign branch campus located in Dubai, will be selected for this research phase. The university faculty and students will be included in this study. First year and senior year students, as well as the faculty that teach these two student classes, will be targeted as respondents. The institution's leadership will be provided an outline of the research, the opportunity to seek further information and be given a summary of findings. Respondents will be briefed on their anonymity, and given the opportunity to discuss the research study with the researcher prior to completion and submission of their surveys. The ages of university students in this particular case study institution can range between 16 to 25 years old. The most important separation factor between the students is their level at university. The research aims to determine whether there is a difference in perspective in students in their first year and their final year of university.

Chair of the School's Ethics Committee
updated: March 2013

Phase 2 participants:

Government and university leader qualitative interviews: Government leaders in education and in the overall UAE national strategy will be targeted as interviewees for the second research phase. Foreign branch as well as government university leaders will be included as interviewees as well, in order to gauge whether the case study results may be applicable to the wider UAE university community. These interviewee responses and the survey responses will be cross-analysed in order to determine trends and differences in feedback and position from the participants on the topic.

Give details (with special reference to any children or those with special needs) regarding the ethical issues of:

3. informed consent: Where children in schools are involved this includes both headteachers and parents). Copy(ies) of your consent form(s) you will be using must accompany this document. a blank consent form can be downloaded from the GSE student access on-line documents: Each consent form **MUST** be personalised with your contact details.

Due to the older ages of university students, and the nature of the research being non-intrusive to their learning material or environment, I will be seeking initial consent from the university leadership and then from the relevant faculty of classes that teach to students in their first and last years. The teacher's role in the survey will be minimal, except to assist in the survey implementation and collection in their class. Thus, formal consent forms will be signed by the university leader and the faculty teacher. For the university students, there will be a consent form attached to the front of the survey that will succinctly notify the participating students, all of whom will be over 16 years old, of the research, their important contribution to it, and their rights as participants. I will inform the students that the survey will not affect their grades. My aim is to inform the students of the value of participating in the survey, without giving them pressure. They will also be informed of their right to opt out.

For Phase II, the interview participants will be given a similar version of the consent form, altered to include the option of anonymity, as opposed to the precondition of anonymity as Phase I participants will have. The interviewees will be briefed by the researcher in an email prior to the meeting, and before the interview begins during the appointment in order to facilitate collecting the signed form.

4. anonymity and confidentiality

Due to the nature of the research, I will not provide the name of the selected foreign branch higher education institution that will serve as the case study and location of collected surveys and resulting data for phase one. This way, the institutional leadership may be more willing to participate in the study.

I will strive to maintain the anonymity of the participants in both phases. In phase one, I will not be familiar with the names of the student participants and thus, anonymity will be relatively easy to ensure. For faculty survey participants, names and positions will not be included in the final version of the dissertation. Identity of participants in phase one is not important to the data analysis, with the exception of whether that respondent is a faculty member or a student.

Since the interviewees in phase two of the research may be identified by their positions in the government or education sector, they will have the option to remain anonymous through my purposefully providing vague descriptions of their title and position in the final dissertation. However, as it would be an advantage in data description to identify the government participants' role, the interview participants will have the opportunity to share their name and position, should they wish to do so, on the consent form.

5. Give details of the methods to be used for data collection and analysis and how you would ensure they do not cause any harm, detriment or unreasonable stress:

For Phase I, the aim of getting students to participate while in class is to allow them to take a break from their classroom content and gain the bigger picture understanding of education and how it may expand beyond their own classroom. The potential stress that students may experience would be if the teacher was facilitating the survey themselves. They may fear that if they choose not to participate, or do not do as the teacher desires on the actual survey results, their grades may be affected. To prevent this, the researcher will take a proactive role in the classroom implementation of the survey. The risk of the loss of a lesson, something all teachers may feel more than their students, will be discussed during the meeting with participating faculty prior to my classroom visit. The survey will require a minimal amount of time from class, a maximum of 10-15 minutes including the survey briefing.

In Phase II, interviews may cause some stress to participants should the conversation diverge into the political aspects of related topics of the subject being studied: education, national identity, citizenship. However, the researcher will have an interview schedule and allow for semi-structured discussion, so the topic may be redirected into a more related topic. Anonymity and confidentiality will be assured several times throughout the interview, and the interviewee will have the option of changing their responses or not answering a question should he or she deem it potentially harming to their position or public image. This will be the case particularly for the elite government policymaker interviews, as opposed to the interviews with students and faculty or administration in the university.

6. Give details of any other ethical issues which may arise from this project - e.g. secure storage of videos/recorded interviews/photos/completed questionnaires, or

During the data collection, all completed forms and interview records will be kept in a dedicated file with the researcher until she returns home and transfers them to a fireproof, password-accessed safe.

Data from both research phases will be kept in a private computer owned by the researcher, and backed up on a dedicated USB, also kept in the researcher's private home. For statistical analysis, SPSS will be used, and resulting calculations will also be saved on the private computer. All files and results will be kept safe in a password-encrypted file folder. The computer will have virus protection to ensure data safety.

Data and results from the research study will be and erased from the computer and USB when no longer needed. The data may be sourced for future conference papers or academic journal articles, but confidentiality and anonymity will continue to be ensured.

7. special arrangements made for participants with special needs etc.

This may not be applicable due to the nature of the research and its methodology. However, the researcher will be present in the class while participants complete their survey forms and will be available to answer any questions or provide support to any students that may need it. Should there be students with special needs that require more time or explanation in order to complete the provided survey in their class, the researcher will be flexible and attempt to accommodate any student needs or requests relevant to the study.

8. Give details of any exceptional factors, which may raise ethical issues (e.g. potential political or ideological conflicts which may pose danger or harm to participants):

This research may be more sensitive politically than other education research studies. This is due to the socio-political context of the country. There is no guarantee of freedom of speech in the United Arab Emirates, and resident, particularly expatriate resident, public opinions on the country's political system or decisions is discouraged. However, the highest government leaders have touted education

APPENDIX B – RESEARCH BRIEF



Character education and National Identity Study

Project Title: Assessing the potential impact of character education on national identity on higher education in the United Arab Emirates

What is it?

This is an original, benchmark study for the UAE and the Middle East in that it seeks to find the current situation of what character education may look like if used in education institutions such as your university. Character education is a field related to ethics, in that it seeks to give students opportunities to develop their knowledge of local customs, traditions, history and norms and explore how this influences their decision-making and behaviour. Since your university is a case study for this research project, in-depth information will allow more light to be shed on your thoughts and experiences with national identity and belonging to a society, otherwise known as local citizenship. The main stakeholders of this project – students, faculty, university administration, and government officials, provide important feedback about the real situation of character education and national identity in the UAE. This project aims to be an instigator for academic discussion as well as for future initiatives and research projects that may further develop and examine the potential of character education in the UAE's education system.

What will the project entail?

The project will consist of two phases: Phase I will be a survey questionnaire given to 200 students, specifically students that are in year 1 and their **final** year of university. These students will be in class and the researcher appreciates the cooperation and support of the faculty to have access to class and take a maximum of 15 minutes of their time in order to brief the student participants, distribute and then collect the questionnaires. Phase II will involve interviews with university faculty/administration, students, and policymakers outside of the university. I ask that some of the students from Phase I be interviewed in Phase II, to ensure alignment and build on the results and data gathered from the questionnaire. The interviews will last approximately 45 minutes, and will be open-ended in that the discussion will be navigated through the research questions.

January 2014	Receive student numbers for years 1 and final year students from Registrar Meet with faculty for briefing, Q&A, and to schedule dates and times to access their class and collect data from students Begin visiting classes and collecting student questionnaire data Request interviews with selected students, faculty and administrators, schedule for February
February 2014	Complete collection of 200 questionnaires from students in class through faculty support Conduct and complete interviews with students, faculty and administrators
March - May 2014	Analyse data collected from Phase I and II
June - July 2014	Data analysis completed Results chapters written
August 2014	Results chapters, including data results and analysis, completed for dissertation

What's in it for me?

I hope that the participants enjoy being involved in the first study of its kind on character education and national identity in the UAE. The final document can be shared should the participant wish to secure a copy.

I would appreciate your support for four months (January – April 2014) on this project in order to collect a minimum of 200 completed surveys from 1st and final year students, and/or for three months (March – May 2014) for 6 interviews from each of the following groups: students, university faculty/administration, government leaders or policymakers.

**APPENDIX C – POWERPOINT PRESENTATION FROM
MSC.: WHAT IS “ETHICS” WITHIN HIGHER EDUCATION?
DELVING INTO THE DETAIL TO REFINE A PHD.
PROPOSAL**



Current choices of terminology:

- Ethics education – Instruction for people to make decisions using morality & good conduct.
- Character education – Education supporting that ethical, social and emotional development is as important as students' academic achievement (can have religious & civic tone)
- Civic/citizenship education – Teaching rights & responsibilities to promote civic participation (has democratic/political tinge)
- Moral education – Teaching students virtues/moral habits that will help them live morally and unify their community (religious tone)
- Value education – Developing students' own existing values and universal values

Education trickle:

*Ethics – values – morals – character – civic/citizenship – global/
multicultural – holistic*

www.emc.umich.edu/CharacterEd/WhatIsIt.htm
www.deaf.gsu.edu/archive/schools/publications/2003/vss/vss_report.pdf
www.education.com/definition/ethical-instruction/

www.education.stateuniversity.com/pages/2246/Moral-Education.html
www.ngsccpa.org/cpa/journal/2005/605/essentials/p66.htm
www.angelline.com/terms/sequiq/2007/seqethics.html

2

Philosophical rooting of research

- Aristotle – teaching and experience develop person's character
- Piaget/Lawrence Kohlberg: Cognitive developmental moral education; students develop critical thinking and experience moral decisions in life; Education cannot avoid ethical issues and lessons; schools as “just communities”
- Thomas Lickona – Character education as active responsibility of schools; respect and responsibility frame a teachable morality
 - Teach universal values: justice, honesty, civility
- Ethical relativism – view that different groups have different ethical standards for moral acts and these beliefs are true in their respective societies

3

Reasoning process for topic



How does lack of ethics ed affect UAE?

HSBC "Different values" campaign message: local knowledge essential for successful business
Local as well as global citizen is now the benchmark



5

Research design

Research question: What aspects of ethics education currently exist in UAE foreign branch campuses (FBCs)?

- Research goal: Ascertain the current situation through research and analysis of 2 UAE FBCs (1 in Dubai, 1 in Abu Dhabi?)
 - Results aim to specify what exists and does not exist in terms of ethics education features in the FBCs
 - Potential solutions will be suggested to fill in gaps, based on international best practices and comparative research

- Interpretive Mixed Methods EXPLANATORY design:
 1. Quantitative Survey to FBC professors & relevant admin
 2. Qualitative interviews with FBC and government decision makers
 - Both methods will gather data to assess:
 - What defines ethics education for UAE FBC students, and
 - What current ethics education aspects exist on FBC campus.

6

Conclusion

Potential value-add of research:

- Emerging field in region which may allow us to keep up with international trends/best practices
- Sheds light on current issue in country – loss of language and traditions due to expatriate population majority
- Currently a lack of reliable instruments and studies globally
- Strategic planning to stay ahead – avoid “fire fighting” later
- A step towards future experiment of ethics education course in FBCs

The question now remains, is the term “ethics education” the best label for such a concept for my PhD proposal?

Thank you – Q&A, Discussion

7

APPENDIX D – PERMISSION FORM FROM CASE STUDY

INSTITUTION



APPENDIX E – REQUEST LETTER TO FACULTY FOR CLASS ACCESS AND COOPERATION

Greetings, my name is Dala Farouki and I am a doctoral candidate at the University of Exeter, as well as a former adjunct faculty and administration member at *[case study institution name]*. I am currently completing my dissertation thesis on "Assessing the potential impact of character education on national identity on higher education in the United Arab Emirates" which involves two phases: (1) a questionnaire assessing student thoughts and opinion on whether learning local knowledge and national traditions of their host country is important in learning, and (2) individual interviews with 6 students, 6 faculty and senior administrators at *[case study institution name]* and 6 government policymakers. I have received approval and support from the senior administration at *[case study institution name]*, as well as having conducted a pilot study to refine the questionnaire to its (attached) final version.

Why is this study important to me as a faculty member?

This is the first study of its kind in the UAE, and attempts to set the stage for further discussion and research in a relatively unknown subject area for this region.

Today, many countries spanning from the United States to Egypt have turned to character education or related fields (like civil or moral education) to strengthen national unity. The UAE's leaders have already announced that (1) national identity needs sustainment efforts and (2) education is a likely solution...but there are no

successful examples of what may work in education. Character education is a relatively new field for the country to consider to have an impact on the country. Through your support by allowing some time in your classes, you have the potential to help shine more light on a new subject which may strengthen a vital issue for the UAE, and the future workforce of the country. Hopefully, this study will interest you and your colleagues enough to even consider discussing and researching the subject even further.

What is my role in this study?

I would greatly appreciate your support in taking 5-10 minutes of a class session in order to distribute a 5 minute survey to the students during the month of February, with the goal of completing the surveys set at February 20th, 2014. You have been selected as faculty teaching classes that focus either on freshmen or senior students, which directly relates to my chosen sample population of 200 freshmen and senior students (divided equally) with various majors. If there are students from other classes that take the survey, that too would enrich the data results and are still valued for this study. Confidentiality and anonymity is assured as part of the ethics guidelines for this study, reviewed and approved by the University of Exeter.

What are the next steps?

Please confirm whether or not you wish to participate through visiting your classroom for 10 minutes. I am happy to meet with you in your office should you feel the need to discuss this further, and will invite all faculty to such an event if gauged as a need.

You and I will set up a date and time for me to visit your classroom, and distribute the surveys to the students. I will stay in the class until the surveys are collected, and after that there will be no further contact with the students, unless they are part of the 6 to be interviewed. These 6 students will be volunteers and are given the option to be interviewed on the questionnaire form. If you also wish to be interviewed as part of the 6 faculty/senior administration set of interviews, that is greatly welcomed and can be confirmed via this email or during your class visit.

Thank you and please feel free to call or email me with any questions or concerns.

Sincerely,

Dala Farouki Kakos

APPENDIX F – REQUEST LETTER FOR INTERVIEW WITH EXTERNAL EDUCATOR

Dear (confidential),

Greetings, my name is Dala Farouki and I am a doctoral candidate at the University of Exeter, as well as a former adjunct faculty and administration member at [case study institution name]. I am currently completing my dissertation thesis on "Assessing the potential impact of character education on national identity on higher education in the United Arab Emirates" which involves two phases: (1) a questionnaire assessing student thoughts and opinion on whether learning local knowledge and national traditions of their host country is important in learning, and (2) individual interviews with 6 students, 6 faculty and senior administrators at [case study institution name], and 6 government policymakers. I have received approval and support from the senior administration at [case study institution name], as well as having conducted a pilot study to refine the questionnaire to its (attached) final version.

I would greatly appreciate 20-30 minutes of your time to listen to your thoughts on the subject by conducting an interview when your schedule permits. If we may schedule the interview during the month of February, that would be greatly appreciated. Of course, the interview would be confidential. I have discussed the possibility of meeting with you with [anonymous university authorities], due to the

value of your opinion. You may recall we spoke over email during the summer at the suggestion of [anonymous university authority] as well, so I am greatly looking forward to the possibility of meeting in person.

This is the first study of its kind in the UAE, and attempts to set the stage for further discussion and research in a relatively unknown subject area for this region.

Today, many countries spanning from the United States to Egypt have turned to character education or related fields (like civil or moral education) to strengthen national unity. The UAE's leaders have already announced that (1) national identity needs sustainment efforts and (2) education is a likely solution...but there are no successful examples of what may work in education. Character education is a relatively unexplored field which may have an impact on the country.

Through your valuable feedback there is potential to help shine more light on a new subject which may strengthen a vital issue for the UAE, and the future workforce of the country. Hopefully, this study will interest you and your colleagues enough to even consider discussing and researching the subject even further.

I look forward to your response, and hope to be able to meet again.

Thank you and please feel free to call or email me with any questions or concerns.

Sincerely,

Dala Farouki Kakos

050-668-0854

dalafarouki@yahoo.com

dtf201@exeter.ac.uk

APPENDIX G – PHASE I STUDENT QUESTIONNAIRE

SURVEY WITH CONSENT FORM

Character education and national identity study



STUDENT CONSENT FORM

Dear student,

Thank you for taking the time to help with this research. I would like to find out what you think about local identity and national citizenship, as well as your thoughts about character education as a learning initiative in universities. All the information you provide will be used to inform my doctoral PhD. dissertation as well as several research articles for academic journals. We hope that you will enjoy being involved. Please note that all responses will be anonymous and I will be the only person with access to your results, so your honest opinion can be shared here.

Below, please confirm that you have been fully informed about the aims and purposes of the project, and that you consent to participate in the study by **reading the statement below and signing to confirm your agreement.**

I understand that:

- any information which I give will be used solely for the purposes of this research project, which may include publications;
- there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation;
- the researcher(s) will make every effort to preserve my anonymity;
- I have the right to refuse permission for the publication of any information about me;
- all information I give will be treated as confidential.

I agree to sharing my questionnaire responses for this research study.

Signed:

Date:

UNIVERSITY STUDENTS AND CHARACTER EDUCATION QUESTIONNAIRE

I need your help by taking 10 minutes to fill out this questionnaire. The data can establish new ways of learning in UAE universities, and help inform government policy. Should you be interested in being selected for an interview as part of Phase II of this research study, please provide your contact email and name below.

Name (optional): _____ Email (optional): _____

Please complete every question. Also, please sign the consent form attached prior to completing the questionnaire.

Your privacy will be respected and confidentiality is ensured. Thank you for your time. Questions? Email me: dtf201@exeter.ac.uk

Section 1 – Demographics

1. What is your nationality by passport? Please fill in blank below

2. Are you of Arab origin? Please indicate yes or no by selecting an option below
___ Yes ___ No
3. Which year of university are you in?
___ 1st (freshman)
___ Final year (senior)
___ Other (please specify here): _____
4. Which school or department are you currently in?
___ Engineering ___ Business Administration ___ International studies ___ Other (please specify)
5. What is your gender?
___ Male ___ Female
6. How long have you lived in the UAE?
___ 1 year or less ___ 2 – 5 years ___ 5- 10 years ___ More than 10 years (11 + years)
7. Why did you choose to attend this university? Please fill in blank below

Section 2 – Global knowledge

Definition: ability to learn about different viewpoints and cultural information and incorporate it into one's analytical skills

QUESTION:	STRONGLY AGREE (5)	AGREE (4)	NEITHER AGREE NOR DISAGREE (3)	DISAGREE (2)	STRONGLY DISAGREE (1)
<i>PLEASE SELECT BEST ANSWER</i>					
I think my university exposes me to global knowledge					
I think that my university studies help develop my ability to think of a topic in different ways or viewpoints					
I think the best way to learn global knowledge is mainly through my course curriculum					
I think global education should be offered beyond curriculum, like extra-curricular activities					
Please add comments you would like to add related to this section:					

Section 3 – Local knowledge

Definition: knowledge of local culture and norms such as how to behave in public, important values to culture, history or religion

QUESTION: <i>PLEASE SELECT BEST ANSWER</i>	STRONGLY AGREE (5)	AGREE (4)	NEITHER AGREE NOR DISAGREE (3)	DISAGREE (2)	STRONGLY DISAGREE (1)
I think my university exposes me to local knowledge					
I am learning enough about the UAE and its local knowledge outside of my university					
I am learning about local identity and culture by living in the UAE					
I am learning about local identity through Emirati people that may be friends, classmates, or others					
I think UAE national history and culture should be taught in university					
I believe that being friends with UAE nationals would increase my local knowledge					
I want some (or more) friends who are UAE nationals					
I think Arab regional history and culture should be taught in university					
I think the local language (Arabic) is being used enough in the UAE					
I think local UAE culture is becoming more western-influenced					
I think that the university can strengthen its offerings in local knowledge					
I would like to learn more about the UAE and its local culture and identity					
I think the best way to learn local knowledge is mainly through my course curriculum					
I think local education should be offered beyond curriculum, like extra-curricular activities					
I think local knowledge courses should be optional, not required for students					
Please add comments you would like to add related to this section:					

Section 4 – National identity

QUESTION: <i>PLEASE SELECT BEST ANSWER</i>	STRONGLY AGREE (5)	AGREE (4)	NEITHER AGREE NOR DISAGREE (3)	DISAGREE (2)	STRONGLY DISAGREE (1)
I feel like I belong as a member of society in the UAE					
I feel like I am a member of several countries or societies					
Most of my role models come from media or social media					
Most of my role models are from my family					
Most of my role models are from my national leaders					
Most of my role models are from my friends					
My personality is influenced by my culture					
School/university plays a role in influencing my decisions and thinking					
Please add comments you would like to add related to this section:					

Section 5 – Character education

Definition: Learning that emphasizes the motivational, relatively stable aspects of personality that direct an individual's actions

QUESTION:	STRONGLY AGREE (5)	AGREE (4)	NEITHER AGREE NOR DISAGREE (3)	DISAGREE (2)	STRONGLY DISAGREE (1)
<i>PLEASE SELECT BEST ANSWER</i>					
I believe that studying citizenship and identity in university will be to my advantage					
I do not think that character education can be taught in a class					
Character education should focus on both global knowledge and local knowledge					
Character education may offer the chance for students to learn more about local knowledge, culture and traditions					
Citizenship, identity are connected ideas/concepts					
Character education should encourage a student to work towards both the improvement of society and of him or her self					
Character education should encourage a student to work towards the improvement of society only					
I think "character education" can be defined as education that incorporates learning about local knowledge in a school/university					
I think "local knowledge" should include learning about the local language					
I think "local knowledge" should include the national religion					
I think "local knowledge" should include national history					
I think "local knowledge" should include national literature and poetry					
I think "local knowledge" should include how to do business locally					
Please add comments you would like to add related to this section:					

APPENDIX H – QUESTIONNAIRE CODING KEY FOR PHASE 1 QUESTIONNAIRE

UNIVERSITY STUDENTS AND CHARACTER EDUCATION QUESTIONNAIRE

I need your help by taking 10 minutes to fill out this questionnaire. The data can establish new ways of learning in UAE universities, and help inform government policy. Should you be interested in being selected for an interview as part of Phase II of this research study, please provide your contact email and name below.

Name (optional): _____ Email (optional): _____

Please complete every question. Also, please sign the consent form attached prior to completing the questionnaire.

Your privacy will be respected and confidentiality is ensured. Thank you for your time. Questions? Email me: dtf201@exeter.ac.uk

**** 99 for any response indicates no response supplied by participant****

Section 1 – Demographics

1. What is your nationality by passport? Please fill in blank below
UAE = 1; Bahraini =2, Palestine =3, Egypt=4, Lebanon=5, Syria=6, Jordan=7, Iraq=8
Morocco=9, Yemen=10, Turkey=11, Iran=12, India=13, Pakistan=14, Nigeria=15, Angola=16, Somalia=17, Sudan=18, Philippines=19,
China=20, Turkmenistan=21, Russia=22, Kazakhstan=23, Italy=24, Brazil=25, Belgium=26, USA=27, UK=28, Canada=29,
Saudi Arabia=30, Algeria=31, Afghanistan=32, Macedonia=33, Oman=34, Qatar=35, France=36, St. Kitts=37, Greece=38,
South Africa=39, Austria=40, Azezi=41, Holland=42, Congo=43, Ivory Coast=44, Libya=45, New Zealand=46, Sweden=47,
Belarus=48, Australia=49, Cyprus=50
2. Are you of Arab origin? Please indicate yes or no by selecting an option below
1 Yes 2 No
3. Which year of university are you in?
1 1st (freshman)
3 Final year (senior)
2 Other (please specify here): _____
4. Which school or department are you currently in?
1 Engineering 2 Business Administration 3 International studies 4 Other (please specify):
Visual Communications/ Interior Design: 4
Architecture: 5
Communications&Informational studies/Media: 6
5. What is your gender?
1 Male 2 Female
6. How long have you lived in the UAE?
1 1 year or less 2 2 – 5 years 3 5- 10 years 4 More than 10 years (11 + years)
7. Why did you choose to attend this university? Please fill in blank below
Reputation for good academics=1, university experience/atmosphere=2,
Dubai/UAE location=3, Scholarship received=4, Siblings/friends graduated from here=5, Good reputation/recognition
From employers=6, Family opinion=7, Majors offered=8, University size=9, Close to home country=10, Teacher recommendations=11,
Security/safety=12, Western education=13, Not allowed to study abroad=14, Accredited=15, Allowed to enter at age 16=16,
Only university that accepted me=17

Section 2 – Global knowledge

Definition: ability to learn about different viewpoints and cultural information and incorporate it into one's analytical skills

<p>QUESTION: <i>PLEASE SELECT BEST ANSWER</i></p>	<p>STRONGLY AGREE (5)</p>	<p>AGREE (4)</p>	<p>NEITHER AGREE NOR DISAGREE (3)</p>	<p>DISAGREE (2)</p>	<p>STRONGLY DISAGREE (1)</p>
<p>8. I think my university exposes me to global knowledge <i>(UNI GN)</i></p>					
<p>9. I think that my university studies help develop my ability to think of a topic in different ways or viewpoints <i>(UNI ED CRITICAL THINKNG)</i></p>					
<p>10. I think the best way to learn global knowledge is mainly through my course curriculum <i>(CURRICULM GN)</i></p>					
<p>11. I think global education should be offered beyond curriculum, like extra-curricular activities <i>(EXTRA CRRCLM GN)</i></p>					

Section 3 – Local knowledge

Definition: knowledge of local culture and norms such as how to behave in public, important values to culture, history or religion

<p>QUESTION:</p> <p><i>PLEASE SELECT BEST ANSWER</i></p>	<p>STRONGLY AGREE (5)</p>	<p>AGREE (4)</p>	<p>NEITHER AGREE NOR DISAGREE (3)</p>	<p>DISAGREE (2)</p>	<p>STRONGLY DISAGREE (1)</p>
<p>12. I think my university exposes me to local knowledge (UNI LN)</p>					
<p>13. I am learning enough about the UAE and its local knowledge outside of my university (LN OUT UNI)</p>					
<p>14. I am learning about local identity and culture by living in the UAE (LRNING LN THRU LIVING UAE)</p>					
<p>15. I am learning about local identity through Emirati people that may be friends, classmates, or others (LEARNING LN THRU EMIRATIS)</p>					
<p>16. I think UAE national history and culture should be taught in university (UAE LN SHUD BE TAUGHT IN UNI)</p>					
<p>17. I believe that being friends with UAE nationals would increase my local knowledge (UAE FRIENDS INCREASE LN)</p>					
<p>18. I want some (or more) friends who are UAE nationals (WANT UAE FRIENDS)</p>					
<p>19. I think Arab regional history and culture should be taught in university (ARAB LN TAUGHT IN UNI)</p>					
<p>20. I think the local language (Arabic) is being used enough in the UAE (ARABIC GOOD USE IN UAE)</p>					

21. I think local UAE culture is becoming more western-influenced (<i>LN BECOMING W INFLUENCED</i>)					
22. I think that the university can strengthen its offerings in local knowledge (<i>UNI CAN ADD MORE LN OFFRINGS</i>)					
23. I would like to learn more about the UAE and its local culture and identity (<i>WANT MORE LN LRNING</i>)					
24. I think the best way to learn local knowledge is mainly through my course curriculum (<i>LN BEST LEARNT IN CRRCLM</i>)					
25. I think local education should be offered beyond curriculum, like extra-curricular activities (<i>LN BEYOND CRRCLM</i>)					
26. I think local knowledge courses should be optional, not required for students (<i>LN COURSE OPTIONAL</i>)					
Please add comments you would like to add related to this section:					

Section 4 – National identity

QUESTION: <i>PLEASE SELECT BEST ANSWER</i>	STRONGLY AGREE (5)	AGREE (4)	NEITHER AGREE NOR DISAGREE (3)	DISAGREE (2)	STRONGLY DISAGREE (1)
27. I feel like I belong as a member of society in the UAE (MEMBER OF UAE SOCIETY)					
28. I feel like I am a member of several countries or societies MEMBER OF SVRL SOCIETIES)					
29. Most of my role models come from media or social media (ROLE MODELS FROM MEDIA)					
30. Most of my role models are from my family (RMS FAMILY)					
31. Most of my role models are from my national leaders (RMS LDRS)					
32. Most of my role models are from my friends (RMS FRIENDS)					
33. My personality is influenced by my culture (INFLNCED BY MY CULTURE)					
34. School/university plays a role in influencing my decisions and thinking (UNI INFLNCS MY THINKING)					
Please add comments you would like to add related to this section:					

Section 5 – Character education

Definition: Learning that emphasizes the motivational, relatively stable aspects of personality that direct an individual's actions

<p>QUESTION: <i>PLEASE SELECT BEST ANSWER</i></p>	<p>STRONGLY AGREE (5)</p>	<p>AGREE (4)</p>	<p>NEITHER AGREE NOR DISAGREE (3)</p>	<p>DISAGREE (2)</p>	<p>STRONGLY DISAGREE (1)</p>
<p>35. I believe that studying citizenship and identity in university will be to my advantage (CE IN UNI GD)</p>					
<p>36. I do not think that character education can be taught in a class (CE SHUDNT BE TAUGHT IN CLASS)</p>					
<p>37. Character education should focus on both global knowledge and local knowledge (CE SHUD FOCUS ON GN AND LN)</p>					
<p>38. Character education may offer the chance for students to learn more about local knowledge, culture and traditions (CE CAN LET ME LEARN LN)</p>					
<p>39. Citizenship, identity are connected ideas/concepts (CITIZNSHP IDENTTY RELATED)</p>					
<p>40. Character education should encourage a student to work towards both the improvement of society and of him or her self (CE INCLUDE TCHING STDNT WORK FOR GRP AND SELF)</p>					
<p>41. Character education should encourage a student to work towards the improvement of society only (CE WORK ONLY GRP)</p>					
<p>42. I think “character education” can be defined as education that incorporates learning about local knowledge in a school/university (CE DEF IS ED W LN LEARNT IN UNI)</p>					
<p>43. I think “local knowledge” should include learning about the local language (LN IS LOCAL LANG)</p>					
<p>44. I think “local knowledge” should include the national religion (LN IS NTNL RELGN)</p>					

45. I think "local knowledge" should include national history (<i>LN IS LCAL HSTRY</i>)					
46. I think "local knowledge" should include national literature and poetry (<i>LN IS LIT, POETRY</i>)					
47. I think "local knowledge" should include how to do business locally (<i>LN IS BIZ RELTNS</i>)					
Please add comments you would like to add related to this section:					

Definition: Learning that emphasizes the motivational, relatively stable aspects of personality that direct an

individual's actions

APPENDIX I – PHASE 2 STUDENT INTERVIEW CONSENT FORM

Character education and national identity study



STUDENT INTERVIEW CONSENT FORM

Dear student,

Thank you for taking the time to help with this research. I would like to find out what you think about local identity and national citizenship, as well as your thoughts about character education as a learning initiative in universities. All the information you provide will be used to inform my doctoral PhD. dissertation as well as several research articles for academic journals. We hope that you will enjoy being involved. Please note that all responses will be confidential.

Below, please confirm that you have been fully informed about the aims and purposes of the project, and that you consent to participate in the study by **reading the statement below and signing to confirm your agreement.**

I understand that:

- any information which I give will be used solely for the purposes of this research project, which may include publications;
- there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation;
- the researcher(s) will make every effort to preserve my anonymity;
- I have the right to refuse permission for the publication of any information about me;
- all information I give will be treated as confidential.

I agree to sharing my interview responses for this research study.

Signed:

Date:

Researcher: Ms. Dala Farouki

Project Title: Assessing the potential impact of character education on national identity on higher education in the United Arab Emirates

Email: dtfarouki@exeter.ac.uk, dalafarouki@yahoo.com

Phone: 050-668-0854

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.

APPENDIX J – PHASE 2 ADMINISTRATOR INTERVIEW

CONSENT FORM

Character education and national identity study



STAFF/FACULTY INTERVIEW CONSENT FORM

Dear school staff/faculty member,

Thank you for taking the time to help with this research. I would like to find out what you think about local identity and national citizenship, as well as your thoughts about character education as a learning initiative in universities. All the information you provide will be used to inform my doctoral PhD. dissertation as well as several research articles for academic journals. We hope that you will enjoy being involved. Please note that all responses will be confidential.

Below, please confirm that you have been fully informed about the aims and purposes of the project, and that you consent to participate in the study by **reading the statement below and signing to confirm your agreement.**

I understand that:

- any information which I give will be used solely for the purposes of this research project, which may include publications;
- there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation;
- the researcher(s) will make every effort to preserve my anonymity;
- I have the right to refuse permission for the publication of any information about me;
- all information I give will be treated as confidential.

I agree to sharing my interview responses for this research study.

Signed:

Date:

Researcher: Ms. Dala Farouki

Project Title: Assessing the potential impact of character education on national identity on higher education in the United Arab Emirates

Email: dtfarouki@exeter.ac.uk, dalafarouki@yahoo.com

Phone: 050-668-0854

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APPENDIX K – PHASE 2 FACULTY INTERVIEW CONSENT FORM

Character education and national identity study



FACULTY INTERVIEW CONSENT FORM

Dear faculty member,

Thank you for taking the time to help with this research. I would like to find out what you think about local identity and national citizenship, as well as your thoughts about character education as a learning initiative in universities. All the information you provide will be used to inform my doctoral PhD. dissertation as well as several research articles for academic journals. We hope that you will enjoy being involved. Please note that all responses will be confidential.

Below, please confirm that you have been fully informed about the aims and purposes of the project, and that you consent to participate in the study by **reading the statement below and signing to confirm your agreement.**

I understand that:

- any information which I give will be used solely for the purposes of this research project, which may include publications;
- there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation;
- the researcher(s) will make every effort to preserve my anonymity;
- I have the right to refuse permission for the publication of any information about me;
- all information I give will be treated as confidential.

I agree to sharing my interview responses for this research study.

Signed:

Date:

Researcher: Ms. Dala Farouki

Project Title: Assessing the potential impact of character education on national identity on higher education in the United Arab Emirates

Email: dtfarouki@exeter.ac.uk, dalafarouki@yahoo.com

Phone: 050-668-0854

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APPENDIX L – PHASE 2 FACULTY, ADMINISTRATOR, AND STUDENT RESEARCH INTERVIEW SCHEDULE

Interview Questions for University Faculty, Administration and Students:

Global knowledge:

1. Many students seem to think (*name of their university*) gives good global skills/knowledge – how do you achieve this? (Warm up question)
 - a. In what aspects of university?
 - b. How does admin/faculty (whoever they are in the interview) try to make this happen?
2. About the local Emirati studies course – feedback? Popularity?

Local knowledge:

3. From history, music, literature, art – which one most important now? Which is weakest?
4. How would you define local knowledge? -- Customized for UAE?
5. Saadiyat and Sharjah museums are two efforts at culture – are such efforts good for sustaining or contributing to local knowledge?
6. Discuss "glocal" literature point of seeking balance of two terms global and local – what do you think Def of global knowledge vs. local knowledge? In university student?
7. Local accreditation agencies' standards for accreditation (CAA, KHDA) do you think what they do to enforce or encourage local features is enough?
8. From all Gulf countries which one do you think an expat living there would learn most local knowledge?
9. In US a foreign student learning there for 4 yrs comes out w more knowledge or less than a foreign student studying in UAE for 4 yrs? Why is that?
10. Military law and such initiatives – are they part of the local knowledge definition?

National identity:

11. Whether students actually understood the complicated definition of identity based on the definition or thought it included not only identity in terms of thoughts but also decisions or actions is not known from this survey and may be explored through the interviews.
12. Does the UAE have a current national identity or is it changing?
13. Focus on self development or community development for your learning and actions? Does self development contribute to society? How does this decision get influenced by your society or family or other influences?
14. What courses or initiatives done in your university may be considered local knowledge? Emirati studies course in AUD example. – current initiatives as good examples
15. Arabic language role in this

Character education:

16. What should local knowledge or learning in universities include?
17. What point in education should such initiatives begin? University? Schools? Which one first?
18. Where in school/uni? Curriculum or extra c? outside of uni totally? Where do you think theyd learn more about it – in or out of uni?
19. Feel like member of UAE? Other countries? How many? Is this normal w your friends too? Talk abt citizen of several societies or countries

Others:

20. Are character education, national identity and local knowledge linked in your opinion?
21. What's space or difference between agree and strongly agree when u did the survey?

APPENDIX M -- PHASE 2 GOVERNMENT OFFICIAL

INTERVIEW CONSENT FORM

Character education and national identity study



GOVERNMENT OFFICIAL INTERVIEW CONSENT FORM

Dear UAE Government Official,

Thank you for taking the time to help with this research. I would like to find out what you think about local identity and national citizenship, as well as your thoughts about character education as a learning initiative in universities. All the information you provide will be used to inform my doctoral PhD. dissertation as well as several research articles for academic journals. We hope that you will enjoy being involved.

Below, please confirm that you have been fully informed about the aims and purposes of the project, and that you consent to participate in the study by **reading the statement below and signing to confirm your agreement.**

I understand that:

- any information which I give will be used solely for the purposes of this research project, which may include publications;
- there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation;
- I have the right to refuse permission for the publication of any information about me;

Anonymity and Confidentiality:

Please select which statement below expresses your wishes regarding anonymity.

- I require that all information from the interviews is fully confidential and preserves my anonymity
- I am happy for my role to be named and thus my identity to potentially be revealed

I agree to sharing my interview responses for this research study.

Signed:

Date:

Researcher: Ms. Dala Farouki

Project Title: Assessing the potential impact of character education on national identity on higher education in the United Arab Emirates

Email: dtfarouki@exeter.ac.uk, dalafarouki@yahoo.com

Phone: 050-668-0854

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.

APPENDIX N – PHASE 2 RESEARCH INTERVIEW

SCHEDULE FOR GOVERNMENT OFFICIALS OR EXTERNAL EDUCATORS

Interview Questions for Farouki PhD for Government officials & Externals:

Introduction:

Thank you for the time today to discuss my PhD research topic and a topic that is being discussed in the UAE already – the call to sustain national identity through learning more local knowledge as opposed to the trend of focusing on global knowledge. What are your thoughts about this situation in the UAE and in UAE's schools, particularly with regards to children's skills and knowledge development?

Global knowledge:

- 1) How would you define global knowledge for the UAE and its students?
- 2) Discuss "glocal" literature point of seeking balance of two terms global and local – do you think a balance of the two is ideal?
- 3) Is Global knowledge best offered to students through curriculum? Extra-curricular/beyond curriculum? Off campus totally?

Local knowledge:

- 4) From all the aspects of culture or community, the following were asked of the students to agree or disagree regarding aspects of local knowledge – language, religion, history, literature and poetry, business literacy/norms. Which of these do you think should be included? **How would you define local knowledge?**
- 5) What do you think of learning about local knowledge in the space of education – is there a place for it? Is there a need for it?
- 6) Is local knowledge best offered to students through curriculum? Extra-curricular/beyond curriculum? Off campus totally?
- 7) What efforts at local knowledge are there in the country already? What efforts do you think should be added?
- 8) **In the literature there is a strong discussion about whether such education initiatives that aim at strengthening LN should encourage students (the future workforce) to focus on developing and working towards individual needs and goals or society/community needs and goals...what do you think should be the main focus?**
- 9) From all Gulf countries, which one do you think an expat would learn the most local knowledge while living there?

National identity:

- 10) Does UAE have a stabilized national identity or is it changing?
- 11) Any good examples in MENA region of such initiatives for local knowledge and national identity building which you have noticed in your travels or experience?

Character education:

- 12) Talking a little about implementation of such initiatives in educational institutions as a possibility -- At what point in the education lifecycle should such initiatives begin – in universities? Schools?
- 13) Students were asked whether they thought LN would best be delivered when taught in a classroom setting, or offered beyond the classroom, through extracurricular activities, for example. What do you think would be ideal for students for the most effective delivery of such initiatives?

Conclusion:

Anyone else that you suggest I interview?

Any questions for me? Thank you. I respect and applaud your achievements and efforts in developing and improving education in the UAE, and hope that we can stay in touch so that I may learn more about your work and I may take the liberty of sending you my completed doctoral thesis study.

APPENDIX O – NATIONAL IDENTITY DOCUMENT FROM DUBAI GOVERNMENT

قائمة وثائق الهوية الوطنية / <http://www.mol.gov.ae/molwebsite/assets/download/5b9a3297>

[asp3x](#) - ال إماراتي - المواطن ووسائل وكيات



حكومة دولة الإمارات العربية المتحدة

وثيقة قيم وسلوكيات المواطن الإماراتي

مفهوم المواطنة

هو مفهوم مشترك من المبادئ والقيم والعدوات والسلوكيات بين الأفراد في الدولة الإماراتية الحديثة والتي تتميز بالتنوع العرقي والثقافي للمواطن الإماراتي، وتتميزها بصفات مشتركة من مبرهن من المواطنين في الدول الأخرى، ويمتد من معنى من معنى من حقوق المواطنة والحركة في الدولة، وما يترتب على ذلك الحقوق والواجبات.

أبعاد المواطنة

المواطنة لا بد أن تمارس بمواضع وطنية وقضاياها تدعوا من الإيمان بأصالتها، حيث أن المواطنة العنيفة تظهر في حقوق المواطن ومسؤولياته المختلفة مع الآخرين، هذا بالإضافة إلى مجموعة من الحقوق والواجبات المتبادلة بين المواطن ومجتمعه ككل، والحقوق والواجبات المتبادلة بين المواطن والوطن، وبما يضمن الجيش المشترك على أرضه سلاماً وأماناً.

نبذة عن الوثيقة

وثيقة قيم وسلوكيات المواطن الإماراتي تم اعتمادها من مجلس الوزراء في 14 مارس 2019، بهدف الوثيقة إلى تثقيف جيل الإماراتي بأبعاد المواطنة، وبما يضمن له حقوقه وواجباته، وتبني قيم المواطنة، والقيم والسلوكيات التي ينبغي أن يتبنى بها المواطن الإماراتي.



مواطن وبة الوطن يحترم القوانين ويسعى إلى رفعة الوطن وازدهاره

مواطن يسعى إلى توفير حياة كريمة لأسرته، ومدرته، لمجتمعه، لبلده أفراد المجتمع

مواطن يتعلم الأخلاق الحميدة والسلوكيات القاضية ويسعى لتحقيق ذاته

الوطن
الأسرة والمجتمع
الأخلاق والقيم
الامة

الوطن

- 1- الولاء للوطن.
- 2- احترام سيادة الوطن.
- 3- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 4- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 5- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 6- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 7- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 8- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 9- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 10- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.

الأسرة والمجتمع

- 1- بناء أسرة متماسكة وحميدة الفصح.
- 2- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 3- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 4- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 5- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 6- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 7- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 8- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 9- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 10- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.

الأخلاق والسلوكيات العامة

- 1- التحلي بالأخلاق الحميدة والسلوكيات القاضية.
- 2- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 3- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 4- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 5- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 6- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 7- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 8- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 9- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.
- 10- احترام سيادة دولة الإمارات العربية المتحدة، وقيادتها.

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