Citizenship Education in Initial Teacher Education in the Sultanate of Oman:

An exploratory study of the perceptions of student teachers of social studies and their tutors

by

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DEDICATION

This work is dedicated to my wife Zainab who has provided me with priceless support and aspiration not only while conducting this study but also before.

The work is also dedicated to my beloved children, AlSheikha and Qaboos, who were born during conducting this study. They have further sparkled my concern on citizenship education in order to educate them to be 'good' citizens in Oman and beyond.

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DECLARATION

I declare that this thesis is my own work and has not been published or submitted in support of any other degree or qualification**.**

Saif AlMaamari

ABSTRACT

This study can be regarded as the first study that has focused on exploring citizenship and citizenship education in initial teacher education not only in the Omani context but also in Arabic contexts. Specifically, the main purpose of the present study was to identify the perceptions and practices relating to citizenship education within the initial teacher education programmes for social studies in the seven Colleges of Education. In particular, the research considers the following three issues: (a) the policy context of citizenship education in the educational system in general and in teacher education in particular; (b) the perceptions of stakeholders: the policy-makers, the tutors and the student teachers about citizenship and citizenship education. The perceptions about citizenship education were explored in terms of the rationale, goals, content and approaches of introduction in the curriculum and pedagogy; and (c) the practices of citizenship education by the tutors and the student teachers in order to identify to what extent the perceptions of citizenship education are applied in reality.

This broad purpose was achieved by adopting a methodology that was based on an interpretive paradigm, which assumes that educational phenomena can be understood from different viewpoints. Therefore, policy documents were first analysed in order to locate citizenship education in Omani educational policy. Then, thirteen policy-makers from both the Ministry of Education and Teacher Education Institutions were interviewed to explore their perceptions regarding citizenship and citizenship education. In addition, the perceptions of student teachers of social studies in their fourth year and their tutors from seven Colleges of Education were surveyed and then a small sample of them was interviewed to deepen their responses in the questionnaires. Finally, the findings were used to build a framework to develop citizenship education in teacher education in Oman.

The study came up with a range of interesting findings about the meanings of citizenship and the current provision of citizenship education in school education in general and teacher education in particular. The data showed that citizenship in the Omani context is, as is the case in other contexts, a multifaceted concept with emphasis being attached to citizens' duties. The participants were convinced that citizenship is not a static idea; rather, it has always been influenced by the world's development. Therefore, the stakeholders, except the student teachers, clearly acknowledged that citizenship in the era

of globalisation has two dimensions: national citizenship and international citizenship. According to this view, they believed that the duties of Omani citizens stretch beyond their country's borders.

With regard to citizenship education, the study revealed that the participants viewed citizenship education as a means to build national pride and unity which are necessary to maintain stability in the country. Both the tutors and the student teachers experienced the limited and traditional implementations of citizenship education in the preparation programme of social studies. This result related to the dissatisfaction of the policy-makers, especially from the Ministry of Education, about the inadequate preparation of teachers to develop citizenship.

Overall, the present study revealed a gap in the intentions of educational policy the requirements of teaching citizenship education in the schools and the actual practices of teacher education preparation programmes. Therefore, the study provided a framework to develop citizenship education in initial teacher education.

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Abbreviations

SSSTs	Social Studies Student Teachers
CE	Citizenship Education
SQU	Sultan Qaboos University
MOE	Ministry of Education
STs	Student Teachers
ST	Student Teacher
PMs	Policy Makers
ITE	Initial Teacher Education
TE	Teacher Education
COEs	Colleges of Education
TUs	Tutors
HE	Higher Education
MONE	Ministry of National Economy
MOI	Ministry of Information
BE	Basic Education
Post-BE	Post-Basic Education
MOE	Ministry of Education
HE	Higher Education
MOHE	Ministry of Higher Education

Chapter One: Background and Purpose of the Study

1.1 Introduction

This chapter describes the background and aims of the study, which sets out to explore the perceptions of social studies student teachers (hereafter, SSSTs) and their tutors in the Sultanate of Oman about citizenship and citizenship education (hereafter, CE). It provides an overview of the development of notions of citizenship in the Omani education system. Then, the design of the study and an overview of the thesis are presented.

1.2 Rationale for the study

Since the early 1990s there has been a worldwide surge of interest in citizenship. According to Davies, Gregory and Riley (1999) citizenship is *'on the lips of high-status politicians and officials'* (p.89). Lee (2004, p.137) argues that *'developing good citizenship has been a continuing educational concern worldwide'*. This interest in CE has manifested itself in several ways, such as the formation of advisory groups to set guidelines for the development of CE. In England, for instance, the government formed an advisory group in 1997 under the leadership of Professor Bernard Crick. The work of this advisory group was presented in a report entitled *'Education for citizenship and the teaching of democracy in schools'* (hereafter, the Crick Report). This report discusses in depth the rationale of teaching CE and its goals, content, teaching strategies, and potential problems that might emerge from teaching it in schools (Qualifications and Curriculum Authority, 1998). Likewise in Scotland, a committee chaired by Professor Pamela Munn was formed in 1999 by the Advisory Council of Learning and Teaching Scotland in order to review CE in Scotland. This committee presented its vision of CE in a report entitled *'Education for citizenship: a paper for discussion and development'* (The Advisory Council of Learning and Teaching Scotland, 2002).

This interest was also expressed at regional level; namely, the concern that was shown by the European Council, which at its meeting in Barcelona in March 2000 considered CE to be one of the strategic aims that must by achieved by 2010 (Starkey & Osler, 2002). These efforts to develop CE have not been restricted to a Western context, as the same concerns have been clearly expressed in other parts of the world. In Asia, several conferences, workshops, seminars and studies have been conducted to discuss CE (e.g.

Hannan, 2003; Barone, 2002; Brown, 2005; Doan, 2005; Sim, Print & Merritt, 2004; Sim, 2005; Kalidjernih, 2005; Dean, 2005; Guohau, 1998; AlMaamari, 2002; AlMaamari, 2006a; & AlMaamari, 2007). In Africa, there is also a tendency to develop CE (e.g. Finkel & Stumbras, 2000; Bond, 2001; Fakir, 2003; Abdi, Ellis & Shizha, 2005 & Preece, 2005). Similarly, some countries in Central and Eastern Europe have increasingly attempted to enhance CE (e.g. Mauch, 1995; Kalous, 1996; Sarma, 1998; Bishop, 1999; Torney-Purta, 1999; Smith, Fountain & McLean, 2002; Simenc, 2003 & Vitanos, 2005).

This widespread interest in CE has been sparked by national and international transformations. These include: increasing voter apathy, the resurgence of national movements, the impact of global forces on local social traditions, the stresses created by increasingly multicultural societies, the decline of volunteerism in community activities, and the breakdown of moral fabric and democratic deficit (Mellor & Prior, 2004; Wilkins, 2003). According to Print (2000, p.21), not only new democratic states but also well-established democracies need to accord attention to CE, in order to maintain democratic principles among their successive generations. This is further supported by Osler and Starkey (2005), who in their thorough review of the policies and practices of CE in England from 1995 to 2005, argued that CE is an important means to overcome fragile democracy in well-established democracies, new democracies and in countries taking steps towards democracy.

There is a global widespread interest in CE, but I also have a personal interest. I have dealt with CE since early 2001, when I started my Masters Programme at the Faculty of Education, Sultan Qaboos University (hereafter SQU). The programme took place over two years, with a first year confined to courses and a second year to conduct a dissertation. While I was thinking of a topic to investigate in the second year, a flyer for a conference regarding CE in the Kingdom of Bahrain was sent to the Faculty. It was the first time that I had heard of the concept of CE, even though I spent four years (1995-1999) in SQU preparing to be a history teacher. When I read the flyer for the conference, I decided to attend, and then I decided to present a paper at it. The conference was the first conference to be held on this area in the Arab Gulf. When I looked for Arabic sources in citizenship and CE on the internet and in the University's library, I was surprised by the shortage of such resources.

On 29 September 2001 I presented my first work on CE and I carefully listened to other papers presented at the conference by a set of academics. The presenters highlighted the great importance of CE, although it had not been accorded due attention. Consequently, I chose CE to be the focus of my MEd dissertation, in which I evaluated the civic education textbooks in the preparatory schools in Oman. Then I commenced my profession as a lecturer on the social studies curriculum at the same faculty (SQU). I focused with my student teachers on developing citizenship and I reflected this interest in organising a semi-classroom-based conference in March 2004. The attendants included colleagues, two curriculum developers from the Ministry of Education (hereafter MOE) and SSSTs in their third year. Meanwhile, the MOE in Oman organised the first workshop in the field of CE, entitled '*Citizenship in the School Curriculum*' of which I was the first presenter. All these cumulative events indicate the growing importance that has been attached to CE in Oman.

The national and international developments in this field have supplemented and augmented my interest in CE. I observed student teachers (STs), curriculum developers and some policy makers (hereafter PMs) working with a deficit of information in the field of CE. As a result, I found the matter a critical education imperative, not only in Oman but also worldwide, which needed to be investigated in order to place CE on solid ground. From this need - and for this purpose – came the idea for the present study.

The choice of studying of CE in initial teacher education (hereafter ITE) was also underpinned by the shortage of international literature in this area. According to the most recent study:

> '*Teachers' perceptions and attitudes were not usually considered in much of the CE research, while much of the concentrations were given to students and learning' (Zaman, 2006, p.3).*

Thus, it is very important to identify how teachers understand citizenship and CE, as those teachers eventually deliver educational policy through both the formal and informal curricula.

Information gathered by this study will be useful material for policy-makers both in the MOE and teacher education (hereafter TE) in Oman because the study will shed light on the strengths and weaknesses of CE. The study intends, since the results indicated

insufficient practices of CE in the ITE programs, to offer a working proposal to incorporate CE in order to enhance citizenship in TE. It provides teacher educators with suggestions about how to direct their teaching to the development of CE.

1.3 Purpose of the study

This study investigates the perceptions of STs and their tutors in seven Colleges of Education (COEs) in the Sultanate of Oman regarding citizenship and CE. The study starts by examining CE in educational policy documents both in pre-university schooling and in TE in order to gain a clear picture of citizenship and CE. Making such a clear picture about CE requires using several methodologies, namely content analysis, surveys and semi-structured interviews. This section presents the statement of the problem, the research questions, the definition of terms, and discusses the study's limitations.

1.3.1 Statement of the problem

The purpose of this study is to examine empirically the status of CE in TE in Oman. This will be achieved by locating CE in the educational policy documents accompanied by interviews with some selected key PMs. Then, I survey the STs and tutors' (TUs) perceptions of citizenship and CE, and their instructional practices in seven COEs. Furthermore, some STs and tutors were interviewed in order to expand their responses in the questionnaires.

1.3.2 Research questions

The study considers four major questions, each with some subsidiary questions:

Question one: What is the policy context for CE in the Sultanate of Oman?

Question two: What are the perceptions of tutors and STs of citizenship and CE?

2.1 What are the perceptions of STs and their TUs of citizenship?

2.2 What are the perceptions of STs and their TUs of the factors that can be used to define citizenship?

2.3 What are the perceptions of the STs and their TUs of the characteristics of a 'good' Omani citizen'?

2.4 What are the perceptions of the STs and their TUs of the main functions of CE?

2.5 What are the perceptions of the STs and their TUs of the approaches to introducing CE?

2.6 What are the perceptions of the STs and their TUs of the goals of CE?

2.7 What are the perceptions of the STs and their TUs of the important values of CE?

2.8 What are the perceptions of the STs and their TUs of the important skills of CE?

2.9 What are the perceptions of the STs and their TUs of the appropriate teaching strategies to deliver CE?

Question three: To what extent are the principles of CE practised in the ITE of social studies teachers?

3.1 To what extent do the practices carried out by TUs within ITE programmes demonstrate the principles of CE?

3.2 To what extent do the practices carried out by the STs in their practical education programme in schools demonstrate the principles of CE?

Question four: How can CE in ITE programmes be developed?

The description of the data collection and analysis will be detailed in chapter 5.

1.3.3 Definitions of terms

The terms that are used in this study include citizenship, CE, COEs, ITE, STs, TUs and practicum programme. Within this study, these terms can be defined as follows:

Citizenship: A contested concept which can be interpreted from different perspectives: a liberal perspective, a republican perspective, a communitarian perspective, a feminist perspective, a civil society perspective, a human rights perspective and so on. This concept is not static and has undergone several developments since it appeared in the Greek city-states. A detailed argument regarding the definition of this concept will be presented in chapter three (I).

CE: This is problematic, as reflected in the literature. Some scholars use CE as a synonym for civic education or civics. Civic education from the viewpoint of Print (2000) includes:

> *'Learning related to the institutions and systems involved in government, political heritage, democratic processes, rights and responsibilities of citizen, public administrations and judicial systems.' (p.10)*

Zaman (2006) used CE to refer to civic education and civics. From his point of view, CE is an intended education programme (a body of knowledge, understanding, skills and attitudes) that is concerned with young people's understanding of society, particularly with influencing what students learn and understand about the social world. However, if we agree that CE is an intended education programme, this means that civic education or civics is not synonymous with CE. Rather, CE is a broad concept that might include civic education. A detailed overview about the debate regarding the meaning of CE will be discussed in chapter three (II).

ITE (pre-service TE): An integrated-approach programme provided by the Omani COE, where STs study both subject specialist courses and professional courses in addition to school-based training, to attain a bachelor's degree which permits them to be employed in Omani schools.

STs: The male and female student STs of social studies (history and geography) in their final year (fourth year) of the programme.

TUs: The tutors of specialist courses (history and geography) and also TUs of professional courses, namely the social studies curriculum and teaching methods of social studies (1) and (2). These courses are pertinent to developing citizenship and CE, and training STs to deliver it.

Practicum programme: An essential component of TE. It is of two types: college and school-based training, where STs train under the supervision of the college lecturers (supervisors) in microteaching, and later in schools under the supervision of a school teacher (cooperating teacher).

1.4 Significance of the study

This study aims to contribute to CE research and practices in many ways:
- First, regarding the terminology of citizenship, it explores how this concept is perceived and practised in a developing country and in a different culture from that in which the concept appeared and grew. This will help identify and compare

the commonalities and differences of the potential influences of international vs. local factors on citizenship.

- Second, with reference to research on CE, it explores the status of CE in TE, an area which has not been extensively investigated. The perceptions of STs and TUs will help to compare similarities and differences of international vs. national or local influences on understanding and practising citizenship.

- Third, this study should also make a timely contribution to further the intensive and ongoing efforts to develop CE not only in Oman but also in other Arab countries, as the context is somewhat similar.

1.5 Plan of the thesis

This thesis is comprised of eleven chapters including this one. Chapter two presents the context of the study in terms of Oman and its geographical, historical, political, economic, and population features, and its pre-university education system. In addition, the chapter addresses higher education (hereafter, HE) in Oman with more focus on TE, specifically the historical developments of TE and the goals and programmes of the seven COEs.

Chapter three is divided into two main parts that deal with the terminology of the main concepts in the study, namely citizenship and CE. The first part highlights major debates on citizenship, mainly focusing on two perspectives, the Western perspective and Arabic perspective. The second part addresses the debates regarding CE in both Western and Arabic contexts. Chapter four reviews teachers' perceptions of citizenship and CE.

Chapter five deals with the methodology of the research, which is mainly based on the interpretative paradigm. It details the steps of constructing, piloting, implementing and analysing the instruments, which were used to collect the data for this research, namely policy documents' analysis, questionnaire and interviews. Moreover, the chapter also reports on the validity and reliability of the research, in addition to the difficulties encountered during the implementation process.

The findings emerging from the analysis of policy documents, questionnaires and semi-structured interviews are presented in chapters six, seven and eight respectively. Chapter nine presents an interpretation and a discussion of the findings in the light of reviewed

studies and the current situation of the research context. Chapter ten exhibits a suggested framework to develop CE in ITE, developed according to the findings of the study and previous reviewed studies. Finally, chapter eleven provides a summary of the findings, explains the limitations of the study, and presents topics for future investigation.

In the next chapter, the context of the study will be presented by giving an overview of the Sultanate of Oman, where the study was conducted, followed by a chronological account of the development of the pre-university education system in Oman. Then, HE will be highlighted with a special focus on TE in Oman.

Chapter Two (I): Context of the Study

School Education in the Sultanate of Oman

2.1.1 Introduction

Since the study investigates CE in Oman, this chapter introduces Oman in terms of its geography, history, population and contemporary developments. In addition, it deals with the development of school education in Oman, both general and HE, with special reference to TE. Then, CE will be discussed in order to locate what has been done in this area of the curriculum and how the MOE plans to develop it in the future. The discussion of the development of education in Oman is conducted chronologically, as this approach will be helpful to understanding the situation and the circumstances in which the Omani educational system developed.

2.1.2 Oman: an overview

2.1.2.1 The geography

Oman occupies the extreme southeastern part of the Arabian Peninsula. It has a total land area of 309,500 square kilometres and it is the third largest country in the Arabian Peninsula (see map of Oman in Appendix 1). The country is bordered by Saudi Arabia and the United Arab Emirates to the west, the Yemen Republic to the south, the Arabian Sea to the east, and the Strait of Hormuz to the north. Oman overlooks the Arabian Gulf, the Gulf of Oman and the Arabian Sea and its coastline stretches to 1,700 km. Consequently, Oman's geography has played a vital role in shaping its history and the culture of its people, resulting in the interaction of Omanis with others (MOI, 2004). Oman's climate is humid and hot in the coastal areas in summer and hot and dry in the interior, while the highest mountains enjoy a moderate climate all year-round. The rainfall rate is both light and irregular (MOl, 1999).

The country is divided into four governorates_ Muscat, Dhofar, Musandam and AlBuraymi_ and five administrative regions: Albatinah; Aldakiliya, Alwust, Aldhahirah and A'Sharqiyah. Each of these regions is further divided into districts called wilayats, which are headed by a district governor called the Wail, who is in charge of the area in the front of the Ministry of Interior (MOl, 2006).

2.1.2.2 People

The total population of Oman is 2.33 million people according to the latest census carried out by the Ministry of National Economy (MONE) in 2003. The Omani people were composed of 1.77 million nationals; the remainder were of around 0.552 million being immigrants. According to the total population estimation conducted by the Ministry of National Economy (MONE) in 2004, the Omani population is relatively young. Omani people of 18 years and under represented approximately 53 percent of the total Omani population in mid 2004, while the percentage for expatriates is 15.1.

The impact of urbanization has been great. According to the 2003 census, 71.5 percent of the total population lived in urban settlements compared to 33 percent in 1985 and 25 percent in 1980. Currently, 33.1 percent of Omanis live in rural areas (mostly in villages of 500-1000 inhabitants) and only less than one percent of Omanis are fully nomadic, following annual migration routes with their families and livestock herds (MONE, 2006).

The majority of people are Arab and the others belong to one of three main ethnic groups: the Hyderabadi, the Balushies and the Zanzibari (Arabs of Omani descent who lived in Zanzibar for many years and returned to the country after 1970). These communities are different in terms of cultural heritage, language, dress and religious or sectarian affiliation (AlHumamai, 1999). According to the State's Constitution (see Appendix 2), Islam is the religion of the country. The majority of the population is Ibadhi while the remaining population is divided between the Sunni and the Shi'a sects. Arabic is considered the official language in Oman; however, several languages are spoken by inhabitants such as English, Urdu, Baluchi and Swahili (International Republican Institute, 1995).

The ordinary life of the Omani people, in terms of its exercises, beliefs and norms, runs in accordance with Islamic instructions. Hence, the national identity and other parts of Omani life are greatly shaped and affected by Islamic culture. However, the sense of belonging to an Islamic culture has not impeded the Omani people from benefiting from the material world or interacting positively with other nations.

2.1.2.3 History

The history of Oman can be dated back at least 5,000 years, establishing Oman as an ancient civilization. Historical documents refer to several names of Oman, namely;

Magan (copper mines), Mazoun (plentiful water) and then Oman, which is the name generated by the Arab tribes who migrated to Oman from the Yemen (MOI, 2002).

Omanis embraced Islam peacefully in 630AD and from that date *'Oman became a stronghold of Islam, helping to spread the faith to south-east Asia and to eastern and central Africa'* (MOI, 2002, p.16). After embracing Islam, Oman became an independent Ibadhi state, ruled by an elected leader called the Imam. By the Middle Ages, Oman became an affluent area in the Islamic World, when its trade reached Africa, India and the Far East but the advent of the Portugese on the Omani coast negatively influenced this flourishing (MOI, 2002).

By the early 16th century, the Portugese occupied some of coastal areas including Muscat and held them for a century and half, until Sultan bin Saif Al Ya'rubi liberated Oman from Portugese rule (MOI, 2002). During the rule of the Ya'rubi dynasty (1624-1744) Oman witnessed great achievements in economic and cultural arenas. However, Oman entered into a civil war at the end of the rule of this dynasty, which resulted in the Persian invasion of Oman. Consequently, Omanis elected the first Imam of Al'Busiad dynasty in 1744, which has ruled Oman until the present day. The new Imam succeeded in liberating the country from the Persian invaders and strengthened its unity.

By the nineteenth century, Oman was an empire that controlled extended lands in the Arabian Gulf and into East Africa, by ruling the island of Zanzibar. Consequently, Oman formed an equal partnership and developed relationships with influential powers, notably France, Britain and the United States. However, the state lost its great power and cultural achievements at the beginning of the twentieth century until 1970 when the current ruler Sultan Qaboos overthrew his father from the throne, declaring the beginning of a bright and renewed era in Oman's modern history.

2.1.2.4 The Economy

Oman is an oil producing country and most of its income is generated from this industry. However, the production capacity of Oman is small in comparison to other Gulf Countries. In 2001, Oman produced only 956,000 barrels daily, a yearly total of 349 million barrels of crude oil and petroleum condensates (MOI, 2002). However, the oil price fluctuates year by year resulting in some obstacles to development in the country. Morris (1991) stated that *'the 1980s saw a drop in the price of oil which affected the last of*

three successive five year development schemes. The country had to adjust its economy and curtail its plans' (Morris, 1991, p.55). In order to deal with this reality, Oman has adopted an economic policy called 'Diversification of income', which mainly intends to curtail an over-reliance on oil. This strategy of economic diversification includes industrialization and trade liberalization, promotion of foreign investment and privatization. As a part of diversifying its economy, Oman also tries to develop tourism and enhance the industry's contribution to the national economy. Oman joined the World Trade Organization (WTO) in 2000 in order to integrate its economy into world markets and attract private foreign investment.

Education has always enjoyed a high percentage of government expenditure, despite fluctuations in oil revenues. As table 1 indicates, the percentage of national expenditure on education has grown from 4.4 percent in 1981 to 8.8 percent in 2004.

Year	% of national budget Expenditure on education (academic year)	Number of public Schools	Number of children enrolled in Schools
1981	4.4	408	120,718
1985	5.1	588	218,914
1990	7.2	779	355,986
1995	8.1	953	488,797
2000	8.7	993	554,845
2003	9.6	1022	576,472
2004	8.8	1038	572,864

Table 1 Budgetary provision for education sector in Oman with related outcome indicators, 1981-2004 (Source: MONE, 2005)

2.1.2.5 Political structure

Oman's government is a bicameral system. The Basic Statute of the state provided for the establishment of the Council of Oman, created by Royal Decree in 1997. It comprises the Consultative Council (Majlis a'Shura), whose members are elected by the public every three years, and the State Council (Majlis Al Dawla), whose members are appointed by the Sultan. The role of the former is a purely advisory role, reviewing proposed legislation, and submitting suggestions and proposals to ministers, while the latter's role rests on examining the issues presented to it, preparing studies on development and solving problems, and promoting cohesion and unity.

The Consultative Council was created in 1990 when H.M. Sultan Qaboos announced that the Consultative Council would replace the state Consultative Council (Majlis Al Istishari Lil Dawla), a body of nominated members created in 1981. Omani citizens are afforded the right to vote at age 21 and elect members of the Consultative Council by popular vote, while the council president's appointment is by Royal decree. Each term lasts three years, and members may stand for re-election when the term ends. Candidates must be Omani citizens aged over 30, well educated and of good reputation. Those who reach the council must resign from existing official posts. Candidates stand for their districts (Wilayats) as no political parties exist in Oman. Women were accorded the right of membership in 1994, when two women were elected, and the same number was elected in the fifth term (2004/2007) (MONE, 2006 & MOI, 2007).

With regard to civil society organizations, only a few local non-governmental organizations (NGOs), which are not subsidized and coordinated by the government, operate in Oman. They are mainly charity-oriented organizations working under the supervision of the Ministry of Social Development and dealing with a range of professional, economic, cultural, environmental and social fields. For instance, 50 women's voluntary associations provide women with opportunities to take part in community-based volunteer activities and to have a positive impact beyond their traditional responsibilities in the home (MONE, 2006). Other organizations include 19 professional associations, 10 foreign community associations and 11 charitable associations, which have played an important role in promoting the idea of voluntary and charitable work (MOI, 2007).

2.1.2.6 Women in Oman

The situation of women in Oman has undergone a major transformation under the rule of H.M. Sultan Qaboos (1970-2008). Before 1970, women in Oman worked alongside men to meet their family's needs in the home and beyond. Like many Omanis, women did not have the opportunity for education, as there were only three schools in the whole of Oman, in the capital Muscat and attended mostly by boys. In his speeches since 1970, Sultan Qaboos has highlighted the equality of women and their importance in national development, and that women now constitute about 30 percent of the workforce. In March 2003, he appointed a woman to the rank of minister in charge of the national authority for industrial craftsmanship. Since then, three female ministers (HE, tourism, and social development) were appointed, all in 2004. There are also female under-secretaries and

ambassadors, as well as women members of the State Council (Majlis A'Dawla), the Consultation Council (Majlis A'Shoura) and Public Prosecutors. In April 2004, Qaboos made five women among the 29 appointees to the public prosecutor office, making Oman unique in the Gulf for appointing women to the judiciary (MOI, 2007).

Education can be regarded as the most influential factor behind the growing participation of Omani women in the development process. The percentage of Omani women in the total labour force rose from 8.6 percent in 1993 to 22.2 percent in 2003. This growth can be attributed to the increase in number of educated women, especially of secondary and post-secondary graduates, as well as changing attitudes of Omani society towards women's work, changing consumption patterns and the need to improve family income, and the nationalization of employment, particularly in the fields of health and education. Table 2 shows Omani participation in Government employment between1985 and 2004.

	1985	1990	2000	2004
Male %	91.6	86.5	70.8	64.2
Female %	8.4	13.5	29.2	35.8

Table 2 Omani participation in government sector by gender, 1985-2004
(MONE, 2006, p98)

These developments reinforce Omani women's aspirations and ambitions for more education and job opportunities. Women are slowly moving into new careers in fields such as languages, business, computer science, information technology, lab technicians, and some vocational professions.

As a result, the current status of girls and women in the education system can be regarded as one of the most important signs of educational progress in Oman during the last three and a half decades. The percentage of girls among all students has risen sharply from 16 percent in 1970 to 48.7 percent in 2000 (MOE, 2002). Similarly, the percentage of female teachers has grown from 32 percent in 1970 to 58.4 percent in 2001. There is also significant growth at the administrative level. According to figures for 2003, women constituted 58.2 percent of a total of 3,273 education administrators (MOE, 2002; Raseekh, 2004). This growth can be attributed to the strategic feminising of the teaching

profession in the first cycle of BE (grades 1-4) which is based on the assumption that female teachers can assume a more maternal role in comparison to male teachers (Manse & AlZadigali, 2008). In addition, the teaching profession is valued by Omani society as an appropriate job for women.

2.1.2.7 Summary of Omani current status

In summary, these geographical, historical, political, societal and economical realities have influenced the development of education in Oman in the past 38 years and continue to do so today. The current reform of education, which started in 1998, was a result of major changes and developments affecting different sectors in Oman. Therefore, it is not possible to understand the current educational system in general and CE in particular outside the context of such changes and developments. Thus, the following section deals with the development of the modern education system in Oman from 1970 until the present day.

2.1.3 Education in Oman
2.1.3.1 Development of education

Modern education in Oman began in 1970. Before 1970, informal education was available in some areas across the country but it was available only for boys and was very poorly equipped. However, the new government expressed its commitment to build the country's infrastructure. The ruler of the state considered education as a normative priority that entailed a quick response from the government. Therefore, the motto *'we shall educate our children even in the shadow of trees'* was created by the Sultan Qaboos, who was fully conscious of the role that education plays in building a strong, dynamic state (MOE, 1996).

In the past 38 years, education in Oman has undergone remarkable developments, both quantitatively and qualitatively. AlHinai (2006) argues that the development of modern education in Oman can be divided into the following periods:

1. First period (1970-1975)

This period concentrated on spreading educational services throughout the country. Learning took place under the shadow of trees or tents as modern buildings had not yet been built and the schools worked two shifts a day in order to accommodate male and female students. The quality of learning was not on the

agenda in this period, which resulted in unqualified students because the learning process focused on knowledge and the students were not offered time for any extra-curricular activities in the schools.

2. Second period (1976-1980)

Efforts to distribute education continued in this period, in addition to efforts to link learning with the requirements of the market. Therefore, several centres, schools and institutions were established in order to provide religious, agricultural, industrial, technical and vocational learning in addition to introducing a programme to instruct primary education teachers.

3. Third period (1981-1985)

In this period, the government concentrated on creating a balance between the distribution of education and the improvement of the quality of learning. Furthermore, illiteracy and adult education were given attention in this period, and a national curriculum was introduced. Previously, the curriculum had been borrowed from neighbouring countries such as Qatar and Kuwait.

4. Fourth period (1986-1990)

The landmark of this period was the beginning of higher education in the country with the opening of SQU in 1986, which is still the only governmental university in the state. Beside the establishment of SQU, the government also opened colleges of education, technical and vocational colleges, and nursing institutions.

5. Fifth period (1991-1995)

The efforts of this period followed on from the developments of the previous periods. There was a special focus on supplying the deprived areas of the country with education service and deepening the link between learning and the requirements of the market.

6. Sixth period (1995-2020)

This period can be called a 'reform period' as in 1995 the MOE announced its intention of comprehensive reform by introducing a BE, which gradually replaced the 'General Education System'. This education reform was the most important result of a conference entitled *'A future vision of Omani economy: Oman 2020'*.

From the previous development of education in Oman, it is possible to argue that education in Oman has actually undergone two periods: a quantitative period, which began in 1970 and continued until 1995, and was marked by the distribution of learning for all Omani areas; and a qualitative period, which started in 1998 with the implementation of BE. These developments resulted from changing economic, societal, and cultural and political realities at local, regional and international levels. However, the economic factor can be regarded as the most influential factor behind the educational reform. Specifically, the state held a conference in 1995, 'Oman 2020', regarding the country's economic future and the recommendations of this conference influenced educational policy. Consequently, the MOE declared that:

> *'The challenges facing Oman, particularly the need for self-sufficiency and the need to diversify the economy and keep pace with technological change, require new educational goals to prepare Omanis for life and work in the new conditions created by the modern global economy. These will require a high degree of adaptability and a strong background in mathematics and science in order to independently apply rapidly changing technologies to Oman's needs. The proposed educational reforms are designed to achieve the knowledge and mental (intellectual) skills and attitudes that young Omanis will need to learn and adapt to the very different future most of them will face.' (AlBelushi, AlAdawi & Alketani, 1999. p.8)*

This statement makes it clear that the new education system must give priority to mathematics and science and aims to develop mental skills in order to prepare Omani students for work. The government is very concerned about increasing the 'Omanisation ratio'_ the percentage of Omanis in the labour force_ and decreasing a heavy reliance on oil, as it is a finite resource. There is still a shortage of qualified Omani individuals among nationals and an overdependence on oil income. According to statistics from 2001, the contribution of oil revenue from petroleum and natural gas provided an estimated 41.8 percent of GDP. Experts in the field of petroleum estimated that petroleum reserves are only sufficient to sustain production until 2016, while gas reserves are sustainable for almost sixty-two years at the 2001 production level (Europe Year Book, p.3181, Cited in AlKindi, 2006).

In addition to these economic factors, educational reform was also derived from the desire to develop citizenship. The education system tries to make the students acquainted with their rights and responsibilities, as included in the country's Constitution (see Appendix 2), which was issued in 1996. This charter contains, among other things, the rights and duties of Omani people and a number of basic principles including the rights to education and to literacy. Furthermore, the Charter specifies the ways that citizens can follow and participate in the state's affairs. In addition to these circumstances, the education system

itself encounters several challenges. AlHinai (2006) points out some of these challenges, which can be summarised as follows:

- Student density is still high as the majority of classrooms have up to 40 students.
- The complicated natural topography of Oman still makes its costly and difficult to supply remote areas with education.
- The traditional methods used to prepare educational staff.
- The weakness of using information technology in the learning process.
- The deficiency of teachers' ability as only 40% of teachers are holders of a diploma, which limits their ability to deal with new educational innovations.
- Reliance on the government for funding education.
- Limitation of the contribution of scientific research in social and economic development.
- Deficiencies in the outputs of the education system; particularly in Arabic and English language skills and in higher thinking skills such as problem-solving and critical thinking.
- The weak links between schools and local communities.
- The high percentage of illiteracy, which was 32 percent in 1996.

According to the documentation of 'Oman 2020', these challenges can be tackled by implementing the following policies:

- Implement and improve the standards of BE.
- Make secondary education more consistent with the requirements of the future society.
- Pay more attention to scientific subjects.
- Introduce the teaching of computing in schools as a basic subject.
- Improve the teaching/learning of the English language in BE.
- Provide schools with adequate human resources and educational equipment.
- Improve the status of teachers.
- Improve in-service training courses and workshops for all staff in the educational field.
- Improve teaching methods and education practices according to new trends and encourage the concept of learning by doing. (MOD, 1997)

2.1.3.2 The legal framework of education in Oman

The MOE was founded in the early stage of the Omani renaissance to carry out educational policies, which were mainly based on the directives of His Majesty Sultan Qaboos, who issues the decrees that organize the work of official institutions in the state. Hence, the main responsibility of the MOE is to translate the instructions and decrees of His Majesty into actions by formulating the educational philosophy of Oman and the general aims of education (MOE, 2001d).

The education policy is grounded on the needs of the society and on both recent and prospective changes locally, as well as regionally and universally. According to article 13 of the State's Constitution, Omani education aims to achieve the following broad goals (MONE, 1999, pp.43-44):

> - *'Education is a fundamental element for the progress of society which the state fosters and endeavours to make available to all.'*
> - *'Education aims to raise and develop general cultural standards, promote scientific thought, kindle the spirit of enquiry, meet the needs of the economic and social plans, and create a generation strong in body and moral fibre, proud of its nation, country and heritage, and committed to safeguarding their achievements.'*

The State's Constitution also subscribes to the following with regard to the role of state in education matters (MONE, 1999, pp.43-44):

> - *'The state provides public education, combats illiteracy and encourages the establishment of private schools and institutes under state supervision and in accordance with the provision of the Law.'*
> - *'The State fosters and conserves the national heritage, and encourages and promotes the scientific literature and scientific research.'*

2.1.3.3 The philosophy of education in Oman

Oman developed a special educational philosophy to be a guide for the educational work in the state. The philosophy includes several principles: (a) the individual's integrated development; (b) social liberality; (c) modernization of Omani society; (d) economic development; (e) national unity; (f) national strength; and (g) Omani identity (MOE, 1996). This philosophy regards individuals as the only avenue to liberate Omani society from many outdated norms and traditions, and leads to the wise and sound development of society.

2.1.3.4 The general educational objectives

The general educational objectives are derived from the educational philosophy, which provides educators with educational outlines on which to rely in their efforts to choose

appropriate practices that help them to achieve the following general objectives (MOE, 1996):

- Developing mental abilities;

- Strengthening Islamic education;

- Developing a proper physical education;

- Stressing emotional education;

- Encouraging education for earning a living and respect of work;

- Developing education for economic investment;

- Enhancing civic and political education and;

- Helping develop the proper use of spare time.

A thorough investigation of the general objectives of education in Oman might lead to some conclusions regarding the characteristics of the citizens whom the educational system intends to educate. One important characteristic of the Omani citizen, according to the general objective, is to believe in God in accordance with Islamic orders. Other features are the possession of some emotional, scientific, professional abilities that will help him or her to be a productive member in his community.

2.1.3.5 The structure of formal educational system

Mostly, education in Oman has recently completed a movement from the General Education System to the BE (see appendix 3 structure of education system in Oman). The following sections illustrate the different stages of education system in Oman.

2.1.3.5.1 Pre-school education

The task of providing pre-school education had been assigned to the private sector and to some government and voluntary institutions in order to facilitate children's movement to BE. Pre-school institutions consist of kindergartens in private schools, Qur'an schools, child growth houses, kindergartens in the Royal Omani Police and kindergartens in the Royal Armed Forces. These institutions are supervised by different ministries, namely the MOE, the Ministry of Social Development, The Ministry of Awqaf (Religious Endowments) and Religious Affairs, the Royal Armed Forces Units, and the Oman Police. The number of children who joined private school kindergartens in 2005/2006 was 10,898 students, of whom 47 percent were female (MOE, 2008).

The staff in pre-school education are female teachers who were trained by the MOE in conjunction with UNICEF and SQU. In 2006/2007, SQU's Faculty of Education introduced a BA programme, which specializes in pre-school education and aims to qualify female Omani kindergarten teachers. One of the private universities also introduced this programme in 2005/2006 (MOE, 2008).

2.1.3.5.2 Previous education system (The General education system)

The General Education System consisted of three stages: primary school, preparatory school and secondary school. Primary education stretches from grade one and continues up to grade six between the ages of 6-11. The curriculum of primary education includes several subjects: Arabic language, English language, general sciences, Islamic studies, mathematics, social studies, physical education, music and arts. After that, pupils move on to the preparatory stage, which lasts three years where students are between 12 and 14 years old. The curriculum of study in this stage remains the same, but at a more sophisticated level. By finishing the preparatory education, students carry on to secondary school, between 15 and 17. This stage consists of three years and after completing the first secondary grade, students freely choose either to study an arts stream or a science stream for two years.

In the arts stream, students take subjects including Islamic education, Arabic language, English language, history, geography, national education, practical mathematics and general science. On the other hand, students in the science stream study mathematics, physics, biology, chemistry, Islamic education, Arabic language and English language.

In order to have a place in HE institutions, students from both streams have to sit a final general secondary examination at the end of the third secondary grade. Students who successfully passed the examination were granted a certificate called 'the Certificate of General Secondary Education.'

2.1.3.5.3 Basic education system

The MOE (2001b) defined Basic Education (BE) as a unified ten-year education provided by the Sultanate for all children of school age. It aims to provide the pupils with knowledge, skills, attitudes and values, enabling them to continue their education or training based on their interests, aptitudes, and dispositions. Since 1998, the MOE has gradually replaced the former education system with the BE (from grades 1 until 10). The

replacement was fully completed in school year 2006/2007. The educational programme divides into two stages: BE (ages 6-15) and post-BE (ages 16-17). BE further splits into two cycles: the first cycle (ages 6-9) and the second cycle (ages 10-15) (AlKindi, 2005, 3-6).

The movement toward BE has been underpinned by the following (http://www.moe.gov.om):

- The need to develop learning and raise its quality in the light of current challenges and requirements, and future hopes.
- The necessity to combine all learning stages into one stage that will help to reduce educational wastage.
- Predominance of the theoretical domain in general education and less emphasis given to the practical domain.
- Response to some recommendations of several conferences that call for the adoption of Basic Education.
- Emphasis of the Arabian education development strategy on implementing Basic Education and developing its content and structure in order to provide it with required and proper variation and flexibility.
- Response to the call of the conference on Oman (the future vision of the Oman economy) (Oman 2020) to prepare Omani human resources, who possess strong, required skills and capacities that enable them to live with technological development and creatively manage the changes resulting from it.

2.1.3.5.3.1 Objectives of Basic Education
 The movement towards the BE was to achieve the following goals (MOE, 2001b):

- Integration between theory and practice, thought and work, education and life.
- Comprehensiveness in developing all aspects of a whole personality.
- Acquisition of self-learning skills in the context of a lifelong education.
- Inculcating the values and practices necessary for mastery and excellence in learning and teaching.
- Meeting the needs of human development in the context of comprehensive social development.

- Helping learners to develop life skills through communication, self-learning, scientific and critical thinking, and the ability to understand contemporary science and technology, as well as the ability to adapt to innovation.

- Developing the learner's ability to deal rationally with problems of the present era: conservation and wise exploitation of the environment.

- Developing the learner's ability to internalize the values and ethics of mastery of work, production, sensible use of leisure time, and participation in civil life.

Specifically, BE aims to help Omani students to acquire the following knowledge, competencies and skills in order to reach the level of achievement of their counterparts in most developed countries:

- The basics of the Islamic sciences that are necessary to lead a Muslim life.

- The basics of the Arabic Language.

- An appreciation of the Omani, Arab and Islamic heritage.

- The ability to cooperate, communicate, enquire and investigate.

- Development of self-learning competencies and the ability to locate and obtain information.

- Development of the competencies of scientific and critical thinking, creativity, and aesthetic appreciation.

- A strong background in Mathematics and Science, and computer skills.

- Proficiency in English.

- Mastery of work-and time-management.

- An awareness of conservation and wise use of natural resources.

- Life skills in his/her own environment.

- Respect for and a positive attitude towards manual work (MOE, 1996).

2.1.3.5.4 Post-Basic Education (grades 11 &12)

According to the ministerial decision number (160/2007) which was issued on 16 July 2007, Post-BE is:

> *'Two years educational schooling which follows ten years Basic Education system. This education aims to continue in developing basic skills, work skills and planning skills in students in order to prepare them to be effective members in the society and to benefit from the opportunities of learning, training and working' (MOE, 2007, p.5).*

Post-BE aims to achieve the following general objectives:

- Enhancing loyalty to homeland and the Sultan Qaboos.

- Consolidating a sense of belonging to the Gulf, Arabic, Islamic and international societies.

- Consolidating belief on the principles of Islamic religion, making them a criterion of behaviour and employing them in life.

- Appreciating Arabic language by learning and mastering its skills while also acquiring the necessary skills of an international communication language.

- Benefiting from the experiences of others in the light of Islamic values.

- Developing all kinds of thinking and the ability to solve problems, to employ science in life and make relevant decisions.

- Building positive attitudes toward all kinds of productive work, voluntary work, saving and valuing properties.

- Using the skills of self-learning, continuing learning, searching, producing and employing knowledge and utilizing information technology in a way that helps the learner's cultural, scientific and professional development.

- Building the ability to interact peacefully with others and to develop effective social participation, which is based on realizing social rights and responsibilities.

- Developing health, environmental awareness and forming positive attitudes towards the environment.

In Post-BE, students are required to choose school subjects in each grade (11 and 12). These subjects are to provide the students with the required basic skills in order to prepare them to practise a profession in the future. In addition, students also have to study a 'research method' subject and then conduct a theoretical or applied project. There are two groups of subjects that students have to study: one is compulsory while another is optional, from which students should choose only three subjects (MOE. 2007).

2.1.4 Conclusion

This chapter presented the context of the study by highlighting the main geographical, historical, demographic, political, economic and cultural features of the country, in addition to reviewing the development of education in Oman in the past 38 years. It is evident that the educational system in Oman has witnessed remarkable developments both at quantitative and at qualitative level. Recently, Oman has carried out a comprehensive educational reform by implementing the BE. According to the new reform, education system consists of two stages: BE (grades 1-10) and post-BE (grades 11 and 12).

Chapter two (II): Context of the Study

Teacher Education in the Sultanate of Oman

2.2.1 Introduction

Since the study investigates CE in Oman, this chapter introduces higher education with special reference to teacher education. The chapter also presents the chronological developments of TE in addition to the aims and programmes of SQU's Faculty of Education and the other COE. Then, social studies teacher programmes will be discussed. Finally, the chapter lists the aims of in-service teachers' development.

2.2.2 Higher education

HE in Oman is currently provided by several public and private institutions. The governmental institutions include SQU, six Technical Colleges, several Health Sciences Institutions and seven COE. SQU, which opened in 1986, is the first and biggest HE institution in the country. This university started with five colleges: Medicine, Education, Agriculture, Science and Engineering, and was expanded by the College of Arts in 1987, a College of Commerce and Economics in 1993, and a College of Law which was added to the University in 2006.

Private institutions in Oman include four universities, and at least 20 further and HE colleges and institutions such as the Caledonian College of Engineering. These universities, colleges and institutions are affiliated with Universities in the UK, USA, Australia and other countries, and operate under licence from the Ministry of Higher Education (hereafter MOHE), the official body which supervises most HE institutions (MOHE, 2004).

The majority of these public and private HE bodies are coeducational institutions, except for two female governmental colleges of education (Ibri and AlRustaq) and two private female colleges, the Mazoon College for Management and Applied Sciences (opened in 1999) and Al-Zahra College for Girls (MOI, 2003). In addition, English is the medium of teaching in the majority of these institutions, as English is used widely in the economic sector in the country.

In 1998, the Higher Education Council (HEC) was founded by royal decree (65/98) which made a general policy for HE and scientific research in the Sultanate's higher educational institutions and regulated student numbers and intake procedures. It is also responsible for evaluating the performance of existing institutions and approving proposals for new private universities.

On 27 June 2001, the accreditation board was established by royal decree (74/2001). It is affiliated to the government but is an independent agency. The agency is included in a broader organization in the field of HE under the Council of Higher Education. The MOHE provides executive support.

There is a formal system of supervision and guidance by the COHE, which is the senior policy body for HE in the Sultanate. Three permanent committees of the board make recommendations on accreditation of HE institutions, accreditations of study and quality control (AlKindi, 2006).

Many HE institutions have been opened since 1986. Yet, the demand for HE is beyond the capacity of these institutions as every year considerable numbers of Omani students finish secondary school. Therefore, many Omani students seek HE abroad.

2.2.3 Teacher education

Official TE has witnessed remarkable development since 1970. This development has been always motivated by the increasing number of schools in the country and the need for trained teachers. In 1970, when official schooling began, the MOE met the sharp shortage of teachers by appointing any Omani who had a desire to work as a teacher, particularly those who had gained experience in teaching in Mosques and Qura'anic schools, and those who studied in other Arab countries during the early seventies. Therefore, 151 Omani teachers were appointed in the first academic year in addition to recruiting many teachers from other Arab countries to overcome the deficiency in teachers (AlRubay'ee, 2004).

The MOE was insistent from the beginning that there was a need to develop TE. Issan (1995) historically traced the development of TE in Oman, which is summarised in table 3.

N	Year	Development
1	1975-1976	Establishment of a programme called 'the first programme' in order to prepare primary school teachers. 25 students, who successfully completed grade 7, were enrolled and trained in this programme for two years.
2	1976-1978	Establishment of a Secondary Level Teacher Training Institute to train students who hold a Preparatory Certificate. The duration of this programme was three years, after which the graduates received the 'Secondary School Certificate for Teachers'.
3	1979-1980	This programme lasted one year following which a 'Diploma in Primary Education' was granted. This programme accepted the graduates of secondary academic schools. The total number of teachers who graduated from this programme was 2521.
4	1984-1985	Establishment of Intermediate Colleges, which were increased from two to eight in the academic year 1992/1993. These colleges admitted their first students in 1984/85 and accepted secondary school graduates and trained them for two years as primary school teachers. Graduates of these colleges are prepared to teach both the three lower levels (grades 1,2 and 3) as classroom teachers as well as the higher grades (4,5 and 6) as subject-matter teachers.
5	1991	Initiation of the Educational Preparation Institution established in response to ministerial decision number (58/91). The main task of this institution was to upgrade the qualifications of the holders of the Bachelor Degree in the Arts in order to enable them to work in the education profession, in preparatory and secondary schools. The duration of study was one year and focused on theoretical and practical aspects.

Table 3 Historical development of TE in Oman

2.2.3.1 Sultan Qaboos University's College of Education

The College of Education at SQU was opened in 1986. When the SQU started it was the University's largest college with an extensive list of specialist subjects. The college was established to train a new generation of teachers to advance the education process in the country. Specifically, the college aims to achieve the following goals (AlRubay'ee, 2004, p.49-50):

- Preparing qualified teachers for work in general education schools in terms of current international teacher education approaches, in order to satisfy the needs of educational growth in the Sultanate.
- Developing positive attitudes and using new scientific styles of teaching and learning, and reinforcing Islamic and Arabic values with students.
- Conducting educational and psychological research with the aim of developing the educational process and promoting scientific research and self

study, which connects the specialist with his/her field of study and relates him/her to the needs of the local, national, and international community.

- Developing scientific and technical and positive engagement with current developments in educational, academic and cultural programmes of the colleges of education locally and internationally.

- Collaborating with the MOE in the development of the educational system, its objectives, content, activities and its teaching methods, instructional media, evaluation and assessment systems; editing of text books; organizing in-service training programmes for all educators at all levels.

- Exchanging experiences and coordinating efforts in aspects of education and research with other local, regional, international educational institutes.

- Contributing to developing university teaching in the college and in the university by organizing academic staff programmes and benefiting from scientific studies and research in the development of university learning programmes.

- Contributing to community services through educational and cultural activities; and providing technical advice on educational and psychological issues for educational and social establishments.

- Contributing to the university's cultural and intellectual movement and enriching it with a variety of events and activities.

- Contributing to associated educational work through conferences and symposiums in the Gulf, Arab, Islamic, and international educational organizations.

Since its beginning, the COE has undergone several changes and developments. The college offers three degrees: Diploma, Bachelor, and Master's in different subjects. The BEd programme is an inter-faculty one as the Colleges of Sciences, Art and Social Studies and the Language Centre are responsible for teaching the students specialized courses in sciences, mathematics, languages, and social studies. The professional courses are conducted by the college's departments (psychology, foundation of education and administration, and Curriculum and instructional methods) whereas initial TE for Arts, physical education and Islamic sciences rests with the departments at the college itself.

In order to graduate from the college, a ST has to complete 78 Credit hours in specialized courses and between 36 and 39 credit hours of professional courses including teaching practice and 18 hours of general studies. A minimum of 132 credit hours of study are required for graduation after four years for most programmes, excluding English, Sciences and Mathematics. These require proficiency in English language, which results in spending between 4-5 years completing the graduation requirements.

The academic year in SQU is comprised of two compulsory semesters, the spring semester and the autumn semester, and one optional summer semester. The lengths of the compulsory semesters are 16 weeks while the summer semester is of 8 weeks duration. It is more intensive and the hours of teaching are doubled in number compared with hours taught in the other two semesters.

Alongside the BEd in education, the college started its postgraduate programmes in the academic year 1992/93. Postgraduate programmes include a Postgraduate Diploma in Education, School Administration, and Education Supervision and Consultancy. In addition, the college offers masters' degrees in education in different programmes such as educational administration, curriculum and teaching methods, and educational psychology (AlRubay'ee, 2004).

2.2.3.2 Colleges of Education

The development of both general schooling and TE in the past 24 years required a major change in TE in order to 'Omanise' the teaching profession. Therefore, the Intermediate COEs, mentioned above earlier, were gradually upgraded to university colleges. As a result of this development, which came into force in 1994, the duration of study would be four years instead of two in order to prepare preparatory and secondary school teachers, in addition to primary school teachers. The MOE first converted two intermediate colleges to university colleges, one in Nizwa and other in AlRustaq, followed by four other colleges. These colleges offer bachelors'_ degrees in education.

A royal decree (42/94) transferred responsibility for the male and female COEs from the MOE to the MOHE. Nine Intermediate Colleges were restructured to create six University Colleges. The government believed that these new four year colleges would

prepare a generation of Omani teachers who are competent and efficient in their profession.

These colleges aim to prepare Omani teachers to teach effectively at the various levels of basic and secondary education. The colleges were informed by the following objectives (MOHE, 2001, p.15):

- *Ensuring cohesion and consistency of a university level of teacher education for the various levels of basic and secondary schooling, with the aim of upgrading the quality of primary school teachers.*

- *Enhancing student-teacher competencies in teaching at various levels and securing their active participation in co-curricular activities as well as ensuring an effective role in the development of the local community.*

- *Expanding 'Omanisation' of teaching posts at the various levels of education, particularly at the secondary level.*

- *Promoting and upgrading the level of teaching scientific subjects (Sciences, mathematics, and technology) at the levels of general education in line with the Ministry of Education's policy of improving the quality of education and coping with the scientific and technological progress of the time.*

- *Investing colleges' material and human resources in professional in-service, upgrading educational sector staff (teachers, supervisors, administrators, and educational leaders) through the organization of training courses and workshops.*

- *Planning and implementing community development services projects.*

- *Conducting and disseminating educational research to enrich teaching/learning.*

There are several principles that guide the programmes of the COEs. These principles can be summarized as follows (MOHE, 1999):

- The competencies approach. The following major competencies have been identified to correspond with the envisaged role of the teacher of the preparatory and secondary stages: subject specialisation competencies, professional educational competencies, cultural competencies, further development competencies, community development competencies.

- A holistic approach to TE in which the academic, cultural and professional components have been integrated.

- Remaining informed of contemporary international trends and practice.

- Diversification of TE in order to prepare teachers for the two levels of education in various specializations to meet the actual requirements of education in Oman.

- Development of student teachers' skills of interaction with new technologies of education. This will be achieved through computer courses offered to all students and up-to-date facilities in learning resources centres established in these colleges.

- Encouraging learning through the provision of a variety of media sources to avoid sole dependence on textbooks, with the objectives of enhancing students' self learning skills and developing their ability to utilize multimedia sources.

- Integrating academic and practical components of learning rather than dependence on the lecturing approach. This would entail increasing the number of hours for workshops, school-based practical training and laboratory activities.

In coordination with the MOE, the Colleges of Education offer three academic programmes. These are as follows (Al-Rubay'ee, 2004, p40-45):

1. Preparatory/ Secondary Education (Cycle2 BE and Secondary General Education).The first group was admitted in 1994, and the programme offered the following areas of specialisation: Islamic Studies, Arabic studies, Geography/ History, History/Geography, Physics/Chemistry, Chemistry/Physics, Physics/Math, Physics/Computer, Chemistry/Biology, Biology/Chemistry, Math/Physics, and Math/Computer. Except for Islamic and Arabic specialisations, all programmes have a major specialisation and a minor specialisation, with student teachers taking more courses in the major subject than in the minor subject. This programme was modified and replaced with the General TE Programme, starting in the academic year 2002/03, and offers the following specialisations concerning one major subject specialisation: Islamic Studies, Arabic Language and its literature, English Language and its literature, Geography, History, Physics, Chemistry, Biology, Mathematics, and Computer.

2. First Cycle TE (for teachers of BE schools from grade (1-4).This programme began in academic year 1998, offering two areas of specialization: (a) First Field: Islamic, Arabic, Social Studies and (b) second Field: Science and Mathematics.

3. Generic, Life, and Environment Skills TE. This programme started in the academic year 1998 in response to the needs of the MOE, but now is suspended having attained its aim of producing Omani teachers for this subject.

The duration of each programme is four years (8 semesters). The academic year consists of two semesters of 18 weeks each: 15 weeks for actual teaching and 3 weeks for examinations. The student teacher graduates with a Bachelor Degree in Education, and qualifies as a teacher when he or she passes all the required courses, and obtains a General Point Average (GPA) of at least 2 out of a total of 4 points. (AlRubay'ee, 2004).

However, in 2006, the MOHE converted the COEs into Colleges of Applied Sciences in order to offer bachelor degrees in new specializations: Bachelor of Communication Studies, Bachelor of Design, Bachelor of Information Technology and Bachelor of International Businesses Administration. This step was taken under the pressure of economic demands in the country and beyond. Therefore, the duration of study will be five years instead of four, with English as the teaching language instead of Arabic. These colleges are now working in two directions: the new specialisations and the old specialisations, namely TE, in order to graduate students who had already enrolled to be teachers before the colleges were converted.

2.2.3.3 Social studies Initial Teacher Education

Social studies has been implemented as a basic subject in the education system since 1980. In the former education system (the general education system) social studies was taught from the first grade to the twelfth grade. It was an integrated subject in primary school with separate textbooks: geography, history and civic education in both preparatory and secondary school. In the new education system, BE, social studies becomes an integrated subject from grade three until grade ten, while in the Post-BE (grades 11 and 12) social studies is divided into three subjects: geography, history and civic education.

Social studies was taught by a subject teacher in the lower primary school (grades 1-3) and by a specialist teacher in upper primary (grades 4-6), preparatory and secondary schools. The situation has not changed in BE, where social studies is taught by an Arts Field Teacher (Islamic, Arabic and Social studies) in grades 3 and 4, and delivered by a social studies teacher in grades 5 to 10. In Post-BE, geography and history are taught by

specialist teachers while civic education is taught either by either a history or geography teacher.

Although there is a subject called social studies in the educational system, the COEs (including SQU's College of Education) only offer only a preparation programme for history and geography teachers. These colleges do not offer a preparation programme for civic education teachers. Accordingly, both history and geography teachers are named social studies teachers and teach integrated social studies (history, geography and civic education) in cycle 2 of BE (grades 5-10). However, they are named specialist teachers: history and geography teachers in Post-BE.

The programme of Bachelor of Education in History and Geography started in the Faculty of Education (SQU) in 1986 and its first cohort of students graduated in 1990. The programme aims primarily at preparing qualified teachers of social studies who can teach social studies subjects in all grades of pre-university schooling. Students must complete 129 credit hours divided into three major components: eight credit hours for university core courses, 39 credit hours for educational courses, and 72 credit hours for specialisation (history or geography) courses. Students must obtain at least a 2.0 GPA out of 4.0 to graduate from the programme (The Social Studies Unit, 2007).

The other COEs also offer two programmes in history education and geography education and have done so since 1994. The aim of these programmes is similar to their counterparts in the SQU's faculty of education, namely the preparation of qualified teachers of social studies (history and geography) in all grades of pre-university schooling. Students must complete 132 credit hours divided into three major components: 18 CHs for the colleges' core courses, 39 CHs for educational courses; and 72 CHs for specialization (history or geography) courses. Students must obtain at least a 2.0 GPA out of 4.0 to graduate from the programme (MOHE, 2004/2005).

2.2.4 In-service teachers' training

The MOE supervises and conducts in-service teacher training programmes. The MOE set a policy for in-service training programme which can be summarized as follows (MOE, 1996):

- *Training the teacher to teach at the required level.*

- *Adjustment of situations in different levels according to special efficiency standards for each level.*

- *Updating the teachers' professional standard to the limit that fulfils the objectives of each educational level.*

- *Completion of the training of teachers who have not completed their training in the past.*

- *Qualifying teachers through educational training to be able to meet the needs of students in their different stages of development and also through receiving intensive theoretical and practical studies of each stage of development of the students in order to enable the teachers to create a suitable atmosphere for the students to gain the learning experiences properly.*

- *Updating teachers' knowledge in their specialisations in order to face modern challenges and to be acquainted with the latest innovations.*

- *Training teachers on the preparation of field and procedural research and on textbook writing.*

- *Training teachers theoretically and practically in educational leadership.*

- *Making teachers acquainted with the general objectives and policies in their field of specialisation.*

- *Training the teachers on using methods of scientific research and self-development in his field of specialization.*

2.2.5 General appraisal of education in Oman

From tracing the development of education in Oman in the past 38 years, it is clear that invaluable effort has been made by the government to provide free education for all who are at school age. Yet the concern is now about improving the quality of education and the quality of Omani citizens who are subject to 12 years of education. Therefore, the government embarked in 1998 on a comprehensive education reform called BE. Currently education in Oman encounters several serious challenges, which were summarized in the present chapter. In addition, it seems that globalization strongly influenced educational policies in Oman. Omani PMs attempt to balance between educating Omani students for a strongly competitive global market and educating them for citizenship.

In the BE, Mathematics, Science, Computing and English are given high status in comparison to social subjects such as Islamic studies, Arabic language and Social studies. Another impact of globalization on education in Oman has been the conversion of six out of seven colleges of TE into Colleges of Applied Sciences in 2006 by the MOHE. In

addition many business and technology specialisations were opened in the new private universities and private independent colleges. Meanwhile, the humanities were subordinated in these universities and colleges.

In a context where the discourse of education for the market is dominant among both the officials and the public, it seems that education for citizenship is a challenging task that requires a clear vision in order to educate Omani youth to be 'good' citizens. The MOE has embarked on developing CE since 2004, and since then several workshops have been conducted under its supervision. Yet TE colleges have not yet touched on the issues in the preparation of future teachers. Therefore, the necessity of conducting the present study originates from need of exploring how citizenship and CE is perceived and applied by the STs of social studies and their tutors in seven COEs.

2.2.6 Conclusion

This chapter focused on HE in general and TE in particular. A detailed overview of the SQU's faculty of education and the COE, which work under the supervision of the MOHE, was provided. It is clear that TE in Oman, which started in 1975/76, has witnessed both qualitative and quantitative developments. One of the remarkable successes in this context was in 'Omanising' the teaching profession at the beginning of this century.

The chapter also presented the programmes of social studies teacher at these COEs. Both programmes are quite similar and the differences rest only on the proportion of the components of the programmes, namely: specialist, professional and cultural components. Finally, the aims of in-service development of teacher were presented.

In the next chapter the literature on the meaning of citizenship and CE will be discussed from different perspectives.

Chapter Three (I): Understanding the Main Concepts in the Study

Citizenship from Western and Arabic Perspectives

3.1.1 Introduction

This chapter is divided into two main parts. The first reviews the meaning of citizenship from two perspectives, namely the Western perspective and the Arabic perspective. In discussion of the two perspectives, the potential similarities and differences will be raised in order to present a clearer picture about the meaning of citizenship. The second part of the chapter considers CE in terms of its definition, functions, content, approaches to its introduction, and pedagogy.

3.1.2 The Western perspective on citizenship

The debates on citizenship in the Western context date back to the Ancient Greek period. Since then, citizenship has occupied a central part in the discussion of the relationship between individual and state. Citizenship in the Western context can be approached from two angles: the relationship between rights and obligations; and the scope of exercising citizenship (national versus transnational). In other words, exercising the rights and obligations of citizenship has been expanded beyond national contexts, to regional and global contexts. This results in 'transnational citizenship,' of which European citizenship is a good example. These two issues will be examined in the following sub-sections to show the development of citizenship in the Western context.

3.1.2.1 Citizenship as rights and obligations

In general, citizenship is basically defined by an explicit political community with a particular territory and history, namely the nation-state. Membership of the political community entitles citizens to a set of rights and obligations which are not available to a non-citizen. Non-citizens, therefore, lack the membership that citizens enjoy but they share with them a number of rights and duties. These include, for instance, entitlement to social and economic benefits, and the obligation to pay taxes and obey the law[1] (Safran, 1997).

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[1] *For example, An Omani citizen coming to Scotland to study is not regarded as a British citizen. Therefore, he/she is not entitled to a full membership that provides him with an equal rights and obligations as British citizens, although, he/she has some social rights such as education for his/her children and free health care. In turn, he/she also is expected to discharge some duties such as paying council taxes, TV licence, and road taxes, if he decided to have a car, and respecting the laws in Scotland.*

Rights and obligations are clearly specified in the constitutions of every nation-state and many of the debates on citizenship have been centred around them. These debates result in different perspectives in interpreting citizenship. Abowitz and Harnish (2006), in their recent critical review of contemporary discourses of citizenship, found that the two dominant perspectives in understanding citizenship are liberal and civic republican.

From a liberal viewpoint, citizens are entitled to equal universal rights, and the role of the state is to protect and reinforce such rights. Citizens are regarded as rational individuals who decide whether to exercise their rights or not. For example, voting in national election is an optional duty in UK, whereas it obligatory in Australia. Miller (2000, p.82), summarized the liberal concept of citizenship as *'a set of rights and corresponding obligations enjoyed equally by everyone who is a citizen of the political community'.*

In 1949, in his paper entitled 'Citizenship and Social Class' the English sociologist T.H. Marshall argued that the rights of citizenship in England were obtained over the eighteenth, nineteenth and twentieth centuries. The civil rights which were developed in the eighteenth century include: a liberty of the person, freedom of speech, thought and faith, the right to own property and the right to justice. Political rights such as the right to vote and stand for political office were developed throughout nineteenth century. Finally, social rights which were developed in the first half of twentieth century, include the right to civilized standards of living such as education, health care, and child allowance (Pakulski, 1997).

By putting emphasis on rights, the liberals have been widely criticised by some politicians and scholars (e.g. Perczynski, 1999; and Painter, 2000). The main criticism levelled at the liberal view on citizenship is the passivity of the citizens, who only care about pursuing their own interests at the expense of common good. Margaret Thatcher, the ex-prime minister of Britain, described the society where the liberal perspective of citizenship is dominant as an 'entitlement society'.

By comparison, civic republicans look at individuals as a part of a common civic identity. The republicans, while recognizing the diversity of individuals' interests, assume that citizens will form factional groups around such interests in order to participate in public affairs. The republicans' concept of participation is opposed to the concept of the liberals in that the republicans encourage a deliberative form of democracy in which different

opinions are raised in order to reach a collective agreement, whereas liberals stress representative democracy.

In other words, the republicans strongly emphasise the duties of citizens, in contrast to the liberals, who put much emphasis on the rights of the citizens. Lister (1997) argued that civic republicans regard citizens as political actors who must effectively participate in the political sphere. Patriotism is the most important value from the viewpoint of the republicans.

However, some interest groups such as those who champion gender, race, disability, and locality claim that there are rights and obligations which lead to inequality. Some feminists, for instance, claim that citizenship is an exclusive force which results in gender inequality. Lister (2003), a key feminist theorist, argues that unless women are granted full membership as citizens, they have limited opportunity to fulfill their duties. Moreover, the tension manifests itself in the distinction between two types of citizens: passive citizens (being a citizen) and active citizens (acting as citizen). Lister (1997), in her article 'Citizenship: towards a feminist synthesis', put the comparison as follows:

> *'To be a citizen, in the sociological sense, means to enjoy the rights necessary for agency and social and political participation. To act as a citizen involves fulfilling the full potential of the status. Those who do not fulfill that potential do not cease to be citizens. Moreover, in practice, political participation tends to be more of a continuum than an all or nothing affair; it can fluctuate during the individual's life-course, reflecting, in part, the demands of caring obligations which can also be interpreted as the exercise of citizenship obligations' (Lister, 1997, pp.35-36).*

Theorists of civil society have attempted to reinforce the state of acting as citizens. Hence, they put much emphasis on voluntarism. Kymlicka and Norman (2001) believe that the virtues of citizenship can be better transferred by voluntary organizations of civil society like churches, families, unions, ethnic associations, women's support groups and charities. They add that the voluntary nature of these organizations helps to make citizens responsible because, in this context, fulfilling the responsibilities of citizenship is a result of approval or disapproval incentives instead of legal punishments. Saunders (1993) argued that citizenship becomes active only by empowering people to run and control their own affairs.

According to the discussion above, in order to be active, citizenship requires citizens to fulfill the status of being citizens. Yet the move towards transnational citizenship makes acting as citizens a more complex task. Since 1990s, citizenship studies have widely

focused on transnational citizenship, (e.g. European citizen and global citizen). This transformation, as will be shown in the following section, provokes a new tension in studying citizenship, namely a tension between national and transnational citizenship.

3.1.2.2 Transnational citizenship

The discourse of citizenship has witnessed a clear shift since the early 1990s. Terms such as 'European citizenship', 'ecological citizenship' and 'global citizenship' have been widely used in political and academic discourses of citizenship. The political and technological transformations that have taken place since early 1990s have resulted in a new world order. One sign of the new world was the spread of democracy in Eastern and Central Europe and, as a result, democracy and civil society have gradually become a goal for many people around the world. In addition, spreading democracy enhances the language of human rights. Further, advanced technologies such as the internet, satellite and mobile phones have established unprecedented connectedness in the world. Consequently, discussion of citizenship has moved beyond the boundaries of the nation-state, which was for long time regarded as a formal context in which the rights and duties of citizenship should be exercised. All these transformations have occurred in a new context characterized by globalisation. As transnational citizenship has appeared in the context of globalisation, it is worth giving a brief account of globlaisation and its associated transformations (particularly the increasing discourse of human rights) in order to understand transnational citizenship.

3.1.2.2.1 Impact of globalisation on citizenship

The strong bond between citizenship and the nation-state has been challenged by the appearance of globalisation. Croucher (2005) defined globalisation as:

> *'A cluster of related changes that are increasing the interconnectedness of the world. These changes are occurring in, but not limited to, economic, technological, cultural, and political realms. Furthermore, globalisation is not restricted to merely enhancing the interdependence of already existing entities or the intensification of established networks or flows, but is also creating or facilitating the creation of new ones' (quoted in Gans, 2005, p.1).*

According to Gans (2005), globalisation influenced the traditional understanding of citizenship in terms of its relationship between the nation-state and its citizens in terms of national identity and a sense of belonging. This can be attributed to the movement of people, ideas, and goods across national boundaries, either to live or to work. Globalisation has led to the establishment of many transnational and multinational organizations, which put explicit pressure on a state's sovereignty. As a result, national

identity is threatened requiring a re-thinking of citizenship. Speaking about the USA, Gans (2005, p.11) states that:

> *'Threats to civic homogeneity brought citizenship and American identity to the forefront of national political debate. Political leaders, in response to fears and hopes that the tremendous changes of the era produced, found that they could gain support by promising to guard Americans against the new dangers from within and without via policies of restriction, exclusion, and mandatory assimilation'.*

Globalisation is regarded as one main force behind the development of transnational citizenship. Such influence on citizenship has been was documented by several scholars, such as Painter (2000, p.3), who points out that the link between citizenship and nation state is broken by the increasingly globalised world. Therefore, the nation state is challenged in two ways:

> *'First, globalisation undermines the capacity of nation-states to exercise the conventional sovereignty even within their territorial boundaries. Second, there are countervailing pressures towards localisation and reorganization, involving demands for recognition autonomy or secession from culturally distinct groups.'*

From the viewpoint of Habermas (1994), globalisation increases the movement of people and goods over the boundaries of nation states. As a result, national citizenship is no longer sufficient to express what occurs on the ground.

3.1.2.2.2 Human rights discourse

Another factor that enhances the transition toward transnational citizenship is the adoption of universal human values in the aftermath of the cold-war period. Some scholars discuss the influence of globalisation on citizenship from national identity to human rights, which also a sign of weakening of the sovereignty of nation states. Turner (1993), in his attempt to outline a theory of human rights, stated that emphasis on rights currently has led to a crucial shift in the notion of citizenship. In his analysis, the *'nation-state is not necessarily the most suitable political framework for housing citizenship rights'* (Turner, 1993, p.178). Citizenship in its modern form is more related to a welfare state while human rights, as has been reflected in the United Nation Charters, are universal. One function of the emphasis on human rights is to prevent the state from violating the rights of its citizens:

> *'The struggle over rights has become an increasingly important feature of the global political order. However, within the nation-state itself, there are constant political processes which erode the rights of citizens and as consequence appeals to courts outside the state are important for the protection of individuals and groups against enhanced state power'* (Turner,1993, p.187).

3.1.2.2.3 Ecological citizenship

Another term of transnational citizenship is ecological citizenship. Moving towards a more globalised world and increasing the negative effects on the environment has led to linking environment to citizenship. The link is expressed in different conceptual frameworks such as 'ecological citizenship', 'environmental citizenship', 'green citizenship', sustainability citizenship', and 'environmentally responsible citizenship'. Sáiz (2004) argues that current environmental problems have global effects and the nation-state's ability is insufficient to solve them. Therefore,

> *'The environmental challenge constitutes one of the main problems of the global governance, it opens the possibility of the construction of a global civil society, as a consequence of the need for a global answer for environmental problems, but it also needs a more determined collaboration of the states'* (Sáiz , 2004, p.21).

This statement is further supported by Lee (2002, p. 51) who claims,

> *'One nation can no longer so readily realise its particular aims without the approval or support of other nations'* (p.51).

According to Melo-Escrihuela (2008), focusing on ecological citizenship results in a concept of 'environmental citizens' who *'are conceived as citizens of planet Earth; their first duty should be to promote environmental global justice'* (Melo-Escrihuela, 2008, p.117).

The advocates of transnational citizenship built their argument on the transformations that have taken place in the world in the last decade. These transformations, from their point of view create a new world that is characterised by transnational organizations, issues, and solidarity. Yet, transnational citizenship, from the viewpoint of critics, has its limitations that need to be taken into account in order to understand the whole picture.

3.1.2.2.4 The limitations of transnational citizenship

The idea of transnational citizenship has fluctuated according to world political conditions. After the Second World War, for instance, the term was not widely used, but the concept surfaced again after the breakdown of the Soviet Union and the appearance of many democratic states, which marked a new era characterised by a new world order and globalisation.

However, transnational citizenship has some limitations in comparison to national citizenship. These transformations in citizenship pose a question of identity. Although Turner (1990) regards globalisation in addition to localism as the two social processes

that structured the contemporary world, in his view global citizenship is still under-construction:

> *'We do not possess the conceptual apparatus to express the idea of global membership, and in this context a specifically national identity appears anachronistic. Indeed the uncertainty of the global context may produce strong political reactions asserting the normative authority of the local and the national over the global and international'* (Turner, 1990, p.212).

Transnational citizenship creates a tension between plurality of social identities and the singular identity implied by citizenship that is between the particularism of the former and the universalism of the latter. In addition to the challenge of identity provoked by transnational citizenship, both globalisation and liberalization increase inequalities, especially in the developing countries. The liberal market has decreased the ability of the nation-state to provide its citizens, particularly the poor, with basic rights. Kagwanja (2003, p121), speaking about the African context, underlines that

> *'Globalisation has undermined a whole range of rights in Africa, including the rights to food, education, employment, shelter, health, clean environment, the security of the person and to democratic choices. It has undermined the state's capacity to guarantee the right to development.'*

It can be concluded that globalisation has negatively affected citizenship by increasing inequalities within and beyond national boundaries. Globalisation has increased migration rates to affluent countries, especially in West Europe and North America, which results in many discussions regarding identity, ethnicity, diversity and minorities. One remarkable example of transnational citizenship is European citizenship.

3.1.2.2.5 European citizenship

With the increasing role of the European Union in regulating the life of Europe's citizens, not only economically but also socially and politically, the debate about citizenship has shifted from emphasising rights and obligations within the nation-state to emphasising active citizenship within a larger context, namely European citizenship. Yet European citizenship complements and does not replace national citizenship. According to the Maastricht Treaty, which came into force in 1993:

> *'Citizenship of the Union is hereby established. Every person holding the nationality of a Member State shall be a citizen of the Union. Citizenship of the Union shall complement and not replace national citizenship'* (Quoted by Painter, 2008. p.6).

European citizenship raised some challenges that are associated with a sense of belonging and participation. At the national level, a sense of belonging is directed to an explicit political entity, namely the welfare state. Yet, at a transnational level:

> *'[The] European Union has hardly had a chance to develop the sense of emotional belonging in its citizens, especially since its activities are mainly abstract and remote, not part of the daily consciousness of most inhabitants'* (Wallace, Datler & Spannring 2005, p.3).

As far as participation is concerned, participation within Europe is not yet effective:

> *'Citizenship as participation is mainly missing although we can see a rise of European-wide organization, participation in governance is mainly through then nation state rather than direct'*(Wallace, Datler & Spannring 2005, p.3).

Another challenge to the EU is the increasing number of migrants who bring their cultures, identity and values to Europe. Consequently, society in Europe has become more diverse than it was before. This increasing diversity challenged both the ability of the national culture and the ability of nation-state and the EU to accept the differences:

> *'Living in a multi-cultural society in not an easy perspective/duty for all Europeans. Because of this multi-culturalism, a reflection on European citizenship should not only take into account the perspective of European values and rights by itself. European citizenship has to be related to the perspective of immigrants with a Muslim background, immigrants from Africa, from the Caribbean, etc. For European citizens this fact obliges them to reflect on their own tradition, culture, and values in a global perspective. On the interpersonal scale of a local community, there is a growing challenge of putting European citizenship (with its ethnic, political and moral aspects) in the perspective of living with people coming from other traditions'* (European Network of Education Councils, 2004).

The European citizenship is challenged not only by creating a collective European identity but also by increasing multiculturalism. Thus, identity will be the main challenge that perhaps encounters enhancing European citizenship.

3.1.2.3 The types of citizens

Based on the discussion above, and the review of Abowitz and Harnish (2006) of contemporary discourses of citizenship, three types of citizen can be identified in the current literature of citizenship. The characteristics of each type of citizen are summarized in table 4.

Civic republican citizen	Liberal citizen	Transnational citizen
- Commitment to the political community - Respect for its system - Active participation in its common good - Cooperative participation in pro-government activities (voting, involvement with political parties, and civic activities) - Love for, loyalty to the nation and its common good - Civic virtues are self-sacrifice, patriotism, loyalty and respect - Civic skills are those enabling citizens to engage in productive dialogue around public problems, building consensus and working cooperatively - Voting the most important duty	- Citizen is free and responsible for deciding which rights and responsibilities to exercise in exercising rights and discharging duties - Focus on individual's liberty - Citizen is entitled to rights and equal treatment - Citizens as participants in self-rule - Civic values are independence, open-mindedness, the capacity to discern and respect the rights of others, the ability to evaluate the performance of those in office and willingness to engage in public discourse - Cultural respect and cultural engagement are important skills	- Citizen is one who identifies not primarily or solely with her own nation but also with communities of people and nations beyond the nation-state boundaries - Citizen should weigh social decisions by considering local and global possible effects - Citizen should participate in local associations and government as well as in global alliances - Citizen should be concerned about inequalities and human rights

Table 4 The types of citizens

This controversial nature of citizenship has a crucial implication for studying citizenship in a context that is historically, politically and culturally different from the original context where it appeared and developed. Therefore, Faulks (2000, p.6) states that citizenship should be understood within the context in which it is used:

> *'The idea of citizenship is inherently contested and contingent, always reflecting the particular set of society. This means that one of the essential questions we must ask when trying to understand citizenship is what social and political arrangements from the context in which it is practiced.'*

Bearing this in mind, the next section of this review focuses on presenting citizenship from an Arabic point of view, since the study was undertaken in Oman, an Arabic and Islamic country.

3.1.3 Citizenship from the Arabic perspective

Most of the literature on citizenship focuses on the Western perspective, while less regard has been given to exploring the perception of citizenship in the developing world. In fact,

there are several cultural factors influencing the perception of citizenship in the developing world. Religion stands as a crucial factor that might influence citizenship. Therefore, Mancilla (2003) argued that *'Religion is imperative to consider when studying citizenship, especially in multicultural contexts in developing countries' (p.1).*

3.1.3.1 The geography of Arabic World

The Arab world (al-álam al-árabi) refers to the Arabic-speaking countries, which are populated by approximately 325 million people. It is composed of 23 countries with 13 of them located in Asia (Oman, the United Arab Emirates, Qatar, the Kingdom of Bahrain, the Kingdom of Saudi Arabia, Kuwait, Yemen, the Kingdom of Jordan, Syria, Lebanon, Palestine and Iraq); and the others located in Africa (Egypt, Algeria, Libya, Tunisia, Morocco, Sudan, Somalia, Mauritania, Djibouti, and Comoros). Linguistically, the Arabic language is regarded as a unifying medium of the Arabs and partially the Muslims who use it as a language of religious worship. Politically, the Arab League, which was established in Cairo on March 22, 1945, attempts to promote and strengthen the political, economic, cultural and social interests of its members. In terms of identity, Islam is the religion of the majority of the Arab world's population, while a sizeable number of people, especially in Egypt, Syria, Lebanon, Iraq, Jordan, Palestine and Sudan adhere to Christianity. In addition, there are currently very small minorities of Jews living in Bahrain, Morocco and Tunisia. The Arab world also contains substantial populations who are not Arab either by ethnic or linguistic affiliation, such as Berbers in North Africa, Kurds in Iraq and Syria, Turkmen in Iraq, Assyrians, Syriacs and the Armenians (http://en.wikipedia.org/wiki/Arab_countries).

As Islam constitutes the religious identity of the majority of Arab people, the following section identifies an Islamic perspective on the relationship between individual and society.

3.1.3.2 Collectivism versus individualism in Islam

Although Islam highly values community, this is not at the expense of individuals' needs and rights. From the Islamic point of view, an individual's well-being mainly depends on the community's welfare. Therefore, Islamic practices attempt to enhance and strengthen individuals' responsibilities towards the community. This can be clearly seen from the following examples of the main Islamic Pillars and values (Dick & Robinson, 1997):

- Shura (consultation) requires all Muslims, regardless of their capacity, position and level in either family or state, to conduct consultations in order to make decisions. This principle aims to provide every individual - man, woman, adult, youth, Muslim and Non-Muslim - with an opportunity to participate in the discussion of private and public affairs issues. For instance**,** the prophet Mohummad practised consultation to counteract the enemies of the Islam. He gathered Muslim people in Al Medina, one of the holy Islamic cities located in the Kingdom of Saudi Arabia, in order to decide the way of confronting the enemies. After consultation, he followed majority youth opinion, who insisted on confronting enemies outside Al Medina, although he was in favour of the adults' opinion to stay in.

- Nasihah (sincere advice) is a collective obligation, which requires individual Muslims to respond sincerely to any request of counsel either in social, political or personal affairs. Muslims, for instance, are required to persuade people who behave badly to correct their behaviours.

- Muaradah (freedom to monitor government) is a crucial right for both individuals and community. According to this principle, governments, in the Islamic view, have no absolute power. Citizens assume a responsibility to criticise the work of the government when it is not working for the sake of the community. Lewis (1996, p.55) summarises the relationship between the ruler and the ruled in Islam as follows:

  > *'Islamic tradition strongly disapproves of arbitrary rule…the exercise of political power is conceived and presented as a contract, creating bonds of mutual obligation between the ruler and the ruled. Subjects are duty-bound to obey the ruler and carry out his orders, but the ruler also has duties toward the subject, similar to those set forth in most cultures. The contract can be dissolved if the ruler fails to fulfill or ceases to be capable of fulfilling his obligations. Although rare, there have been instances when such dissolutions took place. There is, therefore, also an element of consent in the traditional Islamic view of government.'*

- Salat (prayer) is one of five main Pillars of Islam (Testament of belief, prayer, mandatory almsgiving, fasting and pilgrimage). Salat occurs five times a day and it is best practised with the community in the mosque, in order to strengthen the bond of the community.

- Zakat (mandatory almsgiving) is one of the Islamic five Pillars, which aims to distribute wealth in the community. Accordingly, every year, Muslims pay a portion of their wealth to less fortunate people, such as widows, wayfarers, orphans and the poor.

- Sawm (Fasting during Ramadan) is also another Pillar of Islam, which aims to enhance equality and collectiveness among Muslims. All Muslims, regardless of their position and socio-economic status, fast from sunrise to sunset, when they can feast.

- Hajj (pilgrimage), as a Pillar of Islam, aims to enhance egalitarianism among Muslims. All able Muslims, rich and poor, educated and illiterate, male and female, conduct the pilgrimage side by side.

From the above Pillars and values of Islam, it implicitly appears that life of the people must be conducted according to values such as collectivism, egalitarianism, charity, challenging inequalities and so forth. Although individuals' rights are acknowledged, community is more valued in Islam. That is to say, membership of the community requires active participation on an individual's part. The individuals can only enjoy the benefits of membership when he/she conducts the perceived duties. The prophet Muhammad states in one of his hadith (speech) the following:

> *'If any of you sees something evil. You should set it right by your hand. If you are unable to do so, then by your tongue, and if you are unable to do even that, then denounce it in your heart. But this is the weakest form of faith.'*

From the above discussion, it is clear that Islam has played a crucial role in the political, economic and social life of Muslims. The relationship between the individual and society is one important aspect of citizenship. Therefore, the following section presents the meaning and development of citizenship in Arabic history.

3.1.3.3 Concept of citizenship in the Arabic world

Two contested views emerge from discussing the Arabic view of citizenship. The former highlights the absence of the concept, while the latter confirms the presence of its implications. Lewis (1996) endorsed the absence of the notion of citizenship and its implications in Islamic history:

> *'There is no word in Arabic, Persian, or Turkish for "citizen." The cognate term used in each language means only "compatriot" or "countryman." It has none of the connotations of the*

English word "citizen," which comes from the Latin civis and has the content of the Greek polites, meaning one who participates in the affairs of the polis. The word is absent in Arabic and the other languages because the idea--of the citizen as participant, of citizenship as participation--is not there.'

Muslim scholars such as Alkhashit (2007) and Alkek (2007) further support this view. According to Alkhashit (2007, p.44) there is no word in Arabic dictionaries equivalent to citizenship, although it has some linguistic roots. In one Arabic dictionary, citizenship is derived from 'Al Watan' (homeland), which is the place where an individual settles and, by dwelling in Al Watan, the individual becomes Mowatan (citizen) (AlMaamari, 2002). Therefore, Arab scholars (e.g. AlAmeer, 2005; AlSubaih, 2005; AlMasari, 2007; & Alkhashit, 2007) adopt the liberal Western definition of citizenship. Accordingly, citizenship is a set of rights and obligations, which are guaranteed by a constitution of a particular state. The Omani constitution issued in 1996, for instance, states that the rights of Omani citizens include free education, health care, social benefits, freedom of practising religious rites, equality before the law, and freedom of opinion and expression. In turn, their duties include reinforcing national unity, respecting the law and safeguarding the country's security.

Adopting the liberal perspective in defining citizenship in the modern Arabic states does not mean that Arabic history lacks citizenship implications. The following section outlines some such implications.

3.1.3.4 Implications of citizenship in Arabic history

AlKawari (2001), a key scholar in citizenship and democracy in the Arabic world, traced the development of the citizenship concept in the democratic state. He found some fascinating implications of citizenship in earlier Arabic political life and in the early history of Islam. The 'Sheikh' (leader) of the tribes, for instance, was elected among male individuals and must consult his followers (the members of the tribe) in public affairs. This gradually led to the appearance of some parliament councils in Arabic city-states such as Mecca (one of the holy cities located in the Kingdom of Saudi Arabia). AlKawari (2001) claims that early Muslims had a real opportunity to provide a progressive concept of citizenship in accordance with the principles of Islam.

Islam, according to Quran and the speeches of the messenger Mohammad, stresses the balance of rights and obligations, justice, consultation (Al-Shura) and social solidarity. Islam overall stresses a global perspective to human unity:

'O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted with all things' (Quran, Sūra 49: Ḥujurāt, or the Inner Apartments, Al ayah, 13).

Theoretically speaking, people in Islamic states are bonded by a brotherhood of Islam, which is a religious tie. By contrast, people in secular states are linked by a constitutional factor. However, this does not mean that Islamic states do not have constitutions in which citizens' rights and obligations are defined. Rather, this means that Islamic principles influence the way people live and are governed. For instance, people participate in charity work mainly in their capacity as Muslims, not as citizens. They seek reward from God, not from the authorities. This example and others refer to the difficulty of understanding citizenship in the Islamic context, where people identify themselves first as Muslims and then as citizens.

These principles were used to establish the first Islamic state, namely the state that was established by the prophet Muhammad at Medina. Prophet Muhammad established this state according to a constitution called the *'Al Median Agreement'* in which the rights and duties of Medina's community (Muslims and Jews) were acknowledged. The Muslims community is termed 'Ummah' which means that Muslims are all brothers in Islam regardless of their family, race, gender, tribe, wealth and position. This indicates that egalitarianism is one of the essential principles of the Islamic religion. Esposito (1987) grasped the essence of the role of religion in Islamic states:

'The Islamic Community was a society in which religion was integral to all areas of life: politics, law, and society. To be a Muslim was to be a member/citizen of a religio-political community that was guided by God's revealed will and governed by his messenger, Muhammad, who was both prophet and head of the community/state in Medina. Islam, then, is a total way of life. For Muslims, belief that religion is not separate from, but rather organically related to, the state, encompassing both private and public life, is rooted to the Quran and the example of the prophet.' (Quoted by Dick & Robinson, 1997, p.6).

The Islamic constitution, called 'Shariah', consists of two main sources: Quran and the Sunnah (speeches of the prophet Mohammad). This law governed the early Islamic state and some such laws still govern personal life. This law has been changed in the modern age when colonial forces divided the Islamic community into many states. These new states adopted a secular form of government, which affects Islamic identity of these states.

3.1.3.5 Islamic identity and the secular state

This discussion of the impact of Islam is not far from the idea of citizenship, because identity is regarded as the core of citizenship. Owen (2004, p.1) stated that

> *'Citizenship is a core identity. As citizens, people develop a sense of belonging to a country and a community. They are aware of and adopt the norms and values that are endemic to their culture.'*

Islamic principles were challenged by colonialism, which resulted in the appearance of several independent Islamic states that adopted secular constitutions. As a result, conflict has appeared between the secular state and the Islamic identity of the citizens, which affects the unity of the state.

In a recent study, Mancilla (2003) found, from studying the influence of religion (Islam and Christianity) on how Nigerians in the Kaduna State perceive themselves as citizens, that religion is still an influential factor in shaping citizenship, particularly in developing countries. Religion, according to the results of the study, causes conflict among citizens regarding essential issues such as rights, choosing leaders, Shari'a and the secularity of the state. Consequently, this conflict results in difficulty in building a strong and united state. In fact, this influence of religion can be observed in another context, namely Northern Ireland. Sutherland (2001) states that religion affects building citizenship and national unity: *'citizenship is difficult to cultivate when people have different attitudes toward the society in which they live and feel loyalty toward different organizations and different faiths'* (P: 254).

Overall, AlKawari (2001) concluded, Muslims have failed to translate such principles into a political system that ensures fairness and justice, not only among Muslims but also among those with whom they co-exist in the same homeland. As a result, political systems have been transferred to absolute monarchies where the rulers use discrimination among citizens, regardless of whether they are Muslim or not. This statement was supported by a recent study that discussed the relationship between Islam and democracy:

> *'Most of the countries in the Islamic world are governed by non-democratic regimes. Some of these regimes have constructed authoritarian structures under the absolute rule of a cult leader, a party leader, an ideology, a king or an emir'* (Çaha, 2003, p.106).

In theory, all the constitutions of Arabic states acknowledge the rights and obligations of citizens. Yet, in practice, citizens do not enjoy full rights (AlFaqeer, 2001). The problem is that building citizenship requires the protection of a democratic political system, which exists in the West but not in the Arabic World. Alkarob (2001) argues that democracy and

citizenship are mutual. He claimed that democracy strengthened citizenship and vice versa.

3.1.4 Western perspective versus Arabic perspective

Based on the above, the Western perspective of citizenship is dominant not only in the West but also in other contexts, the Arabic world being one of them. Citizenship is well-established in the West, while citizenship in the Arabic world is still in its early stages. This is why Western discourse currently focuses on regional and international citizenship whereas Arabic discourse still deals with the establishment of national citizenship. In addition, citizenship in the West is underpinned by secular ideals, while Arabic states attempt to compromise their adoption of secular forms of citizenship with their Islamic identity.

In both contexts there is currently a resurgence in citizenship. Yet this resurgence is underpinned by different motives. In the West, as has been illustrated in Chapter One, making citizens effective at national and international levels within non-governmental organisations is at the core of recent debates of citizenship. This is to consolidate democracy both in new and well-established democracies. Furthermore, the increasing growth of the discourse of civil society and human rights since the early 1990s has led to a flourishing of global citizenship. By contrast, a growing interest in citizenship in the Arabic world can be attributed to political transformations at international levels. There has been increasing international pressure on these countries to move to regimes that are more democratic and respectful of human rights.

This resurgence in both contexts has been mirrored in the resurgence of CE (see chapters one and four). CE has received unprecedented concern since the 1990s at both national and international levels. Preparing effective and responsible citizens is the central aim of CE.

3.1.5 Conclusion

A wide range of debates regarding citizenship mainly reflect the complexity and the dynamic nature of this concept. In other words, the wide range of views and interpretations of citizenship suggest that *'the concept of citizenship is therefore still in a process of change and development'* (Turner, 1990, p.212). Thus, it is somehow difficult to introduce a definition of citizenship that can be agreed upon by all theorists and

scholars. Therefore, citizenship remains a contested concept (e.g. Lister, 1997; Lister, 2003; Gunsteren, 1994; Faulks, 2000; Turner, 1993; Miller, 2000).

The current debates on citizenship in the West are influenced by two tensions: the tension between rights and obligation and the tension between national and transnational citizenship. These tensions pose three main questions: the question of identity (who we are as citizens), the question of membership (who belongs, and the locations of the boundaries), and the question of agency (how we might best enact citizenship). They lead to different perspectives on the types of citizen: the republican citizen, the liberal citizen and the transnational citizen.

The debate in the Arabic world tends to focus on building citizenship according to the Western model. However, building citizenship requires a major shift from an authoritarian regime to a democratic state. Unfortunately, most Arab states are ruled by authoritarian regimes, which might be a problem in building a strong sense of citizenship. Although the Arabic League politically binds the Arab states, it is difficult to establish a transnational Arabic Citizenship similar to European citizenship. This might be because citizenship at national level needs first to be consolidated before there can be an attempt to build a regional citizenship.

Chapter Three (II): Understanding the Main Concepts in the Study

Citizenship Education in Western and Arabic Contexts

3.2.1 Introduction

The general aim of this chapter is to cast light on the current literature on CE in two contexts: the Western context and the Arabic context. Since the 1990s, CE has been the subject of considerable interest in both contexts, which has resulted (at least in the West) in a flourishing of research into CE. The present chapter specifically attempts to explain in brief the issues emerging from the literature, namely issues relevant to conceptualisation, aims, content, approaches, pedagogy, and teacher preparation. After briefly highlighting such issues, the commonalities and differences between the two contexts will be identified.

3.2.2 Citizenship education in the Western context

Generally speaking, school has been recognised as a suitable place to develop citizenship education. Crick (1999) highlights that every country has concerns about citizenship education. He further adds that

> *'Where a state does not have a tradition of active citizenship deep in its culture or cannot create in its educational system a proclivity to active citizenship, that state is running great risks. Do, or you will be done by. The extreme risk is, of course, lack of support in times of war or in times of economic crisis, but the more obvious risk is lawlessness within society, perhaps not general but at least the risk that sections of young people may feel alienated, disaffected, driven to or open to strong degrees of anti-social behaviour'* (Crick, 1999, p.338).

According to the above statement, CE is a major medium to protect a democratic society from disengagement, alienation and cynicism. These symptoms have been documented in Western societies by many scholars since the 1990s (e.g. Mellor & Prior, 2004; Wilkins, 2003; Print, 2000; Osler & Starkey, 2005). Consequently, the last two decades have witnessed a widespread interest in CE in Western society, especially in the United Kingdom. Ralf Dahrendorf described the 1990s as *'a decade of citizenship'* (quoted in Davies, Gregory & Riley, 1999, p.19).

During the 1990s, there was increasing concern about CE in the United Kingdom. In England, the Crick Report (1998) advised the introduction of CE as a recommended subject in the primary school and a statutory subject in the secondary school. In Scotland,

however, CE has been introduced as a cross-curricular theme since the issue of the document "Citizenship Education: A Paper for Discussion and Development (2002)" by the Advisory Council of Learning and Teaching Scotland. Personal and Social Education (PSE) was adopted in Wales to enhance CE.

The last two decades have witnessed an increasing concern about the urgent need to take the global citizenship dimension as a crucial element in conceptualising and implementing CE (Alessio & Andrzejewski, 1999; Yamashita, 2006). The global citizenship dimension means that CE requires students to be educated in conducting citizenship responsibilities not only at a national but also at an international level.

The resurgence of CE in the United Kingdom and other Western societies has resulted in ongoing debates about CE. These debates cover different aspects of CE, namely conceptualisation, aims, approaches, content, pedagogy and teacher education. The following sections will provide a brief summary of the emerging issues; teacher education will be discussed in more detail in Chapter Four.

3.2.2.1 Conceptualisation of citizenship education

The contested nature of citizenship, as has been mentioned earlier, leads to different meanings of CE. In the literature, different concepts were used to refer to CE: citizenship education, education for citizenship, education about citizenship, education in citizenship, education for democratic citizenship, civic education, civics, and global CE. Actually, these different concepts were used to differentiate between a maximal and a minimal CE.

The minimal concept of CE normally exists in totalitarian countries and focuses only on teaching students about their rights and responsibilities, political structure, national history, and the constitution. According to this understanding, CE stresses knowledge about citizenship instead of developing a sense of participation among the students. In fact, this understanding of CE makes students passive in the classroom as the teachers use only traditional methods of teaching. Marsden (2001), Griffith (1998), Kerr (1999) and Nelson and Kerr (2005) regard this kind of education as education *about* citizenship. Kerr (1999) and Nelson and Kerr (2005) argue that the minimal concept of CE is sometimes referred to as civic education, which is content-led, teacher-based, whole-class teaching and examination-based assessment.

By comparison, the maximal concept of CE appears in democratic states and focuses on education *for* citizenship. It is comprised of knowledge, values and skills, and aims to prepare students for active, responsible participation in school and beyond. Unlike narrow CE, it extends learning beyond the curriculum and classroom to all activities inside and outside school. In addition, it is highly dependent on interactive teaching, which requires discussion, debate and the creation of many opportunities for students to participate effectively (Kerr, 1999; Nelson & Kerr, 2005).

The latter concept of CE is adopted in the most recent innovations of developing CE in Western countries. According to Collado and Atxurra (2006, p.206), CE:

> *'Can be understood as the knowledge, means, and activities designed to encourage students to participate actively in democratic life, accepting and exercising their rights and responsibilities.'*

This task, which should be carried out both inside and outside the school environment, concerns all those who stimulate practices, and promote citizenship learning. The Information Network on Education in Europe (Eurydice) defined CE in similar way as it refers to CE as:

> *'School education for young people, which seeks to ensure that they become active and responsible citizens capable of contributing to the development and well-being of the society in which they live'* (Eurydice, 2005, p.10).

It is evident that education for citizenship is a broad process that takes place in school and beyond. It is not confined to transmitting knowledge to the student but is also concerned with equipping them with skills and values in order to make them effective and responsible citizens. This meaning of CE is reflected in the latest innovations in teaching CE in developed countries such as England and Scotland, as will be illustrated in the following section.

3.2.2.2 Rationale for introducing citizenship education

The aims of CE are very dependent on the political system and whether CE is understood as citizenship education or civic education. It is evident that the task of CE in Western democratic countries focuses on questioning. In other words, citizenship education aims to develop critical thinking in students in order to help them to weigh their choices and decisions that might influence both personal life and society. Questioning citizenship education aims to develop the capacity of pupils to question the work of government in

order to be certain whether it upholds their rights or not. According to Crick's report (1998), CE in England should aim at:

> '*No less than a change in the political culture of this country both nationally and locally: for people to think of themselves as active citizens, willing, able and equipped to have an influence in public life and with the critical capacities to weigh evidence before speaking and acting; to build on and to extend radically to young people the best in existing traditions of community involvement and public service, and to make them individually confident in finding new forms of involvement and action among themselves*' (Qualifications and Curriculum Authority (QCA), 1998, p.7-8).

The same vision was also expressed by the Advisory Council of Learning and Teaching Scotland (2002). According to this vision, CE aims to prepare active citizens not only at local and national levels, but also at a global level. In addition, citizens must be educated to realise the reciprocal relationship between rights and responsibilities. Scotland's perspective put special emphasis on citizens' participation, which is not only confined to political participation:

> '*The more general notion that citizenship embraces a range of participatory activities that affect the welfare of communities [such as] voluntary work, personal engagement in local concerns such as neighbourhood watch schemes*' (The Advisory Council of Learning and Teaching Scotland, 2002, p.8).

Professor Tom Wilson, former chairman of Learning and Teaching Scotland, highlighted two vital principles that must be realised by those who implement citizenship in the schools. First, learning citizenship is best achieved by providing students with opportunities to exercise citizenship. Second, students must be encouraged to be active and responsible members not only in schools but also in their communities at local, national and global levels. Unless there are interconnections between schools and the wider world, the opportunities to develop citizenship will be limited.

As an element of minimal CE, some developing countries tend to encourage conformity among the students. According to conformist CE, CE aims to build strong loyalty to government, even if this is not working for the common good. In other words, students are prepared to accept social and political order and to respect authority, customs and traditions without thinking about them. This will become clear later during the discussion of CE in some Arab countries.

Thus, these two perspectives are underpinned by different social and political realities, and are directed to prepare different kind of citizens. According to a questioning CE, citizens might be 'good' by active participation in society. Yet, respecting and abiding by the will of the authority is what makes 'good' citizens, according to the perspective of the

conformist CE. Although CE can be directed to achieve different tasks, preparing active citizens must be a high priority in every society that hopes to survive and maintain its wellbeing. Crick's report put it as follows:

> '*We stress, however, that citizenship education is education for citizenship, behaving and acting as a citizen, therefore it is not just knowledge of citizenship and civic society, it also implies developing values, skills and understanding*' (Qualifications and Curriculum Authority (QCA), 1998, p.13).

The Lord Chancellor, on one occasion summarised the importance of participation for the democratic states as follows: *'unless we become a nation of engaged citizens, our democracy is not secure'* (quoted in Parry, 2003, p.31).

The resurgence of CE around the world since the 1990s has been advanced mainly by the desire to strengthen democracy, both in established and nascent democracies. Democratic societies, as has been already mentioned in Chapter One, are challenged by increasing individualism, ethno-cultural diversity, fundamentalist political movements and violent extremism. These challenges result in social instability and personal insecurity. Therefore, many countries have reconsidered the aims of education in the light of such challenges.

Under these circumstances, some scholars (e.g. Mauch, 1995) acknowledge the crucial role that school can play in developing active citizens who can strengthen democratic principles. More recently, Leeman and Pels (2006, p.64) mentioned the view of education held by the Netherlands Education Council:

> '*Education cannot restrict itself to the economic dimension of integration, such as sufficiently equipping all young people for the labour market, but also has to contribute to the promotion of social cohesion, inside and outside the institutions that make up its sphere of influence.*'

The Commissioner responsible for Education, Training, Culture and Multilingualism, Ján Figel, stated in his preface to the regional study of CE in schools in Europe that:

> '*The development of responsible civic behaviour may be encouraged from a very early age. CE, which includes learning about the rights and duties of citizens, respect for democratic values and human rights, and the importance of solidarity, tolerance and participation in a democratic society, is seen as means of preparing children and young people to become responsible and active citizens*' (Eurydice, 2005, p.3).

Making engaged citizens requires a special curriculum of CE. Different perspectives have recently been introduced in some democratic countries. The following section intends to explain essential components of CE from the perspectives of England and Scotland.

3.2.2.3 Content of citizenship education

Determining the content of the CE curriculum is an important step in developing citizenship. This content is undoubtedly influenced by the adopted definition of CE, i.e. whether it is minimal or maximal. According to Crick's report (1998), effective CE 'has three heads in one body' (Qualifications and Curriculum Authority (QCA), 1998, p.13): social and moral responsibility; community involvement; and political literacy. These strands can be explained as follows:

1. Social and moral responsibility refers to moral and social behaviours that should guide students into interaction with each other and towards those who are in authority in school and in the wider world.

2. Community involvement refers to encouraging pupils to become involved and participate effectively in their communities' affairs. For example, pupils might organise open days in their school in order to raise funds for helping the victims of drug abuse or cancer.

3. Political literacy is about making students active in public life by equipping them with the required knowledge, skills and values. In addition, students' concerns should be focused on problems that occur at local, national and international levels.

From a Scottish perspective, CE should be based on four strands (The Advisory Council of Learning and Teaching Scotland, 2002):

1. Knowledge and understanding, which are highly important for citizens to make sensible decisions regarding the different views, situations and problems that he or she encounters.

2. Skills and competencies indicate the core skills that are crucial for reaching both satisfactory living and working. They also refer to generic skills that are necessary with other personal qualities for active participation.

3. Values and dispositions bond with developing a set of values, such as value judgments, respect and care for oneself, for others and for the environment.

4. Creativity and enterprise as an essential part of CE involves demonstrating the ability to deal effectively with, and to participate creatively in, all aspects of life.

The Information Network on Education in Europe (Eurydice, 2005, p.10) states that CE content should evolve around three main strands: political literacy, critical thinking and

the development of certain attitudes and values, and active participation. The sub-learning outcomes that come under each main stance are shown in table 5.

Political literacy	Critical thinking and certain attitudes and values	Active participation
• Learning about social, political and civic institutions, as well as human rights. • The study of conditions under which people may live harmoniously together, social issues and ongoing social problems. • The study of national constitutions so that they are better prepared to exercise their rights and responsibilities. • Promoting recognition of cultural and historical heritage. • Promoting recognition of the cultural and linguistic diversity of society.	• Acquiring the skills needed to participate actively in public life. • Developing recognition of and respect for oneself and others with a view to achieving greater mutual understanding. • Acquiring social and moral responsibility, including self-confidence, and learning to behave responsibly towards others. • Strengthening a spirit of solidarity. • The construction of values, with due regard for differing social perspectives and points of view. • Learning to listen and resolve conflicts peacefully. • Learning to contribute to a safe environment. • Developing more effective strategies for fighting racism and xenophobia.	• Enabling them to become more involved in the community at large (at international, national, local and school levels). • Offering them practical experience of democracy at school. • Developing their capacity to engage with each other. • Encouraging project initiatives in conjunction with other organisations (such as community association, public bodies and international organisations), as well as projects involving other communities.

Table 5 The content of CE

(Eurydice, 2005, p.10)

From the above, it can be seen that the content of CE may be comprised of three balanced components: knowledge, values and attitudes, and skills and participation. The content should not only equip the students with information, values and skills, but should also be greatly concerned about generating real opportunities for them to experience and learn citizenship. The content stresses critical thinking, social responsibility and active participation. The debatable matter is how these ambitious outcomes can be achieved in the school. The following section presents the current approaches to introducing CE.

3.2.2.4 Approaches to introducing citizenship education

The literature reviewed suggested that CE can be introduced or organised in the schools using several approaches: as a compulsory or optional separate subject; as an integrated component into other subjects, mostly social studies, history or geography; as a cross-curricular theme, so that all subjects assume the responsibility for developing citizenship; and in the ethos of the school.

Speaking about the European context, CE at primary level is introduced as a separate subject (the German-speaking community in Belgium and Romania); as integrated within other subjects; and as a cross-curricular theme (Estonia, Greece, Portugal and Sweden). Similarly, CE at secondary level is mostly introduced as a separate subject in Estonia, Greece, Cyprus, Luxembourg, Poland, Slovenia, Sweden, England, the Czech Republic, Ireland, Latvia, Lithuania, Portugal, Slovakia, Romania, France, Austria, Norway and Bulgaria (Eurydice, 2005).

The cross-curricular approach of introducing CE is adopted in some Western countries such as Spain (Collado & Atxurra, 2006), the Netherlands (Leeman & Pels, 2006) and Scotland. CE in the Netherlands is not a special subject in the curriculum. Instead, CE is introduced through Intercultural Education, and partially through World Religions, Colonial History, Multicultural Society, and Migration (Leeman & Pels, 2006).

In North America (the United States of America & Canada) and some developing countries, CE is often introduced either as a separate subject called civic education or is integrated within humanities subjects, namely social studies, history and geography. Likewise in Australia, CE is integrated into existing school subjects, especially studies of Society, History and Geography (Print, 2000). Torney-Purta, Barber and Richardson (2005) make it clear by saying that:

> *'Civic education conducted in schools plays a significant role in fostering citizenship but teaching about these themes is often incorporated into history or social studies courses, not found in a distinct subject' (p.1).*

Several scholars acknowledge the special role of social studies in developing citizenship (e.g. Dinkelman, 1999; Dean, 2005; Sim, 2005; Print, 2000; Michael et al, 2003). Dinkelman, for instance, states that:

> *'The field of social studies is bound together by the aim of democratic citizenship education…there is widespread agreement among social studies educators that preparing students to capably participate in democratic life provides the primary rationale for social studies in the modern school curriculum'* (Dinkelman, 1999, p.4).

This view is further supported by Michael et al who state that:

> *'Although, all school subjects such as English, Mathematics ... integrated Science, Design and Technology and other subjects are expected to contribute to the making of the well rounded citizen, social studies is ... more related to the promotion of citizenship education in schools'* (Michael et al, 2003, p.35).

It is evident from the above discussion that citizenship may be learned through the civic-oriented subjects such as civic education, social studies, history, geography, intercultural education, religion and so on. However, many countries adopted multiple approaches to introducing CE: as a separate subject, using an integrated or a cross-curricular approach. Akar, who is Lebanese writing from a Western perspective, argues that a holistic approach should be adopted to develop CE. This holistic approach can only be achieved when CE is encompassed not only in the curriculum but also in the life of the school and through community involvement. Yet this requires the revision of school management and classroom practices:

> *'For schools to become effective citizenship schools within the context of the new curriculum will require significant changes to whole school development planning, classroom practice and thinking amongst educational professionals. It also suggests that they will require adopting a historically constructive view to teaching and learning'* (Akar, 2006, p.47).

It is unarguable that developing CE requires qualified teachers who can encourage and implement participatory teaching methods in the classroom. The pedagogy is an important issue in making teaching citizenship more effective. Therefore, the following section aims to explore the current practices with regard to teaching CE.

3.2.2.5 Teaching citizenship education

Theoretically speaking, developing effective citizenship requires the adoption of an appropriate teaching methodology. Hamat defined teaching methodology as *'the actual practices employed by a teacher that promote learning in a classroom situation'* (Hamat, 2003, p.126). The literature is very rich with the advantages of using an open, democratic and secure classroom climate. Scholars have attempted to define and examine the influence of such climate on the growth of democratic values and behaviours among students (Baessa, Chesterfield & Ramos, 2002; Grant, 1996; Print, Ornstrom & Nielsen, 2002; Allard & Cooper, 2001; Kubow & Kinney, 2000; Knight, 2001; Corbett, 1999; Chilcoat & Ligon, 1998; Obenchain, 1998; Osler & Starkey, 2004; and Valts, 1998).

According to Kubow and Kinney a democratic classroom that can promote effective citizenship education must be characterised by the following: avoidance of textbooks

dominated by instruction; reflective thinking; student decision-making and problem-solving choices; controversial issues; individual responsibility; recognition of human dignity and relevance (Kubow & Kinney, 2000, p.265). Valts (1998) highlights that active teaching methods are in line with the general aim of CE, which is developing effective and responsible citizenship. This is further endorsed by Baessa, Chesterfield and Ramos, who state that:

> '*For countries wishing to develop democratic behavior in primary school, decentralized classrooms that promote active learning by offering children the opportunity to engage in a variety of learning contexts, especially those of small group students _students' interaction, appear essential*' (Baessa, Chesterfield & Ramos, 2002, p.217).

Adeyemi (2002) highlights that a democratic atmosphere in classroom requires a cooperative relationship between teachers and students. This relationship must be characterised by cooperation, fairness, equality, and respect. One important factor in moving towards a more open and active classroom is that teachers must accept that their role has been changed from an authoritarian to a facilitating role. Print, Ornstrom and Nielsen caution that:

> '*if we maintain an authoritarian teacher's role, where the ends are transforming objective knowledge, students are left without experience in formulating opinions or taking part in discussions and debates –experiences that are at the very core of a democratic society*' (Print, Ornstrom & Nielsen, 2002, p.205).

Although there is a consensus on the positive influence of active learning strategies and the democratic learning environment, the practices in schools are far from such approaches, as many scholars have discovered in the field. Dinkelman (1999) argues that teaching social studies fails to prepare students to be more active in real life, although this is the main goal of teaching social studies. He attributed this to using a teacher-centred approach with a stress on memorising learning. Likewise, Chaffee, Morduchowicz and Galperin criticise the method of teaching CE in Argentina. They state that:

> '*The learning process was conceived as expository, a one-way flow of information from teacher to student which hardly encouraged tolerance, independent thinking or participatory debate*' (Chaffee, Morduchowicz & Galperin, 1998, p.153).

These criticisms of teaching CE were further supported by the findings of a comparative study conducted in 15 Latin American and Caribbean countries in the early 1990s. The study reveals that teachers were mainly responsible for the weakness of civic education, which is still characterised by traditional and authoritarian teaching (Torney-Purta, Amadeo & Pilotti, 2004). In Canada, teachers are unwilling to deal with controversial

issues, although it is very important to develop the capacities of critical thinking (Sears & Hughes, 1996).

Thus, this empirical evidence refers to the gap between the policy and practice in teaching CE. This gap raises a crucial question: what kind of citizens do schools intend to prepare? Do they intend to develop democratic citizens or oppressed citizens? Do they intend to develop critical citizens or obedient subjects? Another question which must be also raised in this context is: who is accountable for the existence of this gap: the teachers, or the teachers' educators? Is it school structure or curriculum? Gathering empirical evidence about these questions might improve the teaching of CE.

This section has dealt with CE in the Western context. The issues that have emerged from the review are pertinent to the concept, goals, content, and approaches of introducing CE. The review showed a gap between intended outcomes and actual practices in the schools. It will be very beneficial for the present study to explore whether such issues are valid in other contexts or not. This will result in highlighting some general patterns of teaching CE across different contexts. To achieve this goal, the following section aims to give an overview of CE in the Arabic context.

3.2.3 Citizenship education in Arabic contexts

Dealing with CE in the Arabic World must start by highlighting two important issues. First, the deficiency of documents that have addressed and documented the development of this area. Most of the available articles and studies for this review have been only recently presented and published. Unlike the Western context, the Arabic journals and conference papers are not available electronically, which results in difficulty obtaining them. Second, CE as a concept has only entered the Arabic educational arena since the beginning of the current decade. Since then, several seminars, workshops, and conferences both at national and regional levels have been held, and are listed in table 6.

N	Conference or workshop title	Period	Host country	Level
1	Civic Education in the Arab World: Common Challenges and Opportunities	September 2-4, 1994	Lebanon	Regional + Canada
2	Citizenship and building citizenship	September 29-30, 2001	The Kingdom of Bahrain	Regional
3	Implementation of the subject of citizenship in school	January 8-10, 2002	The Kingdom of Bahrain	National
4	Education for citizenship	April 28-30, 2002	The Kingdom of Bahrain	National
5	Two workshops on citizenship education	October 6-8 / 13-15, 2002	The Kingdom of Bahrain	National
6	Citizenship on the school curriculum	March 20-22, 2004	Oman	National
7	Citizenship education	March 7-9, 2005	The Kingdom of Saudi Arabia	National
8	Teaching citizenship	February 19-22, 2006	Oman	National
9	Citizenship beyond classroom	November 11-15, 2006	Oman	National
10	Citizenship education on the thought of Sultan Qaboos	March 3, 2007	Oman	National
11	Students' projects in citizenship education	March 12-16, 2007	Oman	National
12	Sustaining civic education: achievements and challenges	May 24-30 2008	Morocco	International

Table 6 Some CE conferences and workshops that have been held in the Arabic World

The focus of these conferences and workshops was on raising practitioners' awareness of CE in the schools. This was achieved by explaining the meaning of citizenship and citizenship education. Furthermore, special attention was directed to using effective teaching methods to deliver CE as well as presenting some international experiences in teaching CE, such as the experience of the UK. These conferences reflect, in general, the explicit intention to develop CE. Specifically, they acknowledge the fundamental role that teachers can play in developing citizenship. Overall, the continuation of such conferences will further the development of CE in the Arab World.

This section will follow the same methodology that has been applied to dealing with CE in the Western context. CE in the Arabic World will be explored in terms of concept, aims, content, approaches of introducing citizenship and teaching methods.

3.2.3.1 The terminology

Before the beginning of the current decade, CE was not a widespread concept in the Arabic educational literature. *Al-Tarbiya Alwatania* (Nationalistic Education) and *Al Tarbiya Al Madaniah* (Civic Education) were used in most Arab countries to refer to the subject dealing with citizenship learning. Frayha (2002, p.22), a key figure in CE in the Arab World, distinguishes the three concepts: nationalistic education, civic education and education for citizenship. According to his view, education for citizenship is the broadest concept, which includes both patriotic education and civic education. In contrast, nationalistic focuses only on developing a sense of belonging to the homeland and a willingness to defend it. However, civic education aims to provide students with skills and knowledge about the civil society in terms of the laws, constitutional principles, rights and obligations.

By contrast, education for citizenship is spread to include a set of knowledges (social, historical, geographical, economic, and environmental), skills (analysis, reading and analysing the statistics, distinguishing between facts and opinion), and values (acceptance of others, tolerance, freedom and fairness). This distinction was further adopted by AlAbdul AlKarim and AlNassar (2005) who argue that nationalistic education is too narrow in comparison to education for citizenship. According to their view, nationalistic education attempts to develop a sense of belonging to, and pride in, the homeland, in addition to making students aware of the systems in their country. Yet CE attempts to prepare participatory citizens by providing them with learning based on rights, responsibilities, and skills. As will be shown in the following section, the educational aims in some Arabic states are more pertinent to nationalistic education.

3.2.3.2 The aims of Nationalistic Education

In the Arabic World, educational systems in general and nationalistic education in particular aim to maintain identity and political and social order. In order to achieve such aims Arabic education focuses on developing nationalist values such as pride in the homeland, loyalty to the leader of the state and respect for customs and traditions.

According to AlHabib (2005), Nationalistic Education in the Kingdom of Saudi Arabia, for instance, aims to achieve the following objectives:

- Development of loyalty to the Saudi political system.
- Informing the students about the struggle of the leading imams and kings from the Al-Saud dynasty to unite the country.
- Cultivation of a sense of patriotism in the students in order to make them proud of, and willing to uphold and defend, the homeland.
- Informing the students that their country (Saudi Arabia) is the birthplace of Arabism and Islam.
- Development of values such as brotherhood, understanding and cooperation.
- Development of respect for parents and relatives, and preservation of the family, as it is regarded as the basic unit in building a strong society.
- Inculcating the spirit of charity and volunteer work that contributes to strengthening good citizenship.

These aims were repeated in different words in other Arab countries such as the United Arab Emirates, Jordan, the Kingdom of Bahrain, Syria and Oman (AlMaamari, 2006b). These objectives of nationalistic education were translated into content that emphasised knowledge at the expense of other educational components, namely values and skills. In other words, the content focuses on informing the student about the government and its institutions and the citizens' duties such as respecting authority and showing loyalty to the leader. The following section casts light on the content of nationalistic education.

3.2.3.3 Content of Nationalistic Education

As has been mentioned earlier, the content related to CE is embraced in Nationalistic Education in most Arab countries. This subject is intended to equip the student with the basic historical and geographical information about their country, rights and responsibilities, the government and its institutions, and the role of the government in economic and social developments. The content of Nationalistic Education in Saudi Arabia, for instance, contains the following topics:

- Geographical and historical information about the homeland (e.g. its location and history)

- The characteristics of the homeland (e.g. implementation of 'Al Shariah' law, dialogue between the ruler and the ruled, and the independence of Islamic identity).

- Voluntary work.

- The role of governmental institutions.

- Citizens' rights and duties.

- The role of government in maintaining the environment.

- Communication skills.

- The order (e.g. submission to authority of the ruler and respect for the law).

Thus, political literacy and critical thinking, which are essential components of CE in the Western content, are avoided in the Arabic content. The content encourages obedience and submission rather than criticism and participation. AlSubaih (2005) states that the Saudi curriculum focuses on citizens' duties and the ways of conducting them, such as voluntary work, while citizens' rights and how to obtain them were paid less concern. He adds that political issues were excluded from the content, which results in developing negative attitudes towards politics among the students. AlAmeer (2005) points out (from a study about the influence of cultural openness on realising citizenship among the Saudi students) that Saudi students prefer to keep themselves away from politics.

These results can be partially attributed to the curriculum, which strongly stresses duties and obedience in comparison to promoting freedom, equality, fairness, and empathy. Akar found that civic education in Lebanon:

> *'Appears to be more centered around nationally determined civic rights rather than human rights; more on what the laws are rather than how to critically analyze them, and according to one of the teachers, more on obedience rather than participation'* (Akar, 2006, p.61).

This content, as has been mentioned earlier, was introduced through two main ways: a separate subject called nationalistic education and through social studies (history and geography) in addition to some daily practices. The following section presents the ways of introducing CE.

3.2.3.4 Approaches to introducing citizenship education

Citizenship learning is introduced in three ways: as an independent subject (nationalistic education); as an integrated component in social studies; and as element in a school's daily practices. In the Kingdom of Saudi Arabia, for instance, patriotic education was introduced as an independent subject in all grades in the school year 1996-1997 (AlHabib, 2005). Correspondingly, an independent subject was assigned to grade nine in the United Arab Emirates (UAE). Yet, the subject was replaced by a new subject called '*Watani Alemarat'* (Emirate My Homeland), which is assigned to grades one to twelve (AlMaamari, 2006b).

Likewise, in the Kingdom of Bahrain, an independent subject had been assigned to grade 4 to grade 9 since 1977. Then, citizenship and related concepts have been integrated into social studies and consisted of three broad areas: history, geography and nationalistic education. Equally, CE in the Kingdom of Jordan had been taught through Social Education in Basic Education (grades one to ten) since 1989; and in Secondary Education (grades 11 and 12) since 1992. Yet Nationalistic Education was introduced according to three approaches in the school year 1994-1995, as an integrated component in Social and Nationalistic Education in the first five grades of Basic Education; and as an independent subject both in grades 6-10 in the Basic Education and in Secondary Education (grades 11 and 12), where a high proportion of the content is philosophically-oriented (AlMaamari, 2006b).

In Syria, Nationalistic Education was integrated into Social Education in grade 4 and as an independent subject in the last two grades of primary school (grades 5 and 6), preparatory and secondary schools. Nationalistic Education is also taught through history and Arabic Language and the Youth Union until the end of secondary school. Students from the primary school are involved in the youth union in order to amend their behaviour and to utilise their abilities in the interests of society.

Recently, nationalistic education has been replaced by a subject called 'Education for Citizenship' in the Kingdom of Bahrain. In Oman, the subject has been recently introduced as an integrated component in social studies in the BE (grades 1-10) and as an independent subject, namely *'This is My Homeland'* and *'The World Around Me'* in Post-BE (grades 11 and 12) (AlMaamari, 2007).

In addition to integrated and independent approaches, citizenship is developed through some daily practices in the schools such as flag-raising and reciting of the national anthem every morning. Schools also celebrate memorial events in addition to announcing the news of the homeland. Furthermore, a large photo of the ruler is placed in the front of the school, as well as a small one being placed on the wall of each classroom. Additionally, for students countries such as Oman, wearing the national uniform is compulsory in order to maintain their identity (AlMaamari, 2002).

However, extra-curricular activities have no space in a curriculum overloaded by subjects and examinations. In this environment, the most important issue is to teach the student what is written in the textbooks. Going beyond the school's walls to conduct activities will be at the expense of the time allocated to actual teaching in the classroom. Therefore, teaching nationalistic education in the Arab World is dominated by didactic learning, as will be shown in the following section.

3.2.3.5 Teaching Nationalistic Education

In general, there is dissatisfaction among Arab scholars about the dominance of the traditional approach of teaching, and Nationalistic Education is no exception. This was proven in the final report of the first conference on civic education in the Arab World in Adam, Lebanon between September 2-4, 1994 under the title 'Civic Education in the Arab World: Common perspectives, problems and potential cooperation'. According to Ziad Majed, the conference coordinator, civic education in the Arab World:

> *'...remains dangerously low and the quality of civic education curricula, materials, and teaching techniques remain below the required standard. This weakness in civic education is impacting negatively on rising generations, who reach maturity without having received the information, skills, and behaviour patterns that would enable them to be productive and well-integrated citizens. This threatens to slow the growth of civil society and may impede the process of democratisation in the region as a whole. What is needed is not only commitment to civic education and a more widespread application of it, but the development of curricula, materials, and techniques of civic education in order to render civic education more effective'* (The Lebanese Center for Policy Studies, 1994, p.2).

Insufficient training of teachers can be regarded as one important factor behind the ineffectiveness of patriotic education. AlAjaji (2002) explored the views of the Saudi teachers about the difficulties they meet in teaching nationalistic education in the secondary schools. They reported that insufficient training was a major difficulty (AlAbdul Alkarim & AlNassar, 2005).

The weakness of nationalistic education might be one crucial reason behind the increasing attention that has been devoted to CE since the beginning of this decade. This concern has been translated, as has been already mentioned, into the organising of several conferences and workshops both at national and regional levels.

From the above, it is evident that nationalistic education, not CE, is implemented in most Arab countries. The general aim is to develop the feeling of nationalism among the students. The subject is content-led and teacher-centred, which makes it ineffective. Therefore, there are increasing efforts to move towards CE instead of nationalistic education, as recently expressed in a set of conferences and workshops. The Figure1 summarises the current provision of CE in some Arabic contexts.
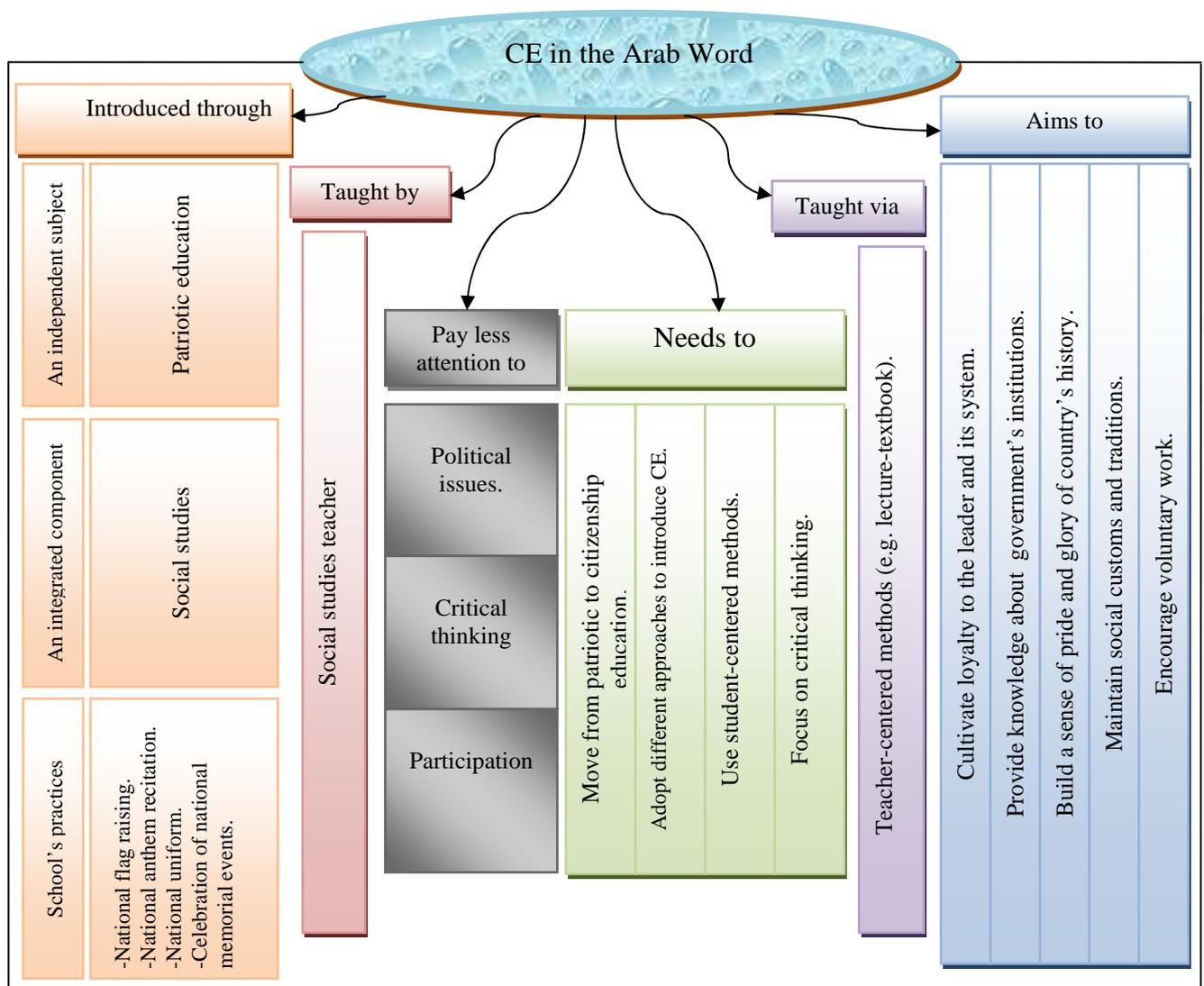
Figure 1 The current provision of CE in some Arabic contexts

3.2.4 A comparison between Western perspectives and Arabic perspectives on citizenship education

From reviewing the current literature of CE both in the Western context and the Arab context, some similarities and differences can be identified. These can be discussed according to the minimal and maximal definition of CE, as stated in section 3.2.2.1. Table 7 shows these similarities and differences.

N	Criteria	Western Context	Arab Contexts
1	**Terminology**	Education for citizenship and civic education	Nationalistic education
2	**Aims**	-Develops responsible and active citizens -Develops democratic values -Encourages political and social participation -Develops the capacity of critical thinking -Raises the reciprocal relationship between rights and duties -Gives information about the systems	-Develops a sense of belonging to homeland -Develops a sense of pride -Develops submission to authority -Develops social values (e.g. respect for the family, parents, and relatives) -Emphasises citizens' duties -Encourages social and charitable participation -Gives information about the governments and its institutions
3	**Content**	-Based on a broad framework -Based on political literacy, critical thinking, active participation -Provides opportunities to discuss controversial issues -Both national and international-oriented	-Based only on textbooks -Based on historical and geographical dimensions -Focus on the information about the government and its institutions at the expense of values and skills -Political and controversial issues are avoided -Minimises the opportunity to develop critical thinking -National-oriented
4	**Approaches of introduction**	-Independent subject -An integrated component -A cross-curricular theme -Extra curricular activities -School environment -The humanities are more pertinent subjects	-An independent subject -An integrated component in social studies -School environment -No space for extra-curricular activities -The humanities are the more pertinent subjects
5	**The pedagogy**	-An open democratic classroom -Students have opportunities to discuss -Textbooks are not the sole material for learning -There is a link between classroom and the wider community -Teacher-centred is to some extent noticeable	-Teacher-centred -Students have no opportunity to discuss and interchange ideas with each other and with teacher -Textbooks are the only source of learning -There is no link between classroom and the wider community

Table 7 CE in Western context and Arab contexts

From table 6, it seems that, in general, CE in the Western context tends to be in line with the requirements of maximal CE, while CE in the Arabic World tends to be in line with the requirements of minimal CE. As has been stated in section 3.2.2.1, maximal CE aims to encourage active and responsible participation by providing the students with knowledge, values and skills, and by linking classroom with the community. Citizenship learning, according to maximal CE, occurs by using discussion and debate and provides the students with real opportunities to participate effectively.

By contrast, minimal CE focuses only on teaching students about their rights and responsibilities, political structure, national history, and the constitution. Students are provided with knowledge about citizenship instead of developing a sense of participation. Haste argues that

> *'Knowledge model of citizenship education is not enough. It is through praxis, whether in the school or in the community, that the young person gains an identity as an active citizen, and the skills and efficacy to become one. A paradigmatic knowledge model, focusing on factual material about institutions, is unlikely to fire the growing person.' (*Haste, 2004, p.435)

Although they generally differ in the implementation of CE, both contexts share some similarities. First, in both contexts, humanities subjects such as history, religious studies, history, and social studies are the most appropriate areas to place and develop citizenship. Second, both have (to varying degrees) a pedagogical problem regarding the gap between the policy and practice.

This problem has been observed in other contexts. Harber in his book *'Politics in African Education'* makes several references to the negative influence of pedagogy on political socialisation in Africa. In Tanzania, for instance, he mentions that:

> *'Schools are still very authoritarian and hierarchical institutions and this is reflected in classroom teaching which is still characterized by copy and copy i.e. where the teacher copies notes or words from a textbook or notebook on to the blackboard and students copy these notes into their own notebooks. [Thus], these methods are typical of Freire's banking approach to teaching'* (Harber, 1989, p.61).

Harber developed such findings in his most recent study, which means that after 13 years, education for citizenship in Africa still suffers from traditional teaching approaches:

> *'As in many other regions of the world, schools in Africa have traditionally tended to promote authoritarian values and practices. They have not encouraged participation, debate, responsibility and critical enquiry and have preferred instead to use chalk and talk, rote memorization, and corporal punishment to reinforce teacher-centered discipline'* (Harber, 2002, p.273).

Further confirmation comes from Pakistan where Dean (2005) discovered that learning about citizenship in Pakistani schools concentrates on factual knowledge and a teacher-centred approach, neither of which are helpful in preparing for democratic citizenship:

> *'Teaching and learning in Pakistani classrooms is formulaic and boring as teachers transmit textbooks knowledge and ensure its rote memorization. Minimal teacher-student interaction occurs, and even less is permitted amongst students. No citizenship skills are developed. Values, like knowledge, are transmitted through lectures rather than encouraging students to choose and develop their own. Such classrooms are not conducive to citizenship education'* (Dean, 2005, p.47).

Teachers and their preparation might be a fundamental reason behind the existence of a gap between policy and practice in teaching CE. Hence, the next chapter identifies the role of the teacher in CE. In addition, the chapter will focus on teachers' perceptions about citizenship and CE.

3.2.5 Conclusion

This chapter has dealt with CE both in the Western context and the Arabic context. In both contexts, CE was explored in terms of five areas: concept, aims, content, approaches to introducing CE, and teaching practices. The review suggested that in both contexts, increasing efforts have been recently introduced to improve the status of CE. CE is currently being implemented according to the maximal CE perspective. According to the maximal CE perspective, CE is a broader area which focuses on developing the skills and values of the students to participate effectively both in the school and beyond. By comparison, the minimal perspective of CE is currently being implemented in the Arab World. CE from a minimal perspective is content-led, teacher-centred, and knowledge-based.

The review suggested a gap between the policy and practice, not only in these contexts but also in other contexts, such as the Africa. This gap highlights the necessity of seriously considering teachers and their preparation in order to improve teaching CE in the schools. In light of this conclusion, the next chapter is devoted to discussing teachers' perceptions about citizenship and CE.

Chapter Four: Practices of Citizenship Education: Teachers' Perceptions

4.1 Introduction

The overall aim of this chapter is to give a clear picture of the current contexts and practices of CE. The review will be based on published research, and theoretical and policy documents and reports originating from 1990 until now. This period has witnessed considerable growth in the development of CE, which encourages and advances research in this area in different parts of the world.

A great deal of the review will be devoted to the present perceptions and understandings of practitioners, mainly the teacher, the focus of the present study. The review will geographically cover up-to-date published research in both developed and developing countries in order to identify potential commonalities and differences, because the present study is conducted in a developing country. In order to locate the related literature, several methods were used, mainly online searches of the websites and education journals concerning CE, in addition to hard-copy searches.

4.2 Active citizenship education

CE is not usually seen as an end in itself but as a means to produce effective citizens. Within an active CE, Kerr and Cleaver (2004) argue that:

> *'All aspects of school life can potentially contribute from school ethos and values and CE as a school subject, to school and class councils, the use of visitors and extra-curricular activities' (p.38).*

Hence, enhancement of students' participation is regarded as the core of CE. To reach such an end, schools must be democratic settings in which students are encouraged to voice their opinions regarding the matters of both the school and wider community. According to Dean (2005 p.45) *'Democracy is best learned in Democratic settings.'* Unfortunately, some evidence demonstrates that schools in both democratic and undemocratic countries are suffering in this respect. Speaking about England, Kerr and Cleaver (2004) argued that schools are not encouraging active citizenship approaches, resulting in weak student participation. Such a remark is further supported by Dean (2005) who, in his study about the practices of CE in Pakistani schools, found that the hierarchical authoritarian nature of Pakistani schools must be changed if CE is to be successful.

In order to prepare active democratic citizens, a shift must be made in the practice of citizenship in the schools. Wilkins (1999) stressed the importance of developing critical skills rather than cultivating obedient values, and to use inquiry learning rather than rote learning. Unless doing so, education systems will prepare citizens who:

> *'Are not 'active' in true sense, but reactive, and locates the individual in the role of the consumer/property-holder rather than the citizen, the primary motivation being the defense of private property'* (Wilkins, 1999, pp.228-229).

Although the researchers call for the introduction of effective CE and have an emphasis on the active dimension, there are many challenges in making CE effective in schools. These challenges will be discussed in the following section.

4.3 Challenges to citizenship education

Several obstacles challenge the implementation of CE in schools in both developed and developing countries. These obstacles are related to CE's definition, its content, the approaches of presentation, assessment and TE. In this context, Kerr and Cleaver (2004, p.29) referred to the work of Watchorn (2003), who located ten challenges for CE. They include the following:

- Some attempt at definition must be made

- Content and process must be closely aligned

- Citizenship opportunities must be taken when they arise

- Citizenship should be explicit

- Teachers require expert training in citizenship

- The relationship between citizenship and PSHE must be clear

- The role of senior management needs careful consideration

- Citizenship needs resourcing financially

- Students must be aware of their learning experiences

Based on his study exploring the status of Patriotic Education in China, Fairbrother (2004) identifies the following challenges: citizenship is an untested subject, the school has to prepare students for university entrance, the activities of CE are organised from the top down, and rote learning. Regarding the last of these, Fairbrother (2004, p.169) claimed that teachers, lecturers and students list and memorise textbooks without discussion or debate. This argument is taken further by Ahmad (2004) who, in research about the relationship between history and CE in Malaysia, highlighted some similar challenges: insufficient teacher training, limited resources and exam-oriented education

systems. He stated that history teachers currently tend to teach history for the sake of good examination results. For that reason, many pupils think that history is just a matter of memorising subject content, which has little connection to CE. Likewise, Dean (2005) found that Pakistani students acquire knowledge but do not learn skills required for effective participation in democratic life. He reports that the Pakistani researchers Aziz (1992) and Kizilbash (1986) argued that the authoritarian-implemented pedagogy strongly affected the development of CE. According to Aziz (1992), this system produces *'millions of educated slaves, not responsible citizens'*. Kizilbash (1986) argued that this kind of pedagogy makes:

> *'Obedient, passive citizens who lack critical thinking, questioning, decision-making and problem solving skills, who are closed minded followers rather than responsible and independent citizens'* (2005, p.47).

From the above argument, effectively delivering CE is one of the largest challenges that impedes CE in developing countries. Teachers are one important factor in making CE effective. Yet, from the viewpoint of Davies, Gregory and Riley (1999), insufficient preparation of teachers is one difficulty encountered in the development of CE. Davies, Gregory and Riley frankly express the need of a new kind of teacher, one who has:

> *'Academic background that puts him or her in a particularly good position to approach CE confidently and skillfully'* (p.112).

Thus, TE constitutes one of the largest challenges that obstruct effective CE in schools. In the following section, some evidence will illustrate this claim.

4.4 Citizenship education in teacher education

As has been mentioned above, the weakness of TE programmes on citizenship is regarded as a difficulty in implementing effective CE. Schugurensky and Myers (2003) found that social studies teachers were prepared to deal with teaching methods and classroom management. One of those teachers put it like this:

> *'…there was not even a lot of time spent on how teachers should behave in terms of role models for students, which I think is part of citizenship. That's something I have never really thought about but it's true, there is not a lot of time spent in that year on how you should behave in order to be that good citizen role model for a student. It's a lot of logistics, this is how schools are run, this is how children learn'* (pp.338-339).

Ample evidence confirms that poor teaching of CE is a significant problem in many countries. Speaking about the future of civic education in an Australian context, Print (2000) strongly stresses the necessity of teachers' professional development:

> *'Supporting teacher professional development and changing pre-service TE will become a major challenge for governments, universities and schools. Unless Australia has dedicated,*

knowledgeable, well-prepared teachers using an array of appropriate pedagogies, civic education will not be successfully implemented into Australian schools. No matter how brilliant the curriculum, how wonderful the curriculum resources and how useful the research, the civics initiative will flounder without dynamic, effective teachers. At this point, attention to teacher needs appears to the Achilles heel of the civics renaissance' (p.31).

Likewise, in Hong Kong, teachers are not well equipped, and their civic teaching is rather superficial. There should be teacher training in the education of values (Lee, 2004). Similarly in Malaysia, Ahmad (2004) mentions that teachers hold negative attitudes towards civic education and do not know how to teach it, which results in students being uninterested in the subject. In addition, Ahmad (2004) found that 84.7% of pupils, who took part in a study to identify the effectiveness of history in developing citizenship, claimed that their history teacher did not teach them any citizenship values.

One reason behind teachers' inadequate ability to carry out effective CE in the classroom is unfamiliarity about what CE is for. Ahmad (2004) concluded from his interviews with history teachers in Malaysia that the main problem facing them is their limited (or lack of) knowledge of CE. Even if a little training is provided, it may increase ambiguity rather than improving familiarity with CE. In this context, Kerr and Cleaver (2004, p.30) criticised the ill-prepared teacher for CE:

> *'The fact that many teachers continue to feel under-prepared to deliver CE suggests that either the training outcomes have not been disseminated to other staff, or that the key messages in the training have added to the confusion and uncertainty, or a mixture of the two. Either way providing adequate teacher training for CE remains a critical, on-going challenge.'*

According to the scholars in the field, these results call for the inclusion of a civics dimension in teacher preparation programmes. Kennedy (1998), for instance, calls for preparing a democratic teacher who can model democracy in their public, private and professional lives (Schugurensky & Myers, 2003). This is also stressed by Ahmad (2004, p.205), who argues that:

> *'Teachers are in an ideal position to detect and possibly correct defective citizenship traits. Because teachers' citizenship responsibility extends beyond detection into the domain of correction, they are expected to play a dual role that is critical to the development of pupil citizenship. This includes a model role in which teachers present a model democratic citizen as reflected in both conduct and relationships with pupils and a domestic and treatment role for alignment forms of behavior that are inappropriate and harmful for the ideal democratic citizen.'*

From the above discussion, it is clear that teachers' poor preparation leads to a widening of the gulf between policy and practice. The rhetorical language in policy stresses effective CE, which can make students effective citizens. But this is not really what

happens on the ground. According to the results of the studies mentioned above, teachers find themselves inadequately prepared to deal with CE. As will be illustrated in the next section, some scholars look at teachers as citizens who educate citizens. Therefore, they must be educated as both citizens and teachers.

4.5 Teachers as patriotic

Wang et al (2006) underlined that teachers are required to be patriotic in order to be effective in delivering CE. This assumption is echoed by some political leaders, such as Goh Chok Tong in 1996, at that time the Prime Minister of Singapore, who spoke at a teachers' day rally saying:

> *'National education cannot be instilled in our students unless it is first instilled in the teachers. Teachers must feel passionately for the country before they can teach with conviction'* (Quoted by Wang et al. 2006, p.52).

In order to develop a sense of patriotism, in-service teachers' preparation should be directed to prepare teachers to be citizens. From the viewpoint of Grossman (2004, p.217) teachers must be *'as living models of what the students are to embody'*. Yet there is international dissatisfaction about the way teachers are prepared. Wilkins (1999), for example, concluded from a study in England that initial TE does not reasonably cover social content, nor does it encourage critical inquiry among student teachers, because TE works according to a traditionalist interpretation of CE which, from his point of view, focuses on the conformist 'active citizen'. Consequently, the problem of TE results from the gap between theory and practice. Harber and Serf (2006, p. 987) argued that:

> *'Student teachers are exposed to the more radical, democratic forms of teaching and learning during their courses in higher education but are rapidly re-socialized into more authoritarian understandings and practices during their teaching practice and their subsequent employment in education.'*

From the above discussion, it is clear that there is a widespread belief among scholars that teachers' poor preparation is the most important challenge to CE. It can be hypothesised, to some extent, that teachers can either widen or narrow the gulf between policy and practice in CE. Therefore, the first step to make a difference in teachers' preparation is studying teachers' perceptions and understandings of citizenship. Thus, the next section presents teachers' perceptions of citizenship and CE in different contexts.

4.6 Teachers' perceptions of citizenship and citizenship education

Teachers' perceptions of citizenship and CE were explored in different contexts. These contexts have different underlying conceptions of citizenship and vary in their degree of development. For this reason I will present the related literature in three contexts: 1) Western, 2) Asian, and 3) Arabic including the Omani context, in order to identify the potential similarities and differences regarding teachers' perspectives about CE. The review was based on a methodology consisting of considering the similarities and differences of the studies in terms of context, aims, sample and population followed by the emerging major issues. Then, the emerging main conclusions across the contexts will be reported, in addition to the implications for the present study. The aim of using this methodology is to show the uniqueness and originality of the present study in comparison to literature in this area.

4.6.1 Western contexts

Several studies have been conducted in different developed democratic contexts in order to understand teachers' perceptions of citizenship and CE. Most of the accessible studies were conducted in the United Kingdom in general, and England in particular, from 1999 onwards. This might be attributed to a renewed interest in CE since the issue of the Crick Report (1998). Following this report, CE has become a statutory subject in secondary schools since 2002, and an inspected area in primary schools. In fact, the resurgence of CE in the UK is not confined to England but includes Scotland, Wales, and Northern Ireland.

The majority of the studies in the Western context were conducted at the national level. Few studies have chosen a comparative methodology to study teachers in different national contexts. These studies share traits and differ in the following way:

-   Those which attempted to explore teachers' perceptions towards CE from different angles: most studies were conducted in order to understand teachers' and trainee teachers' definitions of citizenship (Arthur, 2002; Davies et al, 2004; Wilkins, 1999; Wilkins, 2003; Davies, Gregory and Riley, 1999; Leenders, Veugelers & De Kat, 2008); the influence of teachers' education on practising citizenship (Harber & Serf, 2006); the threats that influence developing citizenship (Arnot et al, 2000; Leenders, Veugelers & De Kat, 2008); the factors that shape teachers' citizenship (Schugurensky & Myers, 2003); the preferable school climate for developing citizenship (Ichilov, 2003); the state of civic education

(Feldmann, 2007; Losito & Heinrich, 2001); and an evaluation of teachers' exchange programmes (Hinton, 2004).

- They have been conducted in different contexts: England (Wilkins, 1999; Wilkins, 2003; Davies, Gregory and Riley, 1999; Leighton, 2004); the United States of America (Feldmann, 2007); Israel (Ichilov, 2003); Canada (Schugurensky & Myers, 2003); the Netherlands (Leenders, Veugelers & De Kat, 2008); Cyprus (Koutselini & Mary, 2008); Ukraine (Hinton, 2004); Greece, Spain, Portugal and the United Kingdom (Arnot et al, 2000); Germany and the United Kingdom (Arthur, 2002); Hungary and England (Davis et al, 2004); England and South Africa (Harber & Serf, 2006); and several Western countries in IAE study (Losito & Heinrich, 2001).

- Used different methodologies: policy analysis and interviews (Harber & Serf, 2006); interviews and questionnaires (Davies, Gregory and Riley, 1999; Wilkins, 1999); interviews (Schugurensky & Myers, 2003); questionnaires (Ichilov, 2003; Feldmann, 2007; Hinton, 2004; Davis et al, 2004; Losito & Heinrich, 2001; Leenders, Veugelers & De Kat, 2008); interviews and observation (Leighton, 2004).

- Explored views of different groups: student teachers (Wilkins, 2003; Harber & Serf, 2006; Koutselini & Mary, 2008); trainee teachers (Wilkins, 1999); and practising teachers (Davies, Gregory and Riley, 1999; Leighton, 2004; Ichilov, 2003; Feldmann, 2007; Hinton, 2004; Arnot at al, 2000; Arthur, 2002; Davis et al, 2004; Losito & Heinrich, 2001; Lenders, Veugelers & De Kat, 2008).

Several themes emerged from these studies. First, citizenship is a multi-faceted concept from the teachers' viewpoint. If there is a consensus among the teachers, it is on the controversial nature of this concept. Wilkins (1999) found out that trainee students in England were very confused over what it means to be a 'good citizen'. According to the findings of a study conducted by Davies, Gregory and Riley (1999), teachers believe that 'good citizenship' includes: a high level of concern for the welfare of others; a moral and ethical manner; consciousness of community obligations; participation in the community; tolerance of others' opinions and views; and an acceptance of diversity within society. The community-oriented citizenship in this study was supported by the findings of a

comparative study conducted by Arthur (2002), who found that English teachers viewed citizenship as being involved in a community, whereas their German counterparts defined it as set of responsibilities and obligations. Similarly, Davies et al (2004) found that social issues and societal active participation concerned English teachers more than their counterparts in Hungary. Ichilov (2003) found that great differences exist regarding perceptions of citizenship and political issues between teachers in Arab schools and their counterparts in Hebrew schools. Arab teachers show little support of patriotism and national symbols. Issues such as the conduct of the army, immigration, global anti-Semitism and Zionist historical narratives had less importance for them. By contrast, teachers in Hebrew schools show greater support in the opposite direction. The meaning of citizenship according to the study of Arnot et al (2000) is influenced by the political agenda of the state and the political experiences of its people. In stable democratic nations like the United Kingdom, student teachers seem more sceptical than their counterparts who live in countries that have experienced dictatorship and totalitarian regimes.

This disagreement on the meaning of citizenship results also in disagreement on the character of a 'good citizen'. Previous studies have argued that being active in the societal arena is the most important quality of a 'good citizen'. According to teachers' findings from the IAE (1991), teachers across all participant countries took the view that students should know about the country's national history, in order to become a 'good citizen'. The second quality of a citizen is obedience to the law, protecting the environment and promoting human rights. The universally least important aspect was related to 'joining a political party'. Consequently, political cynicism among the youth in Western countries is one of the most important factors behind renewed interest in CE, as mentioned in Chapter One.

CE is still related to civic-oriented subjects such as social studies, history, language, civic education, and religious education or moral education. Although as Wilkins' (2003) study indicated, teachers believe in the significant role of schooling in the development of social attitudes and values, the social dimension occupies a secondary position in comparison to the core subjects of literacy and numeracy. Teachers might perceive CE as a threat not only to their subjects but also to their confidence as teachers. Leighton (2004), in his study regarding the introduction of CE in England, found that teachers' attitudes toward this subject vary very much; those who are working in schools that have a long tradition of teaching social science subjects express more confidence and show support

for the implementation of civics. Yet other teachers view CE as a threat to their own subject because they feel unconfident delivering this new subject without training and previous experience in related subjects.

This might toughen the task of teachers who are going to deal with students who lack the knowledge, attitudes, and participation which are necessary for the future, according to the findings of a study conducted by Feldmann (2007). The pertinence of CE to civic subjects was highlighted by the IAE study (1991), which found that the most popular approach to introduce civic education is through integrating it into other social sciences subjects, while the extra-curricular model was regarded the least popular among teachers. In addition, civic education as a separate subject is particularly appealing to teachers in some countries. These findings raise crucial questions regarding the role of the subjects that have scientific natures, namely science and mathematics, in developing CE.

It is often the case that TE does not appear to satisfy the requirements of CE. Some studies have provided evidence that teachers felt that they were not prepared to deal confidently with CE. Examining the understanding of 'citizenship' amongst trainee teachers in primary and secondary schools in UK, Wilkins (1999) found that experiences gained from TE did not help them to clearly understand what to teach in CE and how to teach it. This finding was further supported by a study conducted by Harber and Serf (2006), who examined the role of TE in England and South Africa in relation to education for democratic citizenship. They concluded from interviewing 38 student teachers in both countries that a wide gap existed between programmes of TE and the experiences of student teachers. Student teachers in England showed confidence in teaching the subjects, with the exception of those of who trained to teach citizenship. Students in South Africa highlighted that the lecturers do not provide a good role model for teachers.

4.6.2 Asian contexts

Studies conducted in the Asian contexts were at both national and cross-national levels. These studies reflect the growing status that CE enjoys in the Asian region. The studies were conducted in Pakistan (Dean, 2005), Singapore (Wang et al, 2006), Hong Kong (Leung & Print, 2002); China (Fairbrother, 2004); and Hong Kong and China (Grossman, 2004). In addition to the studies at national level, there was also a regional study covering China, Hong Kong, Indonesia, Japan, Malaysia, Singapore, Korea, Taiwan, Thailand,

Mexico, Russia and the United States (Lee, 2004). These studies are similar and different in the following respects:

- They aim to discover different issues: the social studies teachers' practices of CE in governmental and private schools (Dean, 2005); the relationship between the different kinds of patriotism (Wang et al, 2006); teachers' perception of national education (Leung & Print, 2002) and patriotic education (Fairbrother, 2004); a comparison between perceptions of a Hong Kong and Guangzhou (China) sample regarding the most important citizenship and environmental issues that need to be addressed in the 21st Century; and the perceptions of values related to quality of citizenship (Lee, 2004).

- They use different methodologies: interviews (Dean, 2005; Fairbrother, 2004); questionnaires (Wang et al, 2006; Leung & Print, 2002; Grossman, 2004); and interviews and questionnaires (Lee, 2004).

- They involve different stakeholders: social studies teachers (Dean, 2005; Grossman, 2004); trainee teachers (Wang et al, 2006); teachers of National Education subjects (Leung & Print, 2002); administrators, class-teachers and subject teachers (Fairbrother, 2004); and leading educational policy-makers, religious leaders, leader of related NGOs, politicians, people in educational institutions, academic professors, deans, and curriculum designers (Lee, 2004).

Overall, these studies raise several important issues related to CE. First, their main focus was national citizenship, excluding the study that dealt with the issues of global citizenship from cross-regional perspectives, in addition to the participation of Mexico, Russia and the United States (Lee, 2004). Therefore, there is little evidence about the awareness of global citizenship or cosmopolitan citizenship. For instance, the cross-regional study (Lee, 2004) found that the development of the individual was a top priority in values education; while the items which are related to global citizenship, namely *'to combat ecological abuse'*, *'to promote world peace'* and *'to improve respect and opportunities for girls and women'*, received lower priority in the survey. This finding is further supported by the study of Grossman (2004) in Hong Kong, which found that the participants emphasised the personal dimension of citizenship as a strong feature for future citizenship.

Second, these studies showed that citizenship is understood as patriotism. This is reflected in introducing so-called *'Patriotic Education'* or *'National Education'*, which seems to be used as a synonym for CE. This kind of education aims to prepare a 'patriotic citizen'. This patriotic citizen from the viewpoints of China's teachers is one who has a sense of responsibility, both towards other people and towards the nation; who cooperates with classmates and works with others to build China; who has pride in China's recent rapid development and shame in China's backwardness; who has concern for other people; and who has concern for national problems (Fairbrother, 2004).

Third, there is a problem in practising CE in school. This can be attributed to the conventional ways of delivering citizenship, which results from teachers' insufficient awareness of CE, as Dean's (2005) study found in Pakistan. As a result, knowledge transmission dominates classroom practices. In addition, teachers' patriotism also influences their attitudes and how they practise CE. Wang et al. (2006) found in the Singaporean context that teachers with great patriotism tended to place high significance on citizenship, which results in attaching high importance to National Education, and they are less likely to view it as government propaganda. Furthermore, the meaninglessness of curricula and other extra activities has influenced teachers' conventional practices.

Fourth, another issue emerging from such studies is teachers' difficulty in understanding and practising CE. Teachers are not fully aware of the meaning of citizenship (Dean, 2005). Their views of the importance of citizenship are influenced by how they understand it, by their degree of patriotism (Wang et al, 2006), and by the kind of nationalism they think is important (Leung & Print, 2002). As a result, teachers' practices of CE tend to be knowledge transmission, in which the teacher is active and the students passive in the learning process. Therefore, this might call for reform in both pre-service and in-service teacher education. In this respect, Dean (2005, p.50) stated that:

> *'Teacher education programmes that prepare social studies teachers to educate for democratic citizenship must begin by engaging teachers in a critical reflection on teaching and learning in their classrooms, discussions of the purpose of education and their perceptions of citizenship and CE. They must then help teachers envisage a democratic society and design a CE programme to realize it…. In addition, teachers need training on how to utilize students' participation on celebration of local, national, and international days, student councils, student clubs, and community service learning programmes. Teacher educators have a role to play in this process. They must demonstrate citizenship and work with teachers to plan, act, and engage in collective self-reflective inquiry until democratic principles and practices are internalized.'*

4.6.3 Arabic contexts

In general, little evidence can be gathered in connection to the status of CE in the Arab World. This might be because this area has only been addressed by a few studies since the first study was conducted in 1985. The majority of these studies were conducted at the national level, particularly in Egypt, where several colleges of education were established in the second half of the last century. Because this is the context where the study was conducted, the review includes the studies in TE in addition to the studies that explored CE in textbooks and from the viewpoint of students. These studies are similar and different in the following respects:

- Those that attempted mainly to explore how citizenship was treated in the humanities (Lootfy, 1989; Frayha, 1985; Mahmood, 1997; AlNajdi, 2001; AlManoofi, 1987; Khames, 1995; Rashied, 1996; Hamad, 1997; Zayed, 1997). In addition to analysis of the textbooks, some studies surveyed the opinions of the students (Khames, 1995; Hamad, 1997; Zayed, 1997; Eaid, 2004; AlSubaih, 2005, Akar, 2007); teachers (Zayed, 1997; Akar, 2006); and student teachers (AlAmeer, 2005) regarding some aspects of citizenship.

- Those conducted in different contexts: Egypt (Lootfy, 1989; Khames, 1995; Rashied, 1996; Hamad, 1997; Mahmood, 1997; AlNajdi, 2001); Lebanon (Frayha, 1985; Akar, 2006; Akar, 2007) Egypt and Kuwait (AlManoofi, 1987); the Kingdom of Saudia Arabia (Zayed, 1997; AlAmeer, 2005; AlSubaih, 2005), and the Kingdom of Bahrain (Eaid, 2004).

- Those that used different methodologies: content analysis (Frayha, 1985; Mahmood, 1997; AlNajdi, 2001; AlManoofi, 1987; Khames, 1995; Rashied, 1996); content analysis and questionnaires (Hamad, 1997; Zayed, 1997); and questionnaires (Eaid, 2004; AlSubaih, 2005; AlAmeer, 2005; Akar, 2006; Akar, 2007).

- Those that explored different populations: history textbooks in secondary schools (Lootfy, 1989); social studies textbooks (Frayha, 1985; Mahmood, 1997; AlNajdi, 2001); social studies, Arabic Language and Islamic Education (AlManoofi, 1987); civic education curriculum and students in grade 10 (Khames, 1995); civic education curriculum grade 10 (Rashied, 1996); history curriculum and teachers of grade 8 (Hamad, 1997); history textbook, students and teachers in grade 9 (Zayed,

1997); secondary school students (Eaid, 2004; AlSubeeh, 2005; & Akar, 2007); student teachers (AlAmeer, 2005); and teachers (Akar, 2006).

These studies pointed out several indicators about the current status of CE in the Arab world. First, Arab scholars were much concerned about the reflection of citizenship in the textbooks. In contrast, they gave less concern to the learning processes in classrooms and how both students and teachers understand citizenship. The majority of the studies focused on analysing history, social studies and civic education textbooks in order to identify to what extent they reflect citizenship. They suggested deficiency in reflecting citizenship in the studied textbooks. Frayha (1985), for instance, found out in a study about religious conflict and the role of social studies for CE in Lebanese schools between 1920 and 1983 that citizenship had occupied a minor place in the social studies curricula.

Second, it seems that CE in the Arab World is subject to the influence of several factors such as religion and political regimes. Frayha (1985) revealed that national citizenship was affected by religious affiliations. AlManoofi (1987) pointed out (in his analysis of social studies, Arabic language and Islamic education textbooks in Egypt and Kuwait) that the individual's role was maximised, while the role of the community was marginalised, in order to develop a positive attitude towards regimes.

Third, aspects of learning citizenship in the analysed textbooks were below expectations. Frayha (1985) reported that textbooks of social studies in Lebanon encouraged competitive citizenship, which created citizens who supported their religious group and put its interests first and the country's interests second. In addition, citizenship skills were ignored as the social studies did not encourage students to follow a clear methodology of dealing with issues. In a study focusing on analysing history textbooks in secondary schools in the light of citizenship, nationality and international understanding, Lootfy (1989) pointed out that citizens' rights and obligations were missing from the content of these textbooks. Similarly, Khames (1995) further validated such results in his study about the status of CE in secondary school in Egypt. The study found that the curriculum did not care about the learning aspects required to develop citizenship, in addition to the weak performance of the teachers. Rashied (1996), in an evaluation study on the civic education curriculum in Egypt, came up with the same results and added that political topics were given secondary concern in the curriculum, which was constructed in a way that encouraged memorising. The insufficient reflection of citizenship was further

confirmed by studies of Hamad (1997), Mahmood (1997), Zayed (1997), and AlNajdi (2001).

Fourth, little contradictory evidence was provided regarding students' views of, and attitudes towards, citizenship. In a study conducted in the Kingdom of Bahrain, Eaid (2004) endeavoured to explore 442 students' opinions (236 male & 206 female Bahraini students at grade 12 regarding citizenship. The study exposed deficiencies in the students' knowledge about their political system, national issues, laws, and the role of civil society's institutions. Moreover, students showed disinterest in political issues and problems at both national and international levels. In contrast, AlSubaih (2005) surveyed the views of 104 Saudi students in secondary school regarding citizenship. The study found that 80% of the students were conscious of the rights and obligations of citizenship. Yet more than half of the students did not know enough about obtaining their rights. In addition, students expressed low realisation about their political rights, but showed strong positive responses towards defending their homeland (90%), abiding by the orders of the ruler of the state (98%) and maintaining public spaces (96%). Recently, in Lebanon, Akar (2007) explored the views of 31 students aged 11 in two classrooms regarding their concept of citizenship and their learning experiences. The study showed that students value active and dynamic behaviour based on humanistic and democratic principles and that they demonstrated a strong sense of national identity with little or no reference to a global one.

Fifth, little evidence was provided by these studies that teachers were not prepared to deal with CE. Hamad (1997), in a study conducted to identify the role of history in developing a sense of belonging in the pupils in grade 8 in Egypt, discovered that teachers used memorisation methods to deliver the content. Equally, in a study surveying students and teachers in grade 9 in Saudi Arabia in order to identify their realisation of citizenship, Zayed (1997) concluded that teachers had some deficiencies in their understanding of citizenship. AlAmeer (2005) provided some indicators about Saudi student teachers and citizenship. He explored the perceptions of 544 students (441 male and 103 female) who studied at the colleges of education and at some Saudi universities. One of the important findings of the study was that Saudi students tend to avoid politics, as it might trouble their lives. The students also held a strong sense of belonging to their nation, which manifests itself in different ways, such as working for the sake of society's will, deploring using violence and supporting women's rights. More recently, Akar (2006) conducted a

qualitative study in order to locate the challenges of teaching CE in Lebanon. From the data, which were collected by interviewing four teachers, he concluded that teachers' practices were less humanistic and democratic. In addition, teachers also argued that inconsistent messages were provided by the home, school and society, and the way of constructing curricula did not help them to implement an effective pedagogy such as a democratic and reflective dialogue.

As the present study is conducted in the Omani context, it is worth mentioning that the status of citizenship there is not different from the status of citizenship in other Arabic countries. Little attention has been given to the topic at the level of both educational policy and educational research as will be shown in Chapter Six. Therefore, since 2004, the MOE has shown remarkable efforts to develop CE and make curriculum designers and in-service teachers aware of its meaning and importance (see appendices 4).

4.7 Appraisal points in teachers' perceptions about citizenship and citizenship education

It can be concluded from reviewing the research on the status of CE in TE in Western, Asian and Arabic contexts, that several points still need to be explored. Overall, the review discovered that the concept of citizenship is still contested among teachers. As a result, teachers show no consensus regarding the meaning of citizenship. Instead, some of them define it as a set of rights and obligations, or as patriotism, while others relate it to identity. This situation is also applicable to CE, which is still understood as teaching about rights, obligations, national history and so on. Therefore, all revised contexts show that citizenship education is still focused on national citizenship instead of finding a balance between enhancing both national, international and global citizenship.

This review also explicitly refers to the gap between the policy and practice on the ground. Teachers, particularly in developing countries, tend to use traditional approaches to deliver CE. This, perhaps, results from the inadequate presence of the topic of CE in teacher education. Therefore, teachers' understanding of CE becomes shallow, which undoubtedly leads to superficial learning on the part of the students. These conclusions are also, to some extent, applicable to the African context. A recent study conducted by Adeyemi, Boikhutso and Moffat (2003) examine the realization of objectives of CE by means of interviewing and observing thirty-two social studies teachers drawn from eighteen junior secondary schools. The majority of the teachers felt that the objective of

working to produce good citizens had either been minimally or satisfactorily achieved. Furthermore, teachers highlighted that their task to develop citizenship was impeded by several factors such as irrelevant instructional materials, job dissatisfaction and large class size.

Based on the review above, it appears that teachers constitute a very important component of a successful programme of CE. It seems that preparing an excellent curriculum without preparing the teachers who can appropriately deliver its educational aims in general risks failure. Yet teachers are not adequately prepared to teach CE, because TE programmes deal only with a few issues that are pertinent to CE.

4.8 Implications for the present study

By identifying the status of CE in TE in different contexts across the world, the focus of the present study concentrates on ITE, the less investigated area. Indeed, the study is timely in the Arabic contexts, where only a few studies have been conducted to identify perceptions of student teachers of citizenship and CE. As some studies only focus on identifying theoretical perceptions, the present study looks at both perceptions of citizenship and CE, and its practices from the viewpoints of the participants. The study also benefits from this review in selecting the methodology, which includes content analysis, questionnaires and semi-structured interviews. The latter method is rarely used in the Arabic contexts.

In the next chapter, the methodology of the study will be discussed in depth; this chapter aims to locate the study in the main paradigm that will be utilised, and, specifically, the procedures of designing, trialling, implementing the instruments and analysing and interpreting the data.

4.9 Conclusion

This chapter has presented the literature on TE that is relevant to CE. The literature on effective CE and the challenges that encounter it have been reviewed. The review suggests that all countries seek effective CE but the practices on the ground do not fulfill these wishes. Teachers' insufficient preparation constitutes one of the most difficult challenges to CE. Developing teachers' understanding of citizenship is of high priority. Therefore, the chapter has underlined the literature in teachers' perceptions of citizenship and CE.

This review covers teachers' perceptions in three contexts: the Western context, Asian context and Arabic contexts. The overall conclusion suggests that CE in TE requires more investigation, as the evidence of teachers' views and practices of CE are still insufficient, particularly in the Arabic contexts. Most of the studies reviewed focus on practising teachers, while student teachers are covered by few studies. Thus, the present study focuses on the Omani context, in which CE has been investigated by only three studies. It also focuses on exploring the perceptions of student teachers, who have been rarely investigated by scholars.

Chapter Five: Research Methodology

5.1 Introduction

As has been mentioned in chapter one, the main purpose of the present study is to identify the perceptions and practices relating to CE within the ITE programmes for social studies within the Sultanate of Oman. In particular, the research considers three issues: (a) the policy context of CE in the educational system in general and in TE in particular; (b) the perceptions of stakeholders of CE (including TUs and STs), explored in terms of the meaning of citizenship and CE, its rationale, goals, content, pedagogy and assessment); and (c) the practices of CE, in order to identify to what extent the perceptions of CE are applied in reality.

This chapter will firstly discuss the main research paradigms, positivist and interpretative. Grounding the study in the interpretative paradigm is underpinned by the assumption that the stakeholders can provide different accounts about the social reality. Then, the methods being used to collect the data (policy document analysis, questionnaire and interview) will be presented. These methods will be described in terms of giving a theoretical overview of each method and their implementation procedures. This is followed by a description of the sample of the study, which consists of some policy documents, the PMs, the TUs, and the STs. Attention will be directed to explaining the analysis of the qualitative and quantitative data. The chapter will end with discussion of the validity, reliability and trustworthiness of the study, and the ethical considerations of the study.

5.2 Research paradigms

Research must be based on a clear paradigm. Guba and Lincoln (1994) state that that 'paradigm' refers to the worldviews or belief systems that inform investigation of educational phenomena.

In building the research paradigm, the researcher must deal with questions related to its ontological and epistemological assumptions. Ontological assumptions in general deal with understanding and realisation of the social world. By contrast, epistemological assumptions are about the ways of obtaining and constructing knowledge. These assumptions have been reflected in several research paradigms which are summarized in the Table 8.

Research paradigms	Research approach	Research methods	Examples
Positivism	Quantitative	Surveys Longitudinal Cross-sectional Correlational Experimental Quasi-experimental Ex-post facto research	- Attitude of distance learners towards online based education - Relationship between students' motivation and their academic achievement. - Effect of intelligence on the academic performances of primary school learners
Anti-positivism	Qualitative	Biographical Phenomenological Ethnographical Case study	- A study of autobiography of a great statesman. - A study of dropout among the female students - A case study of a open distance learning Institution in a country.
Critical theory	Critical and action-oriented	Ideology critique Action research	- A study of development of education during the British rule in India - Absenteeism among standard five students of a primary school

Table 8 The Types of Research Paradigms (Quoted from Dash, 2005)

Yet, the present study is grounded in the interpretative paradigm with influence from the positivist paradigm. These two paradigms were documented by many researchers (Wiersma & Jurs, 2005; Muijs, 2004; Cohen & Manion, 1994; Verma & Mallick, 1999). The first is associated with the normative, scientific, empiricist or quantitative paradigm, whereas the latter is associated with the naturalistic, constructivist or qualitative paradigm.

5.2.1 The positivist perspective

The positivists believe that there is one reality in the world. Thus, the role of research is to discover the universal laws that govern human behaviour. According to the positivist perspective, human behaviour is characterised by predictability and causality. Thus, behaviour is both observable and measurable, which makes it possible to discover the patterns and regularities of such behaviour.

This perspective is underpinned by the epistemological assumption that experience is the best method to obtain reliable knowledge. The researcher exercises some authority in the investigation by observing or controlling the research context. From the viewpoint of the

positivists, research must be concerned with achieving objective knowledge from social inquiry by employing the 'hypothetico-deductive' or (HD) technique. Hitchcock and Hughes (1989) summarise the main assumptions of the positivist research as the following:

> *'The concern to measure and quantify social behaviour in order to explain the regularities of such phenomena and the relationships that may be observed between them by matching the sophistication and rigour of the physical science in order to develop general, universal law-like statements is what the scientific method is all about'* (Hitchcock & Hughes, 1989, pp.22-23).

From the positivist perspective, educational phenomena can be studied by employing scientific method. According to this method, a single reality can be broken down into variables. By identifying and isolating different variables, cause and effect relationships can be established, and then generalised to other situations. Thus, positivist research emphasises measurement, comparison, and objectivity (Cohen et al, 2000).

Although the positivist model of research has dominated much educational research, various aspects of it have been criticised, such as subject matter. Anti-positivists, namely interpretative scholars, argue that *'the subject matter of the natural sciences and that of the social sciences obviously varies fundamentally'* (Hitchcock & Hughes, 1989, p.23). According to them, the complexity of educational phenomena requires the use of a different perspective of inquiry, namely interpretative inquiry.

5.2.2 The interpretative paradigm

Interpretative research focuses on understanding the context from the viewpoints of those involved. Events in the social world are a result of complex layers of meanings, interpretations, values and attitudes. Therefore, studying and understanding the context is more important than identifying causes, effects, outcomes and correlations (Cohen & Manion, 1994). In other words:

> *'Schools, classrooms and their participants have histories and careers, teachers and pupils have their own educational and life histories, departmental members engage in interpersonal relations, conflicts and alliances emerge, responses to innovation and institutionalization ensure that schools and classrooms have cultural and ethos. A firm understanding of these variables and the ways in which they interact to create the politics and dynamics of educational change requires a qualitative appreciation of these factors'* (Hitchcock & Hughes, 1989, p.26).

Thus, this approach sees educational institutions and the people in them as being 'social constructions', rather than the result of external mediators assumed by of the positivist research paradigm (Carr & Kemmis, 1986).

Interpretative research is concerned about meanings, concepts, context, discretions and settings (Picciano, 2004). The main aim of qualitative research is to discover the formulation and implementation of interpretations and understandings regarding a particular social phenomenon (Radnor, 2002). Such an aim can be achieved by means of observation and interview:

> *'Observing the research participants in their social world and talking to them are the ways in which the majority of the data which shape the research interpretation are collected'* (Radnor, 2002, p.30).

This is based on the interpretative assumption of knowledge, which is personal and subjective, so research should be directed towards understanding social reality from different viewpoints. Epistemologically speaking, people perceive social reality in different ways, and consequently their actions and decisions are influenced by their interpretations of their reality (Radnor, 2002). Therefore:

> *'[The] Interpretive researcher's task is to make sense of their world, to understand it, to see what meaning is imbued in that situation by the people who are part of it'* (Radnor, 2002, p.21).

The interpretative perspective gives the researcher an active role in the research process. In other words, the researcher needs to interact with his/her subjects in their own settings in order to make sense of their views of the world. According to this perspective, the researcher is regarded as both the main data-collector and the active meaning-constructor (Picciano, 2004). To put it simply, the interpretative researcher obtains the majority of the data from talking to the participants in their setting in which they create their realities (Radnor, 2002). Yet it must be recognised that this active role of the researcher might negatively impact on the results, as the researcher might lend some subjectivity to the meaning (Radnor, 2002). The present study is grounded in the interpretative paradigm for several reasons that will be shown in the following section.

5.2.1 The research paradigm followed in the present study

Based on the research questions outlined in chapter one, the present study is grounded in the interpretative paradigm. The main intention of the present study is to identify the current status of CE in Oman from the viewpoints of the stakeholders. It is believed that the stakeholders create, modify and interpret the world they live in, according to their subjective experience. Thus, the study is underpinned by the assumption that the participants in the present study have different understandings about citizenship and CE. Underpinned by the relativistic nature of the social world, the aim of the study is not to

discover general laws but to provide explanations and interpretations about the world, as it is perceived by the participants.

The present study does not intend to test any hypothesis but relies on what can be inferred from its subjects and understanding of participants' beliefs by adopting an induction process. In other words, it assumed that by probing the participants' accounts of their actions, this will help to understand what they are really doing in their settings in terms of CE (Cohen & Manion, 1994).

As the interpretative perspective is characterised by the subjectivity of knowledge, the researcher in the present study must be actively involved with the participants in order to understand their views of citizenship and CE, and the influential factors. Thus, the researcher did not isolate himself from the investigated context; rather, the researcher is the main data-collecting instrument and the active contractor of the meanings (Radnor, 2002). The interaction between the researcher and the participants in the present study is guided by ethical codes that are fully documented in section 9.8. Radnor (2002) regards ethics as an important principle of interpretative research.

In addition to the above, this study is interpretative as it deals with an area that has not yet been explored in the Omani context. According to Borg, Gall and Gall (1993), while a qualitative approach is suitable for initial exploration of the problem, gaining in-depth information about it can only be obtained by employing an interpretative approach. Thus, the required data is not numerical because the study looks for how the subjects understand and explain CE. Although a questionnaire was employed in the present study, the obtained data was qualitatively treated, as the present study aims to gain deep understanding of the reality of CE in TE, rather than counting the responses of the participants. Muijs (2004) claims that:

> *'Many data that do not naturally appear in quantitative form can be collected in a quantitative way. We do this by designing research instruments aimed specifically at converting phenomena that do not naturally exist in quantitative form into quantitative data, which we can analyze statistically; examples of this are attitudes and beliefs' (p.2).*

Thus, the questionnaire, which is a main instrument in positivist research, was used in the present study to achieve a twofold purpose. First, to cover the large sample that would not be covered by using the interviews only. Second, to triangulate the methods of data collection under the assumption that this might minimise the threats to trustworthiness (see the discussion of validity in section 5.6).

5.3 The research design

The literature review (chapter four) shows that a combination of quantitative and qualitative methods have been employed to explore teachers' and student teachers' perceptions about citizenship and CE. These include document analysis, questionnaires, interviews and observation. Questionnaires are widely used as a method to collect data, especially in developing countries such as the Arab countries (see chapter four). In addition to the questionnaire, researchers (particularly in the Western context) have widely employed interviews and to some extent observation (see chapter four, section 4.6.1). Document analysis and curriculum analysis have also been employed in different contexts (e.g. Harber & Serf, 2006; Frayha, 1985; Mahmood, 1997; AlNajdi, 2001; Almanoofi, 1987), while observation has only been employed in one study (Leighton, 2004). In the Arabic context, interviews have rarely been used as a research method, as has been already shown in chapter four; nor have policy documents been analysed. Arab scholars have always been concerned to analyse the curriculum in order to identify the coverage of issues such as human rights and citizenship.

The literature indicates an increasing tendency to utilise different methods in order to avoid the limitations of each single method. Because of the limitations of each approach:

> *'Social scientists have come to abandon the spurious choice between qualitative and quantitative data. They are concerned rather with what combination of both which makes use of the most valuable features of each'* (Merton & Kendall, 1946 quoted in Cohen & Manion, 1994, p.40).

The triangulated or mixed method is defined by Muijs (2004) as a

> *'Flexible approach where the research design is determined by what we want to find out rather than by any predetermined epistemological position. In mixed methods research, qualitative or quantitative components can predominate or both can have equal status'* (p.9).

One advantage of using triangulated methods is to validate the research results from different sources of evidence or from more than one perspective (Johnson, 1994; Picciano, 2004). According to Muijs (2004) data is often not naturally quantitative but can be collected in a quantitative way. For instance, in the studies of attitudes, beliefs and perceptions a questionnaire can be used to ask the participants to rate a number of statements that essentially reflect their attitudes or perceptions towards a specific phenomenon. This process yields quantitative data, although *'we do not form our attitudes in the shape of numerical scales'* (Muijs, 2004, p.2*)*.

In the present study, it is crucial to employ triangulated methods in order to gain a sufficient richness of data that can help to draw a real picture of CE in Oman in general, and in TE in particular. Using mixed methods was also underpinned by the fact that triangulated methods result in a high credibility of the findings. Therefore, both qualitative and quantitative methods were adopted to achieve the goals of the present study. The following sections explore in more detail the theoretical backgrounds and the implementation of three methods used in the present study, namely document analysis, questionnaire, and interview. It was not possible to use additional methods such as observation and curriculum analysis due to time constraints.

5.3.1 Documentary analysis

The process of dealing with documents is akin to the historical method. The historical approach is defined by Borg, Gall and Gall (1993, p.204) as '*The systematic search for and interpretation of facts about past events'*. Some educators regard the historical method as a qualitative method (Borg & Gall, 1989; Borg, Gall & Gall, 1993; Cohen & Manion, 1994). Borg and Gall (1989, p.806) state that the historical method shares four features with other qualitative research methodologies: (a) emphasis on the study of context; (b) study of behaviour in nature rather than in laboratory settings; (c) appreciation of the wholeness of experience; and (d) the centrality of the interpretations in the research process.

There are several goals which can be better achieved by using the historical method, as Cohen and Manion (1994, p.45) point out, including:

1. It enables solutions to contemporary problems to be sought in the past.
2. It throws light on present and future trends.
3. It stresses the relative importance and the effects of the various interactions that are to be found within all cultures.
4. It allows for the revaluation of data in relation to selected hypotheses, theories and generalisations that are presently held about the past.

The value of the historical method is not confined to the above benefits as it also helps to identify emerging issues from previous studies:

> '*Any competent researcher is a historian. This is because research involves reviewing the literature to determine what investigations and theoretical work have already been done on a particular problem. The search for relevant documents (journal articles, technical reports, unpublished manuscripts, etc.) and the interpretation of their significance are tasks that characterize the work of empirical researchers and historians alike. The study of historical*

methodology should help you become a better researcher, whether or not you choose to do a study that is primarily historical' (Borg & Gall, 1989, p.809).

Borg, Gall and Gall (1993) claim that several phenomena in education can be studied by the historical approach.

> *'One of the main areas of the application of an historical-time dimension in educational research has been in the field of curriculum change and innovation'* (Hitchcock & Hughes, 1989, p.217).

With respect to document analysis, this is a method which is naturally used to examine documents such as official records, papers, reports, diaries and transcripts of speeches. Interviewing people, particularly those who have already experienced events or knew individuals closely relevant to the research study, is useful to make sense of the phenomenon.

5.3.1.1 Documents analysed in the present study

Policy documents were analysed in the present study in order to explore how CE has been approached in the Omani educational system. In particular, document analysis will use a historical approach to deal with policy documents.

The analysis of the documents in the present study adheres to the phases stated by Hitchcock and Hughes (1989). These are: location of the documents; classification and evaluation; and interpretation and meaning. These are implemented in the present study as follows:

1. Location of the documents

A letter from the supervisor to the researcher's sponsor highlighted the aims of the study in order to provide the researcher with an official letter which was necessary to officially access the required documents in the MOE and the MOHE (see section 5.4.3.2). These institutions were assured that these documents would be used only for the purposes of the present study.

2. Classification and evaluation

The classification of the documents was not a hard task as all the documents were official documents issued by the MOE or the MOHE. These documents were classified into two groups: published and unpublished documents. Published documents refer to documents which have been issued and might be accessible to the public, such as the annual report which is presented by the MOE to UNESCO. Unpublished documents

refer to the departmental reports and curriculum guidelines that are only accessible to those working in the institution.

It is assumed that these documents, which were issued by governmental ministries, meet the criteria of authenticity, credibility, representativeness, authorship and accuracy. In addition, they are not circulated via someone with an interest in altering the text as they were obtained from reliable sources, the MOE and the MOHE.

3. Interpretation and meaning

As the present study is based on the interpretative paradigm, it was realised that the texts in these document are socially constructed. Thus, they were analysed in order to understand how the social reality was explained in these documents. Two types of analysis were used in order to get to grips with the meanings of this context. First, an analysis to understand the literal meaning of the document, which involves understanding the particular definitions and recording practices employed in the documents. Second, analysis to discover the deeper meanings implied in the text, rather than quantifying the frequencies of the concepts and practices. These documents were qualitatively analysed in order to explore the deeper meanings, as this frequency does not necessarily reflect the hidden meanings in the texts. The analysis was conducted according to the framework illustrated in section 5.5.2.1. The documents were read several times in order to identify the emerging issues, which were employed as the main categories. This method was in line with the principle of the interpretative paradigm. The full account of policy-documents analysis and results has been presented in chapter six.

5.3.2 Questionnaire

A questionnaire is usually used by survey research to study the attitudes, opinions, perceptions and preferences (Wiersma & Jurs, 2005, p.159; Muijs, 2004, p.45; Borg, Gall & Gall, 1993, p.219). Borg, Gall and Gall (1993) claim that questionnaires can be used to explore several educational phenomena such as the perceptions of teachers and principals about various schools reform proposals. Questionnaires can be used to collect quantitative data. However, survey studies normally use both questionnaire and interview to gather data. In this case, a questionnaire is used to collect basic descriptive information from a large sample, whereas the interview is used with a smaller sample to deepen the questionnaire responses (Borg, Gall & Gall, 1993).

One of the important issues associated with using the questionnaire is the construction of its questions. There are two main types of questions: structured and open-ended (Wilkinson *& Birmingham*, 2003; Verma *& Mallick*, 1999). In the present study, the two types are included in one form for the purpose of obtaining the general and specific perceptions of the STs and their tutors about citizenship and CE. The structured questions, including one multiple-choice question, were used as the main questions. Cohen et al (2000) claim that the structured form is easy, quick to complete, and straightforward to code in a computer for analysis. The questionnaire also included open-ended questions which were placed after each question in order to give the participants an opportunity to either comment on or add to the structured statements. However, Muijs (2004) claims that the pitfalls of open-ended questions outweigh their advantages:

> *'Open-ended questions are more difficult and time-consuming to work with because the answers will first need to be coded and quantified using some form of content analysis. There is also a loss of standardization and comparability of answers across respondents. Finally, open-ended questions are more time-consuming for respondents, who will as a result be more inclined not to answer this type of question than closed questions'* (p.46).

There are different ways of administering questionnaires: pencil and paper questionnaire, telephone interview, face to face, postal, online and e-mail questionnaires (Muijs, 2004). However, a pencil and paper questionnaire form was adopted in this study for its merits. First, this form is very familiar to the STs and their tutors, as they might have completed a number of questionnaires since joining the college. Second, this type of questionnaire allows some time to think about the answers. Third, other methods (including telephone interview, posted questionnaires, and online and e-mail questionnaires) are not widely used in Oman. Therefore, the respondents will be less used to dealing with them and adopting them might result in a low turnout.

The questionnaire was used in the present study because of its advantages. In comparison to other methods, the questionnaire is characterised by its impersonality. In other words, the questions are the same for all respondents, anonymity is respected, there are no geographical limitations to its implementation, it is a relatively economic method in both cost and time, and it allows time to carefully check the content of the questions that are likely to yield more accurate information (Walliman, 2005). This is an important consideration in the present study, which seeks reliable information from the respondents. Yet it is evident that all efforts which are carried out in building and trying out the questionnaire will be useless if the respondents do not have ample time to understand the content of the questions before they write down their responses.

Questionnaires, however, do have some disadvantages, such as a potentially low response rate. This was tackled in the present study by the presence of the researcher during administration of the questionnaire. Administration of the questionnaire in person might result in a high response rate as the researcher can help the participants to overcome any difficulties in answering the questions (Walliman, 2005).

The questionnaire used in the present study consisted of three main parts. Part one is an introduction to the questionnaire that illustrates the goals and significance of the study, the rights of the participants, and some instructions on how to answer the questions. This is followed by questions on demographic information such as gender, major (subjects) and the name of college for the student teachers, and major (subjects), name of college and nationality for the tutors. The second part is divided into 11 main questions: 1) the meaning of citizenship; 2) the characteristics of a 'good' Omani citizen; 3) the main task of CE; 4) the appropriate approach to introducing CE; 5) the goals of CE; 6) the important values that should be developed by CE; 7) the important skills that should be developed by CE; 8) the appropriate teaching strategies to deliver CE; 9) the development of the values of citizenship in the colleges' classrooms; 10) the development of skills of citizenship in the colleges' classrooms; and 11) the methods used to deliver CE in the colleges' classrooms. Finally, the open-ended questions aim to provide the STs and their tutors with an opportunity to state additional remarks about the dimensions being investigated (see appendixes 5a, 5b, 6a, and 6b).

All structured items are measured by using a Likert scale response system offering five alternative responses, with the exception of the first question in which the participants were offered six statements regarding possible meanings of citizenship.

5.3.2.1 Preparation of the questionnaire for implementation

After constructing the questionnaire, four issues were taken into consideration: checking its validity, checking its reliability, translating it into Arabic, and laying it out. The aim was to avoid any weakness before producing the final version for implementation. This section reports the implementation of these procedures.

5.3.2.1.1 Validity

Examination of the validity aims to make sure that the adopted instrument measures what it is supposed to measure. There are several types of validity which can be used to

demonstrate the validity of the questionnaire. These include face validity, content validity, criterion validity, construct validity, internal validity and external validity (Cohen et al, 2000).

The construction of the questionnaire was influenced by the literature that was reviewed in chapters three and four. Then, the initial version was revised by the supervisors who commented on the layout of the questionnaire, the wording and some similar statements. After that, the questionnaire was reviewed by three specialists in CE and social studies education. The aim was to reveal any ambiguities, threatening questions and other problems which needed to be solved before trying out the questionnaire. Their constructive and informative responses were used to improve the questionnaire and to produce the final form of the questionnaire, which was approved by the supervisors.

5.3.2.1.2 Pilot study of the questionnaire

Piloting the questionnaire aimed to achieve three goals: first, to ensure that the questionnaire is suitable to elicit the perceptions of the STs and their tutors about citizenship and CE. Second, to check the clarity of the questions and to identify whether any ambiguities existed. Third, to ensure that administration procedures were effective.

The pilot study provided very beneficial feedback before the implementation suggesting that the questionnaire required (on average) 30 minutes for completion. In addition, instructions needed to be provided with an example of how to respond. Furthermore, the layout of the questionnaire needed to be revised in terms of ensuring the consistency of font size and box size, to identify the average time required for completing the questionnaire. Finally, the study showed the level of the questionnaire language was suitable as the participants responded without difficulty to the questions.

5.3.2.1.3 Questionnaire reliability

Reliability is another important issue in educational research that needs to be tested before administering the instrument. Reliability is concerned with ensuring that the instrument of data collection is consistent and yields approximately the same results in different settings and at different points in time. If the instruments are unreliable, this might cause many unintended effects, as Muijs (2004, p.72) warns:

'Unreliability is clearly a problem. If we measure something unreliably our results are untrustworthy and any conclusions tainted. Unreliable instruments will also lead to

relationships with other variables being lower than if they were more reliable, thus harming our ability to come to clear research findings.'

Researchers must take into account two types of reliability in order to minimise the undesirable effects of unreliability: internal reliability and external reliability (Wiersma & Jurs, 2005). Internal reliability refers to the consistency of the instruments. It is only conducted for instruments that are comprised of several items in order to assert its state of homogeneity. The internal consistency of reliability can be obtained by implementing two methods: split-half reliability and coefficient alpha (Muijs, 2004).

By contrast, external reliability can be obtained by other researchers using the same methods and procedures in the same or similar settings in order to discover whether the results will be consistent or not (Wiersma & Jurs, 2005). External reliability can be calculated by using a coefficient of stability 'test-retest'.

Reliability involves two major characteristics: consistency and repeatability. The reliability of the questionnaire can be obtained by using Kuder-Richardson 'KR' and Cronbach's alpha 'α' tests which means that a high KR reliability or high α both indicate good reliability. Obtaining over 0.7 from alpha test can be regarded as an indicator of a good internal consistency of the test (Muijs, 2004, p.73).

Based on the above, the questionnaire must be pre-tested with a group similar to the sample that will complete it. Verma and Mallick (1999) suggest that the number of the group trying out the questionnaire should be between a dozen and 20 respondents. Borg and Gall (1989) state that the pre-test sample must be drawn from a well-defined professional group, such as STs of social studies.

In order to maximise the value of piloting the questionnaire, the respondents were provided with a space to write their comments, problems and suggestions for any development. The questionnaire was piloted twice at the beginning of December 2006. First, the questionnaire was administered to a sample consisting of nine Scottish students studying a course in CE at the Faculty of Education, University of Glasgow. The questionnaire was also sent to a sample consisting of 14 STs of social studies in their third year in the SQU Faculty of Education.

Reliability was computed by using Cronbach's alpha, and the results are shown in table 8 The alpha coefficient for both samples was the same (0.84), which means that the questionnaire has a high reliability. According to Muijs (2004, p.73) if alpha is over 0.7, that can be regarded as an indicator of good internal consistency of the test.

The Groups	No. of Respondents	Alpha Coefficient
Omani sample	14	.84
Scottish sample	9	.84

Table 9 Alpha coefficient of piloting the questionnaire

The results of both pilot studies were carefully studied, analysed and discussed with the supervisors in order to produce the final version of the questionnaire.

5.3.2.1.4 Translation of the questionnaire

As the study is conducted in an Arabic context, namely Oman, the questionnaire was translated into Arabic, being the medium of communication for the STs and their tutors. The researcher himself translated the instruments from English into Arabic. Therefore, it was considered crucial to examine the quality of translation in order to ensure that the Arabic version of the instruments exactly reflects the English. The accuracy of translation was revised by one Arabic scholar who is qualified in both languages and a specialist in CE. He twice looked at the translation: once before the trial study of the instrument in Oman, and a second time in order to revise the slight modifications that were made in the light of the trial study findings.

5.3.2.2 Administration of the questionnaire

After the questionnaire was tested for validity and reliability and translated into Arabic, the questionnaire was ready to be administered to the targeted samples. Official access was obtained and each college was separately contacted to arrange the appropriate time to administer the questionnaire. The questionnaire was distributed to the targeted samples between the end of February and the end of March 2007. The researcher distributed the questionnaire in person in all colleges. This method was followed in order to answer any enquiries from the STs during the completion of the questionnaire. In addition, the researcher emphasised the rights of the participants during the course of this study. The

questionnaire was distributed to the tutors at the same time as distribution of the questionnaire to the student teachers. They were asked to hand them to the college dean's office in order to be collected by the researcher or to be sent to him by official post. Table 9 illustrates the total population of the samples of both the STs and their tutors.

Type of sample	Total population		Distributed questionnaire		Responded questionnaire	
	Male	**Female**	**Male**	**Female**	**Male**	**Female**
Student teachers	191	138	160	137	144	133
Tutors	42	3	42	3	31	1

Table 10 Total population and total sample of questionnaire responses

5.3.2.2.1 Implementation of the questionnaire

It was decided to administer the questionnaire in person by the researcher instead of directly mailing it to the Colleges of Education. The aims were to: (a) explain the goals of the study; (b) direct the student teachers' attention to their rights during the course of the study; (c) clarify the instructions for answering; and (d) obtain a good return rate and more accurate data. The facilitating letters, which had been obtained from the Deanship of Scientific Research at SQU and then approved by the MOHE, were handed to the Deanship of each College of Education. Accordingly, one tutor in each college was assigned to provide the researcher with required assistance to implement the questionnaire. Then the date of administering the questionnaire was decided in cooperation with the tutor, who agreed to accord the researcher one lecture (45 minutes) from his course to administer the questionnaire to the student teachers. The questionnaire was administered in all colleges between March and April 2007. While distributing student teachers' questionnaires, the opportunity was taken to administer the tutors' questionnaire either in person or by handing it enclosed to the head of department.

5.3.2.2.2 The account of administration

In general, distribution of the STs' questionnaires followed this sequence. Firstly, the tutor welcomed the researcher to his classroom, introduced him and his task to the student teachers, and then left the classroom. Secondly, the researcher explained and highlighted the purposes and significance of the study and the rights of the participants during the course of the study. Thirdly, the STs were given an opportunity to enquire about the study

in order to decide whether they would take part in it or not. Fourthly, the questionnaire was administered to them and gathered after completion. Fifthly, a short discussion was begun with the STs in order to hear from them and to take additional comments regarding CE and their educational preparation programme. Sixthly, the researcher recorded the names of some volunteers and their contact details to conduct follow-up interviews with them. Seventhly, the researcher thanked STs at the end of session for their valuable assistance to the study. The above steps were implemented in order to obtain a good return rate and valid data, and also to abide by the ethical codes of educational research.

5.3.2.2.3 Return rate

The return rate of the student teachers' questionnaire was very high. 296 out of 349 STs responded to the questionnaire, giving a return rate of 84.8%. 39 out of 296 questionnaires were ruled out as they were not fully completed. With regard to TUs' questionnaires, 38 out of 45 questionnaires were returned, which gives a return rate of 84.4%. However, six out of 38 questionnaires were excluded because they were incomplete. Therefore, the overall return rate of both student teachers' questionnaires and tutors' questionnaires was about 72%, which is high. This high return rate can be attributed to the methodology employed for distributing the questionnaire.

5.3.2.2.4 Incomplete questionnaires

The STs whose questionnaires were ruled out as they were not fully completed reported some useful comments in the additional space provided to them after each question. The majority of their comments were pertinent to citizenship, a 'good' characteristic of Omani citizen, and the functions of CE. Their comments will be presented in chapter seven.

5.3.3 Interview

The interview is regarded as one of the most suitable methods of data collection in qualitative research. Interviews involve collecting data by means of direct verbal interaction between two individuals or among a group of individuals (Borg & Gall, 1989, p.446). Cannell and Kahn (1968) defined an interview as:

> *'A two-person conversation initiated by the interviewer for the specific purposes of obtaining research-relevant information, and focused by him on content specified by research objectives of systematic description, prediction or explanation'* (Quoted by Cohen & Manion, 1994, p.271; Radnor, 2002, p.59).

According to this definition, an interview consists of three parts: interviewer, interviewee and the topic of interview. Although an interview is regarded as a conversation, it is purposefully directed to accomplish some specific goals.

Literature has shown that interviews can be used for four main purposes. These purposes are: (a) as the primary tool of collecting the data; (b) to examine hypotheses or to generate new ones; (c) as an explanatory tool to identify variables and relationships; and (d) as a complementary tool to other methods (Cohen & Manion, 1994). Thus, interviews can be employed either as complementary or supplementary methods (as in the present study, with a questionnaire):

> *'The questionnaire providing what are often called the "hard data" and the interviews making it possible to explore in great detail and in depth some particularly important aspects covered by the questionnaire (supplementary) or related topics which do not lend themselves to the questionnaire approach (complementary)'* (Verma & Mallick, 1999, p.122).

Using interviews in a complementary way also aims to:

> *'Follow up unexpected results...or to validate other methods, or to go deeper into the motivations of respondents and their reasons for responding as they do'* (Cohen & Manion, 1994, p.273).

Whether used as complementary or supplementary data collection, interviews consist of three types: structured interview, semi-structured interview and unstructured interview. A structured interview is conducted according to a list of prepared questions which leave no scope for probing the responses of the interviewees. By contrast, an unstructured interview allows more freedom for interviewees to handle their responses, as it is not conducted according to a list of prepared questions (Verma & Mallick, 1999). A semi-structured interview is conducted according to pre-set questions, with the opportunity to probe the responses of the interviewees. Thus, a semi-structured interview is the most appropriate type to elicit in-depth information from the interviewees:

> *'Generally most appropriate for interview studies in education. It provides a desirable combination of objectivity and depth and often permits gathering valuable data that could not be successfully obtained by any other approach'* (Borg & Gall, 1989, p.452).

Although the interview is recommended as the most appropriate method to gather qualitative data, it has some disadvantages. Interviewing is expensive and time-consuming in comparison to other methods, especially the questionnaire. In addition, the data collected by means of interview might be open to unconscious bias on the part of the researcher. Moreover, the interview requires a skilful interviewer (Verma & Mallick, 1999). Also, some interviewees may be reluctant to have the interview recorded (Borg & Gall, 1989). Such disadvantages can be minimised by using a well-defined methodology

in which the purpose of the study is fully explained to the interviewees, confidentiality and anonymity are assured, and the reason for recording the interview is explained.

5.3.3.1 Interview in the present study

As has been mentioned earlier, the present study aims to explore the perceptions of different stakeholders about citizenship and CE. It was assumed that the semi-structured interview would be the best way to achieve this aim. The literature suggests that this type of interview is very helpful to encourage the interviewees to freely talk about their perceptions, views and experiences about citizenship, and can be used in the Omani context. In addition, as the study involved some interviews with the PMs, it is assumed that high-stature PMs might prefer to be interviewed instead of filling in a questionnaire. Therefore, the researcher preferred to use interviews.

The questions in the interview could be direct or indirect, general or specific, and factual or opinion-based. As the present study aims to identify the perceptions regarding CE, opinion questions will be more suitable, with factual questions used when the necessity arises. Because the semi-structured interview depends on probing, that means open-ended questions are more practical. Open-ended questions are characterised by flexibility so that they allow the interviewer to probe interviewees' responses in order to clear up any misunderstandings, to identify the interviewee's knowledge about the issue under investigation, and to properly assess the interviewee's beliefs (Cohen & Manion, 1994).

The semi-structured interview in the present study was conducted according to a guide or schedule. This schedule was prepared to ensure that, to some extent, similar information was obtained from the interviews. Yet there were no predetermined responses as the researcher in semi-structured interview had the right to probe the interviewees' responses. It was hoped that using an interview schedule would result in a good use of interview time, as well as keeping interactions more systematic and focused.

Four interview schedules were used in the present study (Appendices 7a & 7b; 8a & 8b; 9a & 9b; 10a & 10b). These were the PMs' schedule, the tutors' schedule and the student teachers' schedule. The PMs' schedule was used to collect primary data from the PMs about citizenship and CE. The PMs were asked the same questions, except for the question regarding the reason behind the growing efforts to develop CE in the MOE, which was only asked of the interviewees from the MOE. It was assumed that they would

be able to provide the required information regarding this question, as they have been involved in developing CE since 2004.

As far as the interview schedules for both the STs and the tutors are concerned, the schedules were used to deepen their responses in the questionnaires and to explore how they both developed CE in their classrooms in the colleges for the tutors and in the schools for the student teachers. Therefore, the interview schedules were built according to the findings of the questionnaire.

In general, all schedules consisted of three main parts. Part one is an introduction to the interview that illustrates the goals and significance of the study, and the rights of the participants. This is followed by questions on background information such as interviewee's name and position, the date and place of interview, and the start and end times of the interview. The third part of the interview was divided into sub-parts: one question about the demographic information relating to the interviewee, and the main questions of the interview. The main topics covered by the main questions for each group of interviewees are shown in Table 11.

Groups of interviewees	Main questions in the schedules	Types of gathered data
The PMs from the MOE	• Concept of citizenship • The factors behind growing importance of CE in the Sultanate of Oman • The main features of CE which will be supported by the MOE • The appropriate approaches to introducing CE • The characteristics of good teachers of CE • The appropriate teaching methods to develop CE • The future agenda to develop CE (including the cooperation with the institution of TE)	Complementary data
The PMs from TE	• Concept of citizenship • The characteristics of citizenship that colleges of education attempt to develop in student teachers • The approaches of introducing CE • The cooperation between TE institutions and the MOE in developing CE • The current and future agenda to develop CE in TE	Complementary data
The tutors	• Concept of citizenship • Characteristics of a 'good' citizen • The main task of CE • The appropriate approach to develop CE • The essential characteristics of citizenship which they had developed in the STs during their preparation programme • The appropriate teaching strategies that they had used in their colleges' classrooms	Supplementary data
The STs	• Concept of citizenship • Characteristics of a 'good' citizen • The main task of CE • The appropriate approach to develop CE • The essential characteristics of a 'good' citizen that they had developed during their preparation programme • The aspects of citizenship that they had developed in their students as trained teachers of history and geography	Supplementary data

Table 11 The main topics covered in the interview

A decision was made to record the interviews. Two methods can be used to record the interview: note-taking or using an audio recorder. The latter was used as the main device for recording the interview, following the advice of Wilkinson and Birmingham (2003), who warn the researcher against relying on memory in dealing with interviews:

> '*No matter how attentive and meticulous you are as an interviewer, you will never be able to include everything in your write-up of the interview if you rely on memory and a pad of hastily scribbled notes. Transcriptions, on the other hand, are records of every word you and*

your interviewees say and, as such, they are infinitely more reliable than any notes, quotes, remarks and summaries you might jot down during an interview' (p.47).

After producing the first version of the interview schedules, its validity and reliability was examined and then translated into Arabic. As the procedures of translation of the questionnaire were also applied here the following section will discuss only the preparation of interviews for implementation in terms of testing validity and reliability.

5.3.3.2 Preparing the interview for implementation

The interview schedule must be examined in terms of validity and reliability before implementation. The aim is to improve the schedules so that they can yield the required information. The following sections illustrated the validity of the pilot study of the interview schedule and its reliability.

5.3.3.2.1 The validity

After producing the first version of the interview schedules, they were discussed with the supervisors in December 2007. They provided several comments in terms of the layout, the language used, similar questions, and the order of the questions. Meanwhile, the schedules were discussed with two peer PhD students at the Faculty of Education, the University of Glasgow. The interview schedules were then modified in the light of their comments and subsequently trialled.

5.3.3.2.2 Piloting interview schedules

The interview schedule was piloted in order to achieve several aims. These include evaluating and improving the schedules; experiencing the schedules by the interviewer; identifying communication problems; evidence of inadequate motivation; any ambiguity which called for a rephrasing of the questions or revision of the procedures; assessing the length of the interview and the amount of time required to conduct each interview; and identifying threatening questions (Borg & Gall, 1989). The subjects involved in the piloted study:

> *'…should be taken from the same population as the main study sample whenever possible and from a very similar population when research design does not permit drawing from the main study population'* (Borg & Gall, 1989, p.464).

The pilot interview was carried out using a role-playing method. As the interviewees were the PMs, it was difficult to trial the schedules with one of them. Therefore, the schedule was trialled twice with one MEd researcher at the Faculty of Education, the University of

Glasgow, on December 24th, 2006, and then with a colleague in SQU on February 16th, 2007.

The results of the pilot study showed that the interview schedule was appropriate for collecting data exploring the perceptions of the PMs about citizenship and CE. Both interviewees were active during the interviews and raised no comments regarding the ambiguity of the questions. In addition, the recording quality proved adequate and the length of the two interviews was 38 and 46 minutes respectively.

5.3.3.2.3 Reliability

While reliability of quantitative data can be achieved by using the statistical procedures mentioned above, ensuring the reliability of qualitative data is rather more difficult, according to Mertler and Charles (2005). They advise that qualitative investigators should implement the following procedures in order to enhance the reliability of their researches:

- Checking multiple sources of qualitative data to ensure themselves that the data obtained is consistent.
- Thinking carefully about the procedures used to obtain the data and about the trustworthiness of their sources of informants.
- Applying internal criticism (e.g. compare what an informant says against what is said by other informants).

These three procedures were strictly followed. The procedures were piloted and proved their effectiveness and appropriateness to the present study. The data was gathered from different stakeholders and from different settings.

5.3.3.3 Conducting the interviews

The following sections give a detailed account of conducting the interviews in terms of factual background, the interviewees, the applied procedures, the lessons learnt and the obstacles encountered.

5.3.3.3.1 The factual background

The interviews were conducted between 20th of February and the end of June, 2007. All interviews were conducted in Arabic and were audio-taped. All interviews were conducted face to face in a suitable room prepared for this purpose, to be certain that the interview was carried out without any interruption and in a quiet place. The duration of

the interviews varied between half an hour and 45 minutes depending on the responses of the interviewees. Each interview started with an introduction, thanking the interviewees for taking part in the study and providing them with a brief background of the study in terms of its goals and significance. In addition, the rights of interviewees with regard to confidentiality of the results were also emphasised. Permission to record the interviews was obtained after explaining the importance and the benefits of recording for both the interviewees and the researcher.

All interviewees agreed to record their interview with the exception of two female STs in the College of Salalah who refused to be interviewed unless it remained unrecorded, which might be attributed to society's traditions in which women are not allowed to either record their voices or have their photograph taken for unnecessary purposes. Although the others agreed to record their interviews, some interviewees were reluctant at the outset, which might be attributed to the fear of disclosing what they said. They were persuaded to accept recording of their interview by understanding the benefits of recording the interviews and also by assurances that all information would be classified. It was highlighted that there were no right or wrong answers to questions, and that the interviewee had a right to refuse to answer a question if he/she is uncomfortable with it.

5.3.3.3.2 The interviewees
The interviews were conducted with the following interviewees:

1- Nine PMs with knowledge of policy and practice in the Ministry of Education. These included one Under-Secretary, one General Director, three high-ranking officials, one curriculum consultant and three curriculum designers. All the interviewees were Omani except one, who is from Lebanon, and six of them were female. Two prospective interviewees (the Minster of Education and the Under-secretary of the MOE) declined to take part in the interviews due to their many responsibilities. All interviews were conducted in the interviewees' offices except for one interview, which was conducted at the interviewee's accommodation.

2- Four key PMs with knowledge of policy and practice in the TE Institutions. These included one high-ranking official, two deans and one deputy dean, and only one was female. All interviewees were interviewed in their offices.

3- Five male tutors from five colleges, four of whom specialise in social studies curriculum and teaching methods, and one of whom specialises in history. The

interviewees were one Omani[1], one Syrian, one Egyptian and two Yemeni. All interviews took place in the tutors' offices except for one interview, which was conducted in the interviewee's accommodation. The tutors were selected from those who volunteered when they responded to the questionnaire.

4- Five male and five female STs from six colleges, four of whom specialised mainly in history and five of whom specialised in geography. All interviews took place in the colleges. The STs were selected from those who volunteered when they responded to the questionnaire.

The majority of the interviewees were explicit, cooperative, serious and informative in their responses. The STs were happy to voice their opinions regarding an important topic for their future career. One female ST said after the interview that most of them were silent during the course of their preparation programme. Thus, she was flattered to be heard by a sympathetic listener. Another female ST enthusiastically requested some materials that deal with citizenship and CE in order to enrich her understanding.

5.3.3.4 The applied procedures

In order to ensure the conduct of a successful interview, the following procedures were applied to all interviews. Firstly, official access to the interviewees was obtained, and then they were contacted to arrange a mutually appropriate time to conduct the interviews. Secondly, each interview started with an overview of the interview including its purposes, significance, the rights of the interviewee and the importance of recording. Thirdly, it was ensured that the place chosen by the interviewee to conduct the interview was quiet and comfortable. Fourthly, the cassette was checked before starting each interview. Fifthly, each interview was started with a question regarding the interviewee's professional qualifications in order to gradually prepare the interviewee for the main questions. Sixthly, questions were flexibly asked in order to make the interviews flow smoothly according to the responses of the interviewee. Seventhly, the researcher was very careful not to impose his views in order to lead the interviewee in a specific direction. Instead, the predictors were used to help the interviewee to focus on answering the questions. Eighthly, each interview ended by giving the interviewee an opportunity to add, if he/she would, additional comments regarding the study. Finally, the confidentiality

[1] As higher education was started in 1986, the vast majority of tutors in the institutions of higher education are non-Omanis. The majority of Omanis are abroad to obtain higher degrees that prepare them to take their positions in these institutions.

of the interviewees' names, and of the information they would provide, were assured and stressed at the beginning of each interview. They were assured that their responses would only be used for research purposes and that the tapes of interviews would be destroyed after five years.

5.3.3.5 Learnt lessons from the interviews

Several lessons were learnt from conducting the interviews. First, the interviews provided a good opportunity to deal with different people who are involved in the educational process in Oman. Second, several skills were developed, such as making appointments and dealing with high-ranking PMs. In addition, conducting the interviews enhanced the researcher's ability to ask questions, take notes and probe responses. Third, dealing with the interview method, which has been rarely applied in the Arab context, resulted in valuable experience in the professional development of the researcher.

5.4 Sampling

Sampling is a significant step in achieving the aims of the present study. This is because a researcher *'[c]annot investigate the entire population... [in which] they are interested. They must limit their investigation to a small sample' (Borg & Gall, 1989, p.213).* In this context, Fraenkel and Wallen (2006, p.92) argue that the *'Sample is the group on which information is obtained [while population is] the larger group to which one hopes to apply the results'.* 'Group' is not confined to a group of individuals (such as students, or teachers) but also refers to any group: for instance, classrooms, schools and facilities and materials (diaries, records, documents, and photographs). There are two important issues associated with sampling in educational literature: sample type and sample size.

5.4.1 Sample types

Samples can be divided into two main categories: random samples and non-random samples (Borg & Gall, 1989; Cohen & Manion, 1994; Walliman, 2005; Fraenkel & Wallen, 2006). Walliman (2005) argues that the advantages of random samples outweigh those of non-random samples, especially in terms of making generalisations to a population:

> *'Random sampling techniques give the most reliable representation of the whole population, while non-random techniques, relying on the judgment of the researcher or on accident, cannot generally be used to make generalizations about the whole* population' (Walliman, 2005, p.276).

Both random sample and non-random sample techniques can be divided into different types of sample, as shown in table 12.

Random sample techniques	Definition
Simple random	Selecting the required number of respondents randomly from a list of the population
Stratified	Dividing the population into groups (e.g. female and male), each group containing subjects with similar characteristics. Then, a random sample is selected from each group
Cluster	Selecting a sample randomly from a large population. (e.g., some schools from a district)
Two-stage (stage sampling)	Taking a sample from a sample. For example, selecting a number of schools at random and then selecting a number of classes from each school by the same fashion. After that, selecting a number of pupils from these classes
Systematic	Selecting subjects from a population list in a systematic rather than random way
Non-random sample techniques	Definition
Convenience (accidental)	Choosing the nearest individuals to serve as respondents and continuing that process until the required sample size has been obtained
Purposive	Choosing the respondents who possess the required data
Quota	Obtaining representatives of the various elements of the total population in the proportion in which they occur there
Dimensional	Identifying various factors of interest in a population and obtaining at least one respondent of every combination of those factors
Snowball	Identifying a small number of individuals who have the required characteristics and then using these individuals to identify others who have the same qualities

Table 12 The types of random sample and non-random sample techniques

(Developed from Cohen & Manion, 1994)

5.4.2 Sample size

There is no precise required size of sample, as the type and size of sample mainly depends on the nature of the research and its aims. For instance, generalisation of the findings of the study to the entire population requires a large sample size. The mean and standard deviation of a larger sample, as Borg and Gall (1989) argue, is more likely to be representative of the mean and standard deviation of the population. In addition, a larger sample is less likely to lead to negative results or fail to reject the null hypothesis.

Although using a larger sample is preferable, the researcher must adhere to the minimum standard of sample size. In survey research, for example, there should be at least 100 participants in each major subgroup, and 20 to 50 in each minor subgroup (Borg & Gall, 1989). The minimal participants in descriptive studies, correlation studies, experimental

and comparative studies should be 100, 50 and 30 respectively (Fraenkel & Wallen, 2006).

5.4.3 Sample of the present study

Based on the above discussion, a purposive sampling method was used in the present study. Johnson and Christensen (2004, p.215) advised the researchers who want to employ this way of sampling to define clearly the characteristics of the population and then select the individuals who have such characteristics. Cohen and Manion argue that a researcher can build up a sample that helps to accomplish the goals of his study:

> *'In purposive sampling, researchers handpick the cases to be included in the sample on the basis of their judgment of their typicality. In this way, they build up a sample that is satisfactory to their specific needs'* (Cohen & Manion, 1994, p.89).

According to the view of Cohen and Manion (1994), the researcher can judge whether the subjects who are chosen to participate in the study are beneficial to the study or not. Therefore, the researcher purposively selected the groups mentioned below to be the samples of the present study, as he assumed that they possess the required information to achieve the goals of the present study. The sample consisted of different stakeholders: the PMs from the MOE, the PMs from the MOHE, the tutors and the STs of social studies, in addition to the policy documents.

5.4.3.1 The policy documents

This sample consisted of nine policy documents issued by the MOE, and four policy documents issued by the MOHE:

1- Ministry of Education, Oman (1996). *Development of education: The national report of the Sultanate of Oman 1994-1996*, Presented to the 45th Session of the International Conference of Education, Geneva.

2- Ministry of Education, Oman (2001a). *Basic education in the Sultanate of Oman: the theoretical framework* (Unpublished, in Arabic). Oman.

3- Ministry of Education, Oman (2001b). *Basic education in the Sultanate of Oman: A guide to the second cycle: grades 5-10* (Unpublished, in Arabic), Oman.

4- *Ministry of Education (2001c). National report on the development of education in the Sultanate of Oman.* (Unpublished report, in Arabic), Oman.

5- Ministry of Education, Oman (2001d). *Report from the consultancy study on the reform of years 11 and 12: November 2000-March 2001* (Unpublished report, in Arabic). Oman.

6- *Ministry of Education (2004a). National report on quality education in Oman.*

7- *Ministry of Education (2004b). A report regarding the international workshop "citizenship in the school curriculum", 20-22 March.*

8- *Ministry of Education - The General Directorate of Curricular. (2005). The goals of social studies subject in the first and second cycles in basic education and post basic education.*

9- *Ministry of Education (2006a). A report regarding the training workshop on teaching citizenship, 19-22 February.*

10- *Ministry of Education (2006b). A suggested proposal for preparing a social studies teacher for the second cycle grades in basic education, the General Directorate of Curricular.*

11- *Ministry of Higher Education, Oman (2004).The General Directorate of the Colleges of Education, Directorate of the Student' Affairs, Oman: New Colours Press.*

12- *Ministry of Higher Education - The General directorate of educational colleges. A Study plan for History and Geography student teachers.*

13- *College of Education (SQU).(2006). The College of Education Strategic Plan 2004-2009.*

14- *College of Education (SQU). A Study plan for history and geography student teachers.*

5.4.3.2 Policy makers' sample

From table 13, it can be seen that the sample consists of 14 PMs who are involved in formulating and interpreting educational policy of both general schooling and TE.

Positions									Total
Gender	Minister	Under-secretary	General Director	Deans	Consultant	Chief of the Unit	Curriculum developer	CE Team Member	
M	1	1	1	2	1	1	1	1	9
F	0	1	1	1	0	1	1	1	6

Table 13 The positions and gender of the PMs

5.4.3.3 The tutors' sample

From Table 14, it can be seen that the population of the tutors of social studies totalled 45 in the seven colleges of education. This population comprises 42 males and three females. The number of Omani tutors is nine (seven male and two female) whereas the number of non-Omani is 36 (35 male and one female).

Nationality		Colleges								Total
		SQU	AlRustaq	Ibri	Sur	Sohar	Salalah	Nizwa		
Omani	M	4	0	0	0	2	0	1		7
	F	1	1	0	0	0	0	0		2
Non-Omani	M	5	5	5	5	5	5	5		35
	F	1	0	0	0	0	0	0		1
Total		11	6	5	5	7	5	6		45

Table 14 Tutors' demographic information distributed by nationality, gender and colleges

Five out of 45 tutors expressed their willingness to be interviewed after the analysis of their responses in the questionnaire.

5.4.3.4 The student teachers' sample

From Table 15, it can be seen that the population of STs in the final year of their undergraduate programme in the seven COEs totalled 329. This population comprises 191 males and 138 females. The number of history STs was 104, whereas the number of geography STs amounted to 225.

The colleges	History			Geography			Total
	M	F	M	F	M	F	
Faculty of Education (SQU)	3	12	15	5	15	20	35
AlRustaq	0	0	0	0	39	39	39
Ebri	0	30	30	0	0	0	30
Sohar	47	12	59	0	0	0	59
Nizwa	0	0	0	46	6	52	52
Sour	0	0	0	38	3	41	41
Salalah	0	0	0	52	21	73	73
Total	50	54	104	141	84	225	329

Table 15 The distribution of the student teachers according to colleges, majors and gender

Several STs showed willingness to conduct follow-up interviews. However, ten STs were interviewed in order to develop their responses to the questionnaire.

5.5 Data analysis

Analysing the data is an important step in any research, and must be done according to the aims of the study. Walliman (2005) states that data is analysed in order to measure, make comparisons, examine relationships, forecast, test hypotheses, construct concepts and theories, explore, control and explain.

In the educational literature, there is a clear distinction between two types of analysis: quantitative analysis and qualitative analysis. Borg, Gall & Gall (1993) argue that the results of quantitative studies should be presented in numerical form, whereas the results of qualitative studies should be presented either as verbal data (e.g., transcripts of

interviews) or visual data (e.g., video recording of the events). The following sections show the analysis of both the quantitative and qualitative data of the present study.

5.5.1 Quantitative data analysis

After ruling out incomplete questionnaires, the questionnaires were numbered and coded. Then all data gathered from the questionnaires was fed into the SPSS programme. This programme helped to obtain descriptive statistics, especially means and standard deviations that gave indicators of the perceptions of the ST of social studies and their tutors about citizenship and CE. However, the additional comments of the respondents will be analysed according to qualitative analysis. A detailed account of the quantitative results is presented in chapter seven.

5.5.2 Qualitative data analysis

In general, analysis of qualitative data is somewhat difficult in comparison to analysis of quantitative data. The literature shows that there is no one framework of analysis of qualitative data. Several frameworks and suggestions have been developed (Walliman, 2005; Radnor, 2002; Johnson and Christensen, 2004; Cohen and Manion, 1994; Powney and Watts, 1987). Nevertheless, all agreed that analysing qualitative data must be conducted in a systematic manner by adopting a well-defined framework.

Johnson and Christensen (2004) advise researchers to try to conduct some preliminary analysis during data collection. Johnson and Christensen (2004) call this process memoing, which can be described as the interviewer's field notes and insights about data. The memos might include several things, such as contact details, main issues, summary of information acquired, interesting issues raised, new questions resulting from these and the need for further data collection. The importance of recording memos is attributed by Johnson and Christensen (2004) to the nature of qualitative research, which is:

> '[a]n interpretative process, [thus] it is important that you [as a researcher] keep track of your ideas. You should try to record your insights as they occur so that you do not have to rely on your memory' (p.501).

However, the memos should not be made according to pre-formulated categories. Radnor (2002) emphasises that categories should emerge from careful reading of interview transcripts, which helps the researcher to become more familiar with the contents. According to Radnor (2002) there are seven steps to analyse interviews:

1. Topic ordering, which means the identification of the topics from reading the whole text. The researcher should give attention to both explicit and implicit topics in the interviewees' responses. Then it is useful to assign a sheet of paper or open a file in the Microsoft Word for each topic. The name and the code of each topic should be put at the top of the page.

2. Constructing categories: a step which involves identifying the categories within each topic. These categories can be either explicit or implicit in the data. This step can be carried out by re-reading the transcripts and writing sub-headings to each topic. The emerging categories should be listed on the page that has already included the name of each topic and its code.

3. Reading for content by going through the transcripts in order to highlight or mark the main quotes. As this step does not involve the cutting and pasting of quotes, it is necessary to write the code name, the number of the category and the number of the interview beside the quotes that describe it.

4. Completing the coding sheets by inserting the appropriate quotes under each category according to the code of each interview. Where there are many interviews, a number or letter should be given to each interview.

5. Generating coded transcripts by using the cut and paste or copy and paste functions in order to *'retain the intact copy of the whole interview in the computer as well'* (Radnor, 2002, p.79).

6. Analysis to interpretation, by writing a statement that supports the data organised within categories: *'These statements summarize the findings within that category as interpreted'* (Radnor, 2002, p.88). The interpretations might deal with differences as well as similarities.

7. When the analysis is fully completed, the researcher needs to explore the relationships and patterns which might emerge across topics and categories.

5.5.2.1 The analysis of qualitative data in the present study

As already mentioned above, there is no clear-cut framework to analyse the qualitative data. Therefore, the researcher benefits from the work of Radnor (2002) to develop a framework to analyse the qualitative data. The steps of the applied framework are shown in figure 2.

Transcribed the data and coding	→	1. Folders were opened in Microsoft Word for each group of interviewees (e.g. the PMs from the MOE) 2. A file was opened for each interviewee in the group 3. The interviewees were given a code 4. Each tape was played three times in order to transcribe
Translation of the transcripts	→	1. The researcher translated each transcript from Arabic into English 2. Accuracy of translation was checked
Topic ordering	→	1. Reading carefully the interviews to draw out the big issues 2. Using blank file in Microsoft Word 3. Putting name and identifiable code of the topic at the top of the file (e.g. topic: citizenship meaning and Code: CM)
Constructing categories	→	1. Reading the transcripts again and writing sub-headings (categories) to each topic
Reading for content	→	1. Coding content to topic categories by going through the text and marking the main quotes 2. Writing the code name next to the text 3. Writing the category number that describes the text next to the code name 4.Giving the piece of text a letter (A-Z) to differentiate it from other pieces of text (e.g. CM 1A [CM is the code, 1 the category heading and A the first quote under that category])
Inserting the appropriate quotes	→	1. Inserting the appropriate codes in the prepared file for each topic 2. Inserting the codes from different interviews under each topic
Generating coded transcripts	→	1. Keep a master copy intact at all times 2. Use copy and paste to generate coded transcripts
Analysis to interpretation	→	1. Writing a statement that supports the data organised within the categories 2. Replacing the category headings with statements that indicate the differences and similarities

Figure 2 A framework for the analysis of the interview

Employing this framework helped to obtain more logical and comprehensive results. Eventually, this process helps to construct a clear and real story about the status quo of CE in Oman in general, and in TE in particular. The whole story is presented in chapter eight.

5.6 The Validity

Researchers need to consider the validity of their researches. Wiersma and Jurs (2005) argue that validity in general requires research to be built on evidence. There are two types of validity in education research: internal validity and external validity. Internal validity refers to the degree of accuracy of information or results, whereas external validity refers to the degree of generalisability of findings to the population from which the participants were drawn (Borg & Gall, 1989; Wiersma & Jurs, 2005). Johnson and Christensen (2004) describe three types of validity: descriptive validity, interpretative validity and theoretical validity. Descriptive validity refers to the accurate description of what was investigated in terms of informants, objects, settings, times, and so forth. By comparison, interpretative validity is concerned with both accurate understanding of the participants, opinions, feelings, beliefs and so on, and with accurately reporting them in the research report. To accomplish interpretative validity, Johnson and Christensen (2004, p.251) advise researchers to *'[g]et inside the heads of the participants, look through the participants' eyes and see and feel what they see and feel.'* With regard to theoretical validity, this is a theoretical explanation that is developed from the investigation.

Borg and Gall (1989) claim that qualitative research methods have been frequently criticised in terms of the weakness of both their internal and external validity. However, Johnson and Christensen (2004) provide several strategies that can be used to enhance the validity of qualitative studies, such as researcher-as-detective, extended fieldwork, low-inference descriptors, triangulation (data triangulation, methods triangulation, investigators triangulation, theory triangulation), participant feedback, peer review, external audit, negative-case sampling, and pattern-matching.

In the present study, the internal and external validity of the findings received very high consideration. In terms of internal validity, all the procedures of building, piloting, implementing, analysing and interpreting the instruments were fully described. In addition, the procedures of sampling and approaching the participants were also described in detail. Furthermore, employing triangulated methods was also assumed to raise the validity of findings. Johnson and Christensen (2004) claim that both triangulated methods and data can enhance internal validity. The triangulated methods refer to either using more than one method of research (e.g. survey, experimental) or using different methods to collect data (e.g., questionnaire, interviews and observations). With regard to

triangulated data, it refers to the collection of data at different times, and from different places and people. It is assumed that:

> '*[t]hrough the rich information gathered (from different people, at different times, at different places), the researcher can develop a better understanding …than if only one data source is used*' (Johnson & Christensen, 2004, p.255).

The present study employed triangulated methods by using content analysis, interview and questionnaire, and triangulated data by collecting data from different sources, namely PMs, curriculum designers, deans of colleges, tutors and student teachers. In addition, the data was collected from different places including the MOE, the MOHE and SQU, which also refers to triangulated settings. Thus, the adopted strategies were helpful to minimise the disadvantages of qualitative research.

In terms of external validity, Johnson and Christensen (2004) argue that generalisability of qualitative research is limited, in contrast to the generalisability of quantitative research. This can be justified by the inclination of qualitative researchers to describe the groups or events they are investigating rather than using them to discover general laws. Thus, generalisability of the present study is limited to the context where it is conducted, i.e. the Sultanate of Oman. Specifically, the findings of the present study can only be generalised to those who were involved in TE, namely the PMs, the tutors (specialists in social studies curriculum) and the STs (specialists in history and geography) in their final year. Therefore, it is not possible to generalise the findings of the study to other STs either in lower years or to practising teachers.

Although several strategies were employed to minimise the threats to the validity of the present study, validity is a problematic issue because it depends upon both the purposes and conditions of the specific research. Therefore, Wiersma and Jurs (2005) direct the attention of researchers to the impossibility of obtaining perfect internal and external validity. Thus, a researcher should be concerned with attaining a balance between internal and external validity, in order to reasonably interpret the results so that they can have some acceptable generalisability.

5.7 Trustworthiness and credibility

Trustworthiness is concerned with the persuasiveness of research findings (Scaife, 2004). From the viewpoint of Lincoln and Guba (1985), trustworthiness includes four concepts: credibility, transferability, dependability and conformability (cited by Scaife, 2004). There is a reciprocal relationship among validity, reliability and credibility. Wiersma and Jurs (2005, p.9), illustrate that:

> *'[r]eliability is a necessary characteristic for validity; a study cannot be valid and lack reliability. If a study is unreliable, we can hardly interpret the results with confidence or generalize them to other populations and conditions, essentially, reliability and validity establish the credibility of research. Reliability focuses on replicability and validity focuses on the accuracy and generalizability of the findings.'*

In order to enhance the reliability of the present study, the following strategies mentioned by Sturman (1999) were applied: (a) explaining data gathering; (b) presenting data transparently and in ways that enable the reader to re-analyse; (c) reporting negative instances; (d) explaining fieldwork analyses; (e) expressing the relationships between claims and supporting evidence clearly; (f) distinguishing primary data (the researcher's own) from secondary data (other people's); (g) distinguishing interpretation from description; (h) using a diary or a log to record what took place during the study; and (i) using procedures such as triangulation to check the quality of the data (cited in Scaife, 2004, p.71).

5.8 Ethical considerations

Any kind of research should comply with a set of ethical codes. These codes were widely discussed and documented by specialists in educational research (e.g. Johnnson & Christensen, 2004; Verma & Mallick, 1999; Cohen & Manion, 1994; Walliman, 2005; Borg & Gall, 1989). The Scottish Educational Research Association (SERA) defines ethical codes as follows:

> *Key principles …which should inform the process of decision-making about research in ways which allow the resulting research activity to be carried out in a sound, justifiable and ethically acceptable manner' (2005, p.5).*

The concern about ethical codes in educational research is underpinned by a wish to maintain the quality of the educational research in order to bring about a genuine change in the life of the stakeholders and their communities. In addition, the credibility of the research findings highly depends on the degree of implementing highest standards of ethical considerations. For example, if the researcher announces the name of the participants who participate in his/her study without written consent from them, this

behaviour may result in harming the participants' position in their institutions. Hence, the ethical principles in educational research protect not only the participants but also the researchers from harming others.

According to the British Educational Research Association (BERA) (2004), the researcher has to comply with three types of ethical responsibilities: responsibilities towards the participants; responsibilities to sponsors of research; and responsibilities to the community of educational researchers. There are also the ethical codes of the University of Glasgow. These include the following:

- Invite the participants to take part in the research and advise them to read carefully the background of the research before they decide whether they will participate in the study or not.
- Inform the participants about the aims and duration of the study.
- Explain the reasons behind selecting the participants.
- Explain that participation in the study is entirely voluntary and the right to withdraw from the study at any time is also granted.
- Inform the participants what they are expected to do if they decide to take part in the study. For example, the procedures of completing the questionnaire and conducting the interview.
- Ensure the confidentiality of both collecting and using data.
- Inform the participants about how the results will be treated and about whether they can get a copy of the results or not.
- Inform the sponsor about the study.
- Give the participants the necessary contact details, including researcher's name, supervisor's name and the contact of the Faculty of Education Ethics Officer in case they want further details about the study.

The current study considered all ethical aspects adopted by the University of Glasgow, where the study is conducted. These ethical codes were applied as follows.

5.8.1 Gaining access

Data collection in the present study was commenced by gaining official access to the participants (see the official letters in Appendix 12). The access was gained according to the following steps:

- An official letter from the study supervisors explaining the study in terms of its area, the research methods, data collection stages, and the samples was sent to the Omani cultural attaché in London (see appendix 4). It was hoped that this letter would facilitate the collection of data in Oman.

- The same letter was directed to SQU by the Omani cultural attaché, in order to provide the researcher with the other necessary official letters.

- Two official letters were issued by the deanship of scientific research (SQU). The first letter was directed to the MOE to facilitate interviews with some PMs, and the second was sent to the MOHE to facilitate the interviews with some PMs, in addition to administering the questionnaires to both the tutors and the student teachers.

- Further official letters were sent by the administration of the MOE to the interviewees, asking them to cooperate with the researcher.

- Further official letters were sent by the MOHE represented in the Directorate General of the Colleges of Education to the colleges of education, with the exception of the faculty of education (SQU), the researcher's institution, as consent was obtained from SQU.

These letters gave general information about the purposes of the study, its significance, the rights of the participants and useful contacts in case participants required further information about the study.

5.8.2 Treatment of the participants

The participants in the present study (the PMs, the TUs, and the STs) were fully informed about the study and their rights during the course of data collection. The covering letter of the questionnaire and the letters which were directed to each interviewee stressed the following rights:

- The voluntary nature of taking part in the study.
- The right to refuse to answer particular questions.
- The right to withdraw or to discontinue the participation at any time without penalty.
- The intention to maintain the privacy of participants in all published and written data resulting from the study.
- The right to agree or not the recording of interviews.

The participants were respectfully treated while either completing the questionnaire or taking part in the interviews. Confidentiality was strictly maintained during the collection of the data. Therefore, the names of the participants were not mentioned during the course of conducting the interviews in order to force the interviewees to confirm or deny what their colleagues said about the topic under investigation. In the questionnaires, the participants were not required to state their name, which also strengthens the confidentiality of the participants.

5.8.3 The responsibility to the sponsor

The responsibility towards the sponsor was respected by investigating the area agreed upon by both the researcher and the sponsor. In addition, the sponsor, the Faculty of Education (SQU), has been continually informed in writing about the background of the study and its developments.

5.8.4 The responsibility to the educational community

The responsibilities to the community of educational research were respected by applying the procedures of scientific methods in designing, implementing, and analysing the study findings. The applied procedures in the current study have been clearly explained above. According to the procedures being used, it is evident that the present study strongly considered the ethical codes.

5.9 Obstacles encountered

There is no research without difficulties and the present study is no exception. Several difficulties were encountered during the course of the study. One of them related to language as the study was conducted in a different context. For example, translating some essential term in the study from English into Arabic such as 'citizenship', 'nation', 'feminism perspective', 'good citizen', 'effective citizen', and 'paradigm.' Thus the researcher found its crucial to consult experts in order to agree on appropriate words that can reflect the meaning. Those experts were also consulted to check the accuracy of translating the survey from English into Arabic.

Another difficulty was associated with conducting the interviews. During the course of conducting the interviews some obstacles were encountered. The first obstacle was pertinent to making the appointments, which were either intentionally or unintentionally declined by a few interviewees as the following examples show. Obtaining an

appointment with one policy-maker at TE was achieved after 16 calls to his secretary. Additionally, some appointments were cancelled just an hour before the given time, for instance that with the Minister of Education. Furthermore, one interviewee missed the agreed time of the interview. Finally, one high-ranking policy-maker allowed only 20 minutes for interviewing her, which forced the researcher to be very selective in the questions asked.

The second difficulty resulted from the conversion of the COEs to practical colleges. Consequently, the deans of these colleges were abroad at the time. Thus, only two of them were able to be interviewed. The third difficulty was associated with interviewing female STs in a conservative society such as Oman. Thus it was difficult to interview the female STs alone and to record their interviews. It took time to get permission from five female STs to conduct and record the interviews. This is due to the religious and cultural beliefs that prohibit men to either be alone in a separate room with a woman for a long time or for a woman to allow the unnecessary recording of her voice. Finally, the interview plan was also affected by the final term exams of the colleges and by the tropical cyclone (Gono) which affected some areas of Oman between 4th and 6th June 2007. The cyclone caused serious damage to the country's infrastructure, particularly in Muscat. This situation resulted in the impossibility of continuing the plan of the interviews as the whole country was in a state of emergency.

5.9 Conclusion

Dealing properly with a methodology is a crucial step in educational research. This chapter began by grounding the study in an appropriate research paradigm, the interpretative one. The ontological and epistemological assumptions of this paradigm and its implications for the present study were then presented. This was followed by discussion of adopted methods, namely written questionnaires, interviews and policy document analysis.

The chapter also introduces the sample of this study, which was described in terms of the sample size and type of the participants. The sample involved different stakeholders (the PMs, the TUs and the STs) in addition to educational policy documents. The quantitative and qualitative analysis of the data was explained by discussing the validity, trustworthiness and credibility of the present study. Finally, the ethical considerations taken into account in dealing with the participants in the present study were mentioned.

Chapter Six: Representation of Policy Documents Data

6. 1 Introduction

The general aim of the present study was to explore current provision of CE in school education in general and TE in particular in Oman. Three methods were used to achieve this goal: namely policy documents analysis, questionnaire and interviews. This chapter reports the results obtained from analysing policy documents. These documents were analysed in order to identify the actual implementations of CE both in school education and TE. The analysed documents were obtained from the MOE, the MOHE and SQU.

6.2 The sample

The sample consisted of twelve policy documents issued by three institutions: the MOE, the MOHE and SQU. Table 16 shows the distribution of these documents according to institutions.

Institution	The number of documents
The MOE	10
The MOHE	2
SQU	2

Table 16 Distribution of policy documents according to institutions

Table 15 clearly shows that the majority of documents were issued by the MOE, while few documents were issued by the MOHE and SQU. In other words, most documents deal with school education while few documents focus on TE. This is perhaps because the MOE annually issued reports regarding educational development, in addition to informing others, especially international organizations, about new educational innovations being employed by the MOE. These documents were listed in section 5.4.3.1.

6.3 Analysis procedures

The documents were analysed according to a framework developed from the work of Radnor (2002) (see section 5.5.2.1). This framework was used to analyse qualitative data obtained from both policy-document analysis and interviews. By using this framework

some interesting emerging issues were identified that reflect the current provision of CE in Oman.

It is worth noting that chronological analysis is not appropriate in the discussion as some of these documents deal with similar issues (such as policy making, the general concerns and aims of education, the strengths and weakness of old educational systems, the features of the new educational system, the curriculum and teachers). However, chronological analysis will be employed when the argument necessitates that.

6.4 The making of educational policy

Identifying the meaning of the policy, and how and where it is made are important questions. Bowe, Ball and Gold (1992) regard policy as a working document based on legislation. This working document leads the politicians, teachers and others in their work to implement the legislation.

Trowler (1998) looks at policy as a *'process which is dynamic rather than static' (p.48)*. The dynamism of policy can be attributed to its complex nature, which results from the following (Trowler, 1998, p.49):

- *Disagreement between policy makers and policy implementers about the important issues and desired goals.*
- *Interpretations of policy are multiple.*
- *Implementation of policy is considerably complex and always leads to outcomes different from policy makers intentions.*

The dynamism of making policy is illustrated by Bowe, Ball and Gold (1992), who identify three contexts that make up a policy: A) the context of influence, B) the context of policy text production and C) the context of practice. These contexts should be understood in order to understand policy meaning. Bowe, Ball and Gold (1992) argue that these three contexts can be regarded as primary policy contexts, which comprise both public and private arenas of actions.

A- The context of influence is where policy is initiated and influenced by the interested parties, which compete to influence the definition of education and its goals. The social networks in and around the political parties, government and legislative process also affect policy making. There is also some influence from formal public arenas (committees, national bodies, representative groups). All of these can be regarded as insider influential, but some influence comes from

outside which forces some countries to take it into consideration. For instance, economic globalization has increasingly led to strong competitiveness in the economic world not only among countries but also among individuals. As a result, the priority is given to enhance students' achievement in Science, Mathematics and English. One other example is that after 11 September 2001, the administration after 11th September 2001, when the administration of the United States of America called for many Islamic Countries to revise their curriculum in order to eschew the roots of terrorism in such curricula.

B- The context of policy text production is where the policy is produced and represented in the official legal texts and in the policy documents. The policy is also introduced to the public by means of media when some policy makers, including politicians and officials announce the policy. In this context, commentaries are sometimes produced in order to help people to understand the official text.

C- The context of practice is simply where the policy should be implemented. However, in this context, policy is recreated as a result of its different interpretations. The understanding, desires, values, purposes, and experiences of the implementers may all influence their reading of the implementers of the policy. Hence, Bowe, Ball and Gold (1992, P.22) state that:

> *'Policy writers cannot control the meaning of their texts. Parts of texts will be rejected, selected out, ignored, and deliberately misunderstood. Consequently, different and contradictory interpretations will appear but none of them will be authoritative or predominate.'*

In general, a gap might exist in reading and interpreting the policy. Bowe, Ball and Gold (1992) attribute this gap to the way of expressing the policy which is from their perspective:

> *'Fraught with the possibility of misunderstanding, texts are generalized, written in relation to idealization of the real world and can never be exhaustive, they cannot cover all eventualities. The texts can often be contradictory' (p.21).*

Hence, the study and analysis of the policy texts remains insufficient to understand them. As a result, approaching those who are involved in making the policy appears as a complementary procedure in this study, which aims to comprehend the position of CE in the educational policy documents in Oman.

In Oman, the MOE is responsible for producing the educational policy of school education. TE should shape policies accordingly. In general, educational policy has to reflect the government's orientations, which are outlined by the MONE in successive five-year plans. Annually, the MOE issues some documents in order to make sense of the official directions of education and to inform the implementers (curriculum developers, supervisors, principals and teachers) of these policies. In addition, these documents are directed to inform people outside the MOE about how educational work is run.

At the end of the 1990s, Oman conducted a comprehensive reform of its educational system. This reform, which was called basic education, was driven by the recommendations of a conference entitled '*Oman 2020, the Vision Conference for Oman's Economy*'. The conference was held in July 1995 in order to shape a vision for the state's future economy. The recommendations of this conference shaped the recent educational reform in different aspects. Specifically, the recommendations stressed that the education system has to bear in mind several issues that are associated with the economic arena such as a competitive private sector, a diversified dynamic globalized economy, well developed human resources, and sustainable development within a stable macro-economic framework (MOE, 2004).

It is evident that the current educational reform has been driven by a specifically economic vision of Oman 2020. The Omani government is highly concerned to develop students' capacities in English language, Science, Mathematics and Computer skills in order to meet the requirements of the private economic sector. Yet, educational policy is also influenced by the demands of national identity, which needs to be maintained and transmitted to the next generation. This is sustained by teaching some subjects like Arabic language, Islamic Studies and Social Studies.

6.5 Emerging issues from analysing the policy-documents

The analysis of the obtained policy documents resulted in the identification of five broad emerging issues. These are: (a) education in Oman is driven by economic and cultural concerns; (b) citizenship is the main function of social studies; (c) didactic learning strategies prevail; (d) citizenship has less importance in TE; and (e) developing CE is a future priority. These emerging issues will be presented in detail in the following sections.

6.5.1 Education in Oman is driven by economic and cultural concerns

The analysis of documents issued by the MOE revealed that the current education system in Oman is underpinned by two competitive concerns: economic and cultural. As the documents indicated, the economic concern is dominant in the discussions of recent reform.

6.5.1.1 Economic concern

The documents revealed that the most recent reform of education in Oman, the introduction of BE in 1998, has been driven by economic concern. In other words, the main aim of education is to prepare Omani youth to compete in a very competitive economic sector. In the previous education system, the general education system, this challenge was not as strong as it is currently, when the number of Omani graduates increased year by year and the capacity of the civil service sector is limited to accommodate them. Therefore, basic education aims to enable:

> '…*Citizens to continue their education or training to be prepared for the work force based on their capabilities and interests'* (AlBelushi, AlAdawi & AlKitani, 1999, p.9).

Similarly, study in post-basic education (grades 11 and 12) must:

> '..*Respond effectively to the identified human resources challenges, it is imperative that years 11 and 12 provide effective training for the identified needs of the 21st century workforce and adequate preparation for higher education in a globalised world'* (MOE, 2004a,p.13).

Economic concern has led to structural changes in the curriculum in both basic education and post-basic education. These changes include the following:

- *Strengthening the teaching and learning of Science and Mathematics.*
- *Strengthening the teaching and learning of English and introducing English lessons from first grade of basic education.*
- *Introducing new subjects, namely Information Technology and Life Skills.*
- *Ensuring the provision of essential educational facilities (laboratories, libraries, and other facilities in all schools (MOE, 2001a, p.30).*

These structural changes in the educational system aim to produce graduates who can meet the requirements of an emerging global economy. In this respect, one document stated the following:

> '*Because mastery of English, Mathematics, and Science are of vital importance for young people who wish to play a role in the emerging global economy, the need to improve teaching and learning in these subject areas is of particular importance'* (MOE, 2004a, p.44).

By bringing about these changes in the educational system, the government hopes to prepare graduates better than those who were prepared by the pervious education system.

'The expectation of government and of the private sector for graduates who are capable of making an effective contribution to the economy of Oman apparently are not yet being met' (MOE, 2004a, p.44).

This view of education belongs to the enterprise ideology of education, which defines education as a means of developing students to be good and competitive workers by equipping them with transferable skills and communication skills (Trowler, 1998). If the new educational reform is explicitly and purposefully driven by economic concern, what about social, cultural and political concerns?

It is possible to argue that CE received some attention in the old education system (the General Education). Some subjects such as Social studies, History, and Omani society were placed in the school curriculum in both preparatory and secondary school. In addition, the general aims of education in Oman contained some highly pertinent aims to CE. For example, one central goal of education was to:

'Educate Omani citizen of his rights and duties towards his country, and his obligations and commitments towards his nation. It is civic education that makes the learner knows his rights and duties' (MOE, 1996, p.6).

6.5.1.2 Cultural concern

As has been stated in chapter two, Oman is an Islamic state where people's identity is based on the principles of Islam. According to the policy-documents, educational policy has taken this matter into consideration since the establishment of the modern educational system in Oman in 1970:

'The schools of Oman have been centers of cultural preservation and enhancement. We are of the view that understanding and valuing traditions, heritage and culture leads to greater sense of self worth, which is essential for success in life as well as for the stability of society' (MOE, 2004a, p.43).

These traditions and heritage have been introduced through several approaches. These embrace introducing subjects such as Islamic Studies, Arabic Language, and social studies. In addition, Arabic is used as the dominant medium of instruction and through traditional school ceremonies such as daily morning assembly. Furthermore, these traditions are transmitted by the wearing of national dress by the boys and school uniform by the girls.

Although the new educational reform was initiated in response to the economic challenge, educational policy emphasizes that cultural transmission is still an important aim for Omani schools. Consistent references to Oman should be made across the curriculum by

including Omani heritage and emphasising Omani culture in History, Social studies, Geography and English. Therefore, Omani education has a conservative function, which rests on maintaining Omani identity especially in the era of globalisation and increasing interconnectedness in the world. In fact, the documents do not illustrate the potential impact of globalisation on the national identity, but they raise some fears of this impact. According to educational policy, the best way to deal with increasing interconnectedness in the world is enhancing values such as:

> *'...Understanding and co-existence with others, developing communication skills and encouraging citizens' role in maintaining peace, stability, and developing mutual cooperation and understanding'* (MOE, 2001c, p.40).

This concern represents an important ideology in education, which is called traditionalism. This ideology stands on the premise of the importance and value of culture and heritage. Therefore, the role of the school is to transmit such culture to the next generation, and the content should be focused on history and geography (Trowler, 1998).

From the above, it is clear that two ideologies are competing in education in Oman: enterprise ideology, which represents an economic concern, and a traditionalist ideology, which embodies cultural concern. Yet it seems that the policy tends to give high priority to enterprise ideology in order to produce the graduates who can effectively participate in advancing the development of Omani economy. In this context, developing citizenship is still the responsibility of the humanities in general and social studies in particular.

6.5.2 Citizenship is the main function of social studies

Based on the discussion above, the new educational system in Oman is highly concerned with equipping students with the necessary knowledge, skills and competencies for working in a changing global economy. Therefore, the science, mathematics and English have been given special emphasis in comparison to the humanities such as Social Studies, although it has assumed the responsibility of developing citizenship.

Social Studies was a main subject in the previous educational system, as well as in the new education system. It has assumed the responsibility of enhancing and maintaining Omani identity and culture (the MOE, 2003; AlBelushi, AlAdawi & AlKitani, 1999). According to AlBelushi, AlAdawi and AlKitani (1999):

> *'Social studies help students to develop their personal and national identity; through social studies students will create an interest in different aspects of gaining knowledge' (p.19).*

The general aims and content of this subject are highly associated with the goals of CE. Social Studies aims to: develop loyalty to the Sultan of the state; a sense of belonging to the homeland; provide the student with learning about the constitution and the government's institutions; encourage students to participate in society's local activities and take an initiative in conducting volunteer works in the community. Also, Social Studies aims at making students aware of their rights and obligations; appreciative of the role of the Sultan and his government in developing the state; and encouraging students to be loyal to his Majesty. Furthermore, Social Studies is directed to help students to acquire attitudes such as Al-Shura, holding responsibility, respecting laws and regulations, and maintaining public properties. Additionally, it is responsible for providing students with an opportunity to study the characterizations of Omani society in terms of its traditions, customs and heritage.

Social Studies focuses on developing students' identity at the national, Arabic and Islamic levels. The development of this identity can be obtained by focusing on deepening Islamic principles, bringing students up to be proud of Islam and its holy values; encouraging students to appreciate and maintain Omanis' customs and traditions; and encouraging students to maintain family bonds. According to one of the goals of this subject, pride in one's own identity must be accompanied by respecting others' identities and cultures:

> *'Taking pride in the Omani's heritage and culture; and on the Arabic and Islamic civilization must go together with respecting the culture of other nations and people'* (MOE, 2005, p.4).

This goal was also emphasised by another document, which states that education in Oman aims to

> *'Enable students to preserve and enhance their identity as Omanis, Muslims and Arabs in a global society'* (MOE, 2001c, p.37).

Recently two topics have been introduced in post-BE in Oman. The first is called *'Hatha Watani'* (This My Homeland) which was introduced to students in grade 11 in the school year 2005/2006, and to students in grade 12 in the school year 2006/2007. In general, this topic is designed to develop national citizenship. The topic deals with different geographical, historical, social, and economic aspects related to Oman. Specifically, the topic aims to provide the students with an overview of their country's past and present history, alongside with supplying them with information about the different social, economic, legal and political systems and how they are run. In addition, the subject

attempts to develop values in the student such as peace, human rights, initiative, holding responsibility and standing against discrimination (MOE, 2005).

The second new topic, called *'Al Alam Men Hawaly'* (the World Surrounding Me), was introduced as an optional subject for the students in grades 11 and 12 in school year 2007/2008. This subject aims to introduce students to their world in terms of its problems and challenges. The topic seeks also to enhance values such as cooperation, productive dialogue, accepting others' viewpoints, mutual understanding, and tolerance and accepting cultural diversity (MOE, 2005).

From the above, it is clear that CE is currently associated with Social Studies subjects. Policy clearly shows that CE is integrated into Social Studies in BE and as separate subjects in post-BE. In post-BE there is a clear intention to develop both national and global citizenship, which is supported by offering students with two new subjects in addition to history and geography. Yet regardless of the subjects that are assigned to develop citizenship, education in Oman has suffered from the dominance of didactic teaching and learning strategies, as the policy documents have proved.

6.5.3 Didactic learning strategies

The documents indicate that achieving the aims of education in Oman in general and CE in particular are countered by over-reliance on didactic teaching strategies. These include using textbooks as the only resource of learning for the both the pupils and teachers. As a result, pupils have limited opportunities to practise any activities. Pupils' learning is assessed by their ability to memorise the information and knowledge that helps them to pass the exams. There is insufficient emphasis on progressive teaching strategies such as discovery learning, learning in groups, applications of abstract ideas, analysis, synthesis and critical thinking. Therefore, the outcomes of the educational system have not met the expectations of the policy makers. According to the Report of the Consultancy Study on the Reform of Years 11 and 12:

> *'Students are not receiving the quality of education realistically necessary for success in higher education, in work and in life...[as a result] the expectation of government and of the private sector for graduates who are capable of making an effective contribution to the economy of Oman apparently are not yet being met'* (MOE, 2004a,p.44).

As has been stated in section 6.5.1.1, the reform of the educational system was underpinned by the government's concern about human resources development. Hence, the main aim of the new education system is to improve quality, efficiency and cost-

effectiveness in order to prepare graduates who are well-equipped with essential knowledge, skills, and competencies to be effectively productive citizens capable of living in a world characterized by a fast-emerging global society, free trade, cyber-economy and information technologies.

To achieve these aims, the educational policy stresses the necessity of using student-centred strategies in order to achieve Omani pupils' capabilities to compete in the global economy. This requires the following transformations in pedagogy: (a) emphasis on ability to learn; (b) focus on the 'what' and 'how' of learning; (c) emphasis on the student assuming responsibility for learning; (d) emphasis on problem-based learning; (e) emphasis on experiential learning. Bringing about this change in the pedagogy requires making similar changes in TE:

> *'The educational reform project has identified the following methods of teaching and learning as being desirable…experiential learning through activities, experiments, field visits and excursions, projects, utilizing higher order thinking skills in problem solving and independent learning rather than relying totally on the teacher'* (MOE, 2001c, p.12).

The policy texts look at the students as active learners, who should acquire skills to work accordingly. Therefore, one aim of the new education in Oman is:

> *'To enable students to acquire the essential skills of creative and critical thinking, problem solving, independent learning, innovation and communication'* (MOE, 2001d, p.38).

These results clearly show that the educational policy stresses the employment of progressive approaches in both teaching and learning. These approaches belong to a popular educational ideology called progressivism. Progressivism as an educational ideology believes in principles such as student-centred approaches, students' participation, freedom of choice, and personal development (Trowler, 1998).

The policy-documents state that reforming TE is essential to equip the teachers with necessary competencies to reduce over-reliance on teacher-centred teaching strategies. Thus, another emerging issue from this analysis was associated with a deficiency in TE in developing the requirements of developing citizenship.

6.5.4 Citizenship given less importance in teacher education

The analysis of policy documents revealed four issues in relation to TE. First, teachers have a crucial role to play in the implementation of the new educational reform.

Therefore, the success of educational reform in general and CE in particular depends largely on reforming TE:

> *'Reform of teacher education is critical to the future of education in Oman. The decision to reform teacher education must be taken immediately so that graduates from the colleges of education are ready to take their place as teachers in the new programme for years 11 and 12. All the policy, structural, curricular, or system changes that might be considered to improve the quality of secondary education will be of little value unless the pre-service and in-service training of teachers is improved appropriately'* (MOE, 2001d, p.51).

Second, current TE in Oman lacks one clear policy that is agreed upon by all parties (the MOE, The MOHE, and SQU). As a result, the programs offered by the COEs are not similar. Thus, it is clearly noted in the policy documents that there is weak coordination between the authorities of TE and the MOE in forming the policy of TE:

> *'The officials who are responsible for the development of higher education are not those who are responsible for development of the school education. As a result, there was some discordance between the development of higher education and the development of school education in Oman'* (MOE, 2004a, p.46).

Third, it also emerged that the policy of TE focuses mainly on professional development with few references directed to the development of citizenship. The COE aims to achieve the following objectives (MOHE, 1998):

- Ensuring cohesion and consistency of a university level of TE for the various levels of schooling, with the aim of upgrading the quality of primary school teachers.
- Expediting Omanisation of teaching posts at the various levels of education particularly at the preparatory and secondary levels.
- Enhancing STs' competencies in teaching at the various levels and their active participation in co-curricular activities, as well as encouraging an effective role in the development of the local community.
- Promoting and upgrading the level of teaching of scientific subjects (science, maths and technology) in line with scientific and technological progress at the time.
- Conducting and disseminating educational research to enrich the teaching/learning process.

By contrast, in its aims for preparing STs to be citizens the College of Education at SQU stresses

> *'The mission of the college is embodied in serving the Omani society and preparing citizens in the light of the Islamic and Arabic principles and in accordance with the scientific and*

technical advances, and promoting allegiance and pride in their country and the desire for developing and protecting it' (College of Education, SQU, 2005).

In general, all COEs offer their STs in all specializations courses that are pertinent to citizenship. These include 'The History of Oman and Islamic Civilization'; *'Arabic Language'*; and *'The Contemporary Omani Society'*. In addition to these courses, the student teachers of social studies are offered a wide range of courses pertinent to the history and geography of Oman, Arab, Islam and the world. It seems that developing citizenship is not an explicit goal for the COEs, although they offer STs courses that might develop some aspect of citizenship.

Fourth, the policy documents revealed that the MOE is not satisfied with the current teacher preparation. The MOE claims that current teacher preparation is not inline with the new education reform. The new education system is based on using student-centred teaching strategies, but some tutors in the COEs are still using traditional teaching strategies. Therefore, the MOE has called for reform in TE in order to make educational reform successful:

> *'We are convinced that pre-service teacher education requires a significant change.... Some of the current tutors in these colleges have insufficient predisposition and aptitude to acquire the student teachers the required skills. We recommend that consideration should be given to replace such tutors with others who have the potential for effective learner-centered instruction'* (MOE, 2001d, p.53).

Another challenge in this respect is making CE an intentional goal in TE. As mentioned earlier in this chapter, the MOE intends to adopt a cross-curricular approach in introducing CE in Omani schools, so all teachers, regardless of their subjects, have to participate in developing citizenship. Yet how can those teachers carry out this task with insufficient preparation in this area? The analysis revealed that CE is growing in importance in the MOE, while the COEs have not yet considered it.

6.5.5 Developing citizenship education is a future priority

It has been mentioned above that economic concerns have been given special attention in the new educational system, in comparison to the development of cultural and citizenship aspects. Citizenship is still attached to social science subjects such as social studies, history, geography, and civic education. Yet the MOE has recently expressed its intention to pay special attention to develop CE. This intention has been reflected in holding several workshops for both the teachers and curriculum developers (see appendix 4 for more details about these workshops).

The reports from these workshops do not reveal why this concern has been expressed by the MOE recently, but not during preparing the action plan for BE. They provide no explanations about the underpinning factors behind considering CE. What is clear from these reports is that the MOE intends to introduce CE as a cross-curricular theme in addition to introducing it as an integrated component in social studies and as separate subjects in post-BE. Therefore, teachers and curriculum developers from different subjects participated in these workshops.

The emphasis of the MOE to develop CE was also expressed in forming a special committee to develop CE. This committee, which was formed by the ministerial decree issued on 19/4/2006, aims to build a framework to develop CE in Omani schools. These efforts conducted by the MOE to develop CE have not yet been mirrored in TE. Some documents indicated that CE has not been discussed in TE institutions.

6.6 Conclusion

This chapter has traced the development of CE in the educational system in Oman by analysing policy documents. The majority of these documents were issued by the MOE and the others were issued by the MOHE and SQU. The analysis resulted in five broad emerging issues: (a) education in Oman is driven by economic and cultural concerns; (b) Citizenship is the main function of social studies; (c) didactic learning strategies; (d) citizenship is of less importance in TE; and (e) developing CE is a future priority.

The analysis discovered that CE in Oman is still associated with social studies. Omani students are educated to play an effective role in advancing the Omani economy. In addition, the development of CE is challenged by using didactic teaching strategies and also by dealing with CE intentionally in TE. This results from the weak collaboration between those who plan for school education and those who plan for TE. However, the results obtained from analysing the policy documents require validation by exploring the perceptions of different stakeholders: the policy-makers from the MOE, the policy-makers in TE, the TUs, and the STs.

The next two chapters present the results obtained from the questionnaire administered to the tutors and the STs of social studies. The results obtained from the interviews with the PMs from the MOE, the PMs in TE, the TUs, and the STs, follow.

Chapter Seven: Representation of Questionnaires Data

7. 1 Introduction

This chapter presents the data obtained from the questionnaire that was administered to both the STs and their TUs. Applying the questionnaire in this study was an appropriate method to get a brief overview of the situation. Data obtained from the questionnaire were analysed quantitatively by using the SPSS software programme (v. 12) and then combined with qualitative data obtained from policy documents and the interviews.

7.2 Analysis of the questionnaire profiles

The questionnaire was directed to explore the perceptions of the STs of social studies and their TUs regarding CE in terms of its meaning and the factors which can be used to define citizenship; the characteristics of a 'good' Omani citizen; the main functions of CE; the approaches of introducing CE; the goal of CE; the important values of CE; the important skills of CE; and the appropriate teaching strategies to deliver CE. In addition, the questionnaire aimed at identifying the extent to which the principles of CE were practiced in the preparation programme of social studies (see section 1.3.2, research questions).

The data obtained from the questionnaire were analysed according to the two categories of the sample, the STs and the TUs. Descriptive statistics, mean and standard deviation were applied to get an overall view about the participants regarding different aspects of CE. I will start first by giving a general description of the sample of the study, types, size, and demographic information, followed by the statistical analysis.

7.2.1 Questionnaire sample

The questionnaire was administered to a sample consisting of STs of social studies and their TUs (for more details see sections 5.4.3.3 and 5.4.3.4). The demographic information of each sample in terms of gender, colleges, specializations and nationality (only for the TUs) will be presented as follows:

7.2.1.1 Student teachers' sample

Table 17 clearly shows that, of the STs who responded to the questionnaire, 144 males and 113 females, totalling 257. All colleges contain both female and male STs except, AlRustaq and Ibri, which were only specified for females. This segregation between male

and female STs can be attributed to Islamic principles, which disallow mixed groups in different aspects of life, such as the classroom. If both male and female are mixed in the same institution, as in the case of SQU, they should use different entrances to approach classrooms and library. In classrooms, for instance, female STs sit behind while the male STs sit in the front.

Gender		Colleges							Total
		SQU	AlRustaq	Ibri	Sur	Sohar	Salalah	Nizwa	
Male	Actual NO	10	0	0	38	47	52	46	193
	Respondents	10	0	0	27	34	39	33	144
Female	Actual NO	45	39	30	3	12	21	6	156
	Respondents	29	30	25	3	9	12	6	113
Total		39	30	25	30	43	51	39	329

Table 17 The distribution of STs' demographic information according to gender and colleges

Table 18 shows that the majority of the STs (165) specialised in geography (104 M & 61 F) whereas those who specialised in history amounted to 92 (40 M & 52 F). Most of the male STs (104) specialised in geography, while 40 STs specialised in history. The number of female STs studying geography is slightly more than those who studied history (61>52). The variation in the number of the STs in both specialisations can be attributed to the demand of the MOE concerning where those STs are going to work after graduation.

Gender	Specialisations		Total
	Geography	History	
Male	104	40	144
Female	61	52	113
Total	165	92	257

Table 18 The distribution of STs' gender according to the specialisations

Table 19 shows that all colleges except SQU offered study in one specialisation. The STs who specialised in geography studied in the four colleges: AlRustaq (30), Sur (30),

Salalah (50) and Nizwa (39). Two colleges, Sohar and Ibri, only offered a history programme. The SQU's Faculty of Education offered study in both specialisations: geography (15) and history (24). It appears that all colleges (except SQU) offered study in one programme, perhaps in order to minimise the cost of offering both specialisations in the same college, especially at the time where six of these colleges (Nizwa, Salalah, Sohar, Sur, and Ibri, and AlRustaq) were converted into Applied Colleges. According to this reform, SQU's Faculty of Education will remain a teacher education college from the academic year 2008-2009 onwards.

Specialisations		Colleges							Total
		SQU	AlRustaq	Ibri	Sur	Sohar	Salalah	Nizwa	
Specialisations	**Geography**	15	30	0	30	0	50	39	164
	History	24	0	25	0	43	1	0	93
Total		39	30	25	30	43	51	39	257

Table 19 The distribution of STs' specialisations according to colleges

7.2.1.2 Tutors' sample

The questionnaire was sent to 45 TUs at the seven colleges, but only 38 questionnaires were returned, with 5 out of the 38 ruled out as they were not fully completed. It is difficult to explain why these five questionnaires were not fully completed because the introduction to the questionnaire provided the respondents with the necessary instructions to complete it. Therefore, the actual number of TUs who fully completed the questionnaire was 32.

According to table 20, those 32 TUs consisted of six Omani and 26 Non-Omani. The table shows that the majority of the TUs were Non-Omani, which might be due to the shortage of qualified Omanis working in HE. This is because modern education in general and HE in particular started late in Oman in comparison to other Arab Countries such as Egypt, Sudan, Yemen, Syria, Palestine, Tunisia and Jordan, where those TUs came from. In addition, Table 20 also refers to the shortage of female TUs in these colleges, as only two out of the 32 who fully responded to the questionnaire were female. It can be noticed that the number of Omani is almost equal to the number of Omani men in the teaching profession in school education. Yet their number in HE in general and the institutions of

the HE in particular is low which might be due to the reason stated above (see section 2.2.6).

Nationality		Colleges							Total
		SQU	AlRustaq	Ibri	Sur	Sohar	Salalah	Nizwa	
Omani	Male	2	0	0	0	2	0	1	5
	Female	0	1	0	0	0	0	0	1
Non-Omani	Male	5	3	4	2	3	5	3	26
	Female	1	0	0	0	0	0	0	0
Total		8	4	4	2	5	5	4	32

Table 20 TUs' demographic information distributed to the nationality, gender and colleges

Table 21 illustrates that Omani TUs represent only 6 out of the 32 TUs who responded to the questionnaires. Four of the Omani TUs specialised in history and two specialised in geography and methods of teaching geography. By contrast, Non-Omani TUs constituted 26 out of 32 TUs. Ten of the Non-Omani TUs specialised in geography; seven in history; seven in methods of teaching history; and two specialised in methods of teaching geography.

Nationality	Specialisations				Total
	Geography specialisation	History specialisation	Teaching History	Teaching Geography	
Omani	1	4	0	1	6
Non-Omani	10	7	7	2	26
Total	11	11	7	3	32

Table 21 TUs' demographic information distributed to nationality and specializations

Table 22 demonstrates that only the TUs of SQU's Faculty of Education belong to different specializations: geography, history, teaching methods of history and teaching methods of geography. There were no TUs of geography in three colleges (Ibri, Sur and Sohar), because the TUs did not either return or fully complete the questionnaires. By contrast, the TUs who specialised in history were in all colleges. There were seven TUs who specialised in methods of history teaching; three of them from SQU and one from

Ibri, Sur, Sohar, and Nizwa while two TUs (one from SQU and one from Salalah) specialised in methods of teaching geography.

Specialisations	Colleges							Total
	SQU	**AlRustaq**	**Ibri**	**Sur**	**Sohar**	**Salalah**	**Nizwa**	
Geography	2	2	0	0	0	2	2	8
History	1	2	3	1	4	2	1	14
Methods of teaching history	3	0	1	1	1	0	1	7
Methods of teaching geography	2	0	0	0	0	1	0	3
Total	8	4	4	2	5	5	4	32

Table 22 TUs' demographic information distributed to specialisations and colleges

7.3 Analysis of perceptions regarding the meaning of citizenship

This sections presents the perceptions of the STs and their TUs about CE in terms of its meaning, the factors which can be used to define citizenship, the characteristics of a 'good' Omani citizen, the main functions of CE, the approaches of introducing CE, the goal of CE, the important values of CE; the important skills of CE, and the appropriate teaching strategies to deliver CE. In addition, their perceptions about the practice of the principles of CE in the preparation programme of social studies will also be presented.

7.3.1 Analysis of perceptions regarding the meaning of citizenship

Table 23 highlights the distribution of STs and TUs' perceptions regarding the meaning of citizenship. Generally speaking, the results show an agreement among the STs and TUs on the meaning of citizenship. Both groups view that citizenship has various meanings (STs 57% & TUs 71.6%). It can be observed that they were also both least likely to view citizenship as a legal statute (STs 98 & TUs 96.9). In addition, they did not provide any further meanings of citizenship, because none of them choose the alternative "None of these." These results mean that both the STs and the TUs agreed that citizenship is a multifaceted concept.

No	Citizenship means the following	STs 257			TUs 32		
		Yes %	No%	Rank	Yes%	No%	Rank
1	All of these	57	43	1	72	28	1
2	A set of rights and obligations	22	78	2	9	91	2
3	Patriotism	20	80	3	6	93	4
4	A sense of belonging to cultural and political contexts	14	86	4	9	91	2=
5	Social and political participation	12.5	87.5	5	6	93	4=
6	A legal status	2	98	6	3	97	6
1	None of these	0	100	7	0	100	1

Table 23 Participants' reponses about the meaning of citizenship

7.3.2 Analysis of perceptions about the factors influencing the meaning of citizenship

This part of the questionnaire was devoted to discussing the factors influencing the meaning of citizenship. Table 24 highlights that the mean difference is slight since the means of STs and TUs are ranged from 3.8 to 4.8. The findings of the questionnaire indicate that STs tend to view religion as the most influential factor in defining citizenship (m 4.3), whereas the TUs' view is that constitution is the most influential factor (m 4.6). By contrast, the STs tend to regard constitution as the least influential factor in defining citizenship (m 3.9), while the TUs tend to regard religion as the least important factor in defining citizenship (m 3.8). These results indicate that the STs viewed citizenship in terms of identity while the TUs looked at it from constitutional angle.

No	The Factors	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	Religion	4.3	.89	1	3.8	1.4	4
2	Shard History	4.3	.82	1=	4.4	.91	2
3	Language	4.2	.92	3	4.2	1.1	3
4	Constitution	3.9	.93	4	3.8	.75	1

Table 24 Participants' perceptions about the factors influencing the meaning of citizenship

7.3.3 Analysis of perceptions about the characteristics of a 'good' Omani citizen

This part of the questionnaire was devoted to discussing the characteristics of a 'good' Omani citizen. Table 25 highlights the distribution of STs and TUs' perceptions

regarding the characteristics of a 'good' Omani citizen. Generally speaking, the results show that STs and the TUs express positive perceptions regarding these characteristics. The mean difference is slight since the means of STs and teachers range from 3.7 to 5. The following section gives some details about this issue.

The findings of the questionnaire indicate that STs and TUs tend to hold stronger perceptions regarding the following characteristics of a 'good' Omani citizen:

- *Abides by the rule of law (m 5)*
- *Knows his/her rights and duties (m 4.9)*
- *Respects the symbols of the state (m 4.9)*
- *Shows loyalty towards the Sultan of the state (m 4.8)*
- *Stands up for his/ her rights (m 4.8)*
- *Protects the environment and calls others to protect it (m 4.7)*
- *Fulfils his family's responsibilities (m 4.6)*

In addition, the results showed that STs and TUs are fairly concerned with the following characteristics of a 'good' Omani citizen:

- *Make wise decisions (m 4.3)*
- *Knows important events in the national history (m 4.3)*
- *Learns from experiences elsewhere in the world (m 4.2)*
- *Participates constructively in public life (m 4.2)*
- *Concerned about the welfare of others (m 4.2)*
- *Respects the cultures of other nations (m 4.1)*

Further results indicated that the STs and TUs are less concerned about the following characteristics in the character of a 'good' Omani citizen:

- *Communicates by using more than one language (m 3.6)*
- *Provides the government with some criticisms about its policies (m 3.6)*
- *Participates in politics at national and international levels (m 3.3)*

No	The Characteristics of a "good" Omani Citizen	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	Shows loyalty towards the Sultan of the state	4.8	.55	1	4.8	.39	4
2	Knows his/her rights and duties	4.8	.51	1=	4.9	.29	1=
3	Stands up for his/her rights	4.7	.49	3	4.8	.49	4=
4	Abides by the rule of low	4.7	.56	3=	4.9	.18	1
5	Respects the symbols of the state	4.7	.57	3=	4.9	.29	1=
6	Protects the environment and calls others to protect it	4.6	.56	6	4.7	.65	6
7	Fulfils his family's responsibilities	4.6	.61	6=	4.6	.66	8
8	Maintains traditional Omani norms and customs	4.5	.78	8	4.5	.72	12
9	Make a good contribution to advance the Omani economy	4.4	.76	9	4.6	.72	8=
10	Can make wise decisions	4.3	.86	10	4.3	.87	15=
11	Knows important events in the national history	4.3	.87	10=	4.6	.79	8=
12	Learns from experiences elsewhere in the world	4.2	.86	12	4.4	.56	13=
13	Participates constructively in public life	4.2	.84	12=	4.6	.72	8=
14	Is concerned about the welfare of others	4.2	.89	12=	4.3	.82	15=
15	Respects the cultures of other nations	4.1	.86	15	4.3	.79	15
16	Participates critically in discussions about the traditions and customs	3.9	1.0	16	4.1	.79	20
17	Knows how the government works	3.9	1.0	16=	4.2	.86	18=
18	Tolerates diversity within his society and the wider world	3.8	1.1	18	4.4	.76	13
19	Thinks critically about media reports	3.7	1.1	19	4.1	1.0	20=
20	Votes in every national election (Majlis al-Shura election)	3.7	1.2	19=	4.7	.65	6=
21	Communicates by using more than one language	3.6	1.2	21	4.2	.87	18
22	Provides the government with some criticisms about its policies	3.6	1.1	21=	3.8	1.0	23
23	Participates in politics at national and international levels	3.3	1.2	23	3.9	.93	22

Table 25 Participants' perceptions about the characteristics of a 'good' Omani citizen

7.4. Analysis of perceptions about citizenship education

This part of the questionnaire explored the participants' perceptions about CE in terms of its functions, approaches of introduction, goals, important values, important skills, and appropriate teaching strategies for delivering it.

7.4.1 Analysis of perceptions about the functions of citizenship education

This section was dedicated to discover the participants' perceptions about the main functions of CE in Oman. Table 26 highlights the distribution of STs' and TUs'

perceptions regarding the functions of CE. Overall, the difference between means is slight since the means of STs and TUs range from 3.3 to 4.9. Both STs and TUs believed that the main functions of CE should be strength of national unity and maintenance of social cohesion. They exhibited a tendency to view that informing students about their rights and duties is also a function of CE.

The results of this part of the questionnaire pinpoint some slight differences between STs and TUs. STs tend to believe that one of the functions of CE should be developing skills of participation in both private and public spheres. However, developing participation skills are not as dominant a concern among TUs. It is somehow strange to find that development of participant skills is not a dominant concern among the TUs, as developing effective citizenship is a main concern in the modern societies.

No	The functions of citizenship	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	Maintain social cohesion	4.7	.59	1	4.8	.42	2
2	Strengthen national unity	4.7	.56	1=	4.9	.29	1
3	Encourage the culture of rights and responsibilities	4.4	.73	3	4.6	.55	3
4	Make loyal and obedient citizens	4.3	.84	4	4.5	1.3	4
5	Develop skills of participation in both private and public spheres	4.2	.83	5	3.3	.71	5

Table 26 Participants' perceptions about the functions of CE

7.4.2 Analysis of perceptions about the approaches of introducing citizenship education

This section was dedicated to discover the participants' perceptions about the main functions of CE in Oman. Table 27 highlights the distribution of STs and TUs' perceptions regarding the approaches of introducing CE. Generally, the results clearly indicate that both the STs and the TUs strongly believed that the humanities subjects, especially social studies, history, geography and civic education are the appropriate approaches to introduce CE. It also appears that both STs and TUs concur that scientific subjects such as science and mathematics are least appropriate approach to introduce CE.

The results of this part of the questionnaire pinpoint some slight differences between STs and TUs. STs tend to believe that CE could be a separate subject in the curriculum while

the TUs seem less in favour of introducing CE as a distinct subject. Additionally, the TUs attached importance to introducing CE through extra-curricular activities. Yet the relationship between CE and extra-curricular activities is not seen as so important among the STs.

No	The Approaches of Citizenship Education	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	A specific subject called citizenship education	4.4	.92	1	3.8	1.2	4
2	Social studies, history and geography	4.0	1.0	2	4.8	.51	1
3	Other Humanities subjects (e.g. languages, religion)	3.9	1.1	3	4.2	.74	2
4	Extra-curricular activities	3.5	1.1	4	3.9	.84	3
5	Every part of the curriculum	3.1	1.4	5	3.6	1.2	5
6	Scientific subjects (science and mathematics)	2.6	1.1	6	2.9	.80	6

Table 27 Participants' perceptions about the approaches of introducing CE

7.4.3 Analysis of perceptions about the goals of citizenship education

This section was devoted to discover the participants' perceptions about the aims of CE in Oman. Table 28 highlights the distribution of STs and TUs' perceptions regarding the approaches of introducing CE. In general, the results indicate that both STs and the TUs hold positive perceptions regarding the goals of CE. The mean difference is slight since the means of STs and TUs ranged from 3.7 to 4.9.

They believed that CE should aim to provide the student with knowledge about society and the political, economic and cultural systems in the state; helping students to appreciate heritage and culture; understanding a reciprocal relationship between rights and responsibilities, and developing positive attitudes towards work, production, saving and consumption, and developing the values of patriotic and loyal citizens. In addition, CE should aim to make students committed to family responsibilities, standards of moral behavior, and able to deal with skills of critical thinking and problem solving. The total mean of STs' and TUs' responses to these statements is ≤ 4.6.

The results also show that both the STs and the TUs somewhat tend to regard providing the student with a knowledge about politics and the forms of ruling, government and how it works, events in other countries, and skills to participate in the state political processes as less appropriate goals of CE.

No	The Aims of Citizenship Education	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	The values of patriotic and loyal citizens	4.7	.73	1	4.5	.80	8
2	Appreciation of heritage and culture	4.6	.65	2	4.8	.42	2=
3	Commitment to family responsibilities	4.6	.66	2=	4.7	.46	5
4	Standards of moral behaviour	4.6	.66	2=	4.7	.56	5=
5	Knowledge about society and the political, economic and cultural systems in the state	4.5	.60	5	4.9	.34	1
6	Understanding a reciprocal relationship between rights and responsibilities	4.5	.66	5=	4.8	.39	2
7	Positive attitudes towards work, production, saving and consumption	4.5	.72	5=	4.8	.39	2=
8	Ways in which to protect the environment nationally and globally	4.4	.72	8	4.5	.67	8=
9	Real opportunities to participate in community activities	4.3	.71	9	4.4	.72	11
10	Skills of critical thinking and problem solving	4.2	.80	10	4.7	.54	5=
11	Knowledge about politics and the forms of ruling	4.2	.83	10=	4.5	.62	8=
12	Government and how it works	3.9	.96	12	4.1	.83	13
13	Concern for what happens in other countries	3.8	.88	13	4.1	.89	13=
14	Skills to participate in the state political process	3.7	1.0	14	4.2	.83	12

Table 28 Participants' perceptions about the aims of CE

7.4.4 Analysis of perceptions about the important values of citizenship education

A detailed description of STs' and TUs' perceptions regarding the important values of citizenship is provided in table 29. It appears that STs and TUs held rather similar perceptions regarding the important values that CE should develop. Both of them strongly believe that CE should first develop love of the nation, bravery and willingness to uphold the nation's sovereignty.

The results indicate that both STs and TUs showed fairly less concern regarding the role of CE in developing some international values such as tolerance of other ideas, people, religion, and cultures, and resolve conflict peacefully in national and international issues, and disapproval of discrimination on the grounds of gender, race, and religion.

In addition, the table illustrates some discrepancies in STs' and TUs' perceptions in some aspect of the important values of CE. While students believe that CE should focus on developing values such as valuing and practicing Omani traditions and culture, and dedication to human rights, TUs are not so supportive. Yet they strongly support developing values such as dedication to the rule of law and integrity in conducting public responsibilities.

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No	The Citizenship Values	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	Love of the nation	4.9	.38	1	5.0	.00	1
2	Willingness to sacrifice for the nation	4.8	.59	2	4.9	.25	2
3	Valuing and practicing Omani traditions and culture	4.8	.54	2=	4.7	.51	7
4	Bravery and willingness to uphold the nation's sovereignty	4.7	.53	4	4.9	.42	2=
5	Cooperation for achieving well being in Omani society	4.6	.67	5	4.8	.49	5=
6	Dedication to the rule of law	4.5	.77	6	4.9	.34	2=
7	Responsibility to respect the public properties (e.g. buildings, parks, schools)	4.5	.73	6=	4.7	.52	7=
8	Standing up against injustice and inequality	4.5	.82	6=	4.6	.61	10
9	Dedication to human rights	4.5	.76	6=	4.6	.49	10=
10	Integrity in conducting public responsibilities	4.4	.75	10	4.8	.37	5
11	Disapproval of discrimination on the grounds of gender, race and religion	4.2	1.0	11	4.7	.48	7=
12	Resolve conflict peacefully in national and international issues	4.1	.99	12	4.6	.56	10=
13	Tolerance of other ideas, people, religions and cultures	4.1	.89	12=	4.3	.81	13

Table 29 Participants' perceptions about the important values of CE

7.4.5 Analysis of perceptions about the important skills of citizenship education

This part of the questionnaire was assigned to explore the participants' perceptions about the important skills of citizenship. Table 30 shows strong correspondence in scores and means between the two groups in their perceptions about the important skills of citizenship that should be developed by CE. They strongly tend to the view that CE should develop intellectual skills, which help students to understand, explain, compare and evaluate the principles and practices of government and citizenship. Also, they strongly believe that CE should develop cooperative working skills that help students to experience and practice leadership, conflict resolution, compromise, negotiation and constructive criticism

The result also revealed that both the STs and the TUs viewed that CE should be less concerned to develop numerical skills, helping to examine the statistics regarding various social and economic issues, and consider ways in which these statistics are used and misused. In addition, it also should be concerned with developing the participatory skills required by citizens to monitor and influence public policies.

No	The Skills of Citizenship	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	Intellectual skills, which help students to understand, explain, compare and evaluate the principles and practices of government and citizenship	4.6	.59	1	4.8	.44	1
2	Cooperative working skills that help students to experience and practice leadership, conflict resolution, compromise, negotiation and constructive criticism	4.6	.64	1=	4.7	.54	2=
3	Problem –solving skills in order to identify and frame their own questions and problems, rather than depending on other to define them	4.5	.73	3	4.7	.47	2
4	Decision-making skills that help to identify issues, examine alternatives and likely consequences of each choice and to defend one choice as a better one	4.5	.71	3=	4.7	.48	2=
5	ICT skills to communicate effectively, to find and handle information	4.5	.75	3=	4.6	.50	5
6	ICT skills to make contact with people and organizations across the world	4.4	.79	6	4.4	.67	7
7	Participatory skills required by citizens to monitor and influence public policies	4.2	.75	7	4.5	.76	6
8	Numerical skills helping to examine the statistics regarding various social and economic issues and to consider ways in which these statistics are used and misused	4.0	1.0	8	4.3	.69	8

Table 30 Participants' perceptions about the important skills of CE

7.4.6 Analysis of perceptions about the most appropriate teaching strategies to deliver citizenship education

This part of the questionnaire was devoted to exploring the participants' perceptions about the most appropriate teaching strategies to deliver CE. Table 31 highlights the distribution of STs' and TUs' perceptions regarding the most appropriate teaching strategies to deliver CE. There is some kind of correspondence between the responses of the two groups in their perceptions that CE should be taught by using student-centred teaching strategies such as students working in groups on different topics and preparing presentation; offering students activities in which they are encouraged to think critically; and offering students opportunities to participate in events or activities in the community. STs' means ranged from a minimum of (3.8) to a maximum of (4.6) and TUs' means from (4.3) to (4.6).

In addition, both groups hold moderate fair beliefs about statements proposing that CE may employ strategies such as using the internet to gather information and chat with other students in the world, discussing controversial issues in classroom, using a case study approach, and using questions asked by the teacher. It seems that both the STs and the TUs showed less support to use some teaching strategies in teaching CE such as

encouraging students to write letters to officials expressing their opposition to some government policies; and lecturing by the teachers.

Although the two groups of participants agreed that student-centred teaching strategies are the best strategies to deliver CE, they showed some discrepancies in their responses in this section. While STs strongly support strategies such as students' work on projects that involve gathering information outside of school, students studying textbooks, and participating in role-play and simulations, TUs seem not be supportive of using these strategies. Instead, they strongly support inviting people from the community to talk to students and encouraging students to organise a campaign showing their support of some national and international issues.

No	The Strategies and Teaching Methods of Citizenship	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	Students work on projects that involve gathering information outside of school	4.6	.68	1	4.4	.80	7=
2	Activities in which students are encouraged to think critically	4.5	.71	2	4.6	.61	1
3	Students participate in events or activities in the community	4.5	.69	2=	4.6	.61	1=
4	Students work in groups on different topics and prepare presentation	4.4	.75	4	4.5	.76	3=
5	Students study textbooks	4.3	.77	5	4.2	.78	13
6	Invite people from community to talk to students	4.3	.87	5=	4.5	.57	3
7	Students participate in role-play and simulations	4.2	.89	7	4.4	.91	7=
8	Use the internet to gather information and chat with other students in the world	4.2	.93	7=	4.5	.71	3=
9	Controversial issues are discussed in class	4.2	1.0	7=	4.4	.91	7
10	Using a case study approach	4.2	.86	7=	4.4	.79	7=
11	The teacher asks questions and the students answer	4.1	1.2	11	4.4	.76	7=
12	Encourage students to organise a campaign showing their support of some national and international issues	4.0	1.2	12	4.5	.67	3=
13	Encourage students to write letters to officials expressing their opposition to some government policies	3.9	1.3	13	4.1	1.1	14
14	The teacher lectures and the students take notes	3.8	1.6	14	4.3	.83	12

Table 31 Participants' perceptions about the most appropriate teaching strategies to deliver CE

7.5. Analysis of perceptions about effectiveness of colleges' classrooms to develop citizenship education

This part of the questionnaire explored the participants' perceptions about the practices of the principles of citizenship in the colleges' classrooms. The perceptions were explored

regarding the development of values and skills of citizenship in addition to using the appropriate teaching strategies.

7.5.1 Analysis of perceptions about colleges' classrooms effectiveness in developing values of citizenship

Table 32 highlights the distribution of STs' and TUs' perceptions regarding colleges' classrooms effectiveness in developing citizenship values in the STs. There is a kind of correspondence between the responses of both the STs and the TUs about the effectiveness of the colleges' classrooms in developing love of the nation and developing integrity in conducting public responsibilities. They also possessed fair perceptions regarding the role of the colleges' classrooms in enhancing values such as bravery and willingness to uphold the nation's sovereignty and tolerance of other ideas, people, religions and cultures.

The results showed some discrepancies in their responses in this section. While STs viewed that the programme helps them to value and practice Omani traditions and culture, to become responsible in dealing with public properties, and dedication to human rights, the TUs seem less supportive of the STs' perceptions. On the contrary, TUs believed that willingness to sacrifice for the nation and cooperation for achieving well being in Omani society were the values that should be strongly developed.

There was also disagreement on the less developed values in the colleges' classrooms. The STs claimed that the colleges' classrooms were weaker in helping them to develop values such as resolving conflict peacefully in national and international issues; disapproving of discrimination on the grounds of gender, race and religion; and standing up against injustice and inequality. The TUs viewed that standing up against injustice and inequality and resolving conflict peacefully in national and international issues were the least developed values in the colleges' classrooms.

No	The Citizenship Values	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	Love of the nation	4.4	.93	1	4.7	.52	1
2	Valuing and practicing Omani traditions and culture	4.2	.97	2	4.4	.79	6
3	Responsibility to respect the public properties (e.g. buildings, parks, schools)	4.2	.96	2=	4.3	.75	7
4	Dedication to human rights	4.2	1.2	2=	4.2	.78	10=
5	Bravery and willingness to uphold the nation's sovereignty	4.2	1.1	2=	4.5	.62	4
6	Willingness to sacrifice for the nation	4.2	1.2	2=	4.6	.55	2
7	Cooperation for achieving well being in Omani society	4.1	1.0	7	4.6	.71	2=
8	Dedication to the rule of law	4.1	1.0	7=	4.3	.73	7=
9	Integrity in conducting public responsibilities	4.1	1.0	7=	4.5	.71	4=
10	Standing up against injustice and inequality	3.9	1.3	10	3.9	1.1	13
11	Tolerance of other ideas, people, religions and cultures	3.9	1.0	10=	4.1	.79	12
12	Disapproval of discrimination on the grounds of gender, race and religion	3.8	1.2	12	4.3	.88	7=
13	Resolve conflict peacefully in national and international issues	3.8	1. 2	12=	4.2	.99	10

Table 32 Participants' perceptions about the colleges' classrooms effectiveness in developing values of CE

7.5.2 Analysis of perceptions about colleges' classrooms effectiveness in developing skills of citizenship

Table 33 highlights the distribution of STs' and TUs' perceptions regarding colleges' classrooms effectiveness in developing citizenship skills. The results show strong agreement in the perceptions of both groups regarding the skills that were developed in the colleges' classrooms. They claimed the programme was very effective in developing cooperative working skills which help students to experience and practice leadership, conflict resolution, compromise, negotiation and constructive criticism, and also the intellectual skills that help students to understand, explain, compare and evaluate the principles and practices of government and citizens.

Both the STs and the TUs believed that the programme was less effective in developing numerical skills helping to examine the statistics regarding various social and economic issues and to consider ways in which these statistics are used and misused. The programme insufficiently helped the STs to develop IT skills to make contact with people and organizations across the world. In addition, the programme was also less effective in developing participatory skills required by citizens to monitor and influence public policies.

No	The Skills of Citizenship	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	Cooperative working skills which help students to experience and practice leadership, conflict resolution, compromise, negotiation and constructive criticism	4.1	1.0	1	4.2	.70	2
2	Intellectual skills, which help students to understand, explain, compare and evaluate the principles and practices of government and citizenship	4.1	1.1	1=	4.3	.84	1
3	Problem –solving skills in order to identify and frame their own questions and problems, rather than depending on others to define them	3.9	1.0	3	4.2	.97	2=
4	ICT skills to communicate effectively, to find and handle information	3.9	1.0	3=	4.2	.64	2=
5	Decision-making skills that help to identify issues, examine alternatives and likely consequences of each choice and to defend one choice as a better one	3.9	1.1	3=	4.1	.98	5
6	Participatory skills required by citizens to monitor and influence public policies	3.6	1.1	6	4.1	1.1	5=
7	ICT skills to make contact with people and organizations across the world.	3.6	1.2	6=	3.9	1.1	7
8	Numerical skills helping to examine the statistics regarding various social and economic issues and consider ways in which these statistics are used and misused	3.3	1.2	8	3.7	1.2	8

Table 33 Participants' perceptions about the colleges' classrooms effectiveness in developing skills of citizenship

7.5.3 Analysis of perceptions about colleges' classrooms effectiveness in employing the appropriate teaching strategies to deliver citizenship education

Table 34 illustrates the scores and means of STs and TUs concerning colleges' classrooms effectiveness in employing the appropriate teaching strategies to deliver CE. The results revealed some disagreement between the STs and the TUs in their perceptions about the most used teaching strategies. The STs viewed that studying textbooks and questions asked by the TUs were the most common teaching strategies employed in the colleges' classrooms. On the contrary, the TUs claimed that they employed teaching strategies that involve students in projects and small group activities.

However, both groups exhibited moderate perceptions about less used teaching strategies. These include encouraging students to write letters to officials expressing their opposition to some government policies, encouraging students to organise a campaign showing their support of some national and international issues, inviting people from the community to talk to students, and using the internet to gather information and chat with other students in the world.

No	The Techniques and Teaching Methods of Citizenship	STs			TUs		
		Mean	SD	Rank	Mean	SD	Rank
1	Students study textbooks.	4.2	.91	1	4.1	.79	3=
2	The teacher asks questions and the students answer	4.1	1.0	2	4.1	.98	3=
3	Students work in groups on different topics and prepare presentation	4.0	1. 1	3	4.3	.64	1=
4	Students work on projects that involve gathering information outside of school	4.0	1.1	3=	4.3	.70	1
5	Students participate in events or activities in the community	4.0	1. 2	3=	3.9	.99	7
6	Activities in which students are encouraged to think critically	3.9	1.2	6	4.1	1.1	3
7	Controversial issues are discussed in class	3.8	1.2	7	3.8	1.2	8
8	Students participate in role-play and simulations	3.8	1.2	7=	3.7	1.3	11
9	The teacher lectures and the students take notes	3.8	1.2	7=	4.1	.90	3=
10	Use the internet to gather information and chat with other students in the world	3.7	1.3	10	3.8	1.2	8=
11	Using a case study approach	3.6	1.1	11	3.8	1.0	8=
12	Invite people from the community to talk to students	3.6	1.3	11=	3.6	1.2	12=
13	Encourage students to organise a campaign showing their support of some national and international issues	3.2	1.9	13	3.6	1.2	12
14	Encourage students to write letters to officials expressing their opposition to some government policies	2.9	1.5	14	2.8	1.5	14

Table 34 Participants' Perceptions about the Colleges' Classrooms Effectiveness in Employing the Appropriate Teaching Strategies to Deliver CE

7.6 The additional comments

Both STs and TUs were provided with a space after each question to add additional comments to the items that were mentioned in the questions. The STs added 253 comments while the TUs only made 63 comments. Table 34 illustrates the distribution of the STs' comments. Table 34 clearly show that STs' comments can be divided into six main areas: meaning of citizenship meaning (38.7%); characteristics of a 'good' Omani citizen (30.8%); aims of CE (19.8%); approaches to introducing CE (7.5%); teaching strategies for CE (2%); and effectiveness of preparation programme in developing citizenship (1.2%). In addition, it is evident from table 35 that STs associated citizenship with identity in terms of customs, traditions, and unified culture. They also defined it as a set of rights and obligations. Furthermore, the STs related citizenship to loyalty to homeland and patriotisms.

STs' Extra Comments		F
Citizenship Meaning	Customs and traditions	19
	A moral obligation towards the homeland	
	Democracy	
	Patriotism	6
	A sense of pride and nationalism of one's own homeland	4
	A person's knowledge of his or her duties towards the nation and how he/she exercises them	11
	A unified culture and determination	2
	Loyalty to the homeland	7
	Granting citizens their rights	9
	Place of birth	
	Geographic location	5
	Social relationship within the community	3
	Freedom of expression	4
	Values and principles	2
	The relationship between the citizen and Government	2
	Granting foreigners the full rights of citizens	
	Religion and language	4
	Ethnic origins	
	National economy	
	Laws and government	
	Institutions in the community	
	Attitudes within the community	2
	Family and the Homeland	2
	Social and political participation	٤
	State's policy and its perception of the citizen	2
	Obedience to God and loyalty to the Sultan and sacrifice of the Sultan	
	Accept other peoples and cultures	
		98
		38.7%
Characteristics of a 'good' Omani citizen	Maintain the State's Properties	2
	Is interested in all aspects of homeland: political, economic, religious and social	5
	Contribute to the development of society	11
	Maintaining and disseminating Islamic religion	10
	Accept all appropriate customs and traditions in society and reject the contrary	5
	Participate in any area outside his/her country in order to honour it	
	Maintain the customs and traditions and know how to cope with modern developments	8
	Enhance the idea of citizenship in future generations	
	Is responsible in their society	4
	Defend the homeland if necessary	٥
	Shows respect for other cultures and peoples	3
	Be aware of his/her duties and rights	2
	Reject diversity in the community, especially those from outside Muslim world	
	Love of this/her country	6
	is committed to work and study	
	Seeks to create a cohesive society	
	Is committed to maintain the role of laws and also committed to the laws of other countries	
	Uphold the principle of cooperative action that serves not only the individual but also society and the State	
	Contributes effectively to the development of the State	3
	Helps others	
	Upholds Arabic language	
	Help to reinforce law against fraudsters	
	Cares about what is happening only in the Arab and Islamic countries	

	Is honest in all situations	
	Supports home, the state and the Sultan	
	Preserves national identity	
		78
		30.8 %
Aims of CE	Encourages loyalty in life and work	
	Strengthening the relationship between members of the community	3
	Provides perspectives about citizens in the past, present and future	
	Enhances education and development in the community to keep pace with scientific development	4
	Creates loyal citizens toward their country	10
	Prepares citizens to claim their rights	2
	Develop respect for freedom of opinion and democratic life	3
	Prepare citizens in order to build a strong and developed nation in all areas	3
	Produces a responsible generation	2
	Educate generations religiously	3
	Educate a generation who is aware of his rights and duties	4
	Focuses on injustice and inequality among citizens	2
	Educate citizens of different Islamic sects in the Sultanate in order to find some sort of consensus between them.	
	Increases the awareness of the major influence of powers on developing countries	
	Focuses on national and Islamic values regarding fairness and living together among all races and religions.	
	Instills morals and values of Islamic religion.	2
	Focuses on concept such as prosperity, peace and stability.	
	Enhances the value of customs and traditions.	
	Helps to know the community in terms of politics, governance and culture.	
	Enhances the value of peacefully resolving conflict in local and global issues.	
	Stresses on the capabilities of the younger generation and how to make them effective	3
		50
		19.8 %
Approaches of introducing CE	Making citizenship education a separate subject	3
	Introduce CE in all aspects of curriculum	5
	Focus on teacher personality as it is very effective in developing citizenship	
	Prepare a specialist teacher to CE	
	Introduce CE in basic education	2
	Activate the role of the media in developing citizenship	
	Social Studies is the closest subject to citizenship	3
	Focus on the future events rather than in the past in education of citizenship	
	Any textbook in CE should be appropriate to students' age	
	Introduce CE through English language	
		19
		7.5 %
Strategies of teaching CE	Field trips	
	Using other resources in addition to textbooks	
	Use a variety of teaching methods such as solving problems	
	Linking CE to Islamic religion	
	Introduce CE through English language	
		5
		2%
Effectiveness	No specific skills on citizenship in preparing students to teachers	

of preparation programme in developing citizenship	Teachers were prepared to be teachers but not citizens	2
		3
		1.2 %
	Total	**253**

Table 35 STs' additional comments in the questionnaire

They emphasised that a 'good' Omani citizen should contribute to the development of society, dissemination of Islamic principles, maintenance of customs and traditions, and love of the country. The majority of them felt that CE should be directed to create loyal citizens and help the student to know their rights and duties. According to their views, CE should be introduced in all aspects of the curriculum. Yet they referred to the strong relationship between citizenship and social studies. Furthermore, they provided some insights in teaching CE such as linking it to Islamic principles and using different resources. With regard to the effectiveness of their preparation programme on developing citizenship, one comment highlights that the preparation programme focuses on preparing them as teachers not as citizens.

In comparison, the TUs reported 63 comments which are presented in table 36. TUs' comments can be classified into five main categories: citizenship meaning (22.2%); characteristics of a 'good' Omani citizen (25.3%); aims of CE (42.9%); approaches to introducing CE (4.8%); and strategies for teaching CE (4.8%). Table 35 clearly shows that TUs, like STs, related citizenship to identity in terms of customs, traditions and heritage. They stressed one important principle of citizenship, namely equal opportunities. They believed that a 'good' Omani citizen has to possess several characteristics such as providing constructive criticism of the government's policies; accepting peoples' ideas, religions and culture; and defending the unity of the country. From their viewpoints, the main aim of CE is to make students aware of their rights and duties. Interestingly, they referred to family as one approach to develop citizenship. There were a few comments on teaching CE in which they focused on enriching activities, trips and providing students with examples from the community.

TUs' Extra Comments		F
Citizenship Meaning	Customs and traditions	3
	Values, heritage , history , the future and equal opportunities	
	A sense of belonging to country or to group which has same religion and language	3
	Rights and duties	2
	Defend country if necessary	
	An active participation in social, economic, political and cultural life	
	Regulations of the State	
	All are equal in the same homeland without discrimination against some categories	2
		14
		22.2%
Characteristics of 'good' Omani citizen	Loyalty and respect for the symbols of the State	
	Maintaining the heritage, customs and traditions	2
	Loyalty and dedication to work	
	Take on responsibility for nation	
	Embody values of active citizenship	
	Respect others	
	Defend unity of the country and society by not becoming involved in religious and sectarian division on the community.	
	Show respect to different religions and sects in the country	
	Provide constructive criticism of government's policies	
	Claims his rights after performing his duties	
	Protects the environment and invite others to protect it	
	Continue to use more than one language while maintaining the mother-tongue	
	Conduct family's responsibilities because it is a main building block of society	
	Accept peoples' ideas, religions and cultures	
	Be honest and sincere in dealing with different people and situations	
		16
		25.3%
Aims of CE	Promote the concept of democracy	
	Inform students about their right, duties and responsibilities	5
	Provide the student with knowledge about archaeological sites and heritage of Oman	
	Teaching students about Omani civilization since time immemorial	
	Highlighting the role of government in the development of citizenship	2
	Highlight the value of progress and innovation	
	Dealing with global changes by taking the advantages of globalization and avoiding its disadvantages	
	Encourage culture of political participation such as voting in Shura Council	
	Provide knowledge about civil society institutions	2
	Enhance a sense of belonging to the homeland	2
	Encourage a culture of open-mindedness and respect for others' opinions	
	Encourage maintaining security and social peace	
	Promote religious and moral values	
	Develop the skills of social participation to strengthen social relations	2
	Educate students about what is happening around them at national, regional and international levels	
	Teach about Islamic history and civilization	
	Highlight the role of the individual and family in the advancement of society	3
		27
		42.9%
Approaches of intruding CE	Citizenship can be introduced through all subjects	
	Family have a very important role in developing citizenship	
	Citizenship can introduced through civic education and social studies	
		3

		4.8%
Strategies of teaching CE	Enriching activities, such as writing reports	
	Arrange trips to archaeological sites that represent the history of Oman through different ages	
	Provide students with examples from community and its institutions	
		3
		4.8%
Total		63

Table 36 TUs' additional comments in the questionnaire

Overall, both the STs and the TUs repeated in different words the items mentioned in the questionnaire. They majority of their comments were associated with the meaning of citizenship, characteristics of a 'good' Omani citizen; and the aims of CE. They provided only two comments regarding the effectiveness of the preparation programme in developing citizenship for the STs. Yet the wide range of comments they provided reflect their concern for citizenship and the multifaceted nature of this concept.

7.7 The comments in uncompleted questionnaires

As has been already stated in chapter five (section 5.3.2.2.4), some questionnaires were ruled out from the analysis as they were not fully completed by the STs and the TUs. These questionnaires constituted 13% from the total return questionnaire of the STs (39 out of 296) and 15.8 from the total return questionnaire of the TUs (6 out of 38). However, the STs reported different comments regarding citizenship and CE. Therefore, it is necessary to report these in this section although they will not be incorporated in the analysis.

They defined citizenship in patriotic words. They used verbs such as 'belong to', 'loyal to', 'defend', 'love' and 'scarifying for' to describe a 'good' citizen. One female ST defined citizenship *'as love of God, nation and the Sultan.'* They raised some important issues that influenced citizenship in Oman such as freedom of speech, national elections, and the behaviour of the symbols of the state. One female student teacher valued freedom of expression which might be beneficial to the society. Yet, according to one female student teacher, freedom of expression, is restricted and directing some criticism to the government is regarded as crucial, but under the rule of some regimes it could be difficult to *'criticize the policies of the government and this also applies to the political participation and encouragement of students to organize campaigns in order to support some local and international issues.'* Another male ST asserted that *'with regard to providing the government*

with some criticisms, this is not allowed for us.' Another issue raised by the student teacher is pertinent to the faculties of the candidates who stand for national election. In this respect, one male student stated *'if the candidates are qualified, enlightened and cultured they must be elected but if they work for sake of their personal interests, they must be rejected.'* Similarly, one male ST spoke about the deed of the officials of the state saying that they: *'should be respected if their deeds are rational otherwise, they should be stopped.'*

Another important issue emerging from their comments was the characteristic of a 'good' Omani citizen. According to their comments, a good Omani citizen should: *'be ruled by the Islamic law'* and *'work honestly',* 'maintain the customs, tradition and Islamic religion, and also respects the rights of his neighbour and parents.'* Further, a 'good' Omani citizen should also *'attempt to amend the rude behaviour and traditions in the society'*, show loyalty to his country both inland and outland, and *'always proud of it and represent it properly.'*

The third issue raised in these comments is the function of CE. One male ST argued that CE should *'be directed to inform students about the achievements of the state and its political developments.'* In addition, he suggested a strange thing which is to use CE to *'ensure whether the tribes show respect and loyalty to the Sultan or not.'* A second male ST looked at CE as a means to *'strengthen cooperation and interaction among society's individuals.'* A third male ST argued that the main task of CE is to install *'love of the nation.'*

The fourth issue raised by the STs was the way of introducing CE in the curriculum. From the viewpoint of two female STs, CE should be embraced in all school subjects and should be provided in detail in a distinct subject or as a one branch of social studies. By contrast, the task of CE from a female ST is *'to develop belonging and pride of the country in the student.'* What is interesting is that one male student stated that CE should develop *'Islamic Citizenship'* but did not explain what he meant by the concept. Importantly, one male ST regarded CE as a medium to *'minimise the tribal race and to avoid the sectarian disputes.'*

7.8 Conclusion

This chapter has presented the quantitative data obtained from the questionnaire about STs' and TUs' perceptions regarding different aspects of citizenship and CE. The results revealed that STs and TUs tend to hold similar perceptions about citizenship and CE with

slight differences. The discrepancies appeared among the perceptions of both groups showing the importance of using different methods with different orientations to triangulate the findings. Therefore, the findings obtained from the questionnaire need to be clarified, triangulated, and compared with the findings of other methods and the perceptions of other stakeholders in order to get the real picture about the citizenship and CE in teacher education in Oman.

Thus, the following chapter presents the analysis of the qualitative data obtained from interviewing the policy-makers, the STs, and the TUs. The reader will notice that it will include aspects that are not included in the study questionnaire. Discussion and interpretation of data obtained from the questionnaire and the data obtained from the interviews are combined and presented in chapter nine.

Chapter Eight: Representation of the Interview Data

8. 1 Introduction

This chapter presents the analysis of the data obtained from the interviews with different stakeholders, and reports issues that emerged from analysing the interviews of each group; namely the PMs from the MOE and TE, the STs, and the TUs.

8.2 Demographic information

The participants in the interviews consisted of: nine PMs from the MOE; four PMs from TE; five TUs; and ten STs. Table 37 shows the demographic information about the participants in terms of code, gender, major (only for TUs and STs), nationality (only for TUs). As mentioned in chapter six, the researcher had planned to interview about nine PMs in TE, but most of them were abroad during the course of conducting the interviews.

PMs from MOE	Code	PM/ MOE1	PM/ MOE 2	PM/ MOE 3	PM/ MOE 4	PM/ MOE 5	PM/ MOE 6	PM/ MOE 7	PM/ MOE 8	PM/ MOE 9	
	Gender	M	F	F	F	F	F	M	M	M	
PMs from TE	Code	PM/ TE1	PM/ TE2	PM/ TE3	PM/ TE4						
	Gender	M	M	M	F						
TUs	Code	TU1	TU2	TU3	TU4	TU5					
	Gender	M	M	M	M	M					
	Major	MTG*	MTC*	MTH	H	MTH*					
	National-ity	Syria	Egypt	Yemen	Oman	Yemen					
STs	Code	ST1	ST2	ST3	ST4	ST5	ST6	ST7	ST8	ST9	ST 10
	Gender	M	M	M	F	F	M	F	M	F	F
	Major	G*	G	G	H*	G	H	H	H	G	H

MTG*= Methods of teaching geography   MTH*=Methods of teaching history G*= Geography

H*=History

Table 37 Demographic information of the interviewees

8.3 Interviews schedules

As has been mentioned in chapter five, all semi-structured interviews were conducted face to face and the responses were recorded. These interviews lasted between 30 and 45 minutes on average. Four slightly different schedules were used: a schedule for PMs from the MOE, a schedule for PMs from TE, a schedule for TUs, and a schedule for the STs.

The interviews covered different aspects of citizenship and CE: the concept of citizenship; a 'good' citizen; the underlying factors behind developing CE in Oman; and the aspects of citizenship, which will be supported by the MOE. In addition, the interviews explored perceptions regarding the functions of CE, the appropriate approaches to introduce CE and the appropriate teaching strategies to deliver CE. Furthermore, interviewees' perceptions were explored in terms of teacher preparation for delivering CE; the influences of the preparation programme in developing some aspects of citizenship on the STs; and the practices of the principles of citizenship by both the tutors and the STs. Also, the current and future developments in the area of CE in both the MOE and in TE were explored (for more details about the areas covered by the schedules see section 5.3.3.1).

The analysis of interviews was conducted according to a framework developed from the work of Radnor (2002) (see section 5.5.2.1). In general, the analysis resulted in some interesting emerging issues, which will be presented in the following sections. First, the emerging issues from analysis of the interviews of each group will be presented, followed by a discussion of the issues emerging from all of the interviews.

8.4 The analysis of the interviews of the policy makers from the Ministry of Education

This section explores the views of some key PMs in the MOE regarding the CE context in Oman. The general purpose of these interviews was to identity views of the PMs in the MOE regarding the concept of citizenship, and the factors which give it a high profile in the Sultanate of Oman. In addition, these interviews aimed to identify the place of CE in current and future practices in both the education system and teacher education. Moreover, it was hoped that these interviews would reveal whether or not there is coordination between the MOE and the Institution of Teacher Education in the current and future efforts to develop CE in Oman.

Four major issues emerged from the analysis of these interviews: citizenship is a multifaceted concept; CE is an important area in the educational system; CE is a cross-curricular theme; CE is missing in TE.

8.4.1 Citizenship education is a multifaceted concept

By and large, the transcripts displayed that citizenship is a multifaceted concept. The vast majority of the interviewees saw citizenship as a set of rights and obligations, and some of them defined it as a sense of belonging to homeland. However, although they saw citizenship as a set of rights and obligations, the interviewees strongly focused on the citizen's obligations. Overall, they focused on allegiance to His Majesty Sultan Qaboos and allegiance to homeland. In addition, they considered that citizens should be proud of their Omani, Arab and Islamic identity, and proud of their Omani customs and traditions. From the viewpoint of one female interviewee, a citizen cannot be a 'good' citizen unless he translates his patriotic feeling into practice by showing:

> *'...allegiance to his homeland and the Sultan, and recognises the favours offered by the homeland, and translates all that into behaviour reflecting his sincerity to his country through performing his duties in order to develop and promote his homeland'* [PM/MOE2, Female, Omani].

The strong focus on the citizen's duties, and particularly on allegiance and belonging, are attributed to the principles of Islam. According to two interviewees, Islam encourages citizens to show allegiance not only to the Sultan and the homeland, but also to humanity in general. Furthermore, religion also highlights the importance of the role of the individual in voluntary work and charity. Therefore, citizens should be active in the social arena instead of the political arena, which is, according to one interviewee, adults' business, and according to another is a limited area in Oman:

> *'When we speak about citizenship we are not discussing a political issue. There are several social and cultural problems which can be solved by the students. We should avoid and leave to adults any problem which is not pertinent to a student's age, life and lessons. What is the benefit of discussing political issues in the classroom, where instead you can raise a problem which concerns the student or the school?'* [PM/MOE3, Female, Omani].

Nevertheless, a citizen must be a participant not only in his homeland's affairs, but also in the wider world, especially in the era of globalisation. For those who mentioned the influence of globalisation on citizenship, globalisation expands the responsibilities of citizenship as the problems have universal impacts:

> *'...I think our world is no longer a village, it appears to be a small house in which many ideological and political trends clash. These issues include terrorism, differentiation, racial segregation etc. Therefore, all countries including Oman seek to cultivate citizenship in order to link the student to his homeland before he goes to the outside world. In other words, we are aiming to give him positive values which help him to distinguish between right and wrong when he deals with such ideologies'* [PM/MOE8, Male, Omani].

This global dimension of citizenship was expressed very clearly by one interviewee, who argued that Omani students should be educated to exercise their global responsibilities:

'We are not creating the students to be Omani citizens only; we are making global citizens out of them' [PM/MOE4, Female, Omani].

A global citizen, from the viewpoint of the interviewees, has to respect the applicable laws; to accept all other religions, beliefs and nationalities; to make dialogue with other cultures and civilisations; and to assess ideas which come from outside in order to achieve modernisation of the country without losing identity. Two interviewees stressed that the focus must firstly be on developing national citizenship, and only then on global citizenship. One interviewee put it as follows:

If he doesn't have local citizenship, he will not have global citizenship, and if he does not have a positive feeling towards his homeland, he will not feel positively towards others' [PM/MOE1, Male, Lebanon].

8.4.2 Citizenship education is an important area in the educational system

The interviewees argued that CE receives much attention in the new educational system in Oman (BE), while in their opinions, the old educational system (GES) put too little emphasis on it. The GES concentrated only on the Government's achievements, and focused on knowledge at the expense of skills and values. However, these weaknesses, in addition to some new emerging challenges, require a new treatment of CE.

The interviewees referred to four essential challenges: the economic challenge, the belonging challenge, the values challenge and the global challenge. Two interviewees argued that the Omani citizen must be educated to participate in advancing the Omani economy, which is currently run according to the future vision 'Oman-2020'. Based on the recommendations of this vision, the education system has to focus on human resources. The same concern was expressed by another interviewee as follows:

'The 2020 Oman Economic Conference directed education to develop a school curriculum which helps to prepare the students for the future labour market, since the public sector is not able to employ large number of graduates, so they have to be equipped to join the private sector' [PM/MOE7, Male, Omani].

By contrast, two interviewees raised the challenge of belonging, and both of them spoke about three incidents: hanging a photograph of Sheikh Zaid, the UAE president, instead of one of Sultan Qaboos' on a classroom wall; placing UAE flags in some houses in Musandam, which is an Omani province; and claiming that some students do not love Oman. A female interviewee, who used to be a secondary school geography teacher, mentioned an incident that occurred at the end of the 1990s, when she asked her students the following question:

'Is there any one of you who does not love Oman?'

The answer, as she said, shocked her because:

> '...many students said that they do not love Oman. The same question was repeated in many other classrooms and I got the same negative answer. I discovered the reason is that they do not have enough information about their country' [PM/MOE6, Female, Omani].

Another female interviewee argued that this challenge might be very difficult in the current climate, as the new Omani generation have not undergone the harsh periods pre- and post-seventies, which their predecessors underwent:

> 'During the seventies, the students were aware of what had been provided by the state, and they recognised that because they passed through the seventies and the precedent harsh periods' [PM/MOE3, Female, Omani].

Values also constitute another challenge that might influence any development of citizenship education. Only one interviewee raised this challenge and claimed that modern life has seriously weakened people's values:

> 'Helping relatives and neighbours was the priority, but as life has become much more complicated and crowded, these noble values become weakened. As a result, we need to promote these values from an early age in the students' [PM/MOE3, Female, Omani].

Regarding global challenges, the majority of the interviewees referred to globalisation as a two-edged sword. On the one hand, globalisation, through tools such as the internet and satellite, challenges (according to some interviewees) the Omani citizen's loyalty and sense of belonging, particularly in those who go abroad for purposes of study or work. On the other hand, globally increasing connectedness requires that students are equipped with moral values and a sense of responsibility. One policy-maker, who obtained her degree in the United Kingdom, focused on such values, saying:

> 'Due respect should be given to rights and duties inside and outside the country, and to the exchange of cultures and dialogues, which are all global citizenship values which must be acquired by the students' [PM/MOE2, Female, Omani].

It is worth mentioning that one interviewee realised the influence of globalisation in giving a high profile to citizenship, but she declared that she had no idea if there are some national challenges, either political or social, which might underpin the emphasis on citizenship.

In order to meet such challenges, CE should be directed towards achieving several main goals. Most interviewees considered that CE should firstly help students to know their rights and responsibilities, and this is consistent with their definition of citizenship as a set of rights and obligations. Equally importantly, CE should strengthen both allegiance

to his Majesty Sultan Qaboos, and a sense of belonging to the homeland. One interviewee clarifies the reason as follows:

> *Many countries have problems due to the absence of belonging and allegiance, and when this happens some groups have declared war on the government as it lacks legitimacy'* [PM/MOE1, Male, Lebanon].

Although according to one interviewee the allegiance of the Omani people is strong in comparison to their counterparts in other countries, it still must be strengthened not only by school, but also by means of all institutions of the state and in particular the family. In addition to strengthening allegiance, CE also aims to maintain national unity, which requires concentration on building one identity. This identity means, from one interviewee's perspective, that people belong to both one government and one homeland. He experienced the unpleasant impact of division and cautioned against it, saying:

> *'When these things are divided you will have no single homeland, but many homelands. We are talking about educating citizens in one homeland. If the unity of land and people is not maintained, the whole thing collapses'* [PM/MOE1, Male, Lebanon].

CE is concerned about students' personal development, which according to one interviewee is the first aim of BE, in addition to practicing democracy and cultivating the values which Oman as a government supports, such as peace, maintenance of human rights, conservation of the environment and co–existence. Furthermore, CE can build a global awareness among the students. From the viewpoints of the vast majority of interviewees, these goals must be achieved by regarding CE as a cross-curricular theme.

8.4.3 Citizenship education is a cross-curricular theme

The treatment of CE in Omani schools was too narrow as it was confined to one subject, social studies, which consisted of three separate textbooks: history, geography and civic education:

> *'In the past the subject was targeted, and was studied as one subject only, though currently it is thought that the idea has to be highlighted from different aspects and to be taught through different techniques'* [PM/MOE4, Female, Omani].

However, all interviewees without exception claimed that CE is a broad subject, which needs to be taught as a cross-curricular theme, particularly in the lower levels (grades 1-10). Nevertheless, although they are convinced that citizenship could be enhanced by all school subjects, some interviewees argued that humanities and social studies in particular are the most appropriate subjects to deal with CE:

> *'In Basic Education, CE is integrated with other subjects in addition to social studies.... CE is integrated in all school subjects, but it is deeply embedded in social studies'* [PM/MOE3, Female, Omani].

Two interviewees attached citizenship to a subject called 'life skills' which was first introduced in 1999. According to a curriculum designer of this subject, it is concerned with the practical side, whereas social studies is concerned with the theoretical side. By contrast, two other interviewees were very enthusiastic to provide examples of the possible potential role of science and mathematics in developing citizenship. Speaking about the reaction of science and mathematics teachers who did not understand why they were invited to attend a workshop on citizenship, a female interviewee reported that those teachers understood at the end of the workshop the potential of their subjects to deal with citizenship:

> *'… Their view had changed by the end of the workshop because they understood that CE is not only social studies. Indeed, they attended the third workshop and were very involved. In addition they designed an excellent activity to develop citizenship by means of mathematics'* [PM/MOE6, Female, Omani].

In the secondary level (grades 11 and 12), CE, according to three interviewees, should be an independent subject with the focus shifted from national citizenship to global citizenship:

> *'…In primary level we focus on national citizenship, whereas in secondary level we focus on global citizenship'* [PM/MOE7, Male, Omani].

Most interviewees mentioned two new independent topics of CE which have recently been launched in Omani schools, notably *'This my Homeland'* and *'The World Around Me.'* The former subject, launched in 2005 for grades eleven and twelve, deals with national citizenship, while the latter subject was launched in school year 2007-08 for grade twelve and will deal with global citizenship. According to some interviewees, the overall aim of this topic is to make students acquainted with their world in terms of dealing with issues such as human rights, conservation of the environment and human civilization, in addition to cultivating toleration, and respecting others regardless of their religion, race and culture. Furthermore, this subject aims to prepare those who are intending to study abroad after their graduation from secondary school:

> *'We think that the student at class 12 level requires more focus on global citizenship in addition to national citizenship, so that the student after this class will set off into the wider world at either national or international level'* [PM/MOE3, Female, Omani].

This tendency to develop global citizenship is being furthered by exchange visits, and communicating via the internet, between Omani students and their counterparts in other countries such as the United Kingdom and the United States of America. These visits, which sometimes last one month, are aimed at getting to know other cultures, religions and laws by allowing the students from both sides to live with local families.

Although the importance of the subjects cannot be denied, from the viewpoint of a third of the interviewees CE additionally requires all those involved in education to practice and to encourage citizenship values in order to be an example of a way of life to students:

> *'When the coach, the teachers, the students and the other employees in school exercise appropriate behaviour, this becomes a way of life'* [PM/MOE3, Female, Omani].

From the above, it is evident that all interviewees endorsed CE to be a mission of the whole school, involving all subjects and all stakeholders - students, teachers and other administrators. Furthermore, there are civic education subjects in secondary schools, but there is no subject called CE. According to a male interviewee, citizenship is:

> *'Not a subject; it is what is gained from all subjects'* [PM/MOE1, Male, Lebanon].

Similarly, a female interviewee cautioned against regarding citizenship as a subject. She put her perspective in the following words:

> *'If we treated CE as an independent subject, it would be taken by the students as general knowledge, so they would read it and sit the exam and eventually they would forget all about it. If such knowledge focuses on implanting citizenship values, all subjects and all teachers will be involved'* [PM/MOE2, Female, Omani].

Regardless of the approaches, the interviewees argued that CE should enhance values and skills, as opposed to the old education system, which was knowledge-led. With regard to values, the interviewees referred to many values, but they prioritised development of allegiance to his Majesty Sultan Qaboos, and a sense of belonging to and pride in the homeland. Then, CE should prepare a citizen who takes pride in his customs and traditions, knows his rights and duties, acknowledges his state's achievements, and maintains public spaces. In addition, he should be a good representative of his country when he goes abroad. It is very interesting to find that some interviewees were concerned about the practical side of citizenship because this side was ineffective in the old educational system:

> *'Students cannot graduate unless they have served the community, and this is what we want to emphasise in Oman. This side is available in our education system only theoretically but not practically, so that we want to expand on it now'* [PM/MOE3, Female, Oman].

In particular, they mentioned scientific skills, intellectual skills, creative skills, problem-solving skills, participative skills, decision-making skills, interpersonal skills, critical thinking skills such as distinguishing between facts and opinions, and voluntary work. Yet one interviewee declared that students should deal with problems at school or social level:

> *'When we speak about citizenship we are not discussing a political issue. There are several social and cultural problems which can be solved by students'* [PM/MOE3, Female, Omani].

In order to deliver citizenship content, all interviewees were in favour of using student-centred, rather than teacher-led, methods. They mentioned, for instance, cooperative learning, effective discussion, dialogue, problem-solving, site visits, voluntary activities, conducting research, debate, learning through projects, discussion of current affairs, and association with the local community. Nonetheless, traditional methods, particularly lectures, are dominant in the education system. In this respect, one interviewee argued that:

> *'I think the matter should not be 'indoctrination'. Citizenship and love of one's homeland cannot be created through pressure'* [PM/MOE1, Male, Lebanon].

Similarly, another interviewee highlighted the same issue:

> *'We are still at the indoctrination stage. We need to activate the applied aspects …citizenship must be practical'* [PM/MOE5, female, Omani].

For this reason, all interviewees stressed the role of the teacher in the development of citizenship. Yet they criticised teacher preparation in the colleges of education.

8.4.4 Citizenship education is a missing area in teacher education

The vast majority of the interviewees acknowledged the important role of teachers in the development of citizenship. One interviewee put it as follows:

> *'Although designing the curriculum to include citizenship values, participation, human rights and children's rights is important, the teacher remains very important in presenting these values to the students'* [PM/MOE8, Male, Omani].

The teacher is, above all, a citizen who has a set of rights and obligations:

> *'The teacher should primarily be a citizen aware of his duties, particularly his job duties. He should be aware of his duties towards his students, the state and other citizens whom he should educate and in whom he should inculcate good citizenship'* [PM/MOE1, Male, Lebanon].

Therefore, developing citizenship is the responsibility of all teachers who must be, according to all interviewees, an example for their students. In other words, the teacher's words must be consistent with his deeds. For instance, one interviewee argued that a teacher cannot cultivate allegiance unless he himself has it:

> *'Because CE implants citizenship values in our students, all teachers will achieve more success if they have allegiance and citizenship and if they set examples which will influence the students'* [PM/MOE3, Female, Omani].

Unfortunately, some interviewees claimed that teachers have weak citizenship characteristics. According to those interviewees, such teachers have no idea about the state's constitution, and they are not interested in their profession:

'They do not care for time and duty. They are not interested in performing their duty. They feel that they are forced to work as teachers because there is no other job' [PM/MOE6, Female, Omani].

Another interviewee mentioned the same point, and cautioned that a teacher displaying weak citizenship will influence his students' citizenship.

'I notice weaknesses in teachers' citizenship, which worries us as these teachers will prepare a generation. The weak citizenship of students can be observed in many countries where the students cannot understand their identity. They ask to whom they belong: to the homeland, to society, to the tribe, to the sect or to the world. Thus, the image is unclear and this can result in many problems. Consequently, if the teacher suffers weakness of citizenship this will affect his students, who will not have feelings of belonging' [PM/MOE3, Female, Omani].

This weakness can be attributed to the teacher preparation programme, which does not deal with citizenship, as a study conducted by the MOE revealed. This study aimed to analyse the courses which STs study in the COE:

'As for the citizenship issue, we requested the Colleges of Education and the College of Education of the Sultan Qaboos University to provide us with their curricula on citizenship, and after analysing them we did not find anything on that issue' [PM/MOE3, Female, Omani].

In order to give CE a high profile in TE, both pre-service and in-service teachers must be taken into consideration. In the latter, some advance has been achieved as the MOE has now held five workshops for teachers and curriculum designers of all subjects. However, the serious problem is in pre-service TE, because the MOE has attempted to make some changes in the teacher preparation programme in order to deal with citizenship. In this context, one interviewee argued that a teacher preparation programme should have a two-fold purpose: preparing teachers to be good citizens themselves, and to be teachers who prepare other citizens. The teacher, he continued:

'... has a double responsibility, which is different from the engineer's or doctor's responsibility, as you give the teacher an entire generation. He teaches thousands of students throughout his tenure, so he influences those students, providing them with knowledge and a vision towards their homeland. If the teacher is not successful, how many students will he harmed?' [PM/MOE1, Male, Lebanon].

The suggestions of the interviewees for reforming the teacher preparation programme have two dimensions: the professional dimension and the citizenship knowledge dimension. In regard to the former, the teacher preparation programme should include several areas that are currently missing, such as modern teaching methods, developing thinking skills, managing changes, and ethics of the profession; then concentration on accepting change. Concerning the latter, teachers should be provided with essential knowledge in terms of, for instance, children's rights, democracy, and human rights.

Nearly half of the interviewees suggested putting these areas in a course called CE, while one rejected the idea of introducing a course and suggested that the suitable way to introduce them is through offering STs two seminars.

Recently, after analysing the STs' courses, the team of CE at the MOE prepared a 'list of citizenship concepts' or as some referred to it, 'competencies of citizenship', and sent it to the COE. According to this list, all teachers, regardless of their specialisations, should be aware of these concepts before graduation. One interviewee mentioned that this proposal consists of three main types of competences: knowledge, values and skills. Values competences, for example, include the teacher developing a feeling of loyalty to the Sultan and a sense of belonging to the homeland. However, these attempts and proposals have not yet been considered, although there are some joint committees among the three parties the MOE, Sultan Qaboos University and the MOHE:

> *'…the outputs of those committees did not fall in line with the existing education system and the aspiration of the Ministry, since the teachers were not trained in appropriate teaching methods nor did they assimilate the contents of the textbooks which will be taught. Therefore, they encountered some difficulties and their performance was below standard according to supervisors' reports'* [PM/MOE7, Male, Omani].

To sum up, the MOE found that CE requires intensive work in different directions: the students, the teachers, the curriculum, the parents, and civil society. Therefore, the MOE formed a team called a 'CE team' to supervise all efforts concerning the development of citizenship. This team has so far held four workshops for teachers and curriculum developers, in addition to revising all subjects in order to identify both the strengths and weaknesses of their treatment of citizenship, which will then be enhanced. This study was conducted because the MOE adopted a cross-curricular approach to introducing CE. According to one female interviewee all these efforts are still at the planning stage because the MOE has not developed a strategy for CE:

> *'There is no integral strategy, but there are ideas based on our educational policy. There are several schemes supporting this aspect. We should pay great attention to the preparation of the teacher'* [PM/MOE4, Female, Omani].

8.5 Analysis of policy makers' interviews on teacher education

The purpose of this section is to present the views of some key PMs in TE regarding CE context in Oman. The general purpose of these interviews is to identify the views of PMs in TE regarding the concept of citizenship. In addition, these interviews aimed to find out about current practices of CE, in both school education and TE. Moreover, it was hoped that those interviewees would be able to reveal whether or not there is coordination

between the MOE and the Institution of TE in the current and future efforts to develop CE in Oman.

Three major issues emerged from the analysis of these interviews: citizenship is a controversial and broad concept; CE is missing in the educational system; and citizenship is also missing in TE. In addition to these main issues, the interviewees indicated that the efforts of developing CE are not concurrent in both the MOE and the TE Institutions.

8.5.1 Citizenship as a controversial and broad concept

When asked about their definition of citizenship, the PMs in TE defined it from different perspectives. One of the interviewees, who specialises in comparative studies, stated that societies vary in their perspective on citizenship. Therefore, she stressed that citizenship:

> *'Can be defined in view of an Omani's environmental, cultural and societal aspects, and then be related to the international concepts that do not contradict it'* [PM/TE4, female, Omani].

Even so, she simply defined citizenship as:

> *'A set of rights and duties for the citizens inside their country, but they lack such rights outside their country'* [PM/TE4, female, Omani].

On the contrary, other interviewees did not relate citizenship to rights and duties. One of them viewed it as a sense of belonging, which involves a citizen being patriotic and proud of his homeland. He mentioned that he still remembers the national anthem being played in the early morning in the school, and how this made students very enthusiastic. Meanwhile, the other two interviewees linked citizenship to the cultural identity of society, and regarded religion and language as important factors in shaping it. According to one of those interviewees, Islam influences citizenship as it constitutes a set of moral values such as *'love of the homeland, people and neighbours'* [PM/TE1, Male, Omani], while the language helps to strengthen harmony among the people. In addition, a shared history is considered a third important factor which affects citizenship, because such history constitutes a shared memory in peoples' minds:

> *'As Omanis, some historical roots link us together, every thing you have undergone, I have also undergone, as have our fathers and grandfathers. This makes us feel unity'* [PM/TE1, Male, Omani].

All interviewees recognised that the idea of citizenship is not static, but it has been affected by ongoing variables such as globalisation. According to the interviewees, globalisation influences citizenship in terms of expanding rights and responsibilities, and in highlighting cultural differences. Concerning the expansion of rights, two interviewees argued that citizenship is being used to expand the rights of citizenship in order to

accommodate those who are working temporarily in the Arab Gulf Countries, and to impose one understanding of concepts, such as coexistence among people, put forward by international organisations. One of those interviewees warned of the increasing demands of international organisations, and she said that meeting such requirements should not be at the expense of national priorities:

> *'We are affected by the concepts given by different international organisations i.e. the United Nations Organisation, human rights organisations, environment conservation organisations etc. We are all responsible for the conservation of our planet and its resources. However, we should not meet the requirements of these organisations at the expense of our local issues'* [PM/TE4, female, Omani].

In connection with the expansion of responsibilities, from the point of view of another interviewee, globalisation has extensively expanded citizens' knowledge of the world, and consequently expands his particular responsibilities towards the world. He explicitly used the term 'global citizenship' and saw it as a broad citizenship that includes national citizenship:

> *'The World becomes as one homeland, so what could harm me as a human could also harm others. Therefore, we should take that into account in order to maintain humanity as we maintain our home, family, village, administration and country. We should maintain Planet Earth, which is the homeland of humankind, because we belong to one homeland or big citizenship called Planet Earth, in which we live'* [PM/TE1, male, Omani].

Yet globalisation has some cultural influences, from the viewpoint of another interviewee *[PM/TE2]*. He is convinced that the cultural influences of globalisation on the privacy of societies are difficult to control. From his viewpoint, the development of critical thinking skills is the practical solution to prevent potential influences of globalisation, because such skills can help individuals to assess such influences in order to adopt the positive ones and reject the others. In addition, societies need to know and tolerate each other's principles. When studying in Scotland, he witnessed the importance of the acceptance of cultural differences, as his daughters used to go to a Scottish school where Scottish dance lessons were taught. In their culture, they were not allowed to participate in such lessons. The teachers, when they were informed about their culture, were tolerant, and exempted his daughters from participation in such lessons.

8.5.2 Citizenship education is a missing area in the education system

In general, the PMs reflected a problematic situation of CE. According to their views, a citizen is not only a product of school but an outcome of a combination of institutions including 'family', 'religious authority', 'tribe' and 'the media'. However, they regard

school as the influential institution in developing citizenship, and this explains why they detailed its role in citizenship.

The goals of CE are also an area of dispute among the PMs. One interviewee believed that the education system must be directed towards preparing a citizen who is primarily able to earn a living, and then has willingness to do voluntary works in the community. In his words:

> *'We strive to make education a means for earning food, not only for acquiring knowledge for the sake of knowledge. If a person serves the country and takes part in its economic development, and at the same time secures his own needs and wants, I consider him a "good Omani citizen."'* [PM/TE3, Male, Oman].

However, another interviewee stated that education in Oman should firstly concern refreshing the values which are now in decline, not only in Oman but also in the whole world. She mentioned some examples from Oman and other countries to illustrate her point of view. She argued that material values are now dominating at the expense of moral values such as respect for the teacher, greeting people and caring for neighbours:

> *'In Oman in the new town, the social relations between the inhabitants are very weak; no one even knows people in the neighbouring houses'* [PM/TE4, female. Omani].

The main goal of education according to this interviewee should be maintaining and re-building values in order to *'create a generation with values which have the ability to survive'* [PM/TE4, female. Omani].

From the above statements, the education system in Oman should prepare participants and virtuous citizens who can translate citizenship into practices, in order to make a difference in society. Yet the problem of education, according to this interviewee, rests on the gulf between theory and practice. The majority of the interviewees attribute this gulf to the curriculum content and traditional methods of dealing with citizenship.

All interviewees believed that CE should be developed by all subjects, with some reservations about the role of mathematics expressed by one interviewee *[PM/TE2]*. He argued that the content of mathematics, which is characterised by numbers and figures, restricts the role of this subject in developing citizenship. However, although they view CE as cross-curricular, half of the interviewees referred to 'civic education' and 'social studies' as the main areas responsible for developing citizenship by providing the students with factual knowledge. As a result, the effective and practical components are missing from this curriculum:

> *'For a long time the curriculum has focused on knowledge, which results in difficulty in translating these values into real behaviour'* [PM/TE4, female. Omani].

However, the problem of CE is not only in the content, approach and teaching methods, but also stretches to include teachers. One interviewee made it clear that 'civic education is missing' in TE. He stated that civic education is added to social studies, but TE institutions prepare teachers who are only able to teach geography and history, but not civic education:

> *'Social studies is classified into history, geography and civic education. In the past, when we were asked to prepare teachers who can teach arts and science courses, the arts teacher should be able to teach Islamic education, Arabic language, and social studies. Now in the Bachelor's Degree stage we have six branches for the Arabic language, Islamic education has four or five branches, and social studies has three branches, therefore there is no teacher who has majored in civic education. So there are 12 branches with very few teaching hours'* [PM/TE3, Male, Omani].

It seems that all interviewees lacked any information about the current reform in the MOE. They mentioned nothing about how the MOE deals with the matter of CE in terms of the new subjects and the CE team. In addition, they also have no knowledge of the current and future methods that are being used by the MOE to develop CE.

8.5.3 Citizenship education is missing from teacher education

From the point of view of the PMs, it seems that citizenship is also missing from TE programmes, both theoretically and practically. In theory, one interviewee directly stated that the mission of TE should be to theoretically and practically develop citizenship among teachers:

> *'Faculties of education should provide teachers with theoretical knowledge which is pertinent to citizenship, and should enable them to assimilate the rules and regulations pertaining to that. Then the acquired knowledge has to be put into practice'* [PM/TE4, female, Omani].

The majority of interviewees stressed that TE programmes should also develop some positive values, such as loyalty to the homeland, honesty and critical thinking to deal with the influences of globalisation *[PM/TE2]*.

In reality, two contradictory views emerged regarding CE. The first view argues that citizenship is an integral part of a TE programme:

> *'We include it as an integrated part of the courses, and in arts they have integrated a similar thing to history and geography, and the same thing happened in law studies'* [PM/TE4, female, Omani].

On the contrary, the second view clearly states that TE programmes primarily concentrate on preparing pedagogy and specialization, while citizenship is only covered by a few general cultural courses. This is because a prospective teacher has already received appropriate learning in citizenship before he approaches TE:

> *'We consider the student teacher at the colleges of education as a mature person since he has had an adequate dose at the previous school. We do not focus very much on citizenship as we have general culture, specialisation, and teaching methods subjects. General culture courses may discuss matters pertaining tocitizenship'* [PM/TE3, Male, Omani].

One interviewee named these courses, which are offered to all teachers regardless of their specialisations: 'Oman and Islamic Civilisation', 'The Contemporary Omani Community', and 'Oman in History'. He stated that some criticisms are levelled at these courses, 'Oman and Islamic Civilisation' in particular, for not emphasising citizenship goals:

> *'Since this course has been taught for a long time, some teachers have expressed some reservations about it, as the course requires revision so as to include something about a sense of belonging, and pride in the homeland, and reviewing the history of Oman to enhance pride'* [PM/TE3, Male, Omani].

Nevertheless, according to the viewpoint of one interviewee, these courses include a discussion of rights and duties, which is not confined to educational principles and to the teacher as a teacher, but also to the teacher as a citizen. She highlighted that such discussion includes an explanation of the link between Omani and international legislation. When she was asked by the researcher if this discussion took place with all specialisations, she answered as follows:

> *'Yes, for all specialisations. This is related to his rights as a citizen. The rights are contained in e.g. the children's rights deed, the Oman Constitution, which contains an article stating that "people are partners in water, air, and land". Those issues can be discussed in social and demographic studies, in such a way that everybody knows how to utilise and conserve water, understands his right to have a shelter, and to be provided with education and health services. He has the right to enjoy those rights, and his duties are to conserve the public facilities. The Sultanate enacted laws for such issues, and the role of the citizen is to conserve them'* [PM/TE4, female, Omani].

Thus, there is disagreement among the interviewees regarding whether citizenship is introduced as an integrated part of the curriculum or through a few general cultural courses. What is real is that CE is not an independent subject, and the interviewees see it as more relevant to social studies, but even the programme of a social studies teacher is not relevant to citizenship, as one interviewee mentioned:

> *'We do not prepare a "social studies teacher," rather we prepare a history or geography teacher. While preparing a social or geography teacher there is nothing pertaining to citizenship in the history or geography courses. Civic education is* missing' [PM/TE3, Male, Omani].

However, those teachers are required to teach social studies in which civic education constitutes an essential part, even though they were not prepared to carry out such a responsibility:

> *'The problem is that there are no teachers who can take that role; teachers are prepared to teach history and geography'* [PM/TE3, Male, Omani].

The problem is not confined to the content, but also extends to teaching techniques. The few issues which are related to citizenship in TE are delivered and approached theoretically and via traditional teaching methods, as emerged from one transcript:

> *'The student is used to the hand-to-mouth method in which he gets ready theoretical knowledge from the lecturer, which is the easiest method. Thus, it is clear that the problem is on both sides: the lecturer and the student. The lecturer has to apply strategies that translate into behaviour which requires more effort and culture, and the student also is required to make more effort'* [PM/TE4, female, Omani].

Using traditional techniques in the preparation of the teacher can be attributed to the tutors themselves, who appear unqualified to use the new teaching methods:

> *'The teaching staff are now required to diversify the activities and give the students a chance to be aware of the reality in the surrounding environment. This trend is not adopted by all teaching staff, and there are many groups who still require support and training to enable the students to be aware of those points and aspects'* [PM/TE4, female, Omani].

In addition to such issues, it seems that the PMs are unfamiliar with the efforts of the MOE in the development of CE, although three out of four claimed the existence of ongoing cooperation and coordination between the MOE and the institutions of TE. For instance, PMs did not mention anything about the new reforms in the MOE in terms of the introduction of new subjects which are more pertinent to CE, notably *'This is My Homeland'* and *'The World Surrounding Me.'* One interviewee stated that many educational issues, including CE, are not discussed in these joint committees:

> *'We have joint committees, but when we raise problems and challenging issues to the Ministry of Education, they tell us to take advice from the University (Sultan Qaboos University) on such matters, and when we approach the University, they tell us to take advice from the Ministry of Education, but the three parties never meet at one table. This is one of the challenging issues we face. I suggested that a committee of the three parties should be formed to discuss the joint issues.*
>
> *Q. In the joint committees, have they discussed ideas on citizenship education?*
>
> *A. Nothing was referred to us; they might have submitted the matter to the Sultan Qaboos University'* [PM/TE3, Male, Omani].

Therefore, CE in TE is not receiving as much attention as it receives at the MOE. The majority of interviewees declared that CE is not among the current priorities, as the

colleges of education - except the Faculty of Education, SQU - are now being transferred to practical and technical colleges:

> '*In our college it is unlikely that a course will be added [CE course], because the college is currently undergoing a transition period in order to become a technical college*' [PM/TE2, Male, Omani].

To sum up, the interviewees demonstrate that CE in TE is an important goal, but it is only covered by a few courses. The current practices are too vague in terms of the programme content and the approaches being used to enhance citizenship. Similarly, the future treatment also seems to be ambiguous because no plan has been put forward to develop citizenship in these colleges.

8.6 Analysis of the tutors' interviews

The intention of this section is to report the results of the TUs' interviews. This main aim of the interviews was to expand upon TUs' responses in the questionnaires. In addition, the interviews aimed to identify how they practice CE in college classrooms. The tutors were voluntarily selected from those who responded to the questionnaire. Three major issues emerged from the analysis of these interviews: citizenship is a controversial and broad concept; CE is a crucial area in the curriculum; and CE is enhanced in college classrooms. These issues will be discussed below.

8.6.1 Citizenship is a controversial and broad concept

By and large, tutors looked at citizenship as a practical concept. One interviewee strongly defended regarding citizenship as a legal statute, acquired by either birth or nationality. He argued that weaker citizenship becomes apparent especially during times of crisis:

> '*You notice some people are granted the nationality of another country but they lack any sense of belonging to it, and when it is affected by any crisis, they might leave it to go to another country. In this case, this person has weaker citizenship because strong citizenship requires awareness of the country's history, culture and language*' [TU1/M/His/Omani/Sohar].

Other interviewees defined citizenship as a set of rights and duties, which must be equally exerted. One interviewee put it as follows:

> '*It is the ability to understand and exercise one's own rights, understand and perform one's own duties, and respect the laws as well* [TU2/M/SSTM/Egyptian/Ibri].

However, although they believed in two sides of citizenship (rights and duties), the duties dominated their discourses on citizenship. As a result, they debated that a citizen moves from being merely a 'citizen' to being a 'good citizen' when he/she exercises several duties. These include, for instance, abiding by the laws, paying taxes, respecting the ruler

and the government, defending one's country against enemies, interacting positively with national issues, maintaining one's homeland's achievements, and striving to develop one's country. One interviewee summarised all such duties in one word - participation-stating that:

> *'Citizenship is a state of inner feeling translated into actions i.e. in the form of effective participation and contribution'* [TU1/M/His/Omani/Sohar].

Nonetheless, one interviewee stressed the importance of a citizen's rights in comparison to his duties. He believed that equal opportunities, justice and equity are essential principles of citizenship. He is convinced that both people and government must have a strong faith in equity in order to reach citizenship and wise ruling. Yet these principles of citizenship are relative, as each society and political system has its own perspective on both citizenship and the definition of a good citizen:

> *'I think the definition of this concept differs from one society to another, from one culture to another, and from one political system to another. It is influenced by the political, developmental and educational philosophies'* [TU3/M/SSCTM/Yemeni/SQU].

The source of such variations in defining citizenship might be influenced by several factors including religion, constitution and globalisation. All interviewees, without exception, valued the influence of religion on citizenship as both a source of legislation from which the constitution derived some of its articles, and as a set of values. However, they highlighted its values, such as defending one's own country and enhancing co-existence, cooperation and toleration in society. By contrast, the constitution is more specific than religion in that it precisely defines the rights and duties of citizens:

> *'The constitution is the basic law stipulated by the state, while the religion is a belief. The constitution identifies citizenship as it defines rights and duties...religion affects citizenship in that it identifies trends and values. [In other words] religion affects people spiritually, whereas the constitution ...defines rights and duties'* [TU4/M/SSCTM/Yemeni/Nizaw].

Nevertheless citizenship, according to the interviewees, can benefit from both religion and constitution:

> *'Since religion represents the source of the constitution, both religion and constitution can represent sources of the concept of citizenship. Most of the constitutions in the Arab and Islamic countries subscribe to the view that Islam is a source of legislation, so there is no contradiction between them'* [TU3/M/SSCTM/Yemeni/SQU].

Interestingly, one interviewee argued that the constitution prevents citizens from breaking laws by legislation, while religion prevents them from doing so by inner feeling. With regard to globalisation, the majority of interviewees were aware of the influence of globalisation on citizenship. Yet they expressed two reactions to deal with the influences

of globalisation. First, there is a preventative reaction in order to maintain identity, particularly of those who are working abroad. Second, they realised the importance of participation in world affairs as the world becomes more connected. According to the latter, the responsibilities of citizens go beyond their states to include the whole world:

> *'The earth is our home and whatever happens in each corner of this home affects other corners. Borders are vanishing. It is difficult to differentiate local citizenship from international citizenship. Now some communities speak about 'thinking globally and behaving locally', whereas in the past communities were speaking about 'thinking locally and behaving globally''* [TU3/M/SSCTM/Yemeni/SQU].

8.6.2 Citizenship education is a crucial area in the curriculum

All interviewees without exception believed that CE is a very important area in the curriculum of any country. They argued that CE has several functions, of which teaching the rights and duties of the citizen is the most important, and that a society will only flourish when citizens are fully aware of their duties in particular. From the point of view of one interviewee, these duties, if conducted properly, will develop the wellbeing of both individual and community. The rational citizen is one who performs his duties properly in order to enjoy his rights. The interviewee put it like this:

> *'Our welfare depends on our performance and cooperation. Everyone should perform his duties properly, so for instance if everybody cleans his own house we shall have a clean town, as the British proverb says. One should care for public facilities, keep them clean and protect them against damage. He should not say, 'No, I don't care - this is the municipality's duty, or this is that authority's duty.' The individuals must have an inner conscience which controls their behaviour and conduct'* [TU4/M/SSCTM/Yemeni/AlRustaq].

However, about half of the interviewees stated explicitly that CE must develop a sense of belonging and love of homeland. In addition, loyalty to the Sultan is also of crucial importance in Oman. One of those interviewed stated that:

> *'CE aims to instill a love of homeland and the leaders of the country, allegiance to the leader, and becoming acquainted with the existing political regime and how it rules'* [TU3/M/SSCTM/Yemeni/SQU].

According to one interviewee, a sense of belonging and love of homeland manifest themselves over the course of crises. He supported his argument by referring to the actions of Omani citizens during the cyclone, which affected Oman's shores between the 5th and 7th June 2007:

> *'When a student feels that he loves his country, he will be ready to defend it against any enemy or over the course of any crisis like the 'Gono' cyclone. This cyclone was a test of the degree of belonging and citizenship'* [TU1/M/His/Omani/Sohar].

In addition to such aims of CE, only one interviewee argued that CE should *'aim to provide protection against extremism'* [TU2/M/SSCTM/Eygptian/Ibri*]*. This function of CE can be regarded as a universal function, as the interviewees (as has already been

mentioned above) believed that any problem in one part of the world unintentionally influences the other parts.

In order to achieve such goals of CE, the interviewees argued that all school subjects should participate in developing citizenship, even science and mathematics, to some extent. In particular, all interviewees without exception found social studies to be the subject most pertinent to citizenship. According to one interviewee, such a strong relationship stems from the nature of social studies, which is characterised by political, social, historical and cultural features:

> *'Social studies is the most appropriate subject to develop citizenship Social studies is the sole subject that deals with social issues. It develops patriotism through historical characters reviewed in the course. Some topics discuss the political system of the state and its basic elements i.e. the judiciary and executive powers and their duties. Some other topics discuss the individual's rights and duties'* [TU2/M/SSCTM/Egyptian/Ibri].

In the light of the quotation above, social studies plays an important role in building citizenship. Therefore, one interviewee strongly criticised underestimation of social studies in the school curriculum as this negatively influences pupils' citizenship:

> *'The pupils retain the national memory through studying history; defend their geography and resources through studying geography, and defend their political system particularly if this system demonstrates its humanity'* [TU3/M/SSCTM/Yemeni/SQU].

Along with social studies, two interviewees viewed the necessity of introducing an independent subject called civics or civic education. This subject is of importance in order to emphasise and deepen the concept of citizenship:

> *'If the concepts are integrated in more than one subject they will not be given due concern by students and teachers. However, the matter will be more feasible if it is introduced as an independent subject, so it will gain more emphasis and it will be introduced in more detail'* [TU1/M/His/Omani/Sohar].

However, CE could be either an integrated area or an independent subject according to another interviewee. From his viewpoint, the age of pupils defines the approach to be adopted. Thus, he stated:

> *'CE can be integrated as a multipurpose text for lower level classes, as dispersed topics for the intermediate schools, and as an independent subject for higher schools'* [TU3/M/SSCTM/Yemeni/SQU].

It is worth noting that all interviewees concentrated only on the role of curricular subjects in the development of citizenship. None of them mentioned other approaches to developing citizenship, such as extra-curricular activities, school councils, and student group activities.

8.6.3 Citizenship education is enhanced in college classrooms

Generally, tutors are somewhat concerned about citizenship in their classrooms. From the transcripts, it seems that most of the interviewees tried to equip the students with the skills of citizenship such as critical thinking skills, problem-solving skills, expressing opinions, and participation in homeland affairs. One interviewee put it as follows:

> *'Students discuss, analyse and criticise issues in the lecture-room; eventually they suggest alternative solutions for particular problems. The entire process is intended to develop critical thinking. For instance, they discuss, analyse and criticise historical, geographical, and political matters'* [TU5/M/SSCTM/Syrian /Nizwa].

In addition, values such as cooperation, accepting differences, and appreciating their country's civilisation, are also enhanced. For instance, one interviewee based his teaching on the nature of Omani society. He realised that Omani society is characterised by co-existing, which in his opinion results from accepting differences. Therefore, he focused on developing these values in his students:

> *'I was focusing on Omani characteristics such as values like ethical religious commitment, generosity, kind-heartedness, helping others etc. In Oman, there are different nationalities, religions, and cultures, and the Omani citizens are able to interact with all those differences'* [TU1/M/His/Omani/Sohar].

In order to develop such qualities of citizenship, all interviewees avoid using traditional teaching methods in their classroom, as they believed that the appropriate teaching methods to deliver citizenship are student-centred methods. These include role-play, heritage, clarification strategy, problem-solving, analysing existing facts, using existing stories, negotiation and dialogue skills, decision-making, discussions, cooperative learning, learning through groups, narration, controversial questions, site-visits, film, projects, and lectures.

They implemented such methods in their classroom because they are helpful in developing different aspects of citizenship. One interviewee emphasised his use of dialogue, discussions, and controversial issues, and linked these methods with the development of important qualities of a good citizen, such as expressing one's own opinion freely:

> *'Dialogue and discussions are the proper methods, because the students will express their ideas freely, and will be able to identify such ideas whether they are right or wrong and try to rectify them ... Controversial questions are also interesting, where students can collect information about a particular issue and we see the difference between them: eventually they agree on one proper opinion on those issues'* [TU2/M/SSCTM/Eygptian/Ibri].

Another interviewee prefers to use site-visits and problem-solving in studying history. From his perspective, these methods link the students with their roots and also give them some motives to trace the truth by means of comparing different opinions:

> *'…Students should be taken on site visits i.e. historical sites like forts, castles, etc. which will contribute to enhancing citizenship. These visits link new generations with the achievements of the old generations, which helps the students to be creative in dealing with social structures'* [TU1/M/His/Omani/Sohar].

Another interviewee used cooperative learning because he was very convinced that cooperation makes the classroom or the community able to achieve many tasks. He referred to how cooperation was implemented by Omani citizens in the aftermath of the 'Gono' cyclone, and how it helped to overcome the results of this crisis. He stressed that the message of which the student should be aware is that the success and failure of any community depends highly on the degree of cooperation among its individuals.

To sum up, it is evident from the views of these interviewees that the classroom environment in education colleges is based on student-centred methods. Furthermore, in this environment students are encouraged to practise citizenship skills such as critical thinking and problem-solving.

8.7 Analysis of student teachers' interviews

This section presents the results of STs' interviews. These interviews aimed to expand STs' responses expressed in the questionnaires. Additionally, the interviews attempted to identify the features of citizenship that were developed by the student teachers during their preparation programme. Furthermore, the interviews attempted to expose how they developed citizenship as social studies teachers during their practical training programme.

Four major issues emerged from the analysis of these interviews: citizenship is a multi-faceted concept; CE is a crucial area in the school curriculum; CE is an area which is missing in teacher preparation programmes; and CE is practised to an extent in practical training programmes.

8.7.1 Citizenship is a multi-faceted concept

In general, the majority of STs defined citizenship as a sense of belonging, while only three of them defined it as a set of rights and duties, and as participation in the state's affairs. For those who saw citizenship as a sense of belonging, a good citizen should

show his/her belonging to his/her country in several ways. For instance, *'maintenance of stability'*, *'loyalty to the Sultan of State'*, *'respect for the laws'* and *'maintenance of public spaces.'* Accordingly, one female student teacher defined citizenship as follows:

> *'The reality of belonging to the homeland is where the individual should be a participator, and work for development and maintenance of the homeland, as the homeland provides all the rights and entitlements which the citizen enjoys'* [ST9/F/Geo/SQU].

However, three STs referred to citizenship as a set of rights and duties. Yet they valued duties more than rights. From their point of view, the citizen is always indebted to the government, which provides him/her with many services including education, healthcare and safety. One male ST stressed that the citizen must:

> *'Know and conduct his rights and duties properly. It is unacceptable that the citizen demands that the government provide him with different services while he does not use them wisely'* [ST2/M/Geo/Salalah].

Another female student teacher said:

> *'Citizenship ... is give and take. It does not mean you should be dependent on your government and rely on others for everything, without introducing anything in front of it'* [ST5/F/Geo/Salalah].

On the contrary, three interviewees argued that citizenship required a citizen to be an effective participator in his society. They do not consider the individual a good citizen unless he positively contributes to the development of his country. Importantly, they mentioned participation in voluntary work and civil works, but not political participation.

Some interviews linked good citizenship with characteristics that negatively or positively affect citizenship. Two of the interviewees spoke about the importance of equal opportunities, as this could minimise corruption in the government. Similarly, one interviewee dealt with the same point from the societal aspect, namely marriage. In other words, he called for accepting the marriage of any individual, regardless of the status of his tribe, family, or religious sect. In addition, one interviewee stated that Omani youths must work in any craft, regardless of its status, in order to lower the number of expatriates who are working in Oman.

In the questionnaire, student teachers rated religion as the most influential factor on citizenship. This is true for the majority of interviewees who argued that the Omani Institution is based on religious principles. For one of them, Oman is a country where religion plays an essential role in life:

> *'In Oman, the religious aspect is more influential than the constitution, as Oman is regarded as one of the religious countries which are still committed to Islam'* [ST3/M/Geo/Nizwa].

According to another interviewee, religion encourages people to display loyalty, and accept the authority of those who run the country, and these two values are very important aspects of citizenship. He supported his argument with the Quran, in which believers are advised to abide by authority. Another point mentioned in favour was that religion is a set of values and principles which encourages individuals to do the right things, not because he/she fears punishment as in the case of institutions, but because he/she wants to satisfy his/her inner beliefs. Thus, the motive in this case is intrinsic, not extrinsic because of fear of the police for example, in the case of crime.

By contrast, two interviewees saw that institutions are more influential as opposed to religion. They argued that religion is very broad, while the institution specifies the rights and duties of the citizen. In addition, the individual can practise religion in any country he/she goes to but he/she can enjoy full rights only in his own country:

> *'...constitution contains a set of laws and legislations that are offered to the individual in his country but if he/she travelled to another country he/she feels less committed to such legislation'* [ST4/F/His/SQU].

It seems that the interviewees have no idea about the Omani constitution. No interviewees either knew the issue date of the Omani constitution, nor its content. All except one claimed that they were not taught about it in the colleges, even though they are going to teach it in school. However, one female ST from the Faculty of Education, SQU, stated that she studied it in a course entitled *'The Contemporary Omani Society."*

8.7.2 Citizenship education is a crucial area in the school curriculum

By and large, student teachers directly highlighted the importance of CE by assuming its different crucial functions. Slightly more than half of them argued that CE should aim to either achieve or consolidate national unity. From their perspectives, this unity is a platform for building both a strong state and a strong society. In other words, achieving this unity is a major cause of building a society of strong citizens. The individual citizen benefits more than society from this unity according to one interviewee, who directed attention to the situation before 1970, when disputes and partitions dominated Oman and led to the disappearance of the state and consequently citizenship. In such a situation, the citizen lost many benefits which he/she now enjoys:

> *'If we look back to history, we find that disputes existed in Oman before 1970. These disputes led to fragmenting the country into several tribal sects, because the concept of state was not clear during this period. These disputes reflected the disappearance of both unity and citizenship, which negatively influence the citizen'* [ST6/M/His/Sohar].

The remainder of the STs emphasised different functions of CE. One interviewee regarded it as a medium of creating a good generation who can shape a coherent and aware society. Another interviewee considered that CE should firstly concentrate on encouraging students to be effective in their society. Yet for a third interviewee, helping the students to know their rights and responsibilities and cultivating a sense of belonging to homeland should be the focus of CE.

Such broad goals can be achieved by introducing CE as a cross-curricular theme, with a special emphasis on social studies, and by introducing an independent subject called CE. The majority of STs endorsed the former, with a few in favour of a distinct subject. For the majority, CE is an important area aiming to influence STs from different sides so that any subject can contain something to develop citizenship. Even the scientific subjects, notably science and mathematics, can play a role in this process as, according to one interviewee, they can help students to develop scientific thinking which is necessary for the citizen to deal with the different problems that might affect society:

> *'…it focuses on scientific experiments which yield some results that might help the student to find solutions for the society's problems by means of a scientific and systematic method'* [ST4/F/His/SQU].

Although the majority supported CE as a cross-curricular theme they find a strong relationship between social studies, civic education and citizenship. They claimed that social studies was the school subject that most embraces political, geographical, historical and societal aspects of citizenship. One interviewee commented in this respect as follows:

> *'It is a subject close to both society and politics and I feel these topics are close to citizenship'* [ST7/F/His/Ibri].

Another interviewee highlighted that studying history, which is an essential element of social studies, can strengthen a sense of glory and pride in the homeland:

> *'…it helps a student to know the honourable history of his country which results in pride in the homeland and encourages the student to further work and giving in order to sustain its development and advancement'* [ST9/F /Geo/SQU].

However, two interviewees called for introducing CE as a separate subject in order to emphasise some essential aspects of citizenship, such as understanding a government and its structure. One of these interviewees referred to a current topic entitled *'This is My Homeland',* which is introduced in secondary school (grades 11 and 12). Thus, it seems that there is confusion between civic education and CE. For those who are against CE as a cross-curricular theme, science and mathematics are not appropriate for developing

citizenship as they concentrate only on academic knowledge. As a result, there is no scope for development of citizenship.

Unexpectedly, one interviewee expressed a totally different view with regard to the role of school in citizenship. He thought that citizenship cannot be developed by a school, as school subjects focus on memorization, and regular exams are an end in themselves. Another interviewee raised the same point about the teaching methods and evaluation systems in Omani schools. She claimed that when she was in school, foreign teachers taught them using information from textbooks. These comments provoke an important question regarding the way CE is handled, both in school education and TE.

8.7.3 Citizenship education is an area which is missing in teacher preparation programmes

From the transcripts, it is evident that CE is not a main goal in TE programmes of social studies, even though this area is very close to citizenship. According to the viewpoints of STs, CE is a missing area in their programme in terms of the courses and the ways of handling them. While half of the interviewees reported that the programme helped them to learn values such as love of and pride in homeland, responsibility, defence of the homeland and honesty in doing work, the other half claimed that the programme hardly dealt with citizenship. One interviewee put it like this:

> *'... [Citizenship] is a missing topic in the educational institutions and it is rarely used. Thus, we rarely heard about it and we heard it as an ambiguous concept in few cases'* [ST10/F/His/AlRustaq].

Another three interviewees claimed that the programme prepared them to be a teacher but not a citizen. The concept of citizenship was not used in the whole programme, so that the STs did not know either its meaning or how to develop it:

> *'The focus was put on professional elements and how one can be a teacher who is able to teach the subject which he was prepared to teach. Yet the focus was not on preparing to be a citizen, so that we did not hear about the concept of citizenship during the preparation programme. As a result, the courses failed to provide us with the meaning of citizenship, what citizens should do, and what are the aspects of citizenship that we as teachers should develop in the students'* [ST2/M/Geo/Salalah].

It seems that the problem is not in the deficiency of the courses which are closely pertinent to citizenship, because the interviewees mentioned several courses dealing with the history and geography of Oman such as 'The Contemporary Omani Society', 'Oman in History' and 'Geography of Oman'. However, the problem rests with the tutors and how they use and deliver the content in order to develop some aspects of citizenship.

The majority of interviewees claimed that lectures are almost the only teaching method used in the colleges. According to the STs, this method is used in order to transmit as much information as possible, and does not require as much preparation or time as other techniques. In addition, using lectures leads tutors to restrict themselves to the content of course-books, and pay no attention to linking the course with society, particularly when the tutor is not Omani. In this respect, one female ST strongly criticised entrusting a teaching course like 'The Contemporary Omani Society' to a foreign tutor:

> *'From my point of view how can a non-Omani tutor teach this course? It means he/she does not know Omani society, and makes it up. The tutor was Egyptian so Omani society is not important to him. Thus, he depends only on course-books, and this is an ineffective approach'* [ST9/F /Geo/SQU].

In addition, the method of assessment measures only the ability to memorise, which means that skills and values are ignored in the assessment process. Thus some interviewees stressed that they studied these courses for exams, not for using their implications in real life. One interviewee expressed their view in this respect as follows:

> *'You study most courses only to pass the exam.'* [ST5/F/Geo/Salalah]

In this learning environment, the STs were very negative, while the tutors were authoritarian. According to two interviewees, students were prevented from voicing their opinion or making any argument regarding the topic under study. If the student did so, his/her grades might be affected:

> *'When I started my studies in the university I expected a different teaching approach. However, I realised that indoctrination is the only approach used for teaching. The student wants to talk, but the tutor would interrupt him, and if the student argued with the tutor, that might influence his/her grade'* [ST10/F/His/AlRustaq].

8.7.4 Citizenship education is practised to an extent in practical training programmes

From the above, it is evident that STs were not satisfied with the teaching approaches used to prepare them in the colleges. Therefore, they argued that different teaching methods should be used to develop citizenship. For instance, they employed cooperative learning, social participation, discussion, problem-solving and dialogue. Consequently, they attempted to implement such teaching methods and others in their practical training programme. Interestingly, although they were familiar only with the lecture method, they involved their students in the learning process by using discussion, dialogue, current affairs, linking topics with local environment, brainstorming, and problem-solving. In

addition, they tried to develop critical thinking by asking the students some critical questions, as one female ST did:

> *'On one occasion I asked the following question: What would you do if you became minister of tourism?'* [ST5/F/Geo/Salalah].

Another female ST conducted the following activity in order to develop critical thinking:

> *'In a lesson about the Second World War, I provided the students with a set of reasons which led to the start of the War. I asked them to choose a strong reason among them and support their views by evidence'* [ST9/F/Geo/SQU].

What is very interesting is that the STs, who suffered in the colleges from the lack of opportunities to express their opinions and to provoke questions, encouraged their students to express their opinions. They regarded it as an important issue, which influences the education of citizens. One male ST called it 'democratic learning' and stressed that:

> *'Learning must have a kind of democracy and flexibility, and if it is characterised by authoritarian behaviour such as physical and emotional punishment, students in future will not be able to voice their opinion in public gatherings'* [ST6/M/His/Sohar].

It appears that STs created their own learning environment, which is totally different from those they experienced in the colleges. Therefore, they claimed that they developed some citizenship values during their practical training programme, such as love of the homeland, loyalty to the Sultan of the State, maintenance of public spaces, voluntary work and maintenance of current achievements in the country. In addition, they also attempted to develop some skills such as using maps to define locations, summarisation, critical thinking, analysis of pictures, comparison and conclusion. Yet they did not mention that they deal with skills such as decision-making, communication skills and so forth.

However, although they used several interactive teaching methods, some of them had misconceptions about them. When one male ST was asked to give an account of how he used a discussion method, he said:

> *'I asked the students a set of questions and they answered them, or often I referred them to answers in the text book because the time allocated to the lesson is not enough to involve all students'* [ST1/M/Geo/Nizwa].

Furthermore, when another student was asked to give an example of how he developed critical thinking, he said:

> *'During the practical education this term, I wrote a wrong word on the board and did not realise until the end of the lesson. Then I blamed the students for not correcting me on time,*

but they said they were scared. Therefore, in the next lesson I offered them some tips on voicing their opinion without any fear' [ST6/M/His/Sohar].

To conclude, it is clear that the STs realised the nature of citizenship as a multifaceted concept. This realisation helps them to criticise their preparation programme for not concentrating on developing citizenship as a crucial curriculum area. In addition, it also helps them to some extent to develop citizenship in their practical training programme.

8.8 General issues that emerged from all interviews

This section is aimed at outlining the issues that emerged from all of the interviews. By analysing the interviews of each group of stakeholders separately and identifying the emerging issues, it will be useful to point out the issues emerging from all of the interviews in order to build a coherent picture about CE in the Omani context. Four main issues emerged from analysis of all of the interviews: (a) citizenship is a multifaceted and controversial concept; (b) CE is an important area in the educational system; (c) CE can by introduced by different approaches; and (d) CE is a missing area in TE.

8.8.1 Citizenship is a multifaceted and controversial concept

Citizenship is multifaceted, and can be defined from different perspectives. Hence, no interviewees provided a clear-cut definition for citizenship. Instead, they provided several definitions. The vast majority of the interviewees from the MOE saw citizenship as a set of rights and obligations, and some of them defined it as a sense of belonging. Likewise, PMs from TE defined citizenship as a set of rights and responsibilities, a sense of belonging, and cultural identity. Similarly, the majority of tutors viewed citizenship as a set of rights and duties, except one who thought that citizenship is a legal statute, acquired by either birth or nationality. Yet the majority of STs defined citizenship as a sense of belonging, while only three of them defined it as a set of rights and duties, and as a participation in the state's affairs. It is worth noting that in their definitions of citizenship, PMs at the MOE, the TUs, and the STs valued duties in comparison to rights.

According to all interviewees, citizenship is a controversial area influenced by several factors such as religion, constitution, culture, and globalisation. Islam, from the viewpoint of the PMs of the MOE and the PMs in TE, encourages positive values of citizenship such as allegiance to the Sultan and homeland, acceptance of the authority and voluntary work and charity. One ST referred to the religious influence as follows:

> *'In Oman, the religious aspect is more influential than the constitution, as Oman is regarded as one of the religious countries which are still committed to Islam'* [ST3/M/Geo/Nizwa].

Tutors and STs argued that the difference between religion and constitution is that constitution prevents citizens from breaking the laws by punishments while religion prevents them by its values and principles. All interviewees except the STs acknowledged the influence of globalisation on citizenship. From their viewpoint, globalisation expands citizen's responsibilities beyond their country's borders (see quotation, p.186).

However, globalisation has a negative influence on the cultural identity of the society. This concern was raised by one policy maker from TE and some tutors. As a result, they call for developing critical thinking to deal with the influences of globalisation.

8.8.2 Citizenship education is an important area in the educational system

All interviewees thought that CE is an important area in the educational system, especially at the present time. Specifically, the PMs of the MOE argued that CE is important to encounter the economic, a sense of belonging, values, and global challenges, which Oman is currently undergoing. One female interviewee spoke about the values challenge (see quotation, p.171).

To meet such challenges, all interviewees agreed to some extent that CE should help students to know their rights and responsibilities; strengthen both allegiance to his Majesty Sultan Qaboos, and a sense of belonging to the homeland; maintain national unity; and build a global awareness among the students. Specifically, the PMs in TE focused on preparing participants and virtuous citizens who can translate citizenship into practices, in order to make a difference in society. Yet the tutors argued that CE should prepare a rational citizen who performs his duties properly in order to enjoy his rights (see quotation, p.186).

By contrast, the STs raised the importance of national unity as a platform for building a strong state and a coherent citizenship. In addition, CE is also a medium of creating a good generation of citizens who can shape a coherent and aware society.

8.8.3 Citizenship education can be introduced by different approaches

The participants provided different perspectives regarding the approaches to introducing CE. They put much emphasis on introducing CE as a cross-curricular theme with social studies and civic education being given a special emphasis. One PM for the MOE argued that CE should be a cross-curricular theme in the lower levels (grades 1-10) while in the secondary level (grades 11 and 12) CE should be an independent subject with the focus shifted from national citizenship to global citizenship, as one interviewee stated:

> '...*In primary level we focus on national citizenship, whereas in secondary level we focus on global citizenship*' [PM/MOE7, Male, Omani].

Likewise, one tutor endorsed such a view, saying:

> '*CE can be integrated as a multipurpose text for lower level classes, as dispersed topics for the intermediate schools, and as an independent subject for higher schools*' [TU3/M/SSCTM/Yemeni/SQU].

However, some of the PMs from the MOE rejected regarding CE as a subject. For them, CE is a mission of the whole school, involving all subjects and people-students, teachers and other employees. It is acceptable to introduce a subject called a 'civic education' but there is no subject called 'CE'. According to one of those interviewees, citizenship is:

> '*Not a subject; it is what is gained from all subjects*' [PM/MOE1, Male, Lebanon].

In addition to introducing CE through school subjects, the PMs in the MOE also referred to exchange visits between Omani students and other countries' students in order to develop global citizenship. These visits, which sometimes last for one month, are aimed at helping students to know each others' cultures, religions and laws. It worth noting that all interviewees concentrated only on the role of curricular subjects in developing citizenship, while none of them mentioned other approaches to developing citizenship, such as extra-curricular activities, school councils, and student group activities.

8.8.4 Citizenship education is a missing area in teacher education

Although they acknowledged the important role that teachers can play in developing citizenship, the interviewees, particularly those from the MOE, claimed that the teachers' preparation programme does not deal with citizenship. Therefore, from their point of view STs have weak citizenship characteristics as they have no idea about their state's constitution (see quotation, p.176).

By contrast, the PMs in TE disagreed regarding whether citizenship is introduced in TE as an integrated part of the curriculum or through a few general cultural courses. What is

real is that CE is not an independent subject, and the interviewees see it as more relevant to social studies, but even the programme of a social studies teacher is not relevant to citizenship (see quotation, p.182).

Yet, the tutors in the COE claimed that they tried to equip the students with the skills of citizenship such as critical thinking skills, problem-solving skills, expressing opinions, and participation in homeland affairs. In addition, values such as cooperation, accepting differences, and appreciating their country's civilization, are also enhanced by using student-centred methods. One tutor stated that:

> *'Dialogue and discussions are the proper methods, because the students will express their ideas freely, and will be able to identify such ideas whether they are right or wrong and try to rectify them ... Controversial questions are also interesting, where students can collect information about a particular issue and we see the difference between them: eventually they agree on one proper opinion on those issues'* [TU2/M/SSCTM/Eygptian/Ibri].

However, the STs disagree with the tutors and mentioned that they were prepared to be a teacher but not a citizen. One ST put it as follows:

> *'The focus was put on professional elements and how one can be a teacher who is able to teach the subject which he was prepared to teach. Yet the focus was not on preparing to be a citizen, so that we did not hear about the concept of citizenship during the preparation programme. As a result, the courses failed to provide us with the meaning of citizenship, what citizens should do, and what are the aspects of citizenship that we as teachers should develop in the students'* [ST2/M/Geo/Salalah].

Therefore, all stakeholders expect the tutors and, to some extent, the PMs in TE claimed that CE is missing in teacher's preparation programmes in both course content and the way these courses were delivered. All interviewees except the tutors claimed that traditional methods, lectures in particular, were used in the COEs:

> *'The student is used to the hand-to-mouth method in which he gets ready theoretical knowledge from the lecturer, which is the easiest method. Thus, it is clear that problem is on both sides: the lecturer and the student'* [PM/TE4, female, Omani].

The MOE stresses developing qualified teachers, who can enhance citizenship in the schools. Therefore, the MOE prepared a 'list of citizenship concepts' or, as some referred to it, 'competencies of citizenship', and sent it to the COEs. According to this list, all teachers, regardless of their specialization assumed the responsibility of developing citizenship. However, these attempts and proposals have not yet been considered, although there are some joint committees among the three parties: the MOE, SQU and the MOHE. One PM in TE claimed that nothing was discussed in these joint committees regarding CE (see quotation, p.183).

8.9 Conclusion

This chapter presented the data obtained from semi-structured interviews, which were conducted with different groups of stakeholders: the PMs from the MOE; the PMs from TE; the tutors; and the STs. The analysis showed that in general citizenship is regarded as a multifaceted concept which is related to rights, responsibilities, a sense of belonging, identity, and loyalty. In addition, they considered the influences of religion and globalisation. In their views, the latter expands citizens' responsibilities beyond national borders, which results in developing a kind of global citizenship in addition to national citizenship.

All interviewees called for introducing CE as a cross-curricular theme with particular emphasis being put on social studies and civic education. Yet the PMs in the MOE argued that citizenship is not just a subject, but it is importantly what is gained from all interactions in the school environment. Furthermore, the participants, with the exception of the tutors, claimed that CE is not an essential part in teachers' preparation programmes, which are characterised by an authoritarian learning environment. Therefore, the PMs from the MOE emphasised the need to incorporate CE in TE in order to support their efforts to develop citizenship in Omani schools.

The next chapter synthesises and makes sense of the data obtained from content analysis, questionnaires and the interviews. It aims to build a comprehensive understanding of the current provision of CE in Oman in school education general and in TE in particular.

Chapter Nine: Making Sense of the Findings of the Study

9.1 Introduction

The present study aims to explore the perceptions of STs of social studies and their TUs about citizenship and CE. In order to obtain the required data, some policy documents were analysed, questionnaires were administered to the STs and their TUs and finally, interviews were conducted with stakeholders: that is, PMs in the MOE and TE, STs and tutors.

In chapters six, seven and eight the findings from analysing policy-documents, questionnaires and interviews were respectively presented. This chapter is directed at discussing the findings and their relation to a review of the literature. This discussion identifies the problems and highlights the issues raised by the informants of the study.

9.2 The meaning of citizenship

One of the important issues emerging from the present study is pertinent to the meaning of citizenship. Overall, the participants' perceptions mainly reflected the contested nature of citizenship. All stakeholders viewed citizenship as a multifaceted concept. They specifically associated it with: a set of rights and obligations; a sense of belonging to various cultural and political contexts; and social participations (see chapters seven and eight). This reflected the fact that they viewed citizenship as not being the same as only having a passport from that country.

Their debates about citizenship are not very different from the debates that are taking place in the Western context. Their arguments reflect two important characteristics: the multifaceted nature of the concept and its developmental nature referring to the fact that citizenship is not a static notion but is affected by changes in the world's realities.

Citizenship is growing in a context where political, economic, cultural and social aspects might impact on the view of citizenship. Therefore, taking the context into consideration is crucial in defining citizenship in Oman. Two interviewees stressed this point, with one of them putting it as follows:

> *'[Citizenship] can be defined in view of an Omani's environmental, cultural and societal aspects, and then be related to the international concepts that do not contradict it'* [PM/TE4, female, Omani].

As has been explained in chapter two, Oman has its own political, social, economic and cultural realities that might influence how citizenship is perceived. Politically, Oman is a monarchy that has been ruled since 1970 by Sultan Qaboos, with no political parties or political activity being allowed. It was only in 1996 that the first Omani constitution was issued in which the citizens' rights, freedoms and obligations were stated. According to the constitution, Omani citizens can only be active in the social arena through a few civil society organisations that are run according to the governmental regulations and supervision. Culturally, most of the Omani citizens adhere to Islam, which is regarded as a main source of legislation and values. This conservative nature of Omani society has not hampered a comprehensive modernisation process that was started in 1970. This might be attributed, to some extent, to the respect shown by the government to the religious essence of the society. These realities influenced the participants' perceptions of citizenship.

In their definition of citizenship, the participants were not able to isolate themselves from the context in which they live. In other words, it was clear that they were influenced by cultural factors such as religion more than by constitutional values as is the case in the Western context. They stressed two meanings of citizenship: citizenship as a set of rights and duties, and citizenship as a sense of belonging. Yet they put greater emphasis on citizens' duties than citizens' rights. The following sections illustrate their views in detail.

9.2.1 Citizenship as a set of rights and obligations

All the participants held the view that citizenship is a set of rights and obligations. In other words, this refers to the legal status that Omani citizens enjoy in comparison to foreigners. Yet they did not express their definition in constitutional terms. That is to say, they did not refer to the Omani constitution when they spoke about the rights and obligations of citizenship. With regard to rights they only mentioned social rights such as education and health care, but they did not deal with other kinds of rights which were mentioned in 1949 by the English sociologist, T.H. Marshall; political and civil rights. These results validated the results that were revealed by AlMahrooqi (2004), who found in his study of child rights in social studies textbooks in Oman that more concern was given to economic and social rights. Accordingly, the participants, especially the PMs, stressed that Omanis citizens' participation is confined to the social arena, particularly in charity and voluntary work. None of the participants refer to political participation, which is, according to one policy maker, an adult's business (chapter eight, p.170).

It seems that the political arena and dealing with politics is a problematic issue not only in the Omani context but also in the other Arabic contexts. In the Kingdom of Saudi Arabia, AlSubaih (2005) found that political issues were excluded from the content of Patriotic Education, which resulted in a lack of interest in politics among the students. Likewise, AlAmeer (2005) pointed out that Saudi students prefer to keep themselves away from politics. Similarly, Frayha (2002) found in his study of the effectiveness of the school in CE in Lebanon, that students showed less interest in politics and developed political alienation. He attributed their uninterestedness to their realisation that they had no influence on how the government was run.

By comparison, political rights in Western contexts have received the attention of scholars. Harber (1989) in his book *Politics in African Education*, states that politics greatly influences the lives of people:

> *'Politics is a feature of all societies and occurs because people are not always in agreement with each other. Conflict and disagreement in society (often over the allocation of scarce resources) means that choices and thus decisions have to be made. The making of decisions will involve the exercise of power and authority both by those who actually make the decisions and those who try to influence them' (p.1).*

However, disengagement in politics is a crucial issue in the Western context. In the USA, for instance, research findings showed that people under the age of 35 pay less attention to politics and have lower levels of political knowledge than older people (Owen, 2004). Yet this cannot be attributed to a lack of political rights but to a distrust of politicians and limited faith in government institutions acting in the best interest of citizens.

Unlike rights, citizens' duties received much attention from the participants. They expressed their views of duties in patriotic words such as *'love the homeland'*, *'show pride in the nation's achievements'* and *'loyalty to the Sultan and the homeland.'* One PM, when asked to define citizenship, answered:

> *'Mostly a sense of belonging, pride in one's homeland, a feeling of patriotism. I remember the Royal Anthem in the morning when the students stand in rows and how they feel about it'* [PM/MOHE, Male, Omani].

According to the views expressed, citizens' duties include abiding by the laws, paying taxes, respecting the ruler and the government, defending one's country against enemies, interacting positively with national issues, advancing one's homeland's achievements, maintaining public spaces and striving to develop one's country. Two STs argued that citizens must carry out some duties before they enjoy rights (see chapter eight, p. 191).

This greater emphasis on citizens' duties was also found in other Arab contexts. Again, AlSubaih (2005) found that the Saudi curriculum focuses on citizens' duties and the ways of conducting them, such as voluntary work, while citizens' rights and how to obtain them were of less concern. This perspective of citizenship is in line with the perspectives of both the civic republican and the communitarian. According to these perspectives, citizens have to carry out their responsibilities in the communities rather than being passive citizens relying on the governments for everything. The words of the former American president, John F Kennedy, precisely expressed the participants' perspective: '*My fellow Americans: ask not what your country can do for you − ask what you can do for your country.*'

Although they stressed the duties, some participants believed that effective citizenship cannot be achieved unless citizens feel equal with regard to different aspects such as opportunities. Two tutors commented in the questionnaires that equality is an important principle in establishing an equal citizenship. One of them put it as follows:

> '*The equality among the subjects of state in terms of rights and duties without any discrimination results in a feeling among them that they are all first-class citizens and are not divided into classes.*'

The issue of equality in citizenship has been widely raised in the literature, particularly by feminist theorists such as Lister (1997). It can be argued that equality might only be maintained in the constitutions, but in practice citizenship is subject to discrimination on the grounds of gender, race and ethnicity. George Orwell, an English writer, stated in his novel *Animal Farm* that '*All animals are equal but some animals are more equal than others.*' In fact, the participants did not give any example of inequality in the Omani context but this does not mean that the opposite is the case.

9.2.2 Citizenship as a sense of belonging

The participants looked at citizenship as a sense of belonging. Accordingly, the participants contended that citizens will not carry out their duties unless they have a sense of belonging to the community. This sense of belonging is affected by cultural factors such as religion, language and shared history. Shared memory can be regarded a source of harmony and help to strengthen the unity, especially at a time of crisis (see chapter eight, page 185).

From the above, it appears that identity constitutes an important factor in developing a sense of belonging to the community. In Oman, Islam is regarded as a main source of

identity and subsequently citizenship. Yet the findings showed disagreement among the participants about the role that Islam plays in citizenship in Oman. Although they all acknowledged the positive role of Islam in citizenship, some of them argued that the constitution provides a framework for the rights and obligations of citizenship. The PMs made brief references to the role of religion as a set of values and motives for citizens' social participation. According to their views, Islam encourages citizens to show allegiance not only to the Sultan and the homeland, but also to humanity in general. Furthermore, religion also encourages citizens to love the homeland, people and neighbours in addition to promoting the individual's role in voluntary work and charity.

In the questionnaire, the tutors and the STs were asked to prioritise the influence of religion, constitution, language and shared history on citizenship. The tutors rated the 'constitution' first (mean 4.6250) and 'religion' last (mean 3.8125). By contrast, the STs rated 'religion' first (mean 4.3268) and the 'constitution' last (mean 3.9455). In the interviews, the interviewed tutors argued that both religion and the constitution play an important role in citizenship. Religion can be seen as both a source of legislation from which the constitution derived some of its articles and as a set of values such as defending one's own country and enhancing coexistence, cooperation and toleration in society while the constitution is more specific than religion in that it precisely defines the rights and duties of citizens (see chapter eight, p.186).

The interviewed STs provided two contradictory views. On one hand, some of them argued that Islamic values are more influential in Oman, which can be described as a religious country. According to them, religion encourages citizens to display loyalty and to abide by authority not as a result of fear of punishment but as a result of adhering to the principles of the religion. On the other hand, some argued that religion is very broad while the institution is more specific with regard to citizens' rights and duties. Interestingly, the individuals can practice religion in any country he/she goes to but he/she can enjoy the full rights only in their own country (see chapter eight, p. 192).

This means that tutors held the view that citizenship is based on constitutional principles while the STs believed that religious principles are most important in citizenship. It seems that the tutors, who come from Arabic countries such as Egypt and Jordan, have dealt with the constitution idea earlier and are familiar with the role of the constitution in citizenship. By contrast, it is clear that the STs lack knowledge about the constitution.

The Omani constitution was issued in 1996 but it seems it is not incorporated in the preparation programme of the STs. They claimed in the interviews that they were taught nothing about the constitution even though they studied courses such as 'the Contemporary History of Oman' and 'the Modern Omani Society'. This result was supported by a PM who expressed his dissatisfaction with the preparation of the STs as they did not know even the basic background about their state's constitution.

As has been mentioned above, citizenship is characterised as being a multifaceted concept and also as developing according to the world realities. It is very interesting to find that all participants, with the exception of the STs, realised that citizens' duties spread beyond their state's boundaries. In other words, they acknowledged that citizenship has gradually become more global which has resulted in a new term, namely 'global citizenship.' The participants, excluding the STs, argued that globalisation has created new realities in the world. It has enhanced interconnectedness between the people and states by advanced communication technologies that do not acknowledge national boundaries.

For the participants, globalisation requires two responses in Oman. First, globalisation requires Omani citizens to participate in the world's affairs. Problems such as terrorism, differences and racial segregation have become more global in terms of their impact. Consequently, all people have to play a part in order to minimise their effects (see chapter eight, p.187).

According to the participants, the global citizen is characterised as respecting others' applicable laws, religions, beliefs and nationalities, and making dialogue with other cultures and civilisations. Secondly, globalisation, according to some participants, threatens both the independence and the particularities of the societies. Two PMs doubted the idea of global citizenship. The first argued that global citizenship is found to put pressure on the Arab Gulf Countries to grant naturalisation to many foreign workers. In addition, global citizenship is used by some international organisations to impose their understanding of some concepts such as human rights at the expense of national priorities. As a result, the independence of the state in this case is weakened (see chapter eight, p. 180).

Similarly, one student teacher commented in the questionnaire that citizenship is a tool to threaten the independence of other countries. A second stated that globalisation might

affect national identity so the student needs to be critical in their dealing with globalisation. It is worth mentioning that, apart from one comment that has been referred to above, the STs showed little concern about the influence of globalisation on citizenship in comparison to both the PMs and the tutors. This can be attributed to the way of teaching in the colleges, which focuses on memorisation at the expense of understanding. The STs had taken several courses on the world's history and geography so they can be used to help the student to realise the increasing interdependence among the people and the states, and any potential positive and negative impacts of this.

9.2.3 A 'good' Omani citizen

Any society has its perspective of what constitutes a 'good' citizen. Thus, the participants attached several characteristics to a 'good' Omani citizen. Overall, the perspectives of a 'good' Omani citizen can be described as both patriotic and conservative with acceptable attention being given to some global characteristics. The PMs emphasised that a 'good' Omani citizen at the national level has to show loyalty to the Sultan and to the homeland, show respect for the customs and traditions, have pride in the state's achievements and pride in their Omani, Arab and Islamic identity, abide by the rule of the law and participate in advancing the Omani economy.

The tutors added in their interviews that a 'good' Omani citizen has to carry out several duties: abiding by the laws; paying taxes; respecting the ruler and the government; defending one's country against enemies; interacting positively with national issues; advancing one's homeland's achievements; and striving to develop one's country. Likewise, the STs added that a 'good' citizen is one who translates a sense of belonging to the homeland in several ways such as *'maintenance of stability'*, *'loyalty to the Sultan of the State'*, *'respect for the laws'* and *'maintenance of public spaces'* (see chapter eight, pp. 190-191).

In the questionnaire, both the tutors and the STs were given 23 characteristics of a 'good' Omani citizen. Table 38 shows the first and last five characteristics of a 'good' Omani citizen from their perspective.

The TUs		The STs	
First five characteristics	**Last five characteristics**	**First five characteristics**	**Last five characteristics**
Abides by the rule of law	Knows how the government works	Shows loyalty towards the Sultan of the State	Thinks critically about media reports
Respects the symbols of the state	Participates critically in discussions about the traditions and customs	Knows his/her rights and duties	Votes in every national election (Majlis al-Shura election)
Knows his/her rights and duties	Thinks critically about media reports	Stands up for his/ her rights	Communicates by using more than one language
Shows loyalty towards the Sultan of the State	Participates in politics at national and international levels	Abides by the rule of law	Provides the government with some criticisms about its policies
Stands up for his/ her rights	Provides the government with some criticisms about its policies	Respects the symbols of the state	Participates in politics at national and international levels

Table 38 The STs' and the TUs' perceptions of the first and last five characteristics of a 'good' Omani citizen

From Table 38, it is evident that both the tutors and the STs agreed upon the first five characteristics of a 'good' Omani citizen. All these characteristics, except for standing up for the rights, require the citizens to be loyal and obedient to both the authority and to the laws.

These characteristics were repeated in the 'comments' space in the questionnaire. They focused in their comments on the rights and obligations with strong emphasis being given to the latter. Interestingly, one comment focused on the action that a citizen has to take in order to express his citizenship. According to this comment, a 'good' citizen has to '*to enforce the law against the fraud and to stand against a situation of disorder*' [A male ST]. One tutor argued that a 'good' citizen is one who maintains national unity by respecting others' religions:

> '*A good citizen is one who maintains the unity of his society and disallows the appearance of the factor of religious fundamentalism, sectarian dispute and discrimination.*'

The last five desirable characteristics of a 'good' Omani citizen refer in brief to working in politics and dealing critically with the government's work, traditions and customs, and media reports. In addition, the STs attached less importance to voting in every national election (Majlis al-Shura election) and communicating by using more than one language. These results clearly indicate that politics seems to be an undesirable component in the character of a 'good' Omani citizen. Criticising the government's work publicly is not allowed and can be regarded as a breakdown of the law:

'When the citizen provides the government with some criticism of its policies, he/she is regarded as breaking the law' [A male ST].
'In Omani society you cannot deal with politics which might negatively influence the relation between the citizens and the state.'

However, one tutor argued that criticism of the government should be based on a clear understanding of its policies in order to enhance the development.

'Provide the government with some criticism of its policy providing that he/she has an acceptable degree of understanding and awareness and also has the ability to provide constructive criticism which results in development.'

The participants believed that the responsibilities of a 'good' Omani citizen spread beyond the Omani borders. Their views focused on respect for and understanding of others. These included respecting the applicable laws, accepting all other religions, beliefs and nationalities, and making dialogue with other cultures and civilisations. It is evident that the participants accepted the diversity in the world providing that it does not affect the Omani identity. One ST argued that the Omani citizen *'should accept only those things which do not change his traditions and cause them to disappear.'*

It is interesting to find that communicating using languages other than the mother tongue was rated 21 and 18 out of 23 characteristics of a 'good' Omani citizen by the STs and tutors respectively (see section 7.3.3, p.150). Foreign languages, especially English, are widely spoken in Oman especially in HE and the private economic sector. In the Omani context, the ability to use English is a main condition when applying for posts in private sectors and is important in the public sector. Because of the importance of English in the era of globalisation, it is currently taught in the Omani schools from the first grade (age six).

From the above, it can be seen that the participants viewed a 'good' Omani citizen as a loyal and patriotic citizen. Owen (2004) found, from reviewing the literature on citizenship and political socialisation, that citizens can be divided into three types: the citizen as a loyal and patriotic subject, the citizen as a voter and the citizen as an enlightened community participant. He argued that the loyal citizen should be learning about the customs, traditions, rituals, folklore and the nation's political heroes in addition to learning about formal rules, such as the country's constitution and codified laws. Another important value of the loyal citizen is patriotism; the love of one's country and respect for its symbols and principles. As a result, education is directed at fostering regime support by focusing on values such as loyalty to authority, obedience and

conformity. This was also noticed by Harber (1989) in an African context, where schools give priority to enhance the feeling of nationalism by *'display[ing] the national flag and a picture of the Head of State, sing[ing] the national anthem and also often say[ing] a national pledge in order to promote national unity'(p.6).*

To sum up, it is very interesting to obtain a wide range of views about citizenship in a context where little has been published about the nature of citizenship. These views indicate clearly that citizenship is realised as an important issue not only in the Western context where it was founded and developed, but also in other contexts, in developing countries such as Oman. Developing citizenship in this context requires tackling a set of issues that are pertinent to equality, political participation, the role of religion and the role of citizens in a wider context, namely the international context.

9.3 Citizenship education

The data showed that CE is seen as an important area in the schools. In Oman, as has been mentioned in chapter four, CE has been increasingly receiving the attention of the PMs of the MOE. Their concern about the preparation of a 'good' Omani citizen in the twenty-first century is underpinned by several challenges now being encountered in the country. These are the economic challenge, the sense of belonging challenge, the values challenge and the global challenge.

The education system has to prepare the Omani student to be competent to deal with the changing demands of the economic sector. This concern can be understood in the light of Omani demographic characteristics. According to the figure given in 2004, Omanis of 18 years and under represented approximately 53% of the total Omani population (MONE, 2006, p.21). This situation has gradually led to an increasing number of Omanis who are seeking a job in a country that accommodates about 552,000 foreign workers, according to the statistics of 2003 issued by the MONE. This challenge was clearly stated in one policy:

> *'... it is imperative that years 11 and 12 provide effective training for the identified needs of the 21st century workforce and adequate preparation for higher education in a globalised world'* (MOE, 2003).

In order to overcome this challenge, priority in the new education system (BE) was given to raising the teaching standards of English, Mathematics and Science as they have:

> *'... vital importance for young people who wish to play a role in the emerging global economy, the need to improve teaching and learning in these subject areas is of particular importance'* (MOE, 2003, p.44).

The concern about meeting the demands of the labour market is accompanied by anxiety regarding a sense of belonging of a new generation. Citizenship for most of the participants is a sense of belonging, which can be presented by showing loyalty to the Sultan and homeland. By doing so, citizens demonstrate their love of their homeland and their patriotism. Yet, this sense of belonging is being challenged at the moment according to some PMs, who showed their concern by reporting some incidents that might not be sufficient to judge the degree of a sense of belonging. These incidents include hanging a photograph of Sheikh Zaid, the UAE president, instead of one of the Sultan Qaboos on a classroom wall, placing UAE flags in some houses in Musandam, which is an Omani province and claiming that some students do not love Oman (see chapter eight, p. 171).

It seems that the reason behind this concern is to create a sense of appreciation of the government among successive Omani generations. It was interesting to find one PM who argued that the new generation is not aware of the government's role in developing the society when compared to the preceding generation who have undergone the harsh period before and through the 1970s when the development process was launched. It can be inferred from this that one task of CE is make the students appreciative and supportive of the government.

Additionally, modernisation and the establishment of cities have affected the values of Omani society. Omani society is an Islamic society whose values stem from Islamic principles and values (see section 3.1.3.2). In other words, Omani society is a conservative one in which people are committed to many values such as helping relatives and neighbours. Yet, complicated and crowded modern life negatively affected the noble values of Omani society. One PM from TE strongly stressed diminishing values around the world in general and in Oman in particular (see chapter eight, p.181).

Since modern education started in Oman in 1970, refreshing and maintaining the identity of Omani society has been regarded as an essential aim:

> *'The schools of Oman have been centres of cultural preservation and enhancement. We are of the view that understanding and valuing traditions, heritage and culture leads to a greater sense of self worth, which is essential for success in life as well as for the stability of society'* (MOE, 2003, p.43).

The Omani identity is maintained in the schools by using several approaches. These include using Arabic as a medium of instruction and focusing on the daily morning assembly ceremony in addition to requiring the student to wear the national uniform.

In addition to such national challenges, Oman is also encountering a global challenge. It has been explained that most participants, with the exception of STs, realised that the world is now more interconnected and interdependent than before. On the one hand, they saw some positive influences of globalisation such as the shared responsibility to tackle global problems which can be described as transnational problems. On the other hand, they felt anxiety about the potential impact of globalisation on national identity. In specific terms, they feared that it would affect loyalty and a sense of belonging of Omani citizens, especially those who are going abroad for purposes of either study or work.

Nevertheless, it is interesting to find that they believed that preparing Omani students to perform only their national responsibilities is not sufficient in the more globalised world. Omani students must be prepared to play their part in the world and to be 'good' citizens not only within their national borders but in any place to which they go (see chapter eight, p.170).

It emerged from analysing the policy documents that a new topic entitled 'The World Around Me' has been recently introduced in the Omani schools as an optional subject for the students in grade 12. This topic is expected to introduce the students to their world, and its problems and challenges. The subject seeks to also enhance some international values such as cooperation, productive dialogue, accepting the viewpoints of others, understanding, tolerance and accepting cultural diversity (MOE, 2005).

From the above, it is clear that CE is growing in importance in Oman in order to meet the emerging challenges at national and international levels. This concern about the crucial role that CE can play in dealing with the current challenges is consistent with the international concern, which has been explained in chapters one, four and five. The national challenges might be different but, in most contexts, there is a consensus that CE is an important way to tackle the emerging issues and challenges. Based on this finding, the following section deals with the participants' views of the goals and content of CE in Oman.

9.3.1 The functions of citizenship education

The perspectives of the participants regarding citizenship and the challenges being encountered by modern Omani society affected their perspective of the function of CE. In general, the data indicated that it is hoped that CE in Oman will be used to achieve three broad aims. These are as follows:

9.3.1.1 Rights and responsibilities

Most participants considered that CE should firstly help students to know their rights and responsibilities, and this is consistent with their definition of citizenship as a set of rights and obligations. According to the policy, one of the general aims of education is to:

> *'Educate the Omani citizen as to his rights and duties towards his country, and his obligations and commitments towards his nation. It is civic education that makes the learner know his rights and duties'* (MOE, 1996, p.6).

Yet as has been stated in section 9.2.1, CE is more directed at making students aware of their duties toward their countries. This tendency is opposite to the liberal perspective on citizenship in which citizens are entitled to know their rights and duties. In fact, the focus on citizens' duties cannot only be seen in Oman as some studies found similar patterns in other Arab contexts.

9.3.1.2 Development of loyalty

Another main aim of introducing CE is fostering loyalty first to His Majesty the Sultan of the State and then to the homeland. Only during the reign of the Sultan Qaboos, which began in 1970, has the modern state been established, and every part of life in Oman has been developed and modernised. Therefore, all Omanis are expected to be loyal to the Sultan and his government. It is a sensitive issue and if is not developed might result in instability in any country (see chapter eight, p.172).

Thus, although two interviewees claimed that the loyalty of Omani citizens is strong in comparison to that of their counterparts in the other countries, it is a value that must be further strengthened by means of CE. In contrast, both the STs and the tutors rated *'Make loyal and obedient citizens'* as a function of CE fourth and fifth respectively among five possible functions of CE. Yet some of them commented in the questionnaire that CE is mostly concerned with loyalty. One student teacher argued that to *'Strengthen the loyalty to the Sultan, nation and land'* is a priority in the education system and it is very interesting to find one ST call for introducing a *'law against those who lack national loyalty'*. Similarly, one tutor saw obedience and loyalty as crucial values:

> *'The most important values in citizenship are loyalty and obedience because they lead to cohesion, cooperation and solidarity which, at the end, result in a strong and productive society.'*

This is regarded as a major aim for social studies in Oman. According to the policy documents, social studies aims to build:

> *'Loyalty to His Majesty the Sultan of the State as he is regarded as a symbol of the nation and the person who holds the people's hopes and ambitions'* (MOE, 2005).

9.3.1.3 Development a sense of belonging

Another aim of CE, according to the participants' views, is to develop a sense of belonging to the homeland. Some signs of a weak sense of belonging were identified by some participants who cautioned that this might affect the undertaking of duties and also might negatively affect the stability and unity of society (see chapter eight, p.173).

In the questionnaire, both the STs and the tutors held the view that to *'maintain social cohesion'* and *'strength[en] national unity'* are the most important functions of CE. The STs emphasised their view of using CE to strengthen national unity and maintain social cohesion in the space for extra comments by providing 27 comments. They called for strengthening the bond between individuals, maintaining society's traditions and customs, and abandoning the issues that might affect its cohesion.

Historically speaking, pre-1970 Oman experienced a division that resulted in dividing people's loyalties. The country was divided into two states so that it was known as the 'Sultanate of Oman and Muscat.' Yet when Sultan Qaboos took over power in the country in 1970, he unified the country under the name of the Sultanate of Oman. Since then, the Omanis have dealt with one legitimate government to whom they are expected to show their sense of belonging.

The data revealed less of a focus on the role of CE in student personal development in the encouragement of participation in the community. In the questionnaire, from five suggested functions of CE, the STs and TUs rated *'Develop skills of participation in both private and public spheres'* fifth and fourth respectively as a function of CE. In this respect, they stressed in their comments on the questionnaire that a 'good' citizen is one who is qualified, enlightened and critical. One tutor referred to the critical citizen as one '*... who is qualified to criticise the negative sides in the society.'*

What is remarkable is to find that only one participant described the citizen as a critical citizen, but in general most participants were more concerned with feelings such as pride, obedience and respect, while expressing citizenship in actions received less attention from them. Yet, the literature on citizenship and CE presented in chapters four and five contrasted this view of a 'good' citizen. The literature clearly used effective citizenship to refer to citizenship that is related to actions in reality.

It is also notable to find that all participants, excluding the STs, believed that making students aware of their world and its problems is an important aim of CE in Oman. It has been stated above that Omani citizens must carry out their responsibilities towards their world. They are required to abide by the laws wherever they go, respect others and their faiths, and tolerate their customs and traditions. Global citizenship as a concept is rarely used in the Arab contexts and finding a degree of awareness of this idea among the participants is very striking. The global dimension is growing in importance in the Western context and this can be understood in the context of globalisation where the world has become more interdependent. In addition, the problems become transnational and this requires a cooperative effort to tackle them.

In spite of the participants' awareness of global citizenship, the STs showed less concern about the world's affairs. Among 14 goals listed in the questionnaire, *'Concern for what happens in other countries'* was rated 13 by the STs. This might be a result of less concern for the world's affairs being expressed by the TUs, as they rated the same statement 14. One ST stated in the questionnaire, in connection to caring about the events in the world, the following:

> *'I care only about what happens in the Arabic and Islamic world. I do not care about other countries.'*

This lack of interest might be attributed to the fact that traditional approaches were used by the tutors to deliver the set of geographical and historical courses which are pertinent to the world during the preparation programmes, as will be clarified in depth below; the STs claimed that their TUs used traditional methods of teaching which were not helpful in developing their interest in the world's affairs.

9.3.2 The content of citizenship

There is a consensus in the literature that CE is made up of three essential interrelated components; namely knowledge, values and skills. As has been stated in chapter three,

these components were introduced under slightly different headings. The Crick Report, for instance, referred to them as social and moral responsibility, community involvement and political literacy, while in Scotland they were known as knowledge and understanding, skills and competencies, values and dispositions, and creativity and enterprise.

The data revealed that CE in the Omani context should focus mainly on national history and geography, the government, traditions and customs, and values such as loyalty, respect, love of the nation and a sense of belonging. With regard to the skills only the intellectual skills were promoted more by the participants. Yet the political literacy which (as has been shown in chapter four) is regarded as a main component of CE in the Western context, is much less promoted by the participants. Table 39 shows the content of CE as stated in the policy documents and promoted by the participants.

	Knowledge	**Values**	**Skills**
The policy	- Rights and responsibilities - Cultivating toleration, and respecting others, regardless of their religion, race and culture - Understanding and valuing traditions, heritage and culture - Emphasis on Omani culture - Understanding and co-existence with others - Developing their personal and national identity - Developing the feeling of belonging - Understanding of the state's social, economic and political system - Identifying the state, the role of His Majesty in its renaissance - Omani society, its traditions, customs and heritage	- Development of national pride - Loyalty to His Majesty the Sultan of the State - Respecting the basic regulation of the state (constitution). - Loving the state, belonging to it and becoming loyal and faithful to His Majesty the Sultan - Maintaining public properties - Appreciating the role of His Majesty and his government in building modern Oman - Appreciating the effective role of the state's institutions in serving the citizens and the environment - Taking pride in the Omani heritage and culture, the Arabic and Islamic civilisation and the respect for the culture of other nations and peoples	- Developing communication skills - Developing skills of creative and critical thinking, problem solving, independent learning, innovation and communication
PMs	- Historical and geographical information - The government and its institutions - Rights and responsibilities - Building a global awareness among the students - Expanding citizens' knowledge of the world	- Loyalty to the Sultan - Pride in the state's achievements - A sense of belonging - Charity - Volunteer work - Peace, maintenance of human rights, conservation of the environment and co-existence - Cultivating toleration and respecting others, regardless of their religion, race and culture - Pride in his customs and traditions - Acknowledging his state's achievements and maintaining the public spaces - Good representative of his country when he goes abroad	- Deals with social problems - Scientific skills, intellectual skills, creative skills, problem-solving skills, participative skills, decision-making skills, interpersonal skills, critical thinking skills such as distinguishing between facts and opinions, and voluntary work
TUs	- Rights and responsibilities - Knowledge about society and the political, economic and cultural systems in the state - Understanding a reciprocal relationship between rights and responsibilities - Positive attitudes towards work, production, saving and consumption - Appreciation of heritage and culture - Acquaintance with the existing political regime and how it rules	- Love of the nation - Willingness to sacrifice for the nation - Dedication to the rule of law - Bravery and willingness to uphold the nation's sovereignty - Integrity in conducting public responsibilities - Respect for the choices of others and the spiritual side of citizens - Abiding by the laws, paying taxes, respecting the ruler and the government, defending one's country against enemies, interacting positively with national issues, maintaining one's homeland's achievements, and striving to develop one's country	- Intellectual skills, which help students to understand, explain, compare and evaluate the principles and practices of government and citizenship - Problem–solving skills in order to identify and frame their own questions and problems, rather than depending on others to define them - Deals with social problems
STs	- Rights and responsibilities - Cooperation in achieving well being in Omani society - Responsibility for respecting public properties (for example, buildings, parks, schools) - Consolidating national unity - Cultivating a sense of belonging - Knowing a government and its structure	- Values of patriotic and loyal citizens - Loyalty to the Sultan and state - Maintenance of the traditions - Pride in the country's achievements - Love of the nation - Willingness to sacrifice for the nation - Valuing and practicing Omani traditions and culture - Bravery and willingness to uphold the nation's sovereignty	- Intellectual skills, which help students to understand, explain, compare and evaluate the principles and practices of government and citizenship - Cooperative working skills that help students to experience and practice leadership, conflict resolution, compromise, negotiation and constructive criticism

Table 39 The content of CE as stated in the policy documents and promoted by the participants' perceptions

There was disagreement among the participants regarding the priority of some international values. In specific terms, the PMs clearly stressed the importance of values such as peace, tolerance and accepting other religions and cultures. On the other hand, the STs and tutors valued some national values such as love of the nation, willingness to sacrifice for the nation, bravery and willingness to uphold the nation's sovereignty. Alzidjali (2002), in her study of the necessary values for Civic Education in Oman from the viewpoint of the practising teacher, came up with similar results. Patriotism, appreciation of the government's efforts and its role in reviving Omani community, and obedience towards one's parents and authorities were the first three important values rated by the sample.

On the other hand, both the STs and tutors gave low priority in the questionnaire to values such as '*resolving conflict peacefully in national and international issues*' and '*tolerating other ideas, people, religions and cultures*'. In addition, they regarded '*concern for what happens in other countries*' as a goal of CE as less important in comparison to the other 23 goals proposed for CE. This disagreement can be attributed to insufficient awareness of the tutors and focusing on knowledge transmission in teaching the course pertinent to the history and geography of the world.

Although all participants believed that the skills component is a crucial component of CE, they mentioned different skills such as intellectual skills, creative skills, problem-solving skills, participative skills, decision-making skills, interpersonal skills and critical thinking skills but they did not justify their arguments, with the exception of one who viewed that citizens must be critical in their dealing with globalisation. In his point of view, students need to develop critical thinking skills in order to benefit from the positive impacts and avoid the negative impacts of globalisation. As an essential part of critical thinking, citizens require numerical skills to examine the statistics regarding various social and economic issues and consider ways in which these statistics are used and misused. Yet the STs and the tutors rated this skill last among eight skills in the questionnaire. Again, this might be interpreted in the light of the approaches to delivering the courses in the preparation programme where the priority was given to theoretical knowledge while the skills in general and numerical skills in particular were subordinated.

In light of the above, it can be inferred that CE in Oman tends to be conservative in that it aims to educate the students in accordance with the existing social and political realities.

In addition, the priority in CE should be given to building national pride, developing a sense of belonging and appreciating the role of the government in serving the government. This tendency parallels the task of CE in some developing countries but differs from the task of CE in the old and new democratic countries. In Vietnam, CE focuses on fostering national identity, love for the nation, matters related to the community and society, and the rights and duties of citizens (Doan, 2005). By contrast, the aim of CE in Latvia is to strengthen democracy and focuses on the meaning of human rights, the responsibilities of the citizen in a democracy, the mechanism of a democratic government, the role of the government in a democratic society, the key laws of Latvia and its constitution, and the principles of a market economy (Valts, 1998).

The disagreement regarding the aims of CE was captured by Palmer (2005) who claims that every nation provides its citizens with a kind of CE. Yet the function of this education differs from one nation to another. He argued that some nations use civic education to build national pride:

> *'Any number of nations promote civic education as building national pride by having students learn the national anthem, salute the flag, march in parades, identify national symbols, and name national heroes, these initiatives bear little relevance to daily life' (p.2).*

By comparison, other nations use CE to make the citizens actively involved in their own governance and this participation must be based on informed, critical reflection, and on the understanding and acceptance of rights and responsibilities.

9.3.3 The approaches to introducing citizenship education

The approaches to introducing CE were another important issue emerging in the present study. The perceptions of the participants were also explored regarding the appropriate approaches to introducing CE. Their perceptions were not widely divergent and can be classified into four clusters: CE as a cross-curricular theme; CE as an integrated component in social studies; CE as a distinct subject; and CE as international exchange visits. These approaches can be illustrated as follows.

9.3.3.1 Citizenship education as a cross-curricular theme

This approach was strongly supported by the PMs from the MOE and the PMs for TE. Similarly, a few STs and tutors believe that CE is a broad area that is not exclusively confined to one school subject. Instead, all subjects including scientific subjects share the responsibility of developing citizenship. Yet the PMs of the MOE were clearer in their

views in comparison to PMs from TE. One interviewee from the MOE emphasised that CE is:

> *'Not a subject; it is what is gained from all subjects'* [PM/MOE1, Male, Lebanon].

Based on this broader view of CE, two PMs from the MOE and one ST enthusiastically stressed that even scientific subjects such as science and mathematics have a role to play in developing citizenship. This might be attributed to the impact of the workshops that have been held by the MOE since 2004 (see appendix 4). In these workshops, teachers and curriculum developers of all subjects were involved on the grounds that they are all in charge of developing citizenship. The ST claimed that science can help only in terms of developing students' ability in critical thinking (see chapter eight, p.193).

Yet in the questionnaire, both the STs and the tutors regarded the 'scientific subjects' (science and mathematics) as the least appropriate way to develop citizenship (see chapter seven, p.152). One policy maker from TE, who expressed some reservation regarding the role of mathematics in developing citizenship, further supported this. According to his view, the content of mathematics, which is characterised by numbers and figures, restricts the role of this subject in developing citizenship.

9.3.3.2 Citizenship education as an integrated component in social studies

Although the participants believed that all school subjects can play a role in developing citizenship, they stressed that social studies is the most appropriate subject to develop citizenship. In the questionnaire, the tutors regarded Social Studies, history and geography as the first appropriate approach to develop citizenship and the STs considered it as the second. They supported their views in the interviews by arguing that Social studies is the most pertinent subject to citizenship. According to their views, it focuses on social issues, the country's history, the political system and citizens' rights and duties which help to make students proud of their homeland and encourage them to work to sustain its development (see chapter eight, pp. 188 and 193). These views are in line with the educational policy in which Social Studies was assumed to be responsible for developing personal and national identity:

> *'Social studies helps students to develop their personal and national identity; through social studies students will create an interest in different aspects of gaining knowledge'* (AlBelushi, AlAdawi & AlKitani, 1999, p.19).

According to educational policy, Social studies is expected to develop the following (MOE, 2005):

'Loyalty to His Majesty the Sultan of State as he is regarded as the symbol of the nation who can achieve people's hopes and ambitions.'

'... A sense of belonging to the nation and appreciation of its achievements.'

'The spirit of citizenship which is based on a clear understanding of the state's social, economic and political systems and respect of the basic regulation of the state (constitution).'

The stress on the role of social studies on the development of citizenship can be attributed to the statutes of this subject, which was introduced to the Omani curriculum in 1983. Since then, civic education has been implemented as an integral component of social studies in addition to history and geography. Internationally, preparing a good citizen has been acknowledged as the main aim of social studies (Busari, 1992; Janzen, 1995; Griffiths, 1990; Dinkelman, 1999). Dinkelman (1999) claimed that:

'There is widespread agreement among social educators that preparing students to capably participate in democratic life provides the primary rationale for social studies in the modern school curriculum' (p.4).

9.3.3.3 Citizenship education as a distinct subject

The STs considered *'a specific subject called citizenship education'* as the most appropriate way to introduce CE. In the interviews, two interviewees further emphasised that CE should be introduced as a separate subject in order to emphasise some essential aspects of citizenship, such as knowing a government and its structure. One of these interviewees referred to a current topic entitled *'This is My Homeland'*, which has been introduced in secondary school (grades 11 and 12). Nevertheless, the PMs were supportive of encompassing CE in all school subjects. From their point of view, CE is not a subject, and if it is introduced as a subject, perhaps both teachers and students will take it for granted (see chapter eight, p.175).

9.3.3.4 Citizenship education as international exchange visits

It is interesting to find that it is only PMs from the MOE who argue that global citizenship should be emphasised in post-BE (grades 11 and 12). They are influenced by the current tendency of the MOE to widen the students' awareness of their world. Recently, the MOE has been involved in joint international exchange visits between Omani students and students from the UK and USA. One female PM justified the emphasis on global citizenship as follows:

'We think that the student at class 12 level requires more focus on global citizenship in addition to national citizenship, so that the student after this class will set off into the wider world at either a national or international level' [PM/MOE3, female, Omani].

The MOE shows that it is making an obvious effort to develop a sense of global citizenship. Therefore, a new topic called *'The World around Me'* has been introduced to the students in grade 12 since 2008.

9.3.3.5 The role of scientific subjects

Although some participants referred to the potential role of scientific subjects in developing citizenship, others argued that such a role is limited given the scientific nature of these subjects. At the international level, a few scholars (Harber, 1989 and Simmt, 2001) have referred to the role of scientific subjects in developing citizenship. Harber (1989), for instance, argues that:

> *'Science subjects are not free from political issues. In physics, for example, nuclear energy can be a controversial topic as can pollution or alternative uses of the environment in chemistry and biology' (p.5).*

9.3.3.6 The role of the media

It is very interesting to find that the STs provided some valuable comments with regard to introducing CE. One ST added that citizenship could be developed by a series of TV programmes and cultural clubs. There is no doubt that the media in general is playing a crucial role in building citizenship in different dimensions. Citizens gain a great deal of information about their nation and other countries through watching TV and by using the internet. In addition, the government's TV channels in the developing countries, including Oman, always presents the role of the government in developing the different sectors of life. It is used to raise national feelings through broadcasting national celebrations and national songs. The aims are to develop a sense of belonging towards the government and to enhance loyalty to the leader of the state.

Yet the role of the governmental Arabic Channels has been affected by the establishment of many private channels and the appearance of the internet since the last decade. These new channels, especially Al Jazeera, have greatly affected the views of Arabs in many issues, particularly those related to the political arena. Since 1998, Al Jazeera *'has been the most watched Arab news network because of its reputation for independence and willingness to discuss topics often prohibited by Arab governments'* (Meyer, Rizzo & Ali, 2007, p.297). The findings of the IEA study highlighted the fact that watching news on television is a positive but weak predictor of higher civic knowledge in about half the European and English-speaking countries (Torney-Purta and Richardson, 2003). Nonetheless, this potential influence of the media provokes an important question regarding the impact of

the school in developing citizenship in an era characterised by multiple messages broadcast by thousand of channels and internet forums.

To conclude, all stakeholders held the view that CE is a broad area that can be delivered by all subjects. Yet, they stressed that social studies and civic education are the most appropriate place for introducing citizenship. The data from the IEA teachers study suggest that teachers hold the view that integrating civic education in courses such as social studies or history makes it more effective and meaningful. Introducing civic education as a specific subject has greater appeal in the post-Communist countries (Torney-Purta and Richardson, 2003).

It is worth mentioning that the participants focused on introducing CE through the subjects. However, none of them referred to using the extra curricular activities or school environment except one policy maker from the MOE (see chapter eight, p. 173). This claim is supported by Dutts (1993, p.331) who argues that:

> *'Education for responsible citizenship is a part of the job of all educators who influence elementary and secondary students, not only the job of teachers of history, civics, and government'* (Quoted in AlMaamari, 2006a, p.112).

9.4 Citizenship education is missing in teacher education

One of the important issues emerging from the present study is associated with including and practising CE in TE. The teacher, as the literature showed in chapter five, has been regarded as a crucial player in developing citizenship among the students. Yet, many studies, which were conducted in different contexts, suggested that insufficient teacher preparation results in a difficult challenge to make CE more effective. The practice of teachers in the field tends to be more conventional and authoritarian (for example, Kerr & Cleaver, 2004; Dean, 2005; Wilkins, 1999; Fairbrother, 2004; Ahmad, 2004). The data of the present study, as will be discovered below, demonstrated similar patterns in Oman.

9.4.1 Importance of the teacher

The data showed acknowledgment by the participants of the important role of the teacher in developing citizenship. Teachers were seen by the PMs as important because it is only teachers who can embody the values that were embraced in the curriculum. Thus, teachers need to be aware of themselves as citizens in order to develop citizenship in the students. According to this view, unless teachers become acquainted with their rights and duties

they might not be able to develop something they do not know about (see chapter eight, pp. 176 and 177).

9.4.2 The effectiveness of the preparation programme

In general, both the STs and the tutors in the questionnaire agreed that the preparation programme was effective in developing some values and skills of citizenship. Both believed that the preparation programme was very effective in helping the student acquire *'Love of the nation'*; *'Valuing and practising Omani traditions and culture'*; and *'Willingness to sacrifice for the nation.'* Although they differed in their ratings, both agreed that the programme was less effective in developing some international values such as dedication to human rights, standing up against injustice and inequality, tolerance of other ideas, people, religions and cultures, disapproval of discrimination on the grounds of gender, race and religion, and resolving conflict peacefully in national and international issues.

By contrast, the PMs showed high concern about such values and called for emphasising them in the teacher preparation programme in order to develop a global citizenship. For the STs of social studies, there are many opportunities to consolidate these values as the students study different courses in history and geography. In these courses, the STs can identify the effects of wars, conflicts, peace, cooperation, equality and toleration in the progress of humanity.

With regard to the skills of citizenship, both the STs and the tutors believed that the preparation programme was very effective in developing *'Cooperative working skills which help students to experience and practise leadership, conflict resolution, compromise, negotiation and constructive criticism'* (STs rated first and TUs second) and *'Intellectual skills, which help students to understand, explain, compare and evaluate the principles and practices of government and citizenship'* (STs rated this second and the TUs rated it first). Ranking cooperative working skills as the first effective skills in the programme by the STs might contradict the claim of the STs that the learning environment in the COE was totally passive. It might be that STs refer to the practice only in one course, namely *'Teaching methods of social studies'*, where they sometimes do some activities in groups. Because both the tutors and the STs viewed numerical skills as less important skills for citizenship this might lead them to be less concerned with them in the preparation programme. Therefore, both ranked them as the least effective skills developed during the preparation programme.

In the interviews the tutors claimed that their classrooms were effective in developing citizenship. They tried to equip the students with the skills of citizenship such as critical thinking skills, problem-solving skills, expressing opinions, valuing cooperation, accepting differences, appreciating their country's civilisation and participation in homeland affairs. In addition, they claimed that they employed student-centred methods in their classrooms. One tutor described the role of the students in his classroom as follows:

> *'Students discuss, analyse and criticise issues in the lecture-room; eventually they suggest alternative solutions for particular problems. The entire process is intended to develop critical thinking. For instance, they discuss, analyse and criticise historical, geographical and political matters'* [TU5/M/SSCTM/Syrian /Nizwa].

What is real is that CE is not an independent subject, and the interviewees saw it as more relevant to social studies, but even the programme of a social studies teacher is not relevant to citizenship (see chapter eight, pp. 183 and 194).

In fact, there was disagreement among the interviewees from TE as to whether citizenship is introduced as an integrated part of the curriculum or through a few general cultural courses. Some argued that the teacher preparation programme deals with important aspects that are relevant to citizenship such as citizens' rights and duties. When the policy maker who mentioned the course that deals with citizens' rights and duties was asked by the researcher if this course was introduced for all specialisations, she answered as follows:

> *'Yes, for all specialisations. This is related to his rights as a citizen. The rights are contained in, for example, the children's rights deed [and] the Omani Constitution'* [PM/TE4, female, Omani].

Paradoxically, other participants, namely the PMs (from both the MOE and TE) and the STs adopted an opposite view. Although some interviewed STs acknowledged that the preparation programme helped them to develop a love of and pride in the homeland, responsibility, a willingness to defend the homeland and honesty in doing work, others argued that the programme focused on the professional dimension and hardly dealt with citizenship (see chapter eight, p.194).

The PMs expressed their critical remarks of the weakness on this side. Their comments centred on the low motivation to work, insufficient knowledge about the important aspects in the state such as the constitution, and their weak ability to employ student-centred methods of teaching which are being adopted in the Omani schools (see chapter eight, p.177).

This conclusion is supported by one policy maker from TE who argued that STs come to the COE with sufficient learning about citizenship, which they take into their school education. Therefore, the focus should be directed to the professional dimension. Even this dimension is very weak according to the consensus of all participants, excluding the tutors. They argued that STs are prepared in a conventional learning environment so that they cannot deal with a more open classroom (see chapter eight, p.184).

This result supported the results from the study conducted in the UK context by Davies, Gregory and Riley (1999), who found that teachers were not familiar with the key aspects of CE outlined by theorists and described in chapters three and four. Traditional pedagogy was a crucial issue emerging from the present study. Therefore, it will be discussed in a separate section in order to cast light on the different aspects relating to it. The following section discusses the STs' practice of CE in their practical training programme.

9.4.3 The practice of citizenship education by the student teachers

The STs have an opportunity to put what they have learnt in the COE into practice during their practical training programme. This training takes place in the fourth year and it consists of one day for the first semester and two days for the second semester. During their practical programme STs differ in the number of lessons they lead, depending on the number of classrooms in the schools. However, on average, the students lead two lessons (40 minutes each) which might not be sufficient to use all the teaching skills that they have learnt.

The STs were asked in the interviews how they developed citizenship in their practical programme. From the above, it is evident that STs were not satisfied with the teaching approaches used in the colleges to prepare them. It seems that they were more concerned about the professional dimension in their practical programme than they were to develop the values and skills of citizenship. They mentioned that they adopted student-centred methods as they involved the student in the learning process by using discussion, dialogue, current affairs, linking topics with the local environment, brainstorming and problem solving. They attempted to develop critical thinking by asking the students some critical questions, as one female student teacher did:

> 'On one occasion I asked the following question: 'What would you do if you became minister of tourism?'[ST5/F/Geo/Salalah].

'In a lesson about the Second World War, I provided the students with a set of reasons which led to the start of the War. I asked them to choose a strong reason from them and support their views by evidence' [ST9/F/Geo/SQU].

What is very interesting is that the STs, who suffered in the colleges from the lack of opportunities to express their opinions and to provoke questions, encouraged their students to express their opinions. They regarded it as an important issue, which influences the education of citizens (see chapter eight, p.196).

Therefore, they claimed that they developed some citizenship values during their practical training programme, such as love of the homeland, loyalty to the Sultan of the State, maintenance of public spaces, voluntary work and maintenance of current achievements in the country. In addition, they also attempted to develop some intellectual skills such as using maps to define locations, critical thinking, analysis of pictures, comparison and drawing conclusions. However, it seems that some STs misunderstood how to implement some teaching methods. For example, when one male ST was asked to give an example of how he developed critical thinking, he said:

'During the practical education this term, I wrote a wrong word on the board and did not realise until the end of the lesson. Then I blamed the students for not correcting me on time, but they said they were scared. Therefore, in the next lesson I offered them some tips on voicing their opinion without any fear' [ST6/M/His/Sohar].

These results refer again to the weakness of the preparation programme, especially in the professional dimension, which received much attention according to the PMs. The argument above demonstrated that the traditional learning environment in the COE resulted in the STs not being able to deal deeply with the aspects of citizenship in the schools.

9.4.4 A traditional approach of delivering citizenship education in teacher education

Another crucial issue emerging from the present study is the dominance of traditional pedagogy in delivering CE both in the schools and the COEs. The data showed that, at least in theory, all participants believed in student-centred methods as the appropriate techniques to prepare an active citizen. In the questionnaire, the STs held the view that the most appropriate method to deliver CE is the method in which '*Students work on projects that involve gathering information outside of school.'* In contrast, the tutors' view was that the most useful teaching method of CE is the '*Activities in which students are encouraged to think critically.'* The STs further supported their preference for using the student-centred methods by regarding the idea that '*The teacher lectures and the students take notes'* as the

least effective teaching method to deliver CE. On the other hand, the tutors regarded the idea that they should '*Encourage students to write letters to officials expressing their opposition to some government policies*' as the least appropriate teaching activity.

The support for using student-centred methods showed by the stakeholders in the present study is in line with the educational policy in Oman. According to the new education reform, which has been taking place since 1998:

> '*The Basic Education programme should promote a student-centred rather than a teacher-centred approach to teaching and learning*' (MOE, 2004, p.16).

The strong emphasis on making the student active in their learning aims to equip the students with necessary skills such as creative and critical thinking, problem solving, independent learning, innovation and communication (The MOE, 2003, p.38). These skills are crucial for dealing with increasingly complicated situations in life in the twenty-first century.

However, the practices in both the schools and the COE are characterised by teacher-centred methods, especially lectures, which results in rote learning and memorisation. The views of both the STs and their tutors were contradictory in that the STs claimed that teacher-centred methods were the most used methods in the colleges' classrooms. These include '*Students study textbooks*' and '*The teacher asks questions and the students answer.*' Yet the tutors asserted that they used student-centred methods which involve the fact that '*Students work on projects that involve gathering information outside of school.*' Both the STs and the tutors agreed that the least appropriate method used in the colleges' classrooms was '*Encourage students to write letters to the officials expressing their opposition to some government policies.*' In fact, the tutors regarded this method as the least suitable method to deliver CE which can be attributed to the reasons that have already been discussed in section one in this chapter.

The interviews confirmed the claims of each side with some explanations. The tutors highlighted the fact that they based their teaching on student-centred methods such as role-play, heritage, clarification strategy, problem solving, analysing existing facts, using existing stories, negotiation and dialogue skills, decision making, discussions, cooperative learning, learning through groups, narration, controversial questions, site visits, films, projects and lectures. Furthermore, they claimed that they created a learning environment in which discussion and expressing opinions were encouraged (see chapter eight, p. 189).

Contradictorily, the majority of STs interviewed claimed that lectures are almost the only teaching method used in the colleges. The lecture is widely used by the tutors because it does not require as much preparation or time as other techniques and it is very useful to handle as much information as possible. From the point of view of the STs, using lectures influenced both the learning process, which is characterised by memorisation and measuring students' ability to recall information. Consequently, the tutors claimed college classrooms were not an encouraging learning environment.

One PM in TE supported the claim of STs that the tutors use teacher-centred teaching methods. She admitted that traditional teaching methods, especially the lecture, are used in the COE. From her point of view, students have adapted to these methods (see chapter eight, p. 183). Although the problem can be attributed to both sides − the STs and the tutors − the lack of ability of the tutors to diversify the methods and activities of teaching and to link the learning experience to the surrounding environment can be regarded as one possible reason behind using traditional methods. Similarly, the PMs at the MOE stressed that one major problem encountered in developing CE is focusing on using traditional methods, which ignore the practical component in order to transmit much information (see chapter eight, p. 176).

From the above discussion, it is clear that traditional teaching methods are dominant in the education system in Oman in both schools and the COEs. This result is supported by the findings of other Omani studies (AlRabani, 1995; AlHammami, 1999; AlRyami, 2002; and AlSkatit, 2002). Yet this learning environment is not unique to the Omani educational system, as some studies have discovered the same results in other contexts. In most countries teachers reported that their instruction emphasised the transmission of knowledge. They predominately used textbooks, worksheets and recitation but they rarely used role-playing exercises and projects. In Arabic contexts, just as in Islamic contexts, Abdel Hamid AlAnsari, the Dean of the Faculty of Shari'a at Qatar University, stated that:

> *'A significant part of educational discourse… [is] creating a closed mentality and an easy slide towards fanaticism. It plants misconceptions about women, and religious, or ethnic minorities, it is dominated by memorisation and repetitive methods'* (Haass, 2003, p.145).

Similarly in Asian contexts, Fairbrother (2004) found that one crucial problem hampers CE in China, that using the lecture results in students listing and memorising without discussion or debate. In Malaysia, Barone (2002) mentioned that a pedagogy used by

teachers is teacher-centred which relies strongly on cultivating moral habits and, as a result, not dealing with controversial issues and moral dilemmas.

Harber (1989) argued that teacher-centred learning can be termed authoritarian learning which is dominant in the developing countries. He summarised some reasons behind using this authoritarian environment as follows:

> *'Syllabuses are overcrowded and teachers and schools are judged by their ability to get pupils through the examination. As time is also short, teachers resort to methods that allow the quick transmission of large chunks of knowledge – lecturing and note-taking' (p.60).*

Dinkelman (1999) argued that teaching social studies fails to prepare students to be more active in real life although this is the main goal of teaching social studies. This is, he argued, because using the teacher-centred approach leads the teacher to be active and students to be passive. In addition, this approach stresses learning by memorising and a lack of critical thinking, and discourages students' opinions. Torney-Purta and Richardson (2003, p.153) added:

> *'The learning process was conceived as expository, a one-way flow of information from teacher to student which hardly encouraged tolerance, independent thinking or participatory debate.'*

In the most recent study, Akar (2006) further supported these results and argued that using this approach in Lebanon resulted in obedient and less confident citizens who were not qualified to bring about the changes in their society. Therefore, it seems that moving towards a more democratic learning environment is necessary to develop citizenship in Omani schools and colleges. As an essential part of building this democratic learning environment, major alterations must be made to the construction of the classroom and the interaction between teachers and students. The classroom must be a place where a constructive experience can be gained. The relationship between civic knowledge and an open classroom was proved by Torney-Purta and Richardson who argued that:

> *'An open classroom climate in which issues are discussed by teachers and students in a climate of respect is important in fostering civic knowledge in about two-thirds of the countries (including the United States)'* (2003, p.43).

Prospective teachers should be subjected to a same experience that they are expected to transfer to their students in the school. Obviously, teachers cannot engage students in active discussions if they have not been prepared to do so. Patrick (2003, p.28) put it as follows:

> *'Prospective teachers can learn how to conduct document-based discussions of core ideas and issues by regularly engaging in such discussions in their teacher education courses.*

Thus, they might develop the skills and dispositions needed for successful use of this teaching method.'

Civic learning is effective when it is related to practice and face-to-face communities to which young people belong. These experiences provide students with the opportunities to try out their knowledge in interpersonal situations and to make the experience more meaningful by discussing it with others.

9.4.5 Future development

If the preparation programme of the teachers of social studies, which was regarded by the participants as the most appropriate subject to deal with citizenship, did not embrace the development of citizenship as the implicit goal in teacher preparation, how can the MOE adopt a cross-curricular theme in Omani schools? In other words, how can teachers of (for example) scientific subjects, physical education and art education develop citizenship if their counterparts who specialise in social studies lack many aspects which are pertinent to CE? The MOE has attempted to develop awareness in all teachers about the potential role of their subject to develop citizenship. Towards this end, the MOE has until now held five workshops for in-service teachers and curriculum developers to make them acquainted with the concept of citizenship, and the learning aspects of and the appropriate teaching methods to develop citizenship. In addition, the MOE formed an internal team in 2006 to supervise, propose and carry out all efforts that are pertinent to developing CE in Omani schools.

The professional development relating to CE which is directed at in-service teachers should be accompanied by a similar development in pre-service TE. Data suggested that PMs at the MOE were more concerned with bringing about change in TE, particularly in connection with two dimensions: the professional dimension and the citizenship knowledge dimension. Their suggestions include the following:

- Reviewing the aims of TE in order to prepare teachers on two sides: teachers as citizens and teachers as teachers who are responsible for preparing the citizens.
- Focusing on the professional dimension on the aspects currently missing; for example, modern teaching methods, developing thinking skills, managing changes and the ethics of the profession; then concentrating on accepting change.
- Focusing on the subject matter in order to provide STs with essential knowledge in terms of, for instance, citizenship, children's rights, democracy and human rights.

These aspects in TE can be incorporated through several approaches that will be suitable for TE programmes. Half of the PMs at the MOE suggested the introduction of a course called CE, while one rejected the idea of introducing a course, and suggested that the suitable way to introduce it is through offering STs two seminars to develop their awareness of citizenship and CE. Very recently, the MOE prepared a 'list of citizenship concepts' or, as some referred to it, 'competencies of citizenship', and sent it to the COE. According to this list, all teachers, regardless of their specialisations, should be aware of these concepts before graduation. One of the important values required for development, according to this list, is loyalty to the Sultan and a sense of belonging to the homeland.

The calls for reform in TE coming from the MOE are challenged by two difficulties. First, there is a lack of initiative on the part of the institutions for TE to reform their programmes in accordance with the emerging reforms and developments in the MOE where the graduates will be working. Although the MOE has embarked on developing CE since 2004, the COEs have not taken similar steps to review their programmes.

Secondly, although there are some joint committees among the three parties − the MOE, SQU and the MOHE − the coordination between them seems very weak. The data revealed that the PMs from TE are not kept up-to-date with the current reform in the MOE, especially in the matter of CE. In addition, they also have no knowledge of the current and future efforts that are being conducted by the MOE to develop CE. One interviewee stated that many educational issues, including CE, are not discussed in these joint committees. The majority of interviewees declared that CE is not among the current priorities, as the COEs − except the Faculty of Education, SQU − are now being transferred to practical and technical colleges (see chapter eight, p. 184).

9.5 Conclusion

The main aim of this study was the investigation of the status quo of CE in general with more focus on TE, particularly TE in social studies. The policy documents were analysed and the perceptions of different stakeholders, namely the PMs, the tutors and the STs of social studies, regarding citizenship and CE were explored. The analysis of these data showed that the participants hold heterogeneous perceptions about the different aspects of citizenship and CE.

The results reflected the ways in which stakeholders in Oman interpret their world, showing that the participants had a different understanding of the meanings of citizenship and CE in the Omani context. The participants provided a wide range of perceptions about citizenship and CE in terms of meanings, dimensions, the challenges, the aims, the approaches of introduction, content, pedagogy, the existing problems and the areas of future development. Table 40 illustrates the status quo of CE in the Sultanate of Oman.

N	Dimension	Characterisations
1	**Citizenship**	National and global A set of rights and obligations A sense of belonging A social participation
	Citizenship education	
2	**Challenged by**	Economic demands Weak sense of belonging Values shrinking Global interconnectedness
3	**Aims to develop**	An awareness of the rights and duties A sense of belonging A loyalty to the Sultan A global awareness
4	**Introduced through**	Integrated social studies (1-10 grades) Civic education (11-12) Daily practices in the schools Exchangeable international visits
5	**Content focused on**	Loyalty to the sultan The citizens' duties and their social and economic rights Historical and geographical dimension Proud and glorious values Government's institutions and work
6	**Taught**	By social studies teacher Via teacher-centred method
7	**Suffered from**	Less focus on political literacy Less concern about practical dimension (critical thinking) Less focus on the activities beyond classroom walls Insufficient teacher preparation Less cooperation between the MOE and TE institutions
8	**Needs to**	Deal with national and international citizenship Educate Omani citizens to meet different challenges that are Encountered in Oman in 21st century Adopt multidimensional approaches (integrated social studies-Civic education- a cross-curricular theme- school ethos- activities Beyond school walls- international partnership Adopt student-centred strategies Focus on practical dimension – critical thinking Be delivered be all teachers regardless of their specialisation Be a reform of teacher education – professional dimension Subject-matter dimension -citizenship dimension Be a real partnership between the MOE and TE institutions

Table 40 The status quo of CE in the Sultanate of Oman

From Table 40, it can be inferred that CE in Oman tends to be a minimal CE. As has been argued in chapter three, CE spread along a continuum from minimal CE to maximal CE. It was mentioned that minimal CE normally exists in totalitarian countries and focuses only on teaching students about their rights and responsibilities, political structure, national history and the constitution. Moreover, CE stresses knowledge about citizenship

instead of developing a sense of participation among the students. Therefore, students become passive in the classroom as the teachers use only traditional methods of teaching. By comparison, the maximal concept of CE appears in democratic states and focuses on education *for* citizenship. It is comprised of knowledge, values and skills, and aims to prepare students for active, responsible participation in school and beyond. Unlike minimal CE, it extends learning beyond the curriculum and classroom to all activities inside and outside school. In addition, it is highly dependent on interactive teaching which requires discussion, debate and the creation of many opportunities for students to participate effectively (Kerr, 1999; Nelson and Kerr, 2005). It was concluded that the Western context leans towards the implications of maximal CE while the Arabic context leans towards the implications of minimal CE. Table 41 shows the points of agreement and disagreement between the Omani context, the Western context and the Arab context.

N	Criteria	The Western Context	Omani Context	Arab Context	Omani Context
1	**Terminology**	Education for citizenship; civic education		Nationalistic education	*
2	**Aims**	Develops responsible and active citizens Develops democratic values Encourage political and social participation Develops the capacity of critical thinking Raises the reciprocal relationship between rights and duties. * Gives information about the systems *	* (rights and duties) * (gives information)	Develops a sense of belonging to homeland * Develops a sense of pride * Develops submission to authority * Develops social values (e.g. respect for the family, parents, and relatives) * Emphasise citizens' duties * Encourages social and charitable participation * Gives information about the governments and its institutions *	* * * * * * *
3	**Content**	Based on a broad framework Based on political literacy, critical thinking, active participation Provides opportunities to discuss controversial issues Both national- and international-oriented		Based only on textbooks * Based on historical and geographical dimensions * Focus on the information about the government and its institutions at the expense of values and skills. * Political and controversial issues are avoided * Minimise the opportunity to develop critical thinking * National-oriented *	* * * * * *
4	**Approaches of introduction**	Independent subject * An integrated component * A cross-curricular theme Extra curricular activities School environment The humanities are more pertinent subjects *	* * *	An independent subject * An integrated component in social studies * School environment * No space for extra-curricular activities * The humanities are the more pertinent subjects *	* * * * *
5	**The pedagogy**	An open democratic classroom Students have opportunities to discuss Textbooks are not the sole material for learning There is a link between classroom and the wider community Teacher-centred is to some extent noticeable *	*	Teacher-centred * Students have no opportunity to discuss and interchange ideas with each others and with teacher * Textbooks are the only source of learning * There is no link between classroom and the wider community *	* * * *

Table 41 The points of agreement and disagreement between the Omani context, the

Western context and the Arab contexts

It is evident that CE in Oman is very close to the Arabic context of CE. This can be attributed to the shared economic, social, political and educational features of many Arabic countries. Although somewhat different from the Western perspective, CE in Oman parallels this perspective in terms of focusing on national and international dimensions of citizenship, giving the students a background about the systems, introducing CE through different approaches (an independent subject, an integrated component, school environment and the humanities are more pertinent subjects) and using teacher-centred methods in delivering CE.

To sum up, the study revealed that the preparation for social studies teachers is inadequate to help them to deal with CE. The intention of the MOE to adopt a cross-curricular approach in introducing CE raised a crucial question. If the teacher of social studies, which is regarded by the participants as the closest area to CE not only in Oman but in other contexts, is not adequately prepared to deal with CE, how can the teachers of other subjects deal with it? Thus, one of the important challenges for developing CE in Oman is TE. Unless TE is taken into the agenda of the development of CE, the efforts to do this might achieve limited success. Based on this argument, the next chapter presents a proposal to develop a preparation programme for the teachers of social studies to be in line with the development of CE in Oman.

Chapter Ten: A Framework for Reform in Initial Teacher Education in Oman

10.1 Introduction

The present study aims to identify the current provision of CE in the Sultanate of Oman and its implications for the preparation programmes of social studies teachers in seven COEs. The data showed that citizenship in the Omani context is, as is the case in other contexts, a multifaceted concept with emphasis being attached to citizens' rights. The participants were convinced that citizenship is not a static idea; rather, it is always being influenced by the world's development. Therefore, the stakeholders, except the STs, clearly acknowledged that citizenship in the era of globalisation has two dimensions: national citizenship and international citizenship. According to this view, they believed that the duties of Omani citizens stretch beyond their country's borders.

The participants provided a wide range of views about CE in terms of its functions, goals, values and skills, and the approaches to its introduction and the appropriate teaching method to deliver it. Overall, they viewed CE as a means to build national pride and unity, which are necessary to maintain stability in the country. Both the tutors and the STs experienced the limited and traditional implementation of CE in the preparation programme of social studies. This result supported the dissatisfaction of the PMs, especially from the MOE, with the inadequate preparation of teachers to develop citizenship.

Overall, the present study revealed a gap between the intentions of the educational policy and the requirements of teaching CE in the schools and the actual practices of TE preparation programmes. As a result, the current efforts of the MOE to develop CE in Omani schools might have limited success unless TE is reformed.

This chapter offers a framework, which is summarised in Figure 3, to develop CE in TE in Oman in order to prepare teachers who can develop citizenship in Omani schools. This perspective is based on the literature reviewed in chapters three and four, and on the findings of the present study. Before stating the outlines of the perspective, it is crucial to define educational change and the stages in this, in order to understand the required change in TE in Oman.
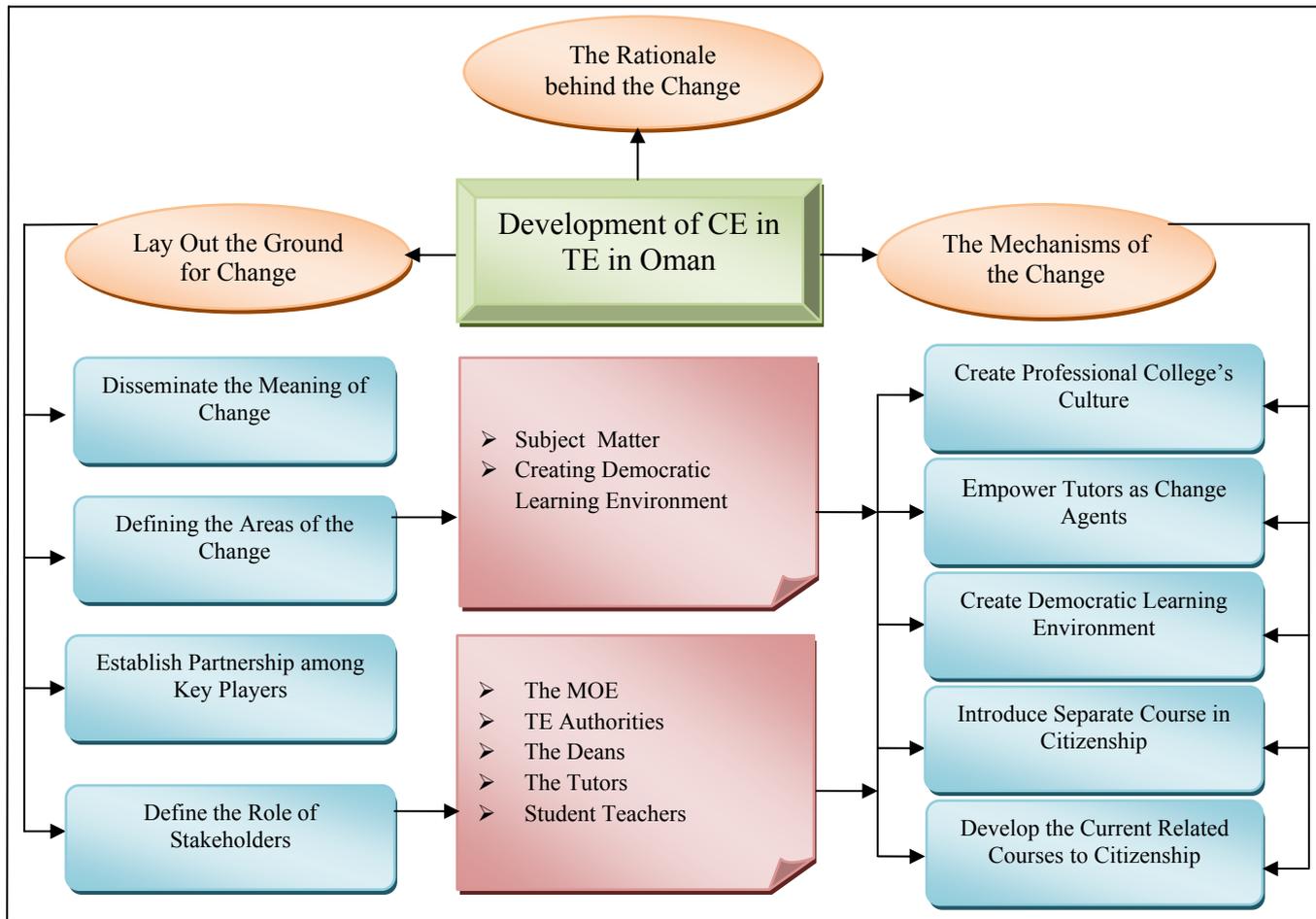
Figure 3 Development of CE in TE in Oman

10.2 The rationale behind the change

The present study shows that the current education programme for social studies needs to be reformed in order to provide student teachers with adequate preparation in citizenship. The current concern of the MOE about CE requires teachers who have the required knowledge, values and discourses related to citizenship. The study also suggests that tutors in the COE need to shift from the traditional approach to democratic and participatory approach, which constitutes a major challenge for those tutors who became used to a specific approach years ago.

The reform in TE should cover not only the preparation programme of social studies teachers but also the preparation programmes of teachers of other subjects, as the MOE is in favour of introducing CE as a cross-curricular theme. To prepare new teachers capable of teaching citizenship according to this new approach, the COE are required to reform their programmes.

The call to reform TE in order to meet the requirements of citizenship has been echoed internationally. Educational literature, which was presented in chapter five, refers to the high status of the teacher in current endeavours to reform. The American Federation of Teachers (2003) highlighted the need for different teachers in the 21ˢᵗ century:

> *'As we begin the 21ˢᵗ century, well prepared, highly qualified teachers are essential if we are to ensure that all students achieve the high standards necessary for them to lead fulfilling lives and become productive citizens'(p. 25).*

In addition, Patrick and Vontz (2001, p.50-51) stated that:

> *'Teachers cannot teach what they do not know and are unable to do. If they do not learn principles and practices of democracy, and how to teach them, then they will not be prepared to educate their students for citizenship in a democracy.'*

Similarly, Davies, Gregory and Riley (1999) stressed that citizenship will not be effective unless:

> *'All teachers have at least had an opportunity to explore key concepts such as democracy, citizenship and pluralism. Without the minimum of a basic introduction to the fundamentals of citizenship there is little hope for altering the current situation, in which teachers who have never explored the meaning of citizenship are drafted in to teach it due to the availability of a few 'free' lessons of their specialist teaching time' (p.116).*

TE must deal with CE, because teachers are accountable for educating good citizens who will also be responsible for advancing their society. Patrick and Vontz (2001) pointed out three factors that explain the importance of citizenship. These are:

1- A democratic political order cannot be sustained unless a sufficient proportion of individuals within each succeeding generation learn the civic knowledge, skills and disposition needed by citizens to make the policy work.

2- Sufficient numbers of persons in each succeeding generation of citizens are not likely to learn essential civic knowledge, skills and dispositions unless they are taught them deliberately and effectively by well-educated teachers in primary and secondary schools.

3- Social studies teachers in public and private schools are not likely to teach effectively the civic knowledge, skills and dispositions needed by citizens to sustain and improve their democracy unless they are equipped to do so through civic-centred TE courses.

Kerr (1999) stated that there is no specialist teacher for teaching CE per se but the teachers who are responsible for carrying out such a task are the teachers of social

sciences, social studies, history and geography. He claimed that there is no specific training either in pre-service or in-service TE in CE but such preparation is only provided for teachers of related subject areas such as social studies, geography and history. Yet specialist teachers have been trained in England since the introduction of CE as a subject in secondary schools in 2002.

Davies, Gregory and Riley (1999) emphasized the need to reform TE to promote good citizenship:

> '*There needs to be an explicit recognition in TE programmes of citizenship... and we need to know what sorts of knowledge and skills are required and what sorts of evidence is needed to demonstrate an appropriate level of teachers' and students' achievement' (p.109).*

From such a discussion, it is evident that the success of new initiatives to develop citizenship in Oman and elsewhere depends greatly on well-prepared teachers. As teachers are regarded as vital players in education for citizenship, they need to be well-prepared to carry out such a task.

10.3 Lay out the ground for change in teacher education

A change must be brought about in TE in Oman to be in line with the current efforts conducted by the MOE to develop CE. The following steps should be followed.

10.3.1 Disseminate the meaning of change

To bring about change, it is first necessary to understand its meaning. Fullan (1991) argued that:

> '*The problem of meaning is one of how those involved in change can come to understand what it is that should change and how it can be best accomplished, while realizing that the what and how constantly interact and reshape each other' (p.5).*

Educational change aims to alter the behaviours, attitudes and beliefs of those who are involved in the education process. In addition, educational change aims also to bring about the change in the structures, procedures and outputs of the educational organisation or the whole education system (Oerlemans-Buma, 2005). Fullan (1991) and Overton (2004) differentiated between two types of educational change: first-order change and second-order change. By first-order change, they mean making an improvement in the existing situation in schools' and teachers' preparation in order to increase efficiency and effectiveness. Second-order change is a comprehensive change in the goals, structures, assumptions and functions of schools, which requires a change in teachers' beliefs. In

short *'Second order change becomes an integrated part of a system, whereas first order change is simply laid on top of the system'* (Murphy, 1999, p.18).

Educational change can be either voluntary or imposed. Voluntary change means we are willing to take part in or even initiate change under the conditions of dissatisfaction and inconsistency. By contrast, imposed change happens as a response to natural events or intentional reform in response to the change in political and economic priorities (Fullan, 1991).

Educational change is a complicated process in terms of the resources that influence the views of those who are involved in the change process. Fullan (1991) noted that:

> *'A policy-maker charges that teachers are resistant to change; a teacher complains that administrators introduce change for their own self -aggrandizement and they neither know what is needed nor understand the classroom. A parent is bewildered by a new practice in reading and by the relevance of education to future jobs' (p.3).*

There are several forces influencing educational change; notably, the government, district, principals, teachers, students, parents and community (Fullan, 1991; Oerlemans-Buma, 2005). Yet, these forces vary in their degree of influence, with the most influence with those who initiate change and supervise its implementation:

> *'Those in the policy elite who exert the most influence, using their power, privilege and status in order to sustain and propagate particular versions of schooling' (Oerlemans-Buma, 2005, p.3).*

10.3.2 Establishment of a partnership among key players

In Oman, the MOE carried out educational reform (BE) and collaborated with TE institutions to reform their programmes in order to be in line with new innovations in the school. The present study revealed weak cooperation and coordination between the MOE and the faculties of TE although they formed joint committees to regularly discuss all emerging issues in the educational arena. These discussions were based on the assumption that any reform or development in the MOE must be mirrored in TE in order to prepare a teacher who is well-prepared to carry out reform. Therefore, one main condition for bringing about change in TE in Oman is creating a sense of cooperation among all parties. The present study suggested that one obstacle that might hamper the reform in TE is the conflict between the MOE and TE authorities. Hargreaves (1994) argued that mutual dialogue among the stakeholders is crucial to bring about productive change.

Dialogue has been already established between the two parties through the joint committees but it seems that they are in disagreement regarding emerging educational innovations. As a result, the reform (including the concern about CE) carried out in the MOE is not mirrored in TE.

10.3.3 Define the areas of change

Another crucial step to bringing about change in TE is defining the weaknesses in the existing programme that need to be strengthened and developed. Before carrying out the change, Meister (2000) stresses that two things should be identified: the areas in need of change and the best ways to bring about the change.

The present study discovered that the current preparation programme is weak in terms of subject-matter, especially that associated with citizenship, and professional development which is characterised by using traditional pedagogy. In addition, data showed that teachers are prepared to be only teachers, not citizens who work as teachers. Therefore, STs showed insufficient knowledge about their constitution, and the rights and duties of citizenship (see chapter nine, pp. 206-207). The programme tends to develop conservative teachers instead of critical teachers who can discuss issues. All these areas constitute a minimal CE in Oman and any reform should aim to bring about change in these areas. Other studies showed similar results. Yamashita (2006), for instance, found out from his study about teachers' and students' needs with regard to global CE that teachers do not feel confident to deal with the issues of global CE, such as conflict and war. These opinions are further supported by Kerr (1999), who stated that some countries that were involved in the IEA civics education project expressed the view that there was inadequate preparation of teachers to be able to teach CE in terms of content knowledge, and the teaching and learning approaches required for CE.

10.3.4 Define the role of stakeholders

In order to make change work properly, all parties should be involved in the change process; namely, the MOE, the authorities in TE, the deans, the tutors and the STs. With the involvement of all stakeholders, the fear of and resistance to change might be minimised as they feel that their voices are heard.

10.3.4.1 The Ministry of Education

The MOE in Oman is the only responsible authority to carry out the government's perspective on education. Hanson (1995) stated that in many countries, particularly an authoritarian one, educational provision is always run and controlled by a government in order to support the *'Government's socio-economic and political goals'* (p.4). As mentioned in chapter two, the MOE carried out a comprehensive reform at the school education level. All components of the education process−building, curriculum, evaluation, teaching methods, and teacher supervision and administration − had been changed in order to make the educational system able to meet different challenges that are currently being encountered in the country (see chapter nine).

Yet TE institutions have not yet carried out any change to their programmes. With regard to CE, the present study clearly revealed that the current programme for social studies teachers is insufficient to prepare teachers to develop citizenship in the schools. Therefore, as has been mentioned by some policy makers, the MOE has repeatedly called for change in TE, especially in the area of citizenship. They claimed that the MOE sent a list of the factors involved in citizenship that needed to be covered before the teachers' graduation. They added that they left the mechanism to be decided by the authorities in TE, but some of them suggested the introduction of a course called CE for all teachers, regardless of their specialisations. Thus, the role of the MOE is making those in TE acquainted with current and future plans being carried out in the MOE and building cooperatively teachers' competencies to deal with citizenship.

10.3.4.2 Teacher education authorities

TE in Oman is supervised by two main bodies: the SQU representatives in the Faculty of Education and the MOHE representatives in the General Directorate of the Colleges of Education. The two bodies offer somewhat similar programmes to prepare teachers for BE and post-BE. As has appeared from the interviews, they both have joint committees with the MOE but they claimed that they did not carry out updates regarding educational innovations, including CE in the MOE. They showed unfamiliarity with such innovations which hampers their task of preparing teachers who can deal with such innovation.

These authorities have to take the initiative to tailor and develop their programmes according to the innovations in the MOE. They can utilise the joint committees to establish a mutual rapport with the MOE, which might result in an agreement regarding

the aspects that need to be developed in TE. The data showed that CE is not in the future agenda for TE so the dialogue might result in incorporating CE in such an agenda.

10.3.4.3 The deans

The deans of the COEs also have a crucial role to play in bringing about change in their colleges. Yet they encounter two main problems in carrying out the change: teachers' resistance to change or to new ideas, and shortage of time allocated for implementation. These problems are also encountered by the principals in schools, as was demonstrated by Westhuizen and Theron (1996).

Nevertheless, the Deans can make a positive contribution to incorporating CE in TE by facilitating the implementation of change agreed upon in the joint committees between the MOE, the MOHE and SQU. The Deans' awareness of the benefits of change for their colleges, staff and students is an important factor in succeeding in the incorporation of CE in TE. The data showed that the deans interviewed were familiar with the traditional pedagogy being used in their colleges, and locating the point of weakness will be an incentive for bringing about change in these colleges. In this context, the deans can facilitate change by transforming their colleges' culture from a bureaucratic and authoritarian culture to one that is more responsive and democratic. In this democratic climate, all members of the colleges are expected to collaborate to implement the proposed change.

11.3.4.4 The tutors

Tutors are another group of key players to bring about change pertinent to CE in TE. The present study explored their opinions and the opinion of others about their performance. The tutors claimed they used different strategies to develop CE but others, namely PMs and the STs accused them of employing traditional pedagogy in their colleges' classrooms (see chapter nine, page 230). According to the PMs and the STs, the tutors created an authoritarian climate in their classrooms and focused on the transmission of knowledge in their teaching. The question raised here is why do tutors still believe so much in the cognitive domain and the traditional methods to deliver it? Simply, it seems that tutors in TE have their own philosophies and objectives for teaching their courses, which might be a mismatch with those stated in the educational policy. Therefore, tutors are not expected to implement the intention of educational policy unless they are involved

in formulating its objectives. Thus, any development of citizenship in TE must involve the tutors in order to minimise their resistance.

As the data of the present study showed, tutors are required to bring about change in three areas: by using a new or revised curriculum and materials (subject matter), by following a new teaching approach (democratic pedagogy), and by altering beliefs that underlie new policies and programmes. Fullan (1991) argued that all these factors are interrelated and necessary for change to work or to increase the possibility of its success. Tutors should not be expected to employ all dimensions of change.

> *'Individuals may implement none, one, two, or all three dimensions. [For instance]-a teacher could use new curriculum materials or technologies without altering the teaching approach, or a teacher could use the materials and alter some teaching behaviors without coming to grips with the conceptions or beliefs underlying the change'* (Fullan, 1991, p. 37).

The present study showed that tutors' beliefs and implementations need to be changed in order to make student preparation effective. Yet we must take into consideration that teachers rely strongly on their own expertise and experiences, and may refuse reform that comes from the top down (Macmillan, 2000), because they might think that this reform is built on the assumption that they carry out their work in schools insufficiently.

Tutors also need to be informed about the areas of change and provided with sufficient support and training to carry them out. Teachers are against what they are not able to implement. Flores (2005) concluded from her study that teachers maintain that they are not able to carry out the tasks involved in the change because they do not have the information, training and resources. Teachers, in this case, need to develop themselves and to gather the resources that help them to deal successfully with the new subjects or programmes to avoid the accusation of failing, which leads to them showing more stress and resistance.

Furthermore, teachers always resist changes that bring more duties for them, especially those that take their attention away from their teaching and the students. In addition, change in an hierarchical environment leads to more conflicts and bureaucracy, which in the end, is reflected by teachers in the classroom. By contrast, change in a democratic atmosphere is characterised by cooperation and dialogue between all who are responsible for carrying out change; namely, principals, teachers, administrators, parents, consultants and so on. CE needs teachers to shift to democratic, participatory pedagogy, which is

difficult to develop in a hierarchical environment where teachers work according to strict directions.

10.3.4.5 Student teachers

Student teachers are also important players in any change in TE. STs are the consumers of the COE; therefore, it is logical that they must be asked about their opinions regarding what they need, prefer, like or hope. Hence, the present study explored their perceptions, as hearing their voices is essential for carrying out change in the COE. The data showed the STs did not feel sufficiently prepared to be citizens and to be teachers who can develop citizenship. Their claim demonstrated the limited implementation of CE during their practical programmes in the schools. This justifies the need to involve the STs in the change process in TE. Fullan (1991) cautioned about excluding the students from the change process:

> *'The student is at the bottom of the heap, he or she has only limited power to bring about positive changes...students can exercise great negative power to reject what is being imposed'* (Fullan, 1991, p.180).

Students need to be empowered in the classroom by using the student-centred approach, which means that tutors need to reduce over-reliance on the teacher-centred approach. As a result, changes in students' and teachers' beliefs must go together (Fullan, 1991). For change to reach a high degree of success, students must be asked about their feelings and opinions with respect to the new curriculum, teaching methods or new classroom activities; neglecting students' voices means that they are 'objects, not humans' (Fullan, 1991, 180).

10.4 The areas of the change

The present study showed that current CE in Oman in general and the teacher preparation programme for social studies tend to imply minimal CE. As has been stated in chapters three and nine, minimal CE is not helpful in achieving effective citizenship. This is because minimal CE is more concerned with historical and geographical teacher-centred knowledge, government institutions, and citizens' rights. In addition, CE is textbook-based and exam-led. These applications which are proved by the present study in Oman, are not consistent with the current agenda for CE in Oman which stresses that the proper preparation of teachers is an essential factor in developing citizenship in Omani schools.

The previous studies at the international level showed that the current teacher preparation programmes are insufficient for developing effective citizenship. Thus, researchers have highlighted the fact that TE should address the following steps in order to prepare teachers who can develop effective citizenship in the schools (Cotton, undated):

- Introduce more coursework in civic education for future teachers.
- Prepare student teachers to serve as model of social responsibility for students.
- Prepare student teachers to deal with different approaches to teaching CE.
- Provide learning experiences designed to help prospective teachers instruct students in citizenship content, skills and values.
- Provide citizenship-related education courses or units. Teacher training institutions should consider requiring such instruction, either as a course or integrated into civics and government courses.
- Provide student teachers in social studies education with opportunities to review basic constitutional concepts.
- Encourage the social sciences faculty to involve themselves in the overall teacher preparation process.

TE, as the present study has proved, has similar needs to prepare teachers who can make citizenship effective. According to the findings of the present study, the current teacher preparation programmes can be developed according to the maximal CE approach discussed in chapter three. Maximal CE stresses a balance between the learning components (knowledge, skills and values), using different resources, using open democratic classrooms, focusing on national and international dimensions of citizenship, and linking the experience to the community by providing the students with some opportunities to participate in the community. Based on these principles, TE in Oman should focus on developing citizenship according to the areas illustrated in Table 42.

Subject Matter	
Political Literacy	- Learning about social, political and civic institutions, as well as human rights. - The study of conditions under which people may live harmoniously together, social issues and ongoing social problems. - The study of national constitutions so that they are better prepared to exercise their rights and responsibilities. - Promoting recognition of the cultural and historical heritage. - Promoting recognition of the cultural and linguistic diversity of society. - Learning about national, regional and international geography, history and cultures. - Learning about the current issues and problems that influence the development in the world (for example, globalisation, poverty, terrorism and global citizenship).
Critical Thinking and Certain Attitudes and Values	- Acquiring the skills needed to participate actively in public life. - Developing recognition of and respect for oneself and others with a view to achieving greater mutual understanding. - Acquiring social and moral responsibility, including self-confidence, and learning to behave responsibly towards others. - Strengthening a spirit of solidarity. - Constructing values, with due regard for differing social perspectives and points of view. - Learning to listen and resolve conflicts peacefully. - Learning to contribute to a safe environment. - Developing more effective strategies for fighting racism and xenophobia.
Active Participation	- Enabling them to become more involved in the community at large (at international, national, local and school levels). - Offering them practical experience of democracy at school. - Developing their capacity to engage with each other. - Encouraging project initiatives in conjunction with other organisations (such as community association, public bodies and international organisations), as well as projects involving other communities.
Pedagogy	
Creating Democratic Learning Environment	- Using different resources. - Involving the students in the decision-making process. - Recognising human dignity. - Enhancing individual responsibility. - Using different methods of teaching. - Providing the relevant learning experience. - Offering opportunities to engage in a variety of learning contexts. - Employing values such as cooperation, fairness, equality and respect.

Table 42 The areas of development of CE in TE in Oman

(Developed from Eurydice, 2005, see chapter three, page 60)

10.5 The mechanisms of the change

The proposed change associated with developing citizenship in TE can be carried out by adopting the following approaches:

1- Establish the college's culture characterised by providing tutors with professional opportunities in order to help them to interact, share and construct knowledge with their colleagues (Dana, 1993; Macmillan, 2000).

2- Empower tutors as agents of change by allowing them to express their needs and how they are best supported to make a difference in incorporating citizenship in their courses (Kadel-Taras, 1996).

3- Create a democratic learning environment in the college classrooms in which both tutors and the STs can freely develop a democratic teaching approach. Cohn and Kottkamp (1993) argued that teachers: *'who are not free to construct their own activities, inquire, engage in meaningful learning, take risks, make decisions, and assess their own competence will be unable to create those possibilities for students'* (Quoted in Kadel-Taras, 1996, p.10).

4- Introduce the STs to a separate course on citizenship, as some participants suggested, or use different courses to develop the proposed learning outcomes of citizenship which is shown in Table 41.

5- Develop the current courses offered in the COEs that are most pertinent to citizenship; namely, 'The history of Oman and Islamic civilization', 'The Arabic language' and 'The contemporary Omani Society'. In addition, courses on international issues should be introduced under the optional courses that STs can choose from (students are offered two optional courses, each allocated two credit hours). Currently, environmental education is covered in these optional courses that are offered for the STs.

10.6 Conclusion

This chapter has introduced a framework to develop CE in TE in light of the literature review presented in chapters three and four, and the findings of the present study. The data showed that TE programmes need to offer the STs subject knowledge on citizenship in addition to employing a democratic learning environment. The chapter presented the rationale behind this framework, some prerequisites to bring about the changes, the role

of each stakeholder in making this change, the areas of development and the mechanisms to bring about this change. The chapter also highlighted the fact that change can be more successful when all are involved in educational processes.

The next chapter will present the achievements, limitations and some proposed topics for future investigations.

Chapter Eleven: Conclusion, Limitations and Suggestions for Future Research

11.1 Introduction

This chapter presents a summary of the challenges or limitations that I encountered in conducting this investigation. It is followed by suggestions for future research areas. However, before presenting the limitations and the future studies, it is crucial to present a summary of the achievements of the present study.

11.2 Reflection on the achievements of the study

Generally speaking, the present study filled a gap in research of CE at three levels: the national (Oman), the regional (the Arab World), and the international. At national level, it can be regarded as the second study being conducted in Omani context (the first study was also conducted by the present researcher, AlMamari (2002)). It is timely, as it has been conducted at a time when CE has been paid considerable attention by the MOE. In addition, it was an original study as it explored, for the first time, the perceptions of different stakeholders about citizenship and CE: the policy-makers from the MOE and TE, the tutors, and the STs. Therefore, the results that were obtained from the present study regarding different aspects of citizenship and CE might be used to inform the current efforts being conducted by the MOE to develop CE in Oman (see chapter three).

At the regional level, namely the Arab world, the study also filled a gap in this area. As has been stated in the chapter three, different Arab countries have given significant attention to the development of CE since the beginning of the current decade. Yet this concern has been not accompanied by extensive research in this area in order to base the development on empirical evidence. A few studies that were conducted in the Arab contexts focused only on analyzing the textbooks, especially of social studies, nationalistic education and history, in order to identify the aspects of citizenship that were embraced in these textbooks. The vast majority of these studies employed a positivist methodology, which is dominant in the Arab World, to investigate the problem of research. This methodology, as has been argued in chapter six, is not helpful to discover the meanings of the realities from the viewpoints of the stakeholders. Yet the present study can be regarded as the first study in the Arab contexts that explored the perceptions of the stakeholders about the meanings of citizenship and the characteristics of a 'good' citizen in addition to the provision of CE. Unlike previous studies, the present study investigated CE by employing an interpretive methodology and different methods in order

to discover how different stakeholders interpret the realities of CE in the education system in Oman in general and in TE in particular. Considering the similarities between the Arab contexts, the results of the present study might also inform the current development of CE in these contexts.

As far as the international level is concerned, the present study was also conducted during a time at which the research in CE is growing in importance internationally (see chapters three and four). The present study focused on exploring citizenship in TE which the area that has been not sufficiently covered by the previous studies. The results of the study helped to explore some interesting similarities and differences among different contexts: Western, Asian, Arab, and Omani. These comparisons revealed that teachers in different contexts feel that they do not offer insufficient preparation in CE.

Specifically, the study discovered a wide range of perceptions regarding citizenship and CE. According to the results, citizenship in the Omani context is, as is the case in other contexts, a multifaceted concept with emphasis being attached to citizens' rights. The participants were convinced that citizenship is not a static idea; rather, it is always being influenced by the world's development. Therefore, the stakeholders, except the STs, clearly acknowledged that citizenship in the era of globalisation has two dimensions: national citizenship and international citizenship. According to this view, they believed that the duties of Omani citizens stretch beyond their country's borders.

With regard to CE, the data revealed that the participants viewed CE as a means to build national pride and unity, which are necessary to maintain stability in the country. Both the tutors and the STs experienced the limited and traditional implementations of CE in the preparation programme of social studies. This result supported the dissatisfaction of the PMs, especially from the MOE, about the inadequate preparation of teachers to develop citizenship.

Overall, the present study exposed a gap between the intentions of the educational policy and the actual practices of TE preparation programmes. As a result, the current efforts of the MOE to develop CE in Omani schools might have limited success unless TE is reformed.

To sum up, the data revealed that CE in Oman tends to be minimal CE. As has been argued in chapter three, minimal CE focuses only on teaching students about their rights and responsibilities, political structure, national history and the constitution. Moreover, CE stresses knowledge about citizenship instead of developing a sense of participation among the students. Therefore, students become passive in the classroom as the teachers use only traditional methods of teaching.

Although the present study discovered a wide range of interesting results of the perceptions and practices of CE in TE in Oman, which can be used to inform the current efforts to develop CE, the results should be understood within the following limitations.

11.3 The limitations of the study

The present study does not claim to objectively reach correct answers to all of the complex emerging issues that are pertinent to CE in Oman. Thus, the findings of the present study cannot be considered definitive due to the following limitations:

- The topic of the present study was one of the main limitations of the present study. Citizenship in general and CE in particular are regarded as contested concepts. The main difficulty encountered by research coming from an Arabic context, where there is a shortage of resources on the theory of citizenship, is the considerable amount of time needed to read about such theories from Western political and sociological perspectives. It was a demanding task to build a sufficient background to citizenship before commencing researching the topic of the study.

- In a similar vein, the study deals with two contexts, particularly in the literature review, in order to conduct the present study in a proper way. In fact, most of the Western resources which were necessary for the study were easy accessible, while the limited Arabic resources were difficult to access. Although the literature review must somehow provide a comprehensive review of the situation of CE in the Arabic World, the review was not presented as expected due to the difficulty in obtaining some resources.

- The time constraint was also one of the main limitations in conducting the present study. The study attempted to cover a range of theoretical and practical issues

relating to CE in the Omani context. These included the meanings, the characteristics of a 'good' Omani citizen, CE in terms of functions, the ways of introducing it in the schools, the goals, the values, the skills and the appropriate teaching strategies. In addition, the practices of the tutors and the STs are pertinent to developing citizenship. Covering all these areas in one single study might be at the expense of gaining a deeper understanding of the stakeholders' perceptions about beliefs relating to each area.

- Another limitation in this study is associated with the methodology. The present study was grounded in an interpretative paradigm. This methodology, as has been already stated in chapter five, has been rarely used in the Arabic context, which is still dominated, by the positivist or scientific approach. By applying an interpretative methodology, there was a real opportunity to explore deeply the participants' perceptions about citizenship and CE. The success of the methodology hinges on several factors, especially the ability of the researcher as both data collector and meaning constructor. In other words, this methodology might be subject to bias on the side of the researcher who cannot extract him/her self from the context under investigation.

- Another limitation in this study is associated with the chosen sample. The study included a somewhat large number of stakeholders, both in the interview samples (13 PMs, 5 tutors and 10 STs), and in the questionnaire samples (329 STs and 45 tutors). The results cannot be generalized to another contexts and settings, as the aim of the study was to gain deep understanding of different aspects of CE.

- Another limitation of the present study is associated with the use of interviews. Although the interview is regarded as an important method for collecting data in interpretative research, there were some potential limitations and problems associated with using this method. Various challenges were encountered in carrying out the interviews. Firstly, arranging a convenient time to conduct the interview was rather difficult, especially with the high-ranking PMs who were too busy during the course of the present study. One of them, for instance, agreed to be interviewed but then declined 15 minutes before the time agreed for conducting the interview. Secondly, in a conservative society such as Oman, it was difficult to interview the female STs alone and to record their interviews. It took time to get

permission from five female STs to conduct and record the interviews. This is due to the religious and cultural beliefs that prohibit men to either be alone in a separate room with a woman for a long time or for a woman to allow the unnecessary recording of her voice.

- In the same area, the researcher's ability to conduct the interview in terms of asking probing questions, reflecting interviewees' answers, taking notes while hearing the interviewees, managing the time and transcribing the interviews was also a major limitation in the present study. It was the researcher's first experience of conducting interviews as a research method. In spite of this, conducting the interviews was very beneficial in terms of collecting meaningful data from the participants and enhancing researcher' ability in dealing with a new method of data collection.

- Nevertheless, since the present study is the first study in the Omani and Arabic contexts to explor the perceptions held by different stakeholders about citizenship and CE, it can be viewed as a grounding for future educational research in terms of its methodology, methods and scope. Using an interpretive paradigm in the present study proved to be valuable, especially in studying phenomena that necessitate deeper understanding. The wide range of issues pertinent to citizenship and CE in the present study indicates that future studies should use this methodology in order to further deepen and clarify the current emerging issues.

11.4 Suggestions for further studies

The findings of the present study open up the possibility of many interesting and complicated issues that the researcher or other researchers may like to pursue. The future studies can be classified into two groups: related studies and further studies. The related studies are required to deepen some results obtained by the present study, while further studies can be conducted to collect data regarding another aspect of CE in Oman. Both groups of studies are presented as follows:

11.4.1 Related studies

- A systematic study to explore the perceptions associated with citizenship of other stakeholders, namely students and parents, is needed in future studies. Studies like

this will be very helpful in providing information about the current efforts to develop CE in Oman.

- As the findings of the present study clearly revealed a lack of adequate training in teaching CE, a study which focuses on identifying teachers' training needs associated with CE will be timely and will necessarily help with preparing teachers to teach CE.

- It would seem an opportune moment to return to this cohort of teachers, and examine how their perceptions have been developed and how they construct citizenship after three years; for example, from being in service and after they are well-established in their career and after they have long dealt with citizenship in the curriculum.

- This study highlighted the constraints that have affected or prevented tutors and the STs from putting their perceptions into practice. This calls for further research to explore the distinctive impact of each constraint, such as insufficient knowledge about the basic concept of citizenship, the lack of linking courses to the community, less concern with extra-curricular activity and using an authoritarian pedagogy. There is also a need to explore the impact of interconnectedness between these constraints in practising citizenship in both the colleges' and the schools' classrooms.

- This study has focused on exploring the perceptions of the STs of social studies and their tutors about citizenship and CE. However, there is a need to investigate the perceptions of the STs in other specialisations such as science, mathematics, Islamic studies, the Arabic language, the English language, physical education and art education. This research, if conducted, will help at one level to deepen the understanding of CE in Oman and at another level will lead to exploring the potential role of other subjects in developing citizenship.

- As the present study revealed that the tutors' implementations of CE were limited, it will be interesting to conduct a small-scale study to explore tutors' training needs in the field of CE. The findings of this study might help in developing the framework for incorporating CE in TE that was presented in chapter ten.

- The present study also explored some references to the idea of global citizenship. It will be very interesting to build on the findings of the present study to explore the perceptions of different stakeholders about global citizenship and the characteristics of a global citizen. This study will fill a wide gap in the Omani context in particular and in Arabic contexts in general. To the researcher's knowledge, this area has not yet been investigated in any study in Arabic contexts.

11.4.2 Further studies

- Carrying out a long-term study into developing teachers' awareness of CE and some related variables (for example, experiences, training workshops) as they go through different stages of the profession will also be timely in identifying the areas of strengths and weakness in teachers' performances.

- The present study showed some similarities between the Omani context, the other Arabic contexts, and the Asian and African contexts in the implications of CE. Thus, conducting a comparative study in the Omani context and any of the other contexts mentioned will deepen our understanding of these similarities and it might highlight some differences. A study of this kind would surely yield fruitful results that would help to better understand citizenship at the international level.

- The type and the size of the study's sample calls for its replication using different populations. This might include teachers working at different school levels (for example, primary, preparatory and secondary) with different levels of teaching experiences to explore any variations in both perceptions.

- Future research is needed to explore teachers' perceptions about the practices of CE at different school levels. In other words, there is a need to explore how Omani social studies teachers approach the objectives of teaching and learning CE in the BE and post-BE system (see chapter two). Also, it will be beneficial to conduct comparative studies between the teachers of social science subjects (social studies, history, geography and civic education) and the teachers of scientific subjects (general science and mathematics).

11.5. Next steps

Conducting the present study was not an end itself. Rather, it was a means to understand citizenship and CE and its implementations from another perspective, namely an Omani perspective. The study came up with a wide range of interesting points that need to further investigation in order to gain deeper understanding about them. Presenting parts of the thesis in national and international seminars and conferences is one way to communicate the findings with the educational community. Another avenue to make the thesis available to those researchers, who are interested in CE, is through publishing parts of it in the regional and international educational journals. In addition, as stated above, the study could lead to resulted in several further studies, in order to build a cohesive and comprehensive picture about CE in Arabic contexts in general and the Omani context in particular. The researcher has already engaged himself in a small scale study which aims to explore the perceptions of Omani students at age 14 about citizenship and some related issues about its learning in the schools. Furthermore, the researcher interested a MEd student at Faculty of Education, SQU, to explore the practices of CE by some female teachers in one school in the capital Muscat. To conclude, the present study is only the first step in a long journey to explore perceptions and practices related to CE in Oman and other Arabic countries.

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Appendix 1: Map of Oman
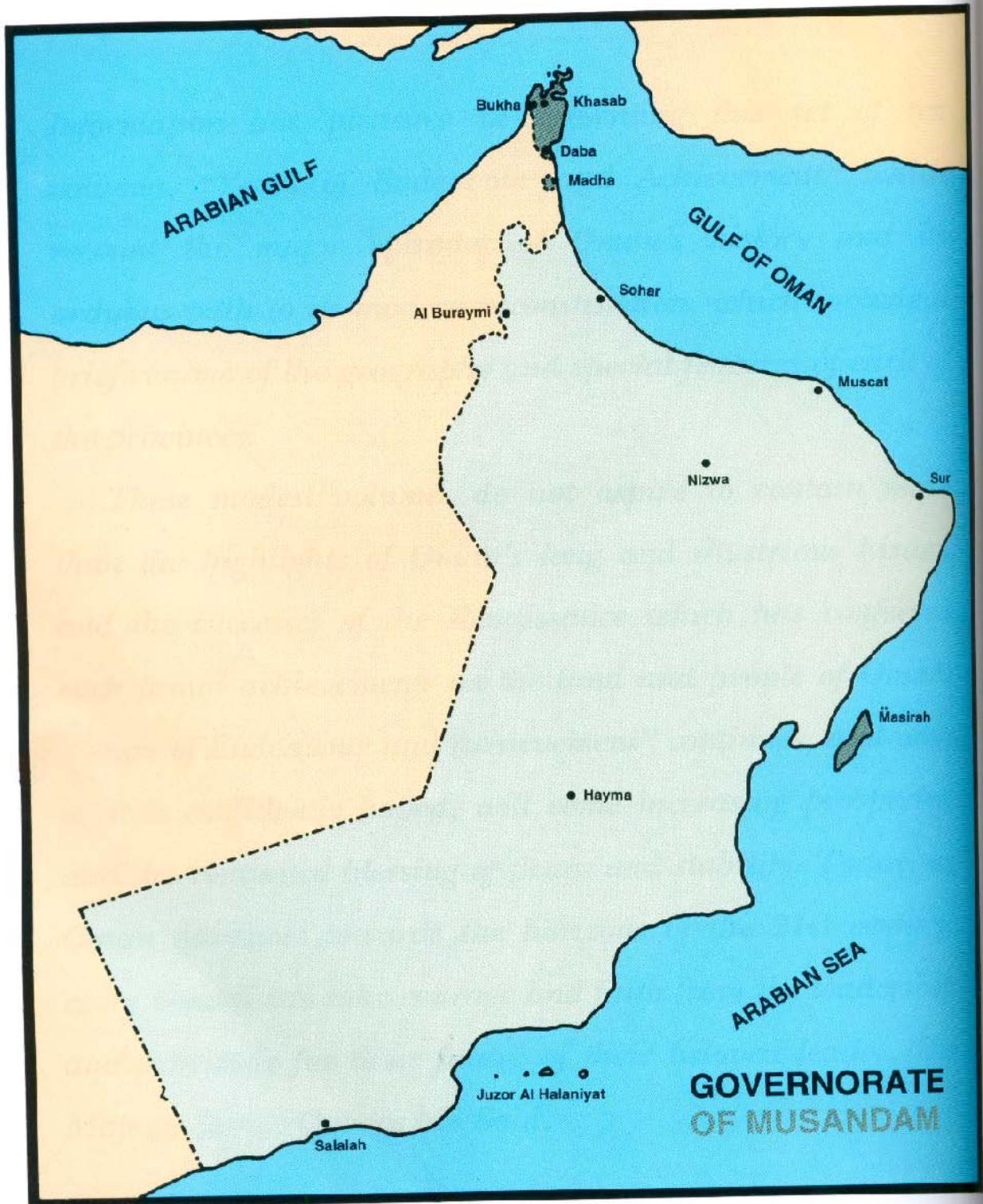
Appendix 2: Oman's Constitution

The Basic law of the State promulgated on 6th November 1996 and comprising 81 articles lays down a legal framework of reference governing the functions of the different authorities and separating their powers. It also affords safeguards to guarantee the freedom, dignity and rights of the individual. This historic document sets out Oman's system of government and the guiding principles behind the state's policies and also details public rights and duties. It contains specific principles covering the Head of State, the Council of Ministers and the judiciary.

In the Name of Allah, the Compassionate, the Merciful

THE WHITE BOOK

THE BASIC LAW OF THE SULTANATE OF OMAN

Royal Decree No. 101/96

On the Issue of the Basic Law of the State

I'm Qaboos bin Said, Sultan of Oman, in confirmation of the principles which have guided State policy in various fields during the past period, and in asserting our determination to continue efforts to create a better future characterised by further achievements which will bring benefits to the Country and its Citizens.

And in our determination to strengthen Oman's international position and its role in establishing the foundations of peace, security, justice and co-operation between different States and Peoples.

And in accordance with the exigencies of the public interest, have decreed the following:

- Article (1) The issue of the Basic Law of the State in accordance with the attached form of words.

- Article (2) This Decree shall be published in the Official Gazette and shall come into force with effect from its date of issue.

Issued on:
 24 Jumada al Akhira 1417
 6 November 1996

QABOOS BIN SAID
SULTAN OF OMAN

Basic Law of the State (Part I)

The State and the system of Government:

Article (1) The Sultanate of Oman is an independent, Arab, Islamic, fully sovereign state with Muscat as its capital.

Article (2) The religion of the State is Islam and the Islamic Shariah is the basis of legislation.

Article (3) Arabic is the official language of the State.

Article (4) The law shall determine the State's Flag, its Emblem, its decorations and medals and its National Anthem.

Article (5) The system of government is an hereditary Sultanate in which succession passes to a male descendant of Sayyid Turki bin Said bin Sultan. It is a condition that the male who is chosen to rule should be an adult Muslim of sound mind and a legitimate son of Omani Muslim parents.

Article (6) Within three days of the position of Sultan becoming vacant, the Ruling Family Council shall determine upon who will succeed to the Throne.

If the Ruling Family Council does not agree upon a successor, the Defence Council shall confirm the appointment of the person designated by the Sultan in his letter to the Family Council.

Article (7) Before exercising his powers the Sultan shall swear the following oath at a joint session of the Oman and Defense Councils:

"I swear by Almighty God to respect the Basic Law of the State and the Laws, to fully protect the interests and freedoms of the citizens, and to preserve the independence of the country and its territorial integrity."

Article (8) The Government shall continue to conduct its business as usual until the Sultan is chosen and begins to exercise his powers.

Article (9) Rule in the Sultanate shall be based on justice, Shura Consultation and equality. Citizens shall have the right to take part in public affairs - in accordance with this Basic Law and the conditions and circumstances defined in the Law.

Principles Guiding State Policy (Part II)

Article (10) Political principles:

- Preserving the State's independence and sovereignty, protecting its security and stability, and defending it against all forms of aggression.

- Reinforcing co-operation and reaffirming ties of friendship with all States and peoples on a basis of mutual respect, common interest, non-interference in internal affairs, compliance with international and regional charters and treaties, and the generally recognised principles of international law, in a manner conducive to the promotion of peace and security between States and Peoples.

- Laying suitable foundations for the establishment of the pillars of genuine Shura Consultation, based on the national heritage, its values and its Islamic Shariah, and on pride in its history, while incorporating such contemporary manifestations as are appropriate.

- Establishing a sound administrative system that guarantees justice, tranquillity and equality for citizens, ensures respect for public order and safeguards the higher interests of the country.

Article (11) Economic principles:

- The basis of the national economy is justice and the principles of a free economy. Its chief pillar is constructive, fruitful co-operation between public and private activity. Its aim is to achieve economic and social development that will lead to increased production and a higher standard of living for citizens, in accordance with the State's general plan and within the limits of the Law.

- Freedom of economic activity is guaranteed within the limits of the Law and the public interest, in a manner that will ensure the well-being of the national economy.

- The State encourages saving and oversees the regulation of credit.

- All natural resources are the property of the State, which safeguards them and ensures that they are properly utilised while taking into account the requirements of State security and the interests of the national economy. No concession may be granted, nor may any of the country's public resources be exploited, except in accordance with the Law and for a limited period of time, and in such a manner as to preserve national interests.

- Public property is inviolable. The State shall protect it, and citizens and all other persons shall preserve it.

- Private property is protected. No-one shall be prevented from disposing of his property within the limits of the Law. Nor shall anyone's property be expropriated, except for the public benefit in those cases defined by the Law and in the manner stipulated by the Law, and on condition that the person whose property is expropriated receives just compensation for it.

- Inheritance is a right governed by the Shariah of Islam.

- Confiscation of property is prohibited and the penalty of specific confiscation shall only be imposed by judicial order in circumstances defined by the Law.

- The basis of taxes and public dues shall be justice and the development of the national economy.

- The institution, adjustment and cancellation of public taxes shall be by virtue of the Law. No one may be exempted from payment of all or part of such taxes except in circumstances defined in the Law.

- No tax, fee or other entitlement of any kind may be applied retrospectively.

Article (12) Social Principles:

- Justice, equality and equality of opportunity between Omanis are the pillars of society, guaranteed by the State.

- Co-operation, compassion, strong ties between citizens, and the reinforcement of national unity are a duty. The State shall prevent anything that could lead to division, discord, or the disruption of national unity.

- The family is the basis of society, and the Law regulates the means of protecting it, safeguarding its legal structure, reinforcing its ties and values, providing care for its members, and creating suitable conditions for the development of their aptitudes and capabilities.

- The State guarantees assistance for the citizen and his family in cases of emergency, sickness, incapacity and old age in accordance with the social security system. It also encourages society to share the burdens of dealing with the effects of public disasters and calamities.

- The State cares for public health and for the prevention and treatment of diseases and epidemics. It endeavours to provide health care for every citizen and to encourage the establishment of private hospitals, clinics and other medical institutions under State supervision and in accordance with the rules laid down by Law. It also works to conserve and protect the environment and prevent pollution.

- The State enacts laws to protect the employee and the employer, and regulates relations between them. Every citizen has the right to engage in the work of his choice within the limits of the Law. It is not permitted to impose any compulsory work on anyone except in accordance with the Law and for the performance of public service, and for a fair wage.

- Public employment is a national service entrusted to those who carry it out. The State employees while performing their work shall seek to serve the public interest and society. Citizens are considered equal in taking up public employment according to the provisions of the Law.

Article (13) Cultural Principles:

- Education is a fundamental element for the progress of society which the State fosters and endeavours to make available to all.

- Education aims to raise and develop general cultural standards, promote scientific thought, kindle the spirit of enquiry, meet the needs of the economic and social plans, and create a generation strong in body and moral fibre, proud of its nation, country and heritage, and committed to safeguarding their achievements.

- The State provides public education, combats illiteracy and encourages the establishment of private schools and institutes under State supervision and in accordance with the provisions of the Law.

- The State fosters and conserves the national heritage, and encourages and promotes the sciences, literature, and scientific research.

Article (14) Security Principles

- The State's goal is peace, and safeguarding the country's security is a duty entrusted to every citizen.

- The Defence Council studies matters concerning the maintenance of the Sultanate's security and its defence.

- It is the State alone that establishes the Armed Forces, public security organisations and any other forces. They are all the property of the nation and their task is to protect the State, safeguard the safety of its territories and ensure security and tranquillity for its citizens. No institution or group may set up military or paramilitary organisations. The Law regulates military services, general or partial mobilisation and the rights, duties and disciplinary rules of the Armed Forces, the public security organisations and any other forces the State decides to establish.

Public Rights and Duties (Part III)

Article (15) Nationality is regulated by the Law. It may not be forfeited or withdrawn except within the limits of the Law.

Article (16) It is not permitted to deport or exile citizens, or prevent them from returning to the Sultanate.

Article (17) All citizens are equal before the Law, and they are equal in public rights and duties. There shall be no discrimination between them on the grounds of gender, origin, colour, language, religion, sect, domicile or social status.

Article (18) Personal freedom is guaranteed in accordance with the Law. No person may be arrested, searched, detained or imprisoned, or have his residence or movement curtailed, except in accordance with the provisions of the Law.

Article (19) Detention or imprisonment is not permitted, except in the places designated for that purpose in the prison laws, which provide for health care and social welfare.

Article (20) No person shall be subjected to physical or psychological torture, enticement or humiliating treatment, and the Law lays down the punishment for anyone who is guilty of such actions. No statement shall be valid if it is established that it has been obtained as a result of torture, enticement or humiliating treatment, or threats of such measures.

Article (21) There shall be no crime and no punishment except in accordance with the criteria of a Law, and there shall be no punishment except for actions cognisable in Law. Punishment is personal not transferable.

Article (22) An accused person is innocent until proven guilty in a legal trial which ensures him the essential guarantee to exercise his right of defence according to the Law. It is prohibited to harm the accused either bodily or mentally.

Article (23) The accused has the right to appoint a person who has the ability to defend him during the trial. The Law defines the circumstances which require the presence of a lawyer on behalf of the accused and guarantees those without the financial capacity, the means to resort to justice and the defence of their rights.

Article (24) Anyone who is arrested shall be notified of the causes of his arrest immediately and he shall have the right to contact whoever he sees fit, to inform them of what has taken place or seek their assistance, in the manner regulated by the Law. He must be informed promptly of the charges against him, and he and his representative shall have the right to appeal before the judicial authorities against the measure which has restricted his personal freedom. The Law regulates his right of appeal in a manner which

ensures that a judgement will be issued on it within a specified period, failing which he must be released.

Article (25) The right to litigation is sacrosanct and guaranteed to all people. The Law defines the procedures and circumstances required for exercising this right and the State guarantees, as far as possible, that the judicial authorities will reconcile the litigants and settle cases promptly.

Article (26) It is not permitted to perform any medical or scientific experiment on any person without his freely given consent.

Article (27) Dwellings are inviolable and it is not permitted to enter them without the permission of the owner or legal occupant, except in the circumstances specified by the Law and in the manner stipulated therein.

Article (28) The freedom to practice religious rites in accordance with recognised customs is guaranteed provided that it does not disrupt public order or conflict with accepted standards of behaviour.

Article (29) Freedom of opinion and expression, whether spoken, written or in other forms, is guaranteed within the limits of the Law.

Article (30) Freedom of postal, telegraphic, telephonic and other forms of communication is sacrosanct and their confidentiality is guaranteed. Hence, it is not permitted to monitor or inspect them, reveal their contents, or delay or confiscate them except in circumstances defined by the Law and in accordance with the procedures laid down therein.

Article (31) Freedom of the press, printing and publication is guaranteed in accordance with the conditions and circumstances defined by the Law. It is prohibited to print or publish material that leads to public discord, violates the security of the State or abuses a person's dignity and his rights.

Article (32) Citizens have the right of assembly within the limits of the Law.

Article (33) The freedom to form associations on a national basis for legitimate objectives and in a proper manner, in a way that does not conflict with the stipulations and aims of this Basic Law, is guaranteed under the conditions and in the circumstances defined by the Law. It is forbidden to establish associations whose activities are inimical to social order, or are secret, or of a military nature. It is not permitted to force anyone to join any association.

Article (34) Citizens have the right to address the public authorities on personal matters or on matters related to public affairs, in the manner and on the conditions laid down by the Law.

Article (35) Every foreigner who is legally resident in the Sultanate shall have the right to protection of his person and his property in accordance with the Law. Foreigners shall have regard for society's values and respect its traditions and customs.

Article (36) Extradition of political refugees is prohibited. Extradition of criminals is subject to the provisions of international laws and agreements.

Article (37) Defence of the homeland is a sacred duty, and rendering service in the Armed Forces is an honour for citizens regulated by the Law.

Article (38) Preserving national unity and safeguarding State secrets is a duty incumbent upon every citizen.

Article (39) Payment of taxes and public dues is a duty in accordance with the Law.

Article (40) Respect for the Basic Law of the State and the laws and ordinances issued by the public authorities, as well as observance of public order and public morals, is a duty incumbent upon all residents of the Sultanate.

The Head of State (Part IV)

Article (41) The Sultan is the Head of State and the Supreme Commander of the Armed Forces. His person is inviolable and must be respected and his orders must be obeyed. The Sultan is the symbol of national unity as well as its guardian and defender.

Article (42) The Sultan discharges the following functions:

- preserving the country's independence and territorial integrity and assuring its internal and external security, maintaining the rights and freedoms of its citizens, guaranteeing the rule of law, and guiding the general policy of the State.

- taking prompt measures to counter any threat to the safety of the State or its territorial integrity, the security and interests of its people, or the smooth running of its institutions.

- representing the State both internally and externally in all international relations.

- presiding over the Council of Ministers or appointing a person to serve in that position.

- presiding over the Specialised Councils or appointing chairmen for them.

- appointing and dismissing Deputy Prime Ministers, Ministers and those of their rank.

- appointing and dismissing Under-Secretaries, General Secretaries and those of their rank.

- appointing and dismissing senior judges.

- declaring a state of emergency, general mobilisation, or war, and making peace in accordance with the provisions of the Law.

- issuing and ratifying laws.

- signing international treaties and agreements in accordance with the provisions of the Law (or authorising a signatory to sign them) and issuing decrees ratifying them.

- appointing and dismissing political representatives to other States and international organisations according to the limits and circumstances laid down by the Law. Accepting accreditation of representatives of States and international organisations.

- waiving or commuting punishments

- conferring honours, decorations and military ranks.

Article (43) The Sultan shall be assisted in drafting and implementing the general policy of the State by a Council of Ministers and Specialised Councils.

The Council of Ministers

Article (44) The Council of Ministers is the body entrusted with implementing general State policies. In particular it shall :

- submit recommendations to the Sultan on economic, political and social, as well as executive and administrative matters of concern to the Government, and propose draft laws and decrees.

- foster the welfare of citizens and ensure the provision of health and other essential services in order to improve the quality of their life socially and culturally as well as economically.

- formulate aims and general policies for economic, social, and administrative development and propose methods of implementing these policies which will make the best use of financial, economic and human resources.

- discuss developmental plans prepared by the relevant departments, submit them to the Sultan for approval, and follow up their implementation.

- discuss proposals by Ministries in their fields of executive jurisdiction and make appropriate recommendations and decisions in this regard.

- oversee the smooth running of the State's administrative apparatus, follow up its performance of its duties , and co-ordinate the activities of its different departments.

- monitor the implementation of all laws, decrees, ordinances and decisions, as well as treaties and agreements and court judgements, in a manner that will ensure that they are complied with.

- discharge any other competencies vested in it by the Sultan or conferred upon it by the provisions of the Law.

Article (45) The Head of the Council of Ministers shall preside over the Council's sessions and has the right to entrust the chairmanship of sessions, which he does not attend, to one of the Deputy Prime Ministers. If the Prime Minister and his Deputies are absent, the Sultan will authorise whoever he sees fit to chair the sessions.

Article (46) Meetings of the Council shall be quorate with the attendance of a majority of its members. Its deliberations are secret and its decisions are issued with the approval of a majority of those present.

Article (47) The Council of Ministers shall draw up Standing Orders including its Rules of Procedure. The Council shall have a General Secretariat which will be provided with a sufficient number of staff to assist it in carrying out its work.

The Prime Minister, His Deputies and Ministers

Article (48) If the Sultan appoints a Prime Minister, his competencies and powers shall be specified in the Decree appointing him.

Article (49) It is a prerequisite that whoever is appointed as Prime Minister, his Deputy, or a Minister :

a. Shall be originally of Omani nationality in accordance with the Law

b. Shall be aged not less than 30 years of the Gregorian calendar.

Article (50) Before assuming their powers the Prime Minister, his Deputies, and Ministers shall swear the following oath in the presence of the Sultan:

" I swear by Almighty God that I shall be faithful to my Sultan and my Country, that I shall respect the Basic Law of the State and its implementing regulations; that I shall uphold at all times the integrity of the State and the security of its territories, and shall work to promote fully its interests and the interests of its citizens, and that I shall discharge my duties truly and honestly."

Article (51) Deputy Prime Ministers and Ministers shall supervise the affairs of their Ministries and Organisations, and implement the general policy of the Government therein, as well as drawing up future guidelines for their Ministries and Organisations and following up their implementation.

Article (52) Members of the Council of Ministers are politically collectively responsible before the Sultan for carrying out the general policies of the State, and each is individually responsible before the Sultan for the discharge of his duties and the exercise of his powers.

Article (53) Members of the Council of Ministers shall not combine their Ministerial position with the chairmanship or membership of the Board of any joint stock company. Nor may the Government departments of which they are in charge have dealings with any company or organisation in which they have an interest, whether direct or indirect. They should be guided in all their actions by considerations of national interest and public welfare and should not exploit their official positions in any way for their own benefit or for the benefit of those with whom they have special relations.

Article (54) The emoluments of Deputy Prime Ministers and Ministers, during their term of office and after their retirement, shall be determined in accordance with the directives of the Sultan.

Article (55) The provisions of Articles 49, 50, 51, 52, 53 and 54 shall apply to all those with the rank of Minister.

Specialised Councils

Article (56) The Specialised Councils shall be established, their powers defined and their members appointed in accordance with Royal Decrees.

Financial Affairs

Article (57) The Law specifies the provisions concerning the following matters and the bodies responsible for them:

- collection of taxes, revenues and other public monies, and measures for their disbursement.

- maintenance and administration of State property, the conditions of its disposal, and the limits within which a part of this property may be assigned.

- the general State budget and the final account

- the autonomous and supplementary budgets and their final accounts

- control of State finances

- loans extended by or obtained by the State

- currency and banking , standards, weights and measures

- salaries, pensions, indemnities, subsidies and gratuities charged to the State Treasury

The Oman Council (Part V)

Article (58) The Oman Council shall consist of:

- The Shura Council

- The Council of State

The Law shall specify the powers of each of these Councils, the length of their terms, the frequency of their sessions, and their rules of procedure. It shall also specify the number of members of each Council, the conditions which they must fulfill, the method of their selection and appointment, the reasons for their dismissal, and other regulatory provisions.

The Judiciary (Part VI)

Article (59) The sovereignty of the Law is the basis of governance in the State. Rights and freedoms are guaranteed by the dignity of the judiciary and the probity and impartiality of the judges.

Article (60) Judicial power is independent and vested in the Courts of Law, of whatever type or status, which issue judgements in accordance with the Law.

Article (61) There is no power over the judges in their rulings except the Law. Judges can only be dismissed in cases specified by the Law. No party may interfere in a law suit or in matters of justice; such interference shall be a crime punishable by law. The Law shall specify the conditions to be fulfilled for those administering justice, the conditions and procedures for the appointment of judges, their transfer and promotion, the security offered to them, the cases in which they are not liable for dismissal, and other relevant provisions.

Article (62) The Law shall regulate the Law Courts of whatever type or status and shall specify their functions and competencies. The jurisdiction of Military Courts shall be restricted to military crimes committed by members of the Armed Forces and the security forces and shall only extend to others in the case of martial law and then within the limits laid down by the Law.

Article (63) Court hearings are public except when the Law Court decides to hold the case in camera in the interests of public order or public morals. In all cases pronouncement of finding and sentence shall be in open session.

Article (64) The public prosecution shall conduct legal proceedings on behalf of the community, shall oversee matters of judicial prosecution and shall be vigilant in the application of the penal code, the pursuit of the guilty and the execution of court judgements. The Law shall regulate the public prosecution and its competencies and shall specify the conditions and security applicable to those who discharge its functions. In exceptional cases, Public Security departments may be legally empowered to conduct proceedings in cases involving misdemeanours, in accordance with the conditions laid down by the Law.

Article (65) The legal profession shall be regulated by the Law.

Article (66) The judiciary shall have a Higher Council, which shall oversee the smooth running of the Law Courts and auxiliary bodies. The Law shall specify the powers of this Council with regard to the functions of the judges and the public prosecutor.

Article (67) The Law shall adjudicate in administrative disputes through a Special Administrative Causes Court or Department, whose organisation and mode of procedure shall be specified in Law.

Article (68) The Law shall adjudicate in disputes over jurisdiction between judicial departments and in cases of conflict of judgements.

Article (69) The Law shall define the competencies of the department which expresses legal opinions to Ministries and other Government departments and formulates and revises draft laws, regulations and decisions. The Law shall also specify the mode of representation of the State and other public bodies and organisations before the Departments of Justice.

Article (70) The Law shall stipulate the judicial department concerned with settling disputes arising from the incompatibility of laws and regulations with the Basic Law of the State and ensuring that the latter's provisions are not contravened, and shall define that department's powers and procedures.

Article (71) Judgements shall be issued and executed in the name of His Majesty the Sultan. Failure or delay in executing these judgements on the part of the concerned public officials shall be a crime punishable by law. In such a case the judgement beneficiary has the right to bring a criminal action directly to the court concerned.

General Provisions (Part VII)

Article (72) The application of this Basic Law shall not infringe the treaties and agreements concluded between the Sultanate of Oman and other States and international bodies and organisations.

Article (73) None of the provisions of this Basic Law shall be suspended except in the case of martial law and within the limits laid down by the Law.

Article (74) Laws shall be published in the Official Gazette within two weeks of the day of their issuance. Laws will come into force from their date of publication unless they stipulate another date.

Article (75) Provisions of laws shall only apply from the date of their coming into force; whatever happens before that date is of no consequence, unless the text specifies

otherwise. Excluded from this exception are penal laws and laws concerning taxes and financial dues.

Article (76) Treaties and agreements shall not have the force of law until they have been ratified. In no case may a treaty or an agreement contain secret conditions which contradict its declared conditions.

Article (77) Everything stipulated by laws, regulations, decrees, directives and decisions in force on the date of this Basic Law becoming effective shall remain in force, provided that they do not conflict with any of its provisions.

Article (78) Laws which are not yet in existence but are necessitated by this Basic Law shall be promulgated by the competent departments within two years of its coming into force.

Article (79) Laws and procedures which have the force of law must conform to the provisions of the Basic Law of the State.

Article (80) No body in the State may issue rules, regulations, decisions or instructions which contravene the provisions of laws and decrees in force, or international treaties and agreements which constitute part of the law of the country.

Article (81) This Basic Law can only be amended in the same manner in which it was promulgated.

Appendix 3: Structure of education system in Oman

Pre-school education	Qur'an schools, Child growth houses and corners, Kindergartens		2-5 years	Ministry of Education
The previous education system (The General Education System)	Primary education	Grade 1-6	6-11	**Ministry of Education**
	Preparatory education	Grade 7-9	12-14	
	Secondary education (after 10 either Art Stream or Science stream)	Grade 10-12	15-17	
The new education system (Basic Education System	Basic Education cycle 1	Grade 1-4	6-9	
	Basic Education cycle 2	Grade 5-10	10-15	
	Post-Basic Education	Grade 11-12	16-17	
Higher Education	Technical colleges		After 17	**The Ministry of Man Power**
	Health and Nurse Institutions			**The Ministry of Health**
	Study abroad			**The Ministry of Higher Education**
	Private universities			
	The colleges of education			
	Sultan Qaboos University			

Appendix 4: The workshops which have been carried out by the MOE since 2004 to develop citizenship education

Effort	The date	Goals	Trainers or presenters	Participants
A workshop regarding Citizenship on school curriculum	20-22 March 2004	- identify the concept of citizenship and its dimensions, challenges, and related issues. - identify the most important values and skills of citizenship in scientific subjects. - present suitable teaching methods to deliver and develop the values of citizenship. - present some regional and international experiences on citizenship.	- The MOE - SQU - The Ministry of Defence - The Kingdom of Bahrain - Lebanon - The United Kingdom	24 curriculum designers, supervisors and teachers
A workshop regarding Teaching citizenship	19-22 February 2006	- identify some modern teaching methods, which can be employed to develop the values of citizenship on the students. - train the participants to put the teaching methods of citizenship into practice.	- The MOE - The British Council - Some schools	33 curriculum designers, supervisors and teachers
Forming a team for action on citizenship education	18 March 2006	- define citizenship. - deal with citizenship in the school curriculum, - approach pre-service and in-service teacher education. - deal with the efforts of non-governmental organizations. - explore some regional and international experiences on developing citizenship.	The MOE	10 policy-makers and curriculum designers
A workshop on citizenship beyond classroom	11-15 November 2006	- recognize the most related aspect to human rights in general and children right in particular. - highlight the importance of the child acquiring the relevant knowledge of his/her rights and duties. - present the efforts of the MOE on human and child rights. - develop skills of citizenship beyond classroom. - train the participants to implement the strategies and the approaches, which have been presented in the workshop. -	- The MOE - The British Council - Citizenship foundation	38 curriculum designers, supervisors and teachers
A conference on citizenship education on the thought of Sultan Qaboos	3 March 2007	- identify the main approaches of defining citizenship. - Identify the influence of the new world order and globalization on citizenship.	-The MOE - SQU - The General Directorate	Different sectors of the state

		- present the national and international dimensions of citizenship - present the efforts of the MOE on developing and introducing citizenship in the curriculum.	of the colleges of education	
A workshop on students' projects in citizenship education	12-16 March 2007	- identify citizenship on the thoughts of Sultan Qaboos - train the participants step-by-step on leading students to conduct projects on citizenship education	- The MOE - Arab CIVITAS Institution	28 curriculum designers, supervisors, head teachers from different educational districts

Appendix 5: The official letters

A. Letter from the supervisor

Professor Ian Menter
Chair of Teacher Education

UNIVERSITY
of
GLASGOW

30 January 2007

To whom it may concern
Re: Mr Saif Al-Maamari

Mr Saif Al-Maamari is a graduate student in the curriculum studies department, faculty of education, University of Glasgow (his matriculation N. is 0505446) under my supervision.

He is currently conducting a research project as part of his PhD study in this University. The main focus of his research is citizenship education in social studies teacher education. Particularly, he is going to administer questionnaires to the student teachers of social studies and their tutors in the colleges of teacher education including faculty of education at Sultan Qaboos University. In addition, he is also intending to interview the high-ranking policy makers in the Ministry of Education and the Ministry of Higher Education.

I would be extremely grateful if you would provide him with the help and support to conduct his research which will take place over the period from the beginning of February until the end of June 2007.

Many thanks

Yours faithfully

Ian Menter

B. Letters from the Deanship of Scientific Research, SQU to the MOE and the MOHE (in Arabic)

بسم الله الرحمن الرحيم

الرقم : ص.م.ف ٨٤٩

التاريخ : ....../٦/١٤٢٧هـ الموافق ٠٥/٧/٢٠٠٦م

سلطنة عُمان

وزارة التربية والتعليم

المكتب الفني للدراسات والتطوير

الفاضل/ مدير دائرة تطوير مناهج الدراسات الاجتماعية والمهارات الحياتية   المحترم

تحية طيبة وبعد ،،،

الموضوع: تسهيل مهمة باحث

يقوم الفاضل/ سيف بن ناصر المعمري – مدرس بكلية التربية بجامعة السلطان قابوس بتطبيق أداة الدراسة حول موضوع (تربية المواطنة في برنامج إعداد معلمي الدراسات الاجتماعية بكلية التربية بجامعة السلطان قابوس وكليات التربية) ، وذلك ضمن متطلبات الحصول على درجة الدكتوراه في التربية .

المرجو التكرم بتسهيل مهمة المذكور وتزويده بوثيقة منهج الدراسات الاجتماعية وذلك وفق النظم المعمول بها في هذا الشأن ، وفي حالة وجد أي استفسار من قبل المختصين لديكم يمكنهم الاتصال مباشرة مباشرة بالباحث على هاتف رقم (٩٢٤٠٠٥٠١) .

شاكرة لكم حسن تعاونكم .

وتفضلوا بقبول فائق التقدير والإحترام ،،،

د . سناء بنت سبيل البلوشية
مديرة المكتب الفني للدراسات والتطوير

المكتب الفني للدراسات والتطوير ص ب : ٣ – الرمز البريدي ١١٣ – وزارة التربية و التعليم – البريد الإلكتروني : om.co.moe س/٢٠٠٦
هاتف : ٢٤٧٩٣٥٤١ فكس : ٢٤٧٩٧٧٨٤

C. Letter from College of Education, Dean's Office, SQU to the General Directorate of the Colleges of Education

بسم الله الرحمن الرحيم

Sultan Qaboos University
College of Education
Dean's Office

جامعة السلطان قابوس
كليــة التربيـة
مكتب العميد

الرقـم: م.ع.ك.ت/٢٣٦/٢٠٠٦م

التاريخ: ٢٠٠٦/٧/١م

الفاضل الدكتور/ محمد بن سليمان البندري   المحترم
مدير عام كليات التربية - وزارة التعليم العالي

الســلام عليكــم ورحمــة الله وبركــاتـه...   وبعـــد ،،

يقوم الفاضل/ سيف بن ناصر المعمري – مدرس بقسم المناهج وطرق التدريس بالكلية بتطبيق أداة الدراسة، وذلك عن طريق جمع بيانات ومعلومات؛ حول:

"تربية المواطنة في برنامج إعداد معلمي الدراسات الاجتماعية بكلية التربية بجامعة السلطان قابوس وكليات التربية"

وذلك ضمن متطلبات الحصول على درجة الدكتوراه في التربية. برجاء التكرم بتسهيل مهمته بالسماح له بجمع البيانات وتزويده التالي:

- رسالة وأهداف كليات التربية في إعداد المعلمين.
- قائمة المقررات التي يدرسها طلبة الدراسات الاجتماعية طوال فترة إعدادهم.
- عدد طلاب وطالبات تخصص الدراسات الاجتماعية (تاريخ وجغرافيا) الذين يدرسون في السنة الأخيرة، وتوزيعهم على الكليات.
- عدد أساتذة المقررات الدراسية – منهج الدراسات الاجتماعية – وتوزيعهم على الكليات.

وتفضلـوا بقبـول وافـر الشكـر وعظيـم التقديـر،،،

د. حميراء بنت سليمان الثليمانية
مساعدة العميد للدراسات العليا والبحث العلمي

صندوق البريد: ٣٢ الخوض الرمز البريدي ١٢٣ مسقط – سلطنة عمان؛ هاتف: ٢٤١٤١٦٨٤ (٩٦٨+) فاكس: ٢٤٤١٣٨١٧ (٩٦٨+)
P.O.Box: 32 Al-Khod, P.C.:123 Muscat Sultanate of Oman Tel.: (+968) 24141684 Fax: (+968) 24413817
E-Mail: education@squ.edu.om   Website: www.squ.edu.om/edu

Sultan Qaboos University

بسم الله الرحمن الرحيم

College of Education

جامعة السلطان قابوس

Dean's Office

كلية التربية

مكتب العميد

الرقم: م.ع.ك.ت/٢٣٧/٢٠٠٦م

التاريخ: ٢٠٠٦/٧/١م

الفاضلة الدكتورة/ سناء بنت سبيل البلوشية   المحترمة

مديرة المكتب الفني للدراسات والتطوير – وزارة التربية والتعليم

السلام عليكم ورحمة الله وبركاته ...   وبعد ،،

يقوم *الفاضل/ سيف بن ناصر المعمري* – مدرس بقسم المناهج وطرق التدريس بالكلية بتطبيق أداة الدراسة، وذلك عن طريق جمع بيانات ومعلومات؛ حول:

"تربية المواطنة في برنامج إعداد معلمي الدراسات الاجتماعية بكلية التربية بجامعة السلطان قابوس وكليات التربية"

وذلك ضمن متطلبات الحصول على درجة الدكتوراه في التربية. وحيث أن أحد أسئلة دراسته تتعلق بتحليل السياسة التربوية في السلطنة للتعرف على كيفية تناول الرسالة لموضوع تربية المواطنة، نرجو التكرم بتسهيل مهمته بالسماح له بجمع البيانات وتزويده بالوثائق التالية:

- وثيقة التعليم الأساسي.
- وثيقة التعليم ما بعد الأساسي (الصفين الحادي والثاني عشر) – إن وجدت – أو توجهات الوزارة وأهدافها من التعليم ما بعد التعليم الأساسي.
- وثيقة منهج الدراسات الاجتماعية.
- معايير الإشراف التربوي في تقييم أداء معلمي الدراسات الاجتماعية.
- برنامج ومحتوى ورش العمل التي عقدتها الوزارة حول تربية المواطنة؛ ورشة "المواطنة في المنهج الدراسي" في عام ٢٠٠٤م، وورشة "أساليب تدريس تربية المواطنة" في عام ٢٠٠٦م.
- رؤية الوزارة حول تطبيق تربية المواطنة في منهج الدراسي العماني، في حالة وجود الرؤية مكتوبة.

وتفضلوا بقبول وافر الشكر وعظيم التقدير،،،

د. حميراء بنت سليمان السليمانية

مساعدة العميد للدراسات العليا والبحث العلمي

F. Letter from College of Education, Dean's Office, SQU to the Deputy President for Postgraduate studies and Scientific Research, SQU

بـسـم الله الرحمن الرحيم

Sultan Qaboos University
College of Education
Dean's Office

جامعة السلطان قابوس
كلية التربيـة
مكتب العميـد

الرقم: م.ع.ك.ت/٥٧/٢٠٠٧م

التاريخ: ٢٠٠٧/٢/١٧م

الأستاذ الدكتور/عامر الرواس   المحتـرم

نائب الرئيس للدراسات العليا والبحث العلمي

السـلام عليكـم ورحمـة الله وبركـاتـه...   وبعـد ،،

يقوم *الفاضل/ سيف بن ناصر المعمري* – مدرس بقسم المناهج وطرق التدريس بالكلية المبتعث إلى جامعة Glasgow ،بالتطبيق الميداني لدراسته وذلك عن طريق تطبيق أدوات بحث الدكتوراة، حول:

"تربية المواطنة في برنامج إعداد معلمي الدراسات الاجتماعية بكليات التربية "

وذلك ضمن متطلبات الحصول على درجة الدكتوراه في التربية. برجاء التكرم بتسهيل مهمته بالسماح له بتطبيق أدوات الدراسة على العينة المفصلة في الرسالة المرفقة .

وتفضلـوا بقبـول وافـر الشكـر وعظيـم التقديـر،،،

د. حميراء بنت سليمان البليمانية
مساعدة العميد للدراسات العليا والبحث العلمي

المرفقات:
• رسالة المشرف
• أدوات البحث
• عينة الدراسة

Appendix 6a: STs' questionnaire: English version

Citizenship Education in Sultanate of Oman
Questionnaire for student teachers

Dear student teachers

This questionnaire aims to identify the perceptions of citizenship education held by student teachers of social studies and their tutors in the colleges of teacher education including the college of education at Sultan Qaboos University. This questionnaire is a major instrument to collect data in my research for a PhD degree at the University of Glasgow, UK.

The study is concerned with an important topic, namely citizenship education and how future social studies teachers understand it. Citizenship education is currently growing in importance with the Ministry of Education. Hence, your response will be important in understanding and developing this topic in Sultanate of Oman.

Taking part in the research is voluntary; it is up to you to decide whether to take part. If you decide to take part you are still free to withdraw at any time and without giving a reason. All information which is collected about you during the course of the research will be kept strictly confidential. This means that you will not be identified in the reported findings. Any views expressed will not be attributable to any individuals in the reported findings. In addition, I will be pleased to send you a summary of the questionnaire results if you desire. Please state your response carefully, honestly and freely. The completion of the questionnaire requires no more than 20 minutes.

The research instruments have been reviewed by the Faculty of Education's Ethics Committee at the University of Glasgow. If you have any concerns regarding the conduct of this research you can contact the Faculty of Education Ethics Officer Dr George Head on 0141-330-3048 or by e-mail at G.Head@educ.gla.ac.uk. For further information please do not hesitate to contact my supervisor Professor Ian Menter on 0141 330 3480 or by e-mail at I.Menter@educ.gla.ac.uk

I appreciate your participation, cooperation and the time you allocate to complete this questionnaire.

Yours sincerely,

Saif bin Nasser bin Ali Al-Maamari
PhD student/ Curriculum Studies Department
Faculty of Education
University of Glasgow, UK.
0505446a@gla.ca.uk

A. Biographical information
(Please tick in the appropriate box)

1. Gender: Male   Female
2. Colleges:
   SQU
   AlRustaq
   Ibri
   Sur
   Sohar
   Salalah
   Nizwa

3. Major: Geography   History

B. Meaning of citizenship
1. In my view, the term Citizenship refers to :(*please tick those you agree with*)

	A legal statute
	A set of rights and obligations
	A sense of belonging to various cultural and political contexts
	Patriotism
	Social and political participation
	All of these
	None of these

If you choose 'none of the above', please specifies your view:

2. The meaning of Citizenship can be determined by the following:

Items	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Constitution					
Religion					
Language					
Shared history					

Others please specify:

Additional comments about the meaning of citizenship:

C. In my opinion, a good Omani citizen is one who

Items	Strongly significant	Significant	Undecided	Insignificant	Totally insignificant
Abides by the rule of law					
Shows loyalty towards the Sultan of the state					
Respects the symbols of the state					
Votes in an every national election (Majlis al-Shura election)					
Maintains traditional Omani norms and customs					
Knows how the government works					
Knows important events in the national history					
Respects the cultures of other nations					
Protects the environment					
Participates constructively in public life					
Knows his rights and duties					
Stands for his or her rights					
Is concerned about the welfare of others					
14-Provides the government with some criticisms about its policies.					
Thinks critically about media reports					
Participates critically in discussions about the traditions and customs					
Can make wise decisions					
Fulfils his family's responsibilities					
Learns from experiences elsewhere in the world					
Tolerates diversity within his society and the wider world					
Communicates by using more than one language					
Participates in politics at national and international levels					
Makes a good contribution to advance the Omani economy					

Others, please specify

Additional comments about the nature of a good Omani citizen:

D. citizenship education
1. Functions of teaching citizenship education

Citizenship education helps to	Strongly significant	Significant	Undecided	Insignificant	Totally insignificant
Maintain social cohesion					
Strengthen national unity					
Make loyal and obedient citizens					
Develop skills of participation in both private and public spheres					
Encourage the culture of rights and responsibilities					

Others please specify:

Additional comments about the functions of citizenship education:

2. General approaches of introducing citizenship education

Citizenship education be taught through	Most appropriate	Appropriate	Unknown	Inappropriate	Totally inappropriate
A specific subject called citizenship education					
Social studies, history and geography					
Other Humanities subjects (e.g. languages, religion)					
Scientific subjects (science and mathematics)					
Extra-curricular activities					
Every part of the curriculum					

Others please specify: Additional

comments you about the approaches to teach citizenship education

3. Goals of citizenship education

Citizenship education must be directed to provide student with	Strongly agree	Agree	Unknown	Disagree	Strongly disagree
Knowledge about politics and the forms of ruling					
Knowledge about society and the political, economic and cultural systems in the state					
Skills of critical thinking and problem solving					
Understanding a reciprocal relationship between rights and responsibilities					
Real opportunities to participate in community activities					
Skills to participate in the state political process					
The values of patriotic and loyal citizens					
Ways in which to protect the environment nationally and globally					
Concern for what happens in other countries					

Positive attitudes towards work, production, saving and consumption						
Government and how it works						
Standards of moral behavior						
Appreciation of heritage and culture						
Commitment to family responsibilities						

Others please specify:

Additional comments about the goals of citizenship education

---

4. Values of citizenship education: *(Please tick your response in both column (a) and column (B).*

A How important is each of the following values for citizenship?					Citizenship education develops the following	B How effective is your programme in helping you to develop each value?				
Very unimportant	Unimportant	Undecided	Important	Very important		Very effective	Effective	Undecided	Not effective	Very ineffective
					Valuing and practicing Omani traditions and culture					
					Love for the nation					
					Willingness to sacrifice for the nation					
					Bravery and willingness to uphold the nation's sovereignty					
					Cooperation for achieving well being in Omani society					
					Tolerance of other ideas, people, religions and cultures					
					Integrity in conducting public responsibilities					
					Dedication to human rights					
					Dedication to the rule of law					
					Responsibility to respect the public spaces (e.g. buildings, parks, schools)					
					Disapproval of discrimination on the grounds of gender, race and religion					
					Resolve conflict peacefully in national and international issues.					
					Standing up against injustice and inequality					

Others please specify:

5. Skills of citizenship education :(*(Please tick your response in both column (a) and column (B).*

A How important is each of the following skills for citizenship?					Citizenship education develops the following	B How effective is your programme in helping you to develop each skill?				
Very unimportant	Unimportant	Undecided	Important	Very important		Very effective	Effective	Undecided	Ineffective	Very ineffective
					Intellectual skills which help students to understand, explain, compare and evaluate the principles and practices of government and citizenship					
					Participatory skills that citizens require to monitor and influence public policies					
					Decision-making skills that help to identify issues, examine alternatives and likely consequences of each choice and to defend one choice as a better one.					
					Cooperative working skills (those which will help students to experience and practice leadership, conflict resolution, compromise, negotiation and constructive criticism					
					ICT skills to communicate effectively, to find and handle information					
					ICT skills to make contact with people and organizations across the world					
					Problem –solving skills in order to identify and frame their own questions and problems, rather than depending on others to define them					
					Numerical skills that help to examine the statistics regarding various social and economic issues and consider ways in which these statistics are used and misused					

Others please specify:

Additional comments about the skills of citizenship

6. Delivering citizenship education: *(Please tick your response in both column (a) and column (B).*

A How important is each of the following methods for achieving the goals of citizenship education?					Citizenship education –teaching methods	B How effective is your programme in training you to use each method?				
Very unimportant	Unimportant	Undecided	Important	Very important		Very effective	Effective	Undecided	Ineffective	Very ineffective
					Students work on projects that involve gathering information outside of school					
					Students study textbooks					
					Students work in groups on different topics and prepare presentation					
					Students participate in role-play and simulations					
					The teacher asks questions and the students answer					
					The teacher lectures and the students take notes					
					Controversial issues are discussed in class					
					Students participate in events or activities in the community					
					Using a case study approach					
					Activities in which students are encouraged to think critically					
					Invite people from community to talk to students					
					Use the internet to gather information and chat with other students in the world					
					Encourage students to organise a campaign to show their support for some national and international issues					
					Encourage students to write letters to the officials to express their opposition to some government policies					

Others please specify:

Additional comments the methods of teaching citizenship education

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The researcher intends to do some interviews as a part of this study, if you would to be interviewed, please write your name: ………………..

Appendix 6b: STs' questionnaire: Arabic version

<div dir="rtl">

تربية المواطنة في سلطنة عمان
استبانة الطلبة المعلمين

أخوتي الطلبة المعلمين

تهدف هذه الإستبانة إلى تعرف أراء الطلبة المعلمين تخصص الدراسات الاجتماعية وأساتذتهم فـــي كليـــات التربيـــة التابعة لوزارة التعليم العالي وكلية تربية جامعة السلطان قابوس حول تربية المواطنة. وتعتبر هـــذه الاســـتبانة الأداة الرئيسة لجمع البيانات في بحثي لنيل درجة الدكتوارة من جامعة جلاسجو في المملكة المتحدة.

تعنى هذه الدراسة بموضوع مهم ألا وهو تربية المواطنة وكيف يفهمها معلمـــو المـــستقبل للدراســـات الاجتماعيـــة وأساتذتهم.وتتمتع تربية المواطنة حاليا باهتمام كبير من قبل وزارة التربية، لذلك استجابتكم ستسهم فـــي فهـــم هـــذا الموضوع وتطويره في سلطنة عمان.

وتعتبر المشاركة في البحث اختيارية؛ وأنت من يقرر إذا كنت ترغب في المشاركة ام لا. وإذا قررت المشاركة فـــي البحث فلك الحق في الإنسحاب في أي وقت بدون الحاجة لتبرير ذلك. جميع البيانات التي سوف تدلي بها خلال مـــدة البحث سوف تحفظ وتعامل بسرية تامة، ولن يذكر اسمك في عرض النتائج؛ جميع وجهات النظر التي يـــتم التعبيـــر عنها في عرض النتائج لن تعزى لفرد محدد. وسوف أكون مسرورا لتزويدك بملخص لنتائج الإستبانة إذا رغبت في ذلك.

لقد تمت مراجعة أداوت البحث من قبل اللجنة الملكفة بمتابعة الجوانب الاخلاقية للبحث التربوي بكلية التربية جامعة جلاسجو (Faculty of Education's Ethics Committee at the University of Glasgow)، وإذا كانت لديك أية شكوك حول تطبيق البحث، يمكنك الإتصال بالدكتور جورج هيد (Dr.George Head) على تلفون -0044-141 330-3048، أو عبر الإيميل G.Head@educ.gla.ac.uk.

وإذا كنت تود الحصول على مزيد من المعلومات عن البحث لا تتردد في الإتصال بمشرفي البرفيـــسور آيـــن منتـــر (Professor Ian Menter) علــــى تلفــــــون 0044-141-330-3480، أو بواســـــطة الإيميـــــل I.Menter@educ.gla.ac.uk.

من فضلك دون استجابتك بكل حرية، وصدق، وتأني. الإستبانة لن تتطلب منك لإكمالها اكثر من ثلـــث ســـاعة. أود التأكيد أن البيانات التي سوف تدلي بها سوف تعامل بسرية تامة وسوف تستخدم فقط لأغراض البحث العلمي.

أقدر لكم مشاركتكم، وتعاونكم، والوقت الذي خصصتموه لإكمال هذه الإستبانة.

سيف بن ناصر بن علي المعمري	Saifalmamari77@yahoo.co.u
طالب دكتوراة –قسم دراسات المنهج	0505446a@gla.ca.u
كلية التربية جامعة جلاسجو	00968-9276974

</div>

أ. المعلومات الأساسية

(من فضلك ضع علامة : في المربع المناسب)

الجنس: ذكر ☐   أنثى ☐

الكلية:

كلية التربية (جامعة السلطان قابوس) ☐
كلية الرستاق ☐
كلية عبري ☐
كلية صور ☐
كلية صحار ☐
كلية صلالة ☐
كلية نزوى ☐

التخصص: جغرافيا ☐   تاريخ ☐

ب.   معنى المواطنة:

من وجهة نظري مصطلح المواطنة يشير إلى: (من فضلك ضع أشارة ( ) أمام العبارات التي تتفق معها)

مكانة قانونية.
.
ج.الإحساس بالإنتماء إلى مجموعات سياسية وثقافية متعددة ☐
د.الوطنية ☐
المشاركة الاجتماعية والسياسية.
و.جميع ما سبق ☐
ز.ليس إيا مما سبق ☐

إذا اخترت "ليس إي مما سبق" من فضلك حدد تعريفك للمواطنة:

معنى المواطنة يمكن تحديده بواسطة الآتي:

العبارات	اوافق بشدة	اوافق	لا أدري	لا أوافق	لا أوافق بشدة
الدستور					
الدين					
اللغة					
التاريخ المشترك					

عوامل أخرى، من فضلك حدد:

ملاحظات أخرى حول معنى المواطنة وعوامل تحديدها

. من وجهة نظري، المواطن العماني الصالح هو الذي

	غير	غير	لا أدري		مهمة جدا	
						يلتزم بحكم القانون
						يظهر الولاء لسلطان البلاد
						يحترم رموز البلد (العلم، الحكومة، مؤسسات الدولة)
						يصوت في كل انتخاب وطني (انتخابات مجلس الشورى)
						يحافظ على العادات والتقاليد العمانية
						يعرف كيف تعمل الحكومة
						يعرف الأحداث المهمة في التاريخ الوطني
						يحترم ثقافات الأمم الأخرى
						يحمي البيئة ويدعو الآخرين لحمايتها
						يشارك بفاعلية في الحياة العامة
						يعرف حقوقه وواجباته
						يدافع عن حقوقه
						يهتم بسعادة الآخرين
						يزود الحكومة ببعض انتقاداته لسياساتها
						يفكر تفكيرا ناقدا في تقارير وسائل الإعلام
						يشارك مشاركة ناقدة في مناقشات تتناول العادات والتقاليد.
						يتخذ قرارات صائبة في حياته الخاصة والعامة
						ينجز مسئولياته العائلية
						يستفيد من الخبرات في أي مكان في العالم
						يتقبل التنوع في مجتمعه وفي العالم الخارجي
						يتواصل باستخدام أكثر من لغة
						يشارك في السياسة على المستوى المحلي والدولي.
						يسهم بفاعلية في تقدم الاقتصاد العماني

من فضلك حدد

ملاحظات اخرى حول خصائص المواطن العماني الصالح:

ج. تربية المواطنة
. وظائف تدريس تربية المواطنة

غير مهمة إطلاقا		غير ،	لا أدري		مهمة جدا	تساعد تربية المواطنة في
						الحفاظ على التماسك الاجتماعي
						تقوية الوحدة الوطنية
						إعداد المواطنين الموالين والمطيعين
						تنمية مهارات المشاركة في الحياة الشخصية والعامة
						تشجيع ثقافة الحقوق والمسئوليات

أخرى، من فضلك حدد

ول وظائف تربية المواطنة

المداخل العامة لتقديم تربية المواطنة:.

غير مناسب تمام	غير مناسب	أدري	مناسب	مناسب	يفضل أن تدرس تربية المواطنة من خلال
					مادة خاصة تسمى تربية المواطنة
					الدراسات الاجتماعية، والتاريخ، والجغرافيا
					المواد الإنسانية الأخرى مثل الدين واللغة
					المواد العلمية مثل العلوم والرياضيات
					أنشطة المنهج الإثرائية
					جميع المواد الدراسية

أخرى، من فضلك

	حدد ملاحظات أخرى حول مداخل تقديم تربية المواطنة

أهداف تربية المواطنة.

غير موافق بشدة	غير موافق	لا أدري	أوافق	أوافق بشدة	يجب أن توجه تربية المواطنة لتزويد الطلبة بالآتي
					معرفة عن السياسة وأشكال الحكم
					معرفة عن المجتمع والآنظمة السياسية والثقافية والاقتصادية في الدولة
					مهارات التفكير الناقد وحل المشكلة
					فهم للعلاقة المتبادلة بين الحقوق والواجبات
					فرص حقيقية للمشاركة في الانشطة المجتمعية.
					مهارات للمشاركة في العملية السياسية في البلد.
					القيم التي تجعل المواطنين يتصفون بالولاء والوطنية
					طرق حماية البيئة محليا وعالميا
					اهتمام بما يحدث في الدول الأخرى
					اتجاهات ايجابية نحو العمل، والإنتاج، والتوفير، والإستهلاك.
					الحكومة وكيف تعمل
					معايير السلوك الخلقي
					تقدير التراث والثقافة
					الإلتزام بالمسئوليات العائلية

أخرى، من فضلك حدد

	ملاحظات أخرى حول أهداف تربية المواطنة

. قيم المواطنة: (من فضلك ضع إشارة ( ) على الإستجابة المناسبة في العمودين 'أ" و 'ب").

أ				تهتم تربية المواطنة بتنمية ما يأتي	ب		
ما أهمية كل قيمه من القيم الآتية للمواطنة؟					ما فاعلية برنامج إعدادك في تنمية القيم الآتية لديك؟		
غير مهمة تماما	غير مهمة	مهمة	مهمة جدا		فعال	غير فعال	غير فعال إطلاقا
				تقدير التقاليد والثقافة العمانية وممارستها			
				حب البلد			
				الإستعداد للتضحية من أجل الوطن			
				الشجاعة والإستعداد للدفاع عن استقلال الوطن			
				التعاون من أجل تحقيق رخاء المجتمع العماني			
				تقبل الأفكار، والشعوب، والأديان، والثقافات الأخرى			
				النزاهة في القيام بالمسئوليات العامة			
				الإلتزام بحقوق الإنسان			
				الإلتزام بحكم القانون			
				المسئولية في التعامل مع الأماكن ا (المباني، الحدائق، المدارس)			
				استنكار التمييز الجنسي، والعرقي، والديني			
				حل الصراع في القضايا المحلية والعالمية سلميا.			
				مجابهة الظلم واللامساواة			

أخرى، من فضلك حدد

ملاحظات أخرى حول قيم المواطنة

. مهارات المواطنة: (من فضلك ضع إشارة ( ) على الإستجابة المناسبة في العمودين 'أ" و 'ب").

أ				تهتم تربية المواطنة بتنمية ما يأتي	ب		
ما أهمية كل مهارة من المهارات الآتية للمواطنة؟					ما فاعلية برنامج إعدادك في تنمية المهارات الآتية لديك؟		
غير مهمة جدا	غير مهمة	مهمة	مهمة جدا		فعال	غير فعال	إطلاقا غير فعال
				المهارات العقلية التي تساعد الطلبة على فهم، وشرح، ومقارنة، وتقييم مبادئ المواطنة والحكومة وممارستهما			
				مهارات المشاركة التي يحتاجها المواطنون لضبط السياسات العامـــة والتــأثير			
				مهارات اتخاذ القرار التي تساعد في تعرف القضايا، واختبار البدائل، والعواقب المتوقعة لكل خيار، والدفاع عن أفضل خيار			

			مهارات العمل التعاوني التي تساعد الطلبة على تجريب وممارسة مهارات القيادة، وحل الخلاف، والتسوية، والتفاوض، والنقد البناء		
			مهارات تكنولوجيا المعلومات للتواصل الفعـال مــن أجـل الحـصول علــى المعلومات وتوصيلها		
			مهارات تكنولوجيا المعلومات للتواصل مع الناس والمنظمات عبر العالم		
			مهارات حل المشكلة من أجل تعرف المشكلات، وصياغة الأسئلة بـدلا مـن الاعتماد على الآخرين في تحديدها		
			المهارات الرقمية التي تساعد علـى اختبـار الإحصاءات المتعلقـة بقـضايا اقتصادية واجتماعية متعددة، مع اعتبار الطـرق التـي تـستخدم فيهــا هـذه الإحصاءات أو يساء استخدامها		
			المهارات العقلية التي تساعد الطلبة على فهم، وشرح، ومقارنة، وتقييم مبادئ المواطنة والحكومة وممارستهما.		
			مهارات المشاركة التي يحتاجها المواطنون لضبط السياسات العامـة والتــأثير.		
			مهارات اتخاذ القرار التي تساعد في تعرف القضايا، واختبار البدائل، والعواقب المتوقعة لكل خيار، والدفاع عن أفضل خيار.		
			مهارات العمل التعاوني التي تساعد الطلبة على تجريب وممارسة مهارات القيادة، وحل الخلاف، والتسوية، والتفاوض، والنقد البناء.		
			مهارات تكنولوجيا المعلومات للتواصـل الفعــال مــن أجـل الحـصول علــى المعلومات وتوصيلها.		

أخرى، من فضلك حدد

	ت أخرى حول قيم المواطنة

طرق تدريس المواطنة (من فضلك ضع إشارة ( ) على الإستجابة المناسبة في العمودين (أ و ب).

أ ما أهمية طرق التدريس التالية لتحقيق أهداف تربية المواطنة؟				يمكن استخدام طرق التدريس التالية في تنمية المواطنة:	ب ما فاعلية برنامج إعدادك في تدريبك على استخدام كل طريقة؟	
غير مهمة إطلاقا	غير مهمة	مهمة	مهمة جدا		غير فعال	فعال / غير فعال إطلاقا
				يعمل الطلبة في مشروعات تتطلب جمع معلومات من خارج المدرسة		
				يدرس الطلبة الكتب المدرسية		
				يعمل الطلبة في مجموعات فـي مواضـيع مختلفـة ويعدون عرضـاً عـن موضوعاتهم		
				يشارك الطلبة في لعب الادوار والمحاكاة		
				يطرح المعلم الأسئلة، ويجيب الطلبة عنها		
				يحاضر المعلم، ويأخذ الطلبة الملاحظات		
				مناقشة القضايا الجدلية في الصف الدراسي		
				يشارك الطلبة في أحداث وأنشطة في المجتمع المحلي		
				استخدام مدخل دراسة الحالة		
				استخدام انشطة تشجع الطلاب على التفكير الناقد		
				دعوة أشخاص من المجتمع المحلي للتحدث إلى الطلاب		
				استخدام الإنترنت لجمع المعلومات وللتحاور مع طلاب آخرين في العالم		
				تشجيع الطلاب على تنظيم حملة لإظهار دعمهـم لـبعض القـضايا المحليـة		

				والدولية
				تشجيع الطلاب على كتابة رسائل إلى الموظفين الرسميين للتعبير عن انتقادهم لبعض السياسات الحكومية

أخرى، من فضلك حدد

ملاحظات أخرى حول طرق تدريس تربية المواطنة

يعتزم الباحث إجراء بعض المقابلات كجزء من هذه الدراسة، إذا كنت توافق علــى إجـــراء مقابلــة معــك، مــن فــضلك دون اســمك: ……………………………………………………

Appendix 7a: Tutors' questionnaire: English version

<p style="text-align:center; color:teal;">Citizenship Education in Sultanate of Oman
Questionnaire for tutors</p>

Dear tutors

This questionnaire aims to identify the perceptions of citizenship education held by student teachers of social studies and their tutors in the colleges of teacher education including the college of education at Sultan Qaboos University. This questionnaire is a major instrument to collect data in my research for a PhD degree at the University of Glasgow, UK.

The study is concerned with an important topic, namely citizenship education and how future social studies teachers understand it. Citizenship education is currently growing in importance with the Ministry of Education. Hence, your response will be important in understanding and developing this topic in Sultanate of Oman.

Taking part in the research is voluntary; it is up to you to decide whether to take part. If you decide to take part you are still free to withdraw at any time and without giving a reason. All information which is collected about you during the course of the research will be kept strictly confidential. This means that you will not be identified in the reported findings. Any views expressed will not be attributable to any individuals in the reported findings. In addition, I will be pleased to send you a summary of the questionnaire results if you desire. Please state your response carefully, honestly and freely. The completion of the questionnaire requires no more than 20 minutes.

The research instruments have been reviewed by the Faculty of Education's Ethics Committee at the University of Glasgow. If you have any concerns regarding the conduct of this research you can contact the Faculty of Education Ethics Officer Dr George Head on 0141-330-3048 or by e-mail at G.Head@educ.gla.ac.uk

For further information please do not hesitate to contact my supervisor Professor Ian Menter on 0141 330 3480 or by e-mail at I.Menter@educ.gla.ac.uk

I appreciate your participation, cooperation and the time you allocate to complete this questionnaire.

Yours sincerely,

Saif bin Nasser bin Ali Al-Maamari
PhD student/ Curriculum Studies Department
Faculty of Education
University of Glasgow, UK.
0505446a@gla.ca.uk

A. Biographical information
(Please tick in the appropriate box)

1. Nationality: Omani   Non-Omani
2. Colleges:
         Faculty of Education (SQU)
         Al-Rustaq
         Ibri
         Sur
         Sohar
         Salalah
         Nizwa

3. Major: Geography   History

B. Meaning of citizenship
1. In my view, the term Citizenship refers to :(*please tick those you agree with*)

	A legal statute
	A set of rights and obligations
	A sense of belonging to various cultural and political contexts
	Patriotism
	Social and political participation
	All of these
	None of these

If you choose 'none of the above', please specifies your view:

2. The meaning of Citizenship can be determined by the following:

Items	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Constitution					
Religion					
Language					
Shared history					

Others please specify:

Additional comments about the meaning of citizenship:

C. In my opinion, a good Omani citizen is one who

Items	Strongly significant	Significant	Undecided	Insignificant	Totally insignificant
Abides by the rule of law					
Shows loyalty towards the Sultan of the state					
Respects the symbols of the state					
Votes in an every national election (Majlis al-Shura election)					
Maintains traditional Omani norms and customs					
Knows how the government works					
Knows important events in the national history					
Respects the cultures of other nations					
Protects the environment					
Participates constructively in public life					
Knows his rights and duties					
Stands for his or her rights					
Is concerned about the welfare of others					
14-Provides the government with some criticisms about its policies.					
Thinks critically about media reports					
Participates critically in discussions about the traditions and customs					
Can make wise decisions					
Fulfils his family's responsibilities					
Learns from experiences elsewhere in the world					
Tolerates diversity within his society and the wider world					
Communicates by using more than one language					
Participates in politics at national and international levels					
Makes a good contribution to advance the Omani economy					

Others, please specify

Additional comments about the nature of a good Omani citizen:

D. citizenship education
1. Functions of teaching citizenship education

Citizenship education helps to	Strongly significant	Significant	Undecided	Insignificant	Totally insignificant
Maintain social cohesion					
Strengthen national unity					
Make loyal and obedient citizens					
Develop skills of participation in both private and public spheres					
Encourage the culture of rights and responsibilities					

Others please specify:

> **Additional comments about the functions of citizenship education:**

2. General approaches of introducing citizenship education

Citizenship education be taught through	Most appropriate	Appropriate	Unknown	Inappropriate	Totally inappropriate
A specific subject called citizenship education					
Social studies, history and geography					
Other Humanities subjects (e.g. languages, religion)					
Scientific subjects (science and mathematics)					
Extra-curricular activities					
Every part of the curriculum					

Others please specify: Additional

> **comments you about the approaches to teach citizenship education**

3. Goals of citizenship education

Citizenship education must be directed to provide student with	Strongly agree	Agree	Unknown	Disagree	Strongly disagree
Knowledge about politics and the forms of ruling					
Knowledge about society and the political, economic and cultural systems in the state					
Skills of critical thinking and problem solving					
Understanding a reciprocal relationship between rights and responsibilities					
Real opportunities to participate in community activities					
Skills to participate in the state political process					
The values of patriotic and loyal citizens					
Ways in which to protect the environment nationally and globally					
Concern for what happens in other countries					

Positive attitudes towards work, production, saving and consumption					
Government and how it works					
Standards of moral behavior					
Appreciation of heritage and culture					
Commitment to family responsibilities					

Others please specify:

Additional comments about the goals of citizenship education

4. Values of citizenship education: *(Please tick your response in both column (a) and column (B).*

A — How important is each of the following values for citizenship?					Citizenship education develops the following	B — How effective is your class in helping student teachers to develop each value?				
Very unimportant	Unimportant	Undecided	Important	Very important		Very effective	Effective	Undecided	Not effective	Very ineffective
					Valuing and practicing Omani traditions and culture					
					Love for the nation					
					Willingness to sacrifice for the nation					
					Bravery and willingness to uphold the nation's sovereignty					
					Cooperation for achieving well being in Omani society					
					Tolerance of other ideas, people, religions and cultures					
					Integrity in conducting public responsibilities					
					Dedication to human rights					
					Dedication to the rule of law					
					Responsibility to respect the public spaces (e.g. buildings, parks, schools)					
					Disapproval of discrimination on the grounds of gender, race and religion					
					Resolve conflict peacefully in national and international issues.					
					Standing up against injustice and inequality					

Others please specify:

5. Skills of citizenship education :(*(Please tick your response in both column (a) and column (B).*

A How important is each of the following skills for citizenship?					Citizenship education develops the following	B How effective is your class in helping student teachers to develop each skill?				
Very unimportant	Unimportant	Undecided	Important	Very important		Very effective	Effective	Undecided	Ineffective	Very ineffective
					Intellectual skills which help students to understand, explain, compare and evaluate the principles and practices of government and citizenship					
					Participatory skills that citizens require to monitor and influence public policies					
					Decision-making skills that help to identify issues, examine alternatives and likely consequences of each choice and to defend one choice as a better one.					
					Cooperative working skills (those which will help students to experience and practice leadership, conflict resolution, compromise, negotiation and constructive criticism					
					ICT skills to communicate effectively, to find and handle information					
					ICT skills to make contact with people and organizations across the world					
					Problem –solving skills in order to identify and frame their own questions and problems, rather than depending on others to define them					
					Numerical skills that help to examine the statistics regarding various social and economic issues and consider ways in which these statistics are used and misused					

Others please specify:

Additional comments about the skills of citizenship

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6. Delivering citizenship education: *(Please tick your response in both column (a) and column (B).*

A How important is each of the following methods for achieving the goals of citizenship education?					Citizenship education –teaching methods	B How effective is your class in training student teachers to use each method?				
Very unimportant	Unimportant	Undecided	Important	Very important		Very effective	Effective	Undecided	Ineffective	Very ineffective
					Students work on projects that involve gathering information outside of school					
					Students study textbooks					
					Students work in groups on different topics and prepare presentation					
					Students participate in role-play and simulations					
					The teacher asks questions and the students answer					
					The teacher lectures and the students take notes					
					Controversial issues are discussed in class					
					Students participate in events or activities in the community					
					Using a case study approach					
					Activities in which students are encouraged to think critically					
					Invite people from community to talk to students					
					Use the internet to gather information and chat with other students in the world					
					Encourage students to organise a campaign to show their support for some national and international issues					
					Encourage students to write letters to the officials to express their opposition to some government policies					

Others please specify:

Additional comments the methods of teaching citizenship education

The researcher intends to do some interviews as a part of this study, if you would to be interviewed, please write your name: ………………..

Appendix 7b: Tutors' questionnaire: Arabic version

<div dir="rtl">

تربية المواطنة في سلطنة عمان
استبانة الأساتذة الجامعيين

زملائي أساتذة مناهج الدراسات الاجتماعية وطرق تدريسها
السلام عليكم ورحمة الله وبركاته؛

تهدف هذه الإستبانة إلى تعرف تهدف هذه الإستبانة إلى تعرف اراء الطلبة المعلمين تخصص الدراسات الاجتماعيـــة وأساتذتهم في كليات التربية التابعة لوزارة التعليم العالي وكلية تربية جامعة السلطان قابوس حول تربية المواطنــة. وتعتبر هذه الاستبانة الأداة الرئيسة لجمع البيانات في بحثي لنيل درجة الدكتوارة من جامعة جلاســـجو فـــي المملكـــة المتحدة.

تعنى هذه الدراسة بموضوع مهم ألا وهو تربية المواطنة وكيف يفهمها معلمـــو المـــستقبل للدراســـات الاجتماعيـــة وأساتذتهم. وتتمتع تربية المواطنة حاليا باهتمام كبير من قبل وزارة التربية، لذلك استجابتكم ستسهم فـــي فهـــم هـــذا الموضوع وتطويره في سلطنة عمان.

وتعتبر المشاركة في البحث اختيارية؛ وأنت من يقرر إذا كنت ترغب في المشاركة أم لا. وإذا قررت المشاركة فـــي البحث فلك الحق في الإنسحاب في أي وقت بدون الحاجة لتبرير ذلك. جميع البيانات التي سوف تدلي بها خلال مـــدة البحث سوف تحفظ وتعامل بسرية تامة، ولن يذكر اسمك في عرض النتائج؛ جميع وجهات النظر التي يـــتم التعبيـــر عنها في عرض النتائج لن تعزى لفرد محدد. وسوف أكون مسرورا لتزويدك بملخص لنتائج الإستبانة إذا رغبت في ذلك.

لقد تمت مراجعة أداوت البحث من قبل اللجنة الملكفة بمتابعة الجوانب الاخلاقية للبحث التربوي بكلية التربية جامعة جلاسجو (Faculty of Education's Ethics Committee at the University of Glasgow)، وإذا كانت لديك اية شكوك حول تطبيق البحث، يمكنك الإتصال بالدكتور جورج هيد (Dr.George Head) على تلفون -0044-141 330-3048، أو عبر الإيميل <u>G.Head@educ.gla.ac.uk</u>.

وإذا كنت تود الحصول على مزيد من المعلومات عن البحث لا تتردد في الإتصال بمشرفي البرفيـــسور آيـــن منتـــر (Professor Ian Menter) علـــــى تلفـــــون 0044-141-330-3480، أو بواســـــطة الإيميـــــل <u>I.Menter@educ.gla.ac.uk</u>.

من فضلك دون استجابتك بكل حرية، وصدق، وتأني. الإستبانة لن تتطلب منك لإكمالها أكثر من ثلـــث ســـاعة. أود التأكيد أن البيانات التي سوف تدلي بها سوف تعامل بسرية تامة وسوف تستخدم فقط لأغراض البحث العلمي.

تكم، وتعاونكم، والوقت الذي خصصتموه لإكمال هذه الإستبانة.

سيف بن ناصر بن علي المعمري	<u>Saifalmamari77@yahoo.co.u</u>
طالب دكتوراة –قسم دراسات المنهج	<u>0505446a@gla.ca.u</u>
كلية التربية جامعة جلاسجو	00968-9276974

</div>

أ.المعلومات الأساسية

(من فضلك ضع علامة : في المربع المناسب)

.الجنسية: عماني ☐ غير عماني ☐

.الكلية: كلية التربية ( )

كلية الرستاق

كلية ع

كلية صور

كلية صحار

كلية نزوى ☐

. التخصص: تدريس مناهج جغرافيا ☐ تدريس مناهج تاريخ ☐

ت. معنى المواطنة:

.من وجهة نظري مصطلح المواطنة يشير إلى: (من فضلك ضع أشارة ( ) أمام العبارات التي تتفق معها)

.مكانة قانونية

.

ج.الإحساس بالانتماء إلى مجموعات سياسية وثقافية متعددة ☐

د.الوطنية ☐

.المشاركة الاجتماعية والسياسية

و .جميع ما سبق

ز .ليس أيا مما سبق ☐

إذا اخترت "ليس إي مما سبق"من فضلك حدد تعريفك للمواطنة:

. معنى المواطنة يمكن تحديده بواسطة الآتي:

العبارات	اوافق بشدة	اوافق	لا أدري	لا اوافق	لا أوافق بشدة
الدستور					
الدين					
اللغة					
التاريخ المشترك					

عوامل أخرى، من فضلك حدد:

ملاحظات أخرى حول معنى المواطنة وعوامل تحديدها

. من وجهة نظري، المواطن العماني الصالح هو الذي

	غير	غير	لا أدري		مهمة جدا
يلتزم بحكم القانون					
يظهر الولاء لسلطان البلاد					
يحترم رموز البلد (العلم، الحكومة، مؤسسات الدولة)					
يصوت في كل انتخاب وطني (انتخابات مجلس الشورى)					
يحافظ على العادات والتقاليد العمانية					
يعرف كيف تعمل الحكومة					
يعرف الأحداث المهمة في التاريخ الوطني					
يحترم ثقافات الأمم الأخرى					
يحمي البيئة ويدعو الآخرين لحمايتها					
يشارك بفاعلية في الحياة العامة					
يعرف حقوقه وواجباته					
يدافع عن حقوقه					
يهتم بسعادة الآخرين					
يزود الحكومة ببعض انتقاداته لسياساتها					
يفكر تفكيرا ناقدا في تقارير وسائل الإعلام					
يشارك مشاركة ناقدة في مناقشات تتناول العادات والتقاليد.					
يتخذ قرارات صائبة في حياته الخاصة والعامة					
ينجز مسئولياته العائلية					
يستفيد من الخبرات في أي مكان في العالم					
يتقبل التنوع في مجتمعه وفي العالم الخارجي					
يتواصل باستخدام أكثر من لغة					
يشارك في السياسة على المستوى المحلي والدولي.					
يسهم بفاعلية في تقدم الاقتصاد العماني					

من فضلك حدد

ملاحظات اخرى حول خصائص المواطن العماني الصالح:

ج. تربية المواطنة
. وظائف تدريس تربية المواطنة

غير مهمة إطلاقا	غير مـ	لا أدري		مهمة جدا	تساعد تربية المواطنة في
					الحفاظ على التماسك الاجتماعي
					تقوية الوحدة الوطنية
					إعداد المواطنين الموالين والمطيعين
					تنمية مهارات المشاركة في الحياة الشخصية والعامة
					تشجيع ثقافة الحقوق والمسئوليات

أخرى، من فضلك حدد

ل وظائف تربية المواطنة

.المداخل العامة لتقديم تربية المواطنة:

غير مناسب تمام	غير مناسب	أدري	مناسب	مناسب	يفضل أن تدرس تربية المواطنة من خلال
					مادة خاصة تسمى تربية المواطنة
					الدراسات الاجتماعية، والتاريخ، والجغرافيا
					المواد الإنسانية الأخرى مثل الدين واللغة
					المواد العلمية مثل العلوم والرياضيات
					أنشطة المنهج الإثرائية
					جميع المواد الدراسية

أخرى، من فضلك

حدد ملاحظات أخرى حول مداخل تقديم تربية المواطنة

.أهداف تربية المواطنة

غير موافق بشدة	غير موافق	لا أدري	أوافق	أوافق بشدة	يجب أن توجه تربية المواطنة لتزويد الطلبة بالآتي
					معرفة عن السياسة وأشكال الحكم
					معرفة عن المجتمع والأنظمة السياسية والثقافية والاقتصادية في الدولة
					مهارات التفكير الناقد وحل المشكلة
					فهم للعلاقة المتبادلة بين الحقوق والواجبات
					فرص حقيقية للمشاركة في الانشطة المجتمعية.
					مهارات للمشاركة في العملية السياسية في البلد.
					القيم التي تجعل المواطنين يتصفون بالولاء والوطنية
					طرق حماية البيئة محليا وعالميا
					اهتمام بما يحدث في الدول الأخرى
					اتجاهات ايجابية نحو العمل، والإنتاج، والتوفير، والإستهلاك.
					الحكومة وكيف تعمل
					معايير السلوك الخلقي
					تقدير التراث والثقافة
					الإلتزام بالمسئوليات العائلية

أخرى، من فضلك حدد

ملاحظات أخرى حول أهداف تربية المواطنة

. قيم المواطنة: (من فضلك ضع إشارة ( ) على الإستجابة المناسبة في العمودين ʼأʼ و ʼبʼ).

ب ما فاعلية دروسك في تنمية القيم الآتية لدى الطلاب؟				تهتم تربية المواطنة بتنمية ما ياتي	أ ما أهمية كل قيمه من القيم الآتية للمواطنة؟			
غير فعال/طلاقة	غير فعال				غير مهم	غير مهم	مهمة	مهمة جدا
				تقدير التقاليد والثقافة العمانية وممارستها				
				حب البلد				
				الإستعداد للتضحية من أجل الوطن				
				الشجاعة والإستعداد للدفاع عن استقلال الوطن				
				التعاون من أجل تحقيق رخاء المجتمع العماني				
				تقبل الافكار، والشعوب، والاديان، والثقافات الاخرى				
				النزاهة في القيام بالمسئوليات العامة				
				الإلتزام بحقوق الإنسان				
				الإلتزام بحكم القانون				
				المسئولية في التعامل مع الاماكن العا (المباني، الحدائق، المدارس)				
				استنكار التمييز الجنسي، والعرقي، والديني				
				حل الصراع في القضايا المحلية والعالمية سلميا.				
				مجابهة الظلم واللامساواة				

أخرى، من فضلك حدد

ملاحظات أخرى حول قيم المواطنة

. مهارات المواطنة: (من فضلك ضع إشارة ( ) على الإستجابة المناسبة في العمودين ʼأʼ و ʼبʼ).

ب ما فاعلية دروسك في تنمية المهارات الآتية لدى الطلاب؟				تهتم تربية المواطنة بتنمية ما ياتي	أ ما أهمية كل مهارة من المهارات الآتية للمواطنة؟			
إطلاق/طلاقة غير فعال	غير فعال				غير مهمة جدا	غير مهمة	مهم	مهمة جدا
				المهارات العقلية التي تساعد الطلبة على فهم، وشرح، ومقارنة، وتقييم مبادئ المواطنة والحكومة وممارستهما				
				مهارات المشاركة التي يحتاجها المواطنون لضبط السياسات العامــة والتــأثير				
				مهارات اتخاذ القرار التي تساعد في تعرف القضايا، واختبار البدائل، والعواقب المتوقعة لكل خيار، والدفاع عن أفضل خيار				

				يمكن استخدام طرق التدريس التالية في تنمية المواطنة		

			مهارات العمل التعاوني التي تساعد الطلبة على تجريب وممارسة مهارات القيادة، وحل الخلاف، والتسوية، والتفاوض، والنقد البناء		
			مهارات تكنولوجيا المعلومات للتواصل الفعال مـن أجـل الحـصول علـى المعلومات وتوصيلها		
			مهارات تكنولوجيا المعلومات للتواصل مع الناس والمنظمات عبر العالم		
			مهارات حل المشكلة من أجل تعرف المشكلات، وصياغة الأسئلة بـدلا مـن الاعتماد على الآخرين في تحديدها		
			المهارات الرقمية التي تساعد علـى اختبـار الإحصاءات المتعلقـة بقـضايا اقتصادية واجتماعية متعددة، مع اعتبار الطـرق التـي تـستخدم فيهـا هـذه الإحصاءات أو يساء استخدامها		
			المهارات العقلية التي تساعد الطلبة على فهم، وشرح، ومقارنة، وتقييم مبادئ المواطنة والحكومة وممارستهما.		
			مهارات المشاركة التي يحتاجها المواطنون لضبط السياسات العامـة والتـأثير .		
			مهارات اتخاذ القرار التي تساعد في تعرف القضايا، واختبار البدائل، والعواقب المتوقعة لكل خيار، والدفاع عن أفضل خيار.		
			مهارات العمل التعاوني التي تساعد الطلبة على تجريب وممارسة مهارات القيادة، وحل الخلاف، والتسوية، والتفاوض، والنقد البناء.		
			مهارات تكنولوجيا المعلومات للتواصـل الفعـال مـن أجـل الحـصول علـى المعلومات وتوصيلها.		

أخرى، من فضلك حدد

رى حول قيم المواطنة

.طرق تدريس المواطنة (من فضلك ضع إشارة ( ) على الإستجابة المناسبة في العمودين (أ و ب)

أ — ما أهمية طرق التدريس التالية لتحقيق أهداف تربية المواطنة؟				يمكن استخدام طرق التدريس التالية في تنمية المواطنة:	ب — ما فاعلية دروسك في تدريب الطلاب على استخدام كل طريقة؟	
غير مهمة إطلاقا	غير مهمة	مهمة	مهمة جدا		أخرى فعال إطلاقا	غير فعال
				يعمل الطلبة في مشروعات تتطلب جمع معلومات من خارج المدرسة		
				يدرس الطلبة الكتب المدرسية		
				يعمل الطلبة في مجموعات فـي مواضـيع مختلفـة ويعـدون عرضـاً عـن موضوعاتهم		
				يشارك الطلبة في لعب الادوار والمحاكاة		
				يطرح المعلم الأسئلة، ويجيب الطلبة عنها		
				يحاضر المعلم، ويأخذ الطلبة الملاحظات		
				مناقشة القضايا الجدلية في الصف الدراسي		
				يشارك الطلبة في أحداث وأنشطة في المجتمع المحلي		
				استخدام مدخل دراسة الحالة		
				استخدام انشطة تشجع الطلاب على التفكير الناقد		
				دعوة أشخاص من المجتمع المحلي للتحدث إلى الطلاب		
				استخدام الإنترنت لجمع المعلومات وللتحاور مع طلاب آخرين في العالم		
				تشجيع الطلاب على تنظيم حملة لإظهار دعمهـم لـبعض القـضايا المحليـة		

			والدولية
			تشجيع الطلاب على كتابة رسائل إلى الموظفين الرسميين للتعبير عن انتقادهم لبعض السياسات الحكومية

أخرى، من فضلك حدد

ملاحظات أخرى حول طرق تدريس تربية المواطنة

يعتزم الباحث إجراء بعض المقابلات كجزء من هذه الدراسة، إذا كنت توافق على إجراء مقابلة معك، من فضلك دون اسمك :...

Appendix 8a: Interviews schedule of PMs at the MOE: English version

Citizenship Education in Sultanate of Oman
Interview schedule for policy makers at the Ministry of Education

Date of interview: _____

Interviewer: _____

Interviewee: _____

Position: _____

Location: _____

Time start: _____ Time end:_____

Introduction

This interview is a major data collection instrument in a PhD study, which aims to explore the perceptions of the social studies student teachers and their tutors about citizenship education. However, the first question in the study is about the place of citizenship education in educational policy context. Therefore, this interview aims to explore your perceptions about citizenship education and how educational policy has dealt with it.

The study is concerned with important topic, namely citizenship education and how future social studies teachers understand it. Citizenship education is currently growing in importance with the Ministry of Education. Hence, your response will be important in understanding and developing this topic in Sultanate of Oman.

Taking part in the research is voluntary; it is up to you to decide whether to take part. If you decide to take part, you are still free to withdraw at any time and without giving a reason. Interview will last about forty minutes and I shall request your consent to audio-tape this. All information, which is collected, about you during the course of the research will be kept strictly confidential. This means that you will not be identified in the reported findings. Any views expressed will not be attributable to any individuals in the reported findings. In addition, I will be pleased to send you a summary of the interview results if you desire.

The research instruments have been reviewed by the Faculty of Education's Ethics Committee at the University of Glasgow. If you have any concerns regarding the conduct of this research you can contact the Faculty of Education Ethics Officer by Dr George Head on 0141-330-3048 0r by e-mail at G.Head@educ.gla.ac.uk. For further information Please do not hesitate to contact my supervisor Professor Ian Menter on 0141 330 3480 or by e-mail at I.Menter@educ.gla.ac.uk

I appreciate your participation, cooperation and the time you allocate to conduct this interview.

Yours sincerely,

Saif bin Nasser bin Ali Al-Maamari
PhD student
Curriculum Studies Department
Faculty of Education
University of Glasgow, UK.

1. Why is citizenship education growing in importance in the Sultanate of Oman?
- Political motive
- Economic motive
- Cultural motive
- International motive

2. In order to prepare such Omani citizen, what are the main features of citizenship education which will be supported by the Ministry of Education?
- Rights and obligations
- Belonging, loyalty and patriotism
- Critical thinking
- Government and its institutions achievements
- Participation in political and social life

3. A. What are the subjects in school curriculum, which hold the responsibility of developing citizenship up until now? Why?
- Social studies
- Civic education
- Other humanities subjects (Islamic studies, Arabic Language, English Language)
- Scientific subjects (Science, Mathematics)

3. B. What about the future? Do you anticipate any change?
- maintaining the existing situation.
- changing the existing situation.

4. What are the values, skills and topics which are most important and must be included in citizenship education?
- Values
- Skills
- Topics

5. What are the characteristic of good teachers of citizenship education?
- Being a model of a good citizen
- Competent in subject matter
- Possess the specific skills.
- Possess the specific values.

6. How can a teacher achieve the goals of citizenship education? Which of the following methods do you agree/disagree with? Why?
- using the cooperative methods
- using the individual methods
- using interactive methods
- using methods which link classroom with community and current events in the world

7. What is the overall strategy/ plan for developing citizenship education?

- In the policy (revising the general aims of education)
- In curriculum (developing current curriculum, introduce a subject called citizenship education
- In teacher education
Appendix 8b: Interviews schedule of policy-makers at the MOE: Arabic version

Appendix 8b: Interviews schedule of PMs at the MOE: Arabic version

<div dir="rtl">

تربية المواطنة في سلطنة عمان

مقابلة واضعي السياسة التربوية في وزارة التربية

تاريخ المقابلة: _____

: _____

: _____

الكلية: _____

: _____

: _____

وقت البداية: _____ وقت النهاية: _____

:

تعتبر هذه المقابلة أداة رئيسة لجمع البيانات في دراسة الدكتوارة التي أقوم عن تصورات الطلبة المعلمين تخصص الدراسات الاجتماعية وأساتذتهم عن تربية المواطنة. ولأن السؤال الأول في دراستي هو عن تربية المواطنة في سياق السياسة التربوية؛ فهدف هذه المقابلة هو تعرف تصوراتكم عن تربية المواطنة وكيف تم التعامل معها في السياسة التربوية.

تعنى هذه الدراسة بموضوع مهم ألا وهو تربية المواطنة وكيف يفهمها معلمي المستقبل للدراسات الاجتماعية وأساتذتهم. وتتمتع تربية المواطنة حاليا باهتمام متنامي من قبل وزارة التربية، لذلك استجابتكم سوف تسهم في فهم هذا الموضوع وتطويره في سلطنة عمان.

وتعتبر المشاركة في البحث تعتبر اختيارية؛ وأنت من يقرر إذا كنت ترغب في المشاركة أم لا. وإذا قررت المشاركة في البحث فلك الحق في الإنسحاب في أي وقت بدون الحاجة لتبرير ذلك. جميع البيانات التي سوف تدلي بها خلال فترة البحث سوف تحفظ وتعامل بسرية تامة، ولن يذكر اسمك في عرض النتائج؛ جميع وجهات النظر التي يتم التعبير عنها في عرض النتائج لن تعزى لفرد محدد. وسوف أكون مسرورا لتزويدك بملخص لنتائج المقابلة إذا رغبت في ذلك.

لقد تمت مراجعة أداوت البحث من قبل اللجنة المكلفة بمراجعة الجوانب الأخلاقية للبحث التربوي بكلية التربية جامعة جلاسجو (Faculty of Education's Ethics Committee at the University of Glasgow) وإذا كانت لديك أية شكوك حول تطبيق البحث، يمكنك الإتصال بالدكتور جورج هيد (Dr.George Head) تلفون 0044-141-330-3048، أو عبر الإيميل G.Head@educ.gla.ac.uk.

وإذا كنت تود الحصول على مزيد من المعلومات عن البحث لا تتردد في الإتصال بمشرفي البرفيسور ايــن منتــر (Professor Ian Menter) على تلفـــون 0044-141-330-3480، أو بواســـطة الإيميـــل I.Menter@educ.gla.ac.uk.

من فضلك اجب بكل حرية، وصدق، وتأن عن أسئلة المقابلة التي ستستمر لمـدة   دقيقــة، وتعتبــر موافقتــك ضرورية في تسجيلها.

أقدر لكم مشاركتكم، وتعاونكم، والوقت الذي خصصتموه لإجراء هذه المقابلة.

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. ما دوافع تطور تربية المواطنة بشكل متصاعد في سلطنة عمان؟

- دافع سياسي
-
-
-

. ما السمات الأساسية لتربية المواطنة التي ستدعمها وزارة التربية بهدف إعداد المواطن العماني الصالح؟

-
- الإنتماء، والولاء، والوطنية
- الحكومة ومؤسساتها وإنجازاتها
- المشاركة في الحياة السياسية والاجتماعية

أ. ما مواد المنهج المدرسي التي تتحمل مسئولية تنمية المواطنة حتى الآن؟ ولماذا؟

- الدراسات الاجتماعية
- التربية الوطنية
- المواد الإنسانية الأخرى (الدراسات الإسلامية، اللغة العربية، اللغة الإنجليزية)
- المواد العلمية (العلوم، الرياضيات)

ب. ماذا عن مستقبل تربية المواطنة؟ هل تتوقع أي تغيير؟

- الحفاظ على الوضع الراهن.
- تغيير الوضع الراهن؟

. ما القيم، والمهارات، والمواضيع الأكثر أهمية والتي يجب أن تضمن في تربية المواطنة؟

- القيم
- المهارات
- المواضيع

- ما خصائص المعلمين الصالحين لتدريس تربية المواطنة؟

- يكونون نموذجا للمواطن الصالح
- يملكون كفاءة في محتوى المادة
- يملكون قيم معينة
- يمكلون مهارات معينة

. كيف يمكن للمعلم تحقيق أهداف تربية المواطنة؟ أي من هذه الطرق تتفق أو تختلف معها، ولماذا؟

- استخدام الطرق التعاونية
- استخدام الطرق الفردية
- استخدام الطرق التفاعلية
- لجارية في العالم.

. ما الإستراتجية أو الخطة العامة لتطوير تربية المواطنة؟

- في السياسة التربوية (مراجعة الأهداف العامة للتربية)
- في المنهج (تطوير المنهج الحالي، وتقديم مادة تسمى تربية المواطنة).
- في إعداد المعلمين

Appendix 9a: Interviews schedule of PMs in TE: English version

Citizenship Education in Sultanate of Oman

Interview schedule for the policy makers in teacher education

Date of interview: _____

Interviewer: _____

Interviewee: _____

Position: _____

Location: _____

Time start: _____ Time end:_____

Introduction

This interview is a major data collection instrument in a PhD study, which aims to explore the perceptions of the social studies student teachers and their tutors about citizenship education. However, the first question in the study is about the place of citizenship education in educational policy context. Therefore, this interview aims to explore your perceptions about citizenship education and how educational policy has dealt with it. The study is concerned with important topic, namely citizenship education and how future social studies teachers understand it. Citizenship education is currently growing in importance with the Ministry of Education. Hence, your response will be important in understanding and developing this topic in Sultanate of Oman.

Taking part in the research is voluntary; it is up to you to decide whether to take part. If you decide to take part, you are still free to withdraw at any time and without giving a reason. Interviews will last about forty minutes and I shall request your consent to audio-tape this. All information, which is collected, about you during the course of the research will be kept strictly confidential. This means that you will not be identified in the reported findings. Any views expressed will not be attributable to any individuals in the reported findings. In addition, I will be pleased to send you a summary of the interview results if you desire.

The research instruments have been reviewed by the Faculty of Education's Ethics Committee at the University of Glasgow. If you have any concerns regarding the conduct of this research you can contact the Faculty of Education Ethics Officer by Dr George Head on 0141-330-3048 0r by e-mail at G.Head@educ.gla.ac.uk. For further information Please do not hesitate to contact my supervisor Professor Ian Menter on 0141 330 3480 or by e-mail at I.Menter@educ.gla.ac.uk

I appreciate your participation, cooperation and the time you allocate to conduct this interview.

Yours sincerely,

Saif bin Nasser bin Ali Al-Maamari (PhD student)
Curriculum Studies Department
Faculty of Education
University of Glasgow, UK.
0505446a@gla.ca.uk

1. What is citizenship education?
- A set of rights and obligations
- A sense of Belonging to various cultural and political contexts.
- Patriotism
- Social and political participation
- Absolute Abidance to authority

2. What are the characteristics of citizenship that colleges of education try to develop in student teachers?
- Values
- Knowledge
- Skills

3. A. "Social studies is the most appropriate subject in school curriculum to develop citizenship". Do you agree with this statement? Why?
- Knowledge
- Values
- Skill

3. B. If other approaches are used to alongside with social studies, do you think it will success in developing citizenship? Could you give some examples?
- Other humanities subjects (religion and languages).
- Scientific subjects (science and mathematics)

4. For the past two years, the Ministry of Education has embarked on developing citizenship education; were the colleges of teacher education involved in these efforts?
- Participation in the workshops regarding citizenship education
- Involvement on the team of citizenship education
- Participation in making a perspective for citizenship education.

5. Is citizenship education high on the agenda of teacher education? In what ways?
- Introduction a programme for preparing teachers of citizenship education.
- Introduction of a course entitled "citizenship education" for all student teachers regardless their major.
- Introduction a course entitled "citizenship education" for student teachers of social studies.

Appendix 9b: Interviews schedule of PMs in TE: Arabic version

<div dir="rtl">

تربية المواطنة في سلطنة عمان

مقابلة واضعي السياسة التربوية في مؤسسات إعداد المعلم

تاريخ المقابلة:_____

:_____

:_____

الكلية:_____

:_____

:_____

وقت البداية:_____وقت النهاية:_____

:

تعتبر هذه المقابلة أداة رئيسة لجمع البيانات في دراسة الدكتوارة التي أقوم عن تصورات الطلبة المعلمين تخصص الدراسات الاجتماعية وأساتذتهم عن تربية المواطنة. ولأن السؤال الأول في دراستي هو عن تربية المواطنة في سياق السياسة التربوية؛ فهدف هذه المقابلة هو تعرف تصوراتكم عن تربية المواطنة وكيف تم التعامل معها في السياسة التربوية.

تعنى هذه الدراسة بموضوع مهم آلا وهو تربية المواطنة وكيف يفهمها معلمي المستقبل للدراسات الاجتماعية وأساتذتهم. وتتمع تربية المواطنة حاليا باهتمام متنامي من قبل وزارة التربية، لذلك استجابتكم سوف تسهم في فهم هذا الموضوع وتطويره في سلطنة عمان.

وتعتبر المشاركة في البحث تعتبر اختيارية؛ وأنت من يقرر إذا كنت ترغب في المشاركة أم لا. وإذا قررت المشاركة في البحث فلك الحق في الإنسحاب في أي وقت بدون الحاجة لتبرير ذلك. جميع البيانات التي سوف تدلي بها خلال فترة البحث سوف تحفظ وتعامل بسرية تامة، ولن يذكر اسمك في عرض النتائج؛ جميع وجهات النظر التي يتم التعبير عنها في عرض النتائج لن تعزى لفرد محدد. وسوف أكون مسرورا لتزويدك بملخص لنتائج المقابلة إذا رغبت في ذلك.

لقد تمت مراجعة أداوت البحث من قبل اللجنة المكلفة بمراجعة الجوانب الأخلاقية للبحث التربوي بكلية التربية جامعة جلاسجو (Faculty of Education's Ethics Committee at the University of Glasgow) وإذا كانت لديك أية شكوك حول تطبيق البحث، يمكنك الإتصال بالدكتور جورج هيد (Dr.George Head) تلفون 3048-330-141-0044، أو عبر الإيميل <u>G.Head@educ.gla.ac.uk</u>.

وإذا كنت تود الحصول على مزيد من المعلومات عن البحث لا تتردد في الإتصال بمشرفي البرفيسور آيــن منتــر (Professor Ian Menter) علــى تلفـــون 3480-330-141-0044، أو بواسطة الإيميـــل <u>I.Menter@educ.gla.ac.uk</u>.

من فضلك أجب بكل حرية، وصدق، وتأن عن أسئلة المقابلة التي ستستمر لمــدة   دقيقــة، وتعتبــر موافقتــك ضرورية في تسجيلها.

أقدر لكم مشاركتكم، وتعاونكم، والوقت الذي خصصتموه لإجراء هذه المقابلة.

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</div>

. ما هي المواطنة؟
- مجموعة من الحقوق والواجبات.
- الإحساس بالإنتماء لمجموعات ثقافية وسياسية متعددة.
- الوطنية.
-المشاركة السياسية والاجتماعية
- الطاعة المطلقة للسلطة.

. ما خصائص المواطنة التي تسعى كليات التربية لتنميتها عن الطلبة المعلمين؟
- القيم
-المعرفة
-المهارات

.أ." تعتبر الدراسات الاجتماعية انسب مادة في المنهج المدرسي لتنمية المواطنة"، هل تتفق مع هـــذه العبـــارة؟
لماذا؟
- المعرفة
-القيم
-المهارات

ب. إذا استخدمت مواد دراسية أخرى إلى جانب الدراسات الاجتماعية هل تعتقد أنها ستكون ناجحة في تنميـــة
المواطنة؟ هل تستطيع عن تقدم بعض الأمثلة؟
- المواد الإنسانية الأخرى (الدين، اللغات).
- المواد العلمية (العلوم والرياضيات)

. خلال العامين الماضيين، بدأت وزارة التربية في تطوير تربية المواطنة، هل أشركت كليات إعداد المعلم فـــي
هذه الجهود؟
- المشاركة في ورش العمل حول تربية المواطنة.
-المشاركة في فريق تربية المواطنة
- المشاركة في وضع تصور لتربية المواطنة

. هل تحتل تربية المواطنة مكانة مرتفعة في أجندة إعداد المعلم؟ ما الطرق المتبعة؟
- تقديم برنامج لإعداد مدرسي تربية المواطنة
- تقديم مقرر تحت عنوان "تربية المواطنة" لجميع الطلبة المعلمين بغض النظر عن تخصصهم.
- تقديم مقرر تحت عنوان "تربية المواطنة" للطلبة المعلمين تخصص الدراسات الاجتماعية.

Appendix 10a: Interviews schedule of tutors: English version

Citizenship Education in Sultanate of Oman
Interview schedule for tutors

Date of interview: _____
Interviewer: _____
Interviewee: _____
College: _____
Major: _____
Location: _____
Time start:_____ Time end:_____

Introduction
This interview is a tool for collecting data regarding your perceptions of citizenship education. The main aim of the interview is to explore issues that have arisen in the questionnaire.

Please, express your response carefully, honestly and freely. The interview will last approximately 45 minutes. I can assure you that your responses will be treated confidentially and will be used only for research purposes. In addition, I will be pleased to send you a summary of the interview results if you desire.

Taking part in the research is voluntary; it is up to you to decide whether to take part. If you decide to take part, you are still free to withdraw at any time and without giving a reason. Interview will last about forty minutes and I shall request your consent to audio-tape this. All information, which is collected, about you during the course of the research will be kept strictly confidential. This means that you will not be identified in the reported findings. Any views expressed will not be attributable to any individuals in the reported findings.

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I appreciate your participation, cooperation and the time you allocate to conduct this interview.

Yours sincerely,

Saif bin Nasser bin Ali Al-Maamari
PhD student
Curriculum Studies Department
Faculty of Education
University of Glasgow, UK.
0505446a@gla.ca.uk

1. When you hear a phrase of "good citizen" what comes to your mind?
- Values
- Knowledge
- Skills
2. A. What does citizenship mean to you?

2. B. Which factor do you think is most influential in defining the meaning of citizenship: religion or constitution? Why?

3. What is the main function of citizenship education?

4. Do you think citizenship can be developed by a separate subject called "citizenship education" or through other school subjects. If you think it can be developed via other school subjects, which subject do you think is more appropriate to carry out this task.

5. What are the main factures relating to citizenship that you have developed in your student teachers during their preparation programme?
- Concern about what happens in other countries.
- Critical thinking
- Patriotism
- Participation
- abides by law
- accept other opinions, people, and cultures
- Human rights.

6. What are the most suitable methods to develop citizenship? Which of them did you use in your classes with your student teachers?

Appendix 10b: Interviews schedule of tutors: Arabic version

<div dir="rtl">

تربية المواطنة في سلطنة عمان

مقابلة الأساتذة الجامعيين

تاريخ المقابلة:_____

:_____

:_____

الكلية:_____

:_____

:_____

وقت البداية:_____ وقت النهاية:_____

:

هذه المقابلة زميلي الدكتور هي إداة لجمع البيانات حول تصوراتك عن تربية المواطنة. هدف المقابلة الأساسي هو الحصول على مزيد من التوضيح عن نتائج الإستبيان.

وتعتبر المشاركة في البحث اختيارية؛ وأنت من يقرر إذا كنت ترغب في المشاركة أم لا. وإذا قررت المشاركة في البحث فلك الحق في الإنسحاب في أي وقت بدون الحاجة لتبرير ذلك. جميع البيانات التي سوف تدلي بها خلال فترة البحث سوف تحفظ وتعامل بسرية تامة، ولن يذكر اسمك في عرض النتائج؛ وجميع وجهات النظر التي يتم التعبير عنها في عرض النتائج لن تعزى لفرد محدد. وسوف أكون مسرورا لتزويدك بملخص لنتائج المقابلة إذا رغبت في ذلك.

لقد تمت مراجعة أداوت البحث من قبل اللجنة المكلفة بمتابعة النواحي الاخلاقية للبحث التربوي بكلية التربية جامعة جلاسجو (Faculty of Education's Ethics Committee at the University of Glasgow) وإذا كانت لديك أية شكوك حول تطبيق البحث، يمكنك الإتصال بالدكتور جورج هيد (Dr.George Head) تلفون 0044-141-330-3048، أو عبر الإيميل G.Head@educ.gla.ac.uk.

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من فضلك أجب بكل حرية، وصدق، وتأن عن أسئلة المقابلة التي ستستمر لمـدة   دقيقـة، وتعتبـر موافقتـك ضرورية لتسجيلها، أود التأكيد أن البيانات التي سوف تدلي بها سوف تعامل بسرية تامة وسـوف تـستخدم فقـط لأغراض البحث العلمي.

خصصتموه لإجراء هذه المقابلة.

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0505446a@gla.ca.uk	طالب دكتوراة –قسم دراسات المنهج
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.   عندما تسمع عبارة المواطن الصالح ماذا يتبادر إلى ذهنك؟

.   . .

.   . ما العامل الذي تعتقد أنه أكثر تأثيرا في تحديد معنى المواطنة: الدين أم الدستور؟ ولماذا؟

.   ما الوظيفة الأساسية لتربية المواطنة؟

.   هل تعتقد أن المواطنـة يمكن تنميتهـا بواسطة مـادة مستقلة تسمى تربيـة المواطنـة أم من خـلال مـواد المدرسـة الأخرى؟ إذا كنت تعتقد أن المواطنـة يمكن تنميتهـا من خـلال مـواد المدرسـة الأخرى، أي مـادة تعتقد أنهـا أكثر ملائمة للقيام بهذه المهمة؟

.   ما الصفات الرئيسية المرتبطة بالمواطنة التي قمت بتنميتها لدى طلابك خلال برنامج إعدادهم؟

.   ما الطرق الأكثر ملائمة لتنمية المواطنة؟ أي من هذه الطرق استخدمت في دروسك مع طلابك؟

Appendix 11a: interviews schedule of STs: English version

Citizenship Education in Sultanate of Oman
Interview schedule for student teachers

Date of interview: _____
Interviewer: _____
Interviewee: _____
College: _____
Major: _____
Location: _____
Time start:_____ Time end:_____

Introduction
This interview is a tool for collecting data regarding your perceptions of citizenship education. The main aim of the interview is to explore issues which have arisen in the questionnaire.

Please, express your response carefully, honestly and freely. The interview will last approximately 45 minutes. I can assure you that your responses will be treated confidentially and will be used only for research purposes. In addition, I will be pleased to send you a summary of the interview results if you desire.

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I appreciate your participation, cooperation and the time you allocate to conduct this interview.

Yours sincerely,

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1. When you hear a phrase of "good citizen" what comes to your mind?
- Values
- Knowledge
- Skills
2. A. What does citizenship mean to you?

2. B. Which factor do you think is most influential in defining the meaning of citizenship: religion or constitution? Why?

3. What is the main function of citizenship?

4. Do you think citizenship can be developed by a separate subject called "citizenship education" or through other school subjects. If you think it can be developed via other school subjects, which subject do you think is more appropriate to carry out this task.

5. A. What are the characteristics of good citizen that you have developed during your preparation programme?

5. B. What were the main factors, which informed the development these characteristics?

6. Could you tell me how your practical education programme worked?
For example, did it:
- use interactive teaching methods
- develop critical thinking
- encourage listening to different views
- encourage the value of participation
- concentrate on specific values and skills

7. As a trainee history and a geography teacher, how did you develop citizenship in your classes? For example,
- What teaching methods you used?
- What values you emphasized?
- What skills you developed?

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تربية المواطنة في سلطنة عمان

مقابلة الطلبة المعلمين

تاريخ المقابلة:_____

:_____

:_____

الكلية:_____

:_____

:_____

داية:_____ وقت النهاية:_____

:

هذه المقابلة أخي الطالب هي إداة لجمع البيانات حول تصوراتك عن تربية المواطنة. والهدف الأساسي من المقابلة هو الحصول على مزيد من التوضيح عن نتائج الاستبيان.

وتعتبر المشاركة في البحث اختيارية؛ وأنت من يقرر إذا كنت ترغب في المشاركة أم لا. وإذا قررت المـشاركة في البحث فلك الحق في الإنسحاب في أي وقت بدون الحاجة لتبرير ذلك. جميع البيانات التي سوف تـدلي بهـا خلال مدة البحث سوف تحفظ وتعامل بسرية تامة، ولن يذكر اسمك في عرض النتائج؛ جميع وجهات النظر التـي يتم التعبير عنها في عرض النتائج لن تعزى لفرد محدد. وسوف أكون مسرورا لتزويدك بملخص لنتائج المقابلة إذا رغبت في ذلك.

من فضلك أجب بكل حرية، وصدق، وتأن عن أسئلة المقابلة التي ستستمر لمـدة   دقيقـة، وتعتبـر موافقتـك ضرورية لتسجيلها، وأود التأكيد أن البيانات التي سوف تدلي بها سوف تعامل بسرية تامة وسوف تـستخدم فقـط لأغراض البحث العلمي.

أقدر لكم مشاركتكم، وتعاونكم، والوقت الذي سوف خصصتموه لإجراء هذه المقابلة.

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. عندما تسمع عبارة المواطن الصالح ماذا يتبادر إلى ذهنك؟

. .

. امل الذي تعتقد أنه أكثر تأثيرا في تحديد معنى المواطنة: الدين أم الدستور؟ ولماذا؟

. ما الوظيفة الأساسية لتربية المواطنة؟

. هل تعتقد أن المواطنة يمكن تنميتها بواسطة مـادة مستقلة تسمى تربية المواطنة أم من خـلال مواد المدرسـة نرى؟ إذا كنت تعتقد أن المواطنـة يمكن تنميتها من خـلال مواد المدرسـة الأخرى، أي مـادة تعتقد أنهـا أكثر ملائمة للقيام بهذه المهمة؟

. ما صفات المواطن الصالح التي قمت بتنميتها خلال برنامج إعدادك؟

. ما العوامل التي ساعدت على تنمية هذه الصفات؟

-

-

- طرق التدريس
- إثرائية مرتبطة بالمقررات

. هل يمكن أن تحدثني عن جوانب المواطنة التي يتم التركيز عليها في التربية العملية؟ على سبيل المثال، من حيث:
- استخدام أساليب تدريس تفاعلية
- تنمية التفكير الناقد
- تشجيع الإستماع لوجهات النظر المختلفة
- تشجيع قيمة المشاركة
- كيز على قيم ومهارات معينة

. كمعلم متدرب للتاريخ أو الجغرافيا، كيف تنمي المواطنة لدى طلابك؟ على سبيل المثال
- ما طرق التدريس التي تستخدمها؟
- ما القيم التي تركز عليها؟
- ما المهارات التي تنميها؟

Appendix 12: interviews coding

1. codes of the interviews of the policy-makers at the MOE

- PM/MOE1, Male, Lebanon

- PM/MOE2, Female, Oman

- PM/MOE3, Female, Oman

- PM/MOE4, Female, Oman

- PM/MOE5, Female, Oman

- PM/MOE6, Female, Oman

- PM/MOE7, Male, Oman

- PM/MOE8, Male, Oman

- PM/MOE9, Male, Oman

2. Codes of the interviews of the policy-makers in teacher education

- PM/TE1, Male, Oman

- PM/TE2, Male, Oman

- PM/TE3, Male, Oman

- PM/TE4, Female, Oman

3. Codes of the interviews of tutors

- Tu1, Teaching geography, Syria

- Tu2, Teaching history, Egypt

- Tu3, Teaching history, Yemen

- Tu4, History. Oman

- Tu5, Teaching history, Yemen

2. Codes of the interviews of Student teachers

- ST1, Male, Geography

- ST2, Male, Geography

- ST3, Male, Geography

- ST4, Female, History

- ST5, Female, Geography

- ST6, Male, History

- ST7, Female, History

- ST8, Male, History

- ST9, Female, Geography

- ST10, Female, History

Interviews transcripts of PMs at the MOE

Date of interview: 9th March, 2007
Interviewer: The researcher
Interviewee: PM/MOE2, Female, Oman
Position: The Director General of the General Directorate of the Curriculum, the Ministry of Education
Location: The General Directorate of the Curriculum
Time start: 8:30 Time end: 9:30

Q. Could you please tell me about your educational qualifications and work experience?
A. I worked as an Islamic Education teacher for two years, then was awarded a Master Degree from Sultan Qaboos University, then I was appointed a member of the curriculum committee of the General Directorate of the Curriculum. Then I worked as an educational researcher at the Technical Office for Studies and Development. I was awarded a PhD. in educational appraisal from Nottingham University. Then I worked as an expert at the Technical Office for Studies and Development, then as an educational expert at the Minister's Office, then a Deputy Director General of the Curriculum, then a Director General of the Curriculum. Now I'm a member of the Municipality Council, a representative of Wilayat Bushar, and a chairman of the Enlightment and Guidance Committee of the Municipal Council. I'm also concerned with heritage issues where Wilayat Bushar is rich in heritage.

Q. Why is citizenship education growing in importance in the Sultanate of Oman?
A. This issue is not new. Since the seventies, when the education system began, we relied on courses from our sister countries which focused on issues concerning those countries. However, since the early eighties, curricula were Omanised and the vision became clearer. Social textbooks contained history, geography and civic education, which later had a separate textbook focusing on the Renaissance of Oman with respect to education, health fields and other fields as the Renaissance had just begun. Yet, with the development of education which is based on the future vision conference, focusing on the development of human resources, citizenship education started to be given concern which stems from the higher policy of the state.

Q. This means that the concern is due to the internal variables?
A. Yes, it is due to the internal and external variables resulting from the open interaction of the Sultanate with other countries.

Q. How did the external variables affect the trend towards giving citizenship education concern?
A. The external variables are the internet, satellite channels and the groups of Omanis travelling abroad for education, therefore we need to implant the citizenship values firmly, because the influence of the external variables may be considerable, but the internal variables are more important. The development which has occurred in the country and loyalty - which Omani people show - is strong compared with other peoples in other countries. The task of strengthening this loyalty should be carried out not only by the education system, but also by all systems in the state, particularly the family, which I regard as a crucial factor in this matter.

While basic education is developing, integral social studies are adopted, but there are no civic education textbooks. However, civic education is integrated in the social studies courses and in other courses.

Q. This leads us to an important question: do you support the idea of teaching citizenship through an independent subject or by integrating it in other subjects?
A. It is better to be integrated in other subjects of the lower level classes of cycle one and two of the Basic Education, with the responsibility for teaching citizenship being taken by all teachers, covering all subjects and the entire education system, even if it is integrated in social studies. Because citizenship education implants citizenship values in our students, all teachers will achieve more success if they have allegiance and citizenship, and if they set examples, which will influence the students.

If we treated citizenship education as an independent subject, the students would take it as general knowledge, so they would read it and sit for the exam and eventually they would forget all about it. If such knowledge focuses on implanting citizenship values, all subjects and all teachers will be involved. Therefore, it is not easy for one teacher to do all that since the pupils of that age require a model and an exemplar. They have to be taught all concepts both indirectly and through an integrated course, so they will be influenced. This is not only the trend of the Ministry of Education in citizenship education, but also in various concepts such as human rights, children's rights and traffic safety, which are integrated in all subjects and are made the responsibility of all teachers. As for class eleven and twelve, there should be both an independent subject to highlight citizenship values, and the same to be integrated in all other subjects at a local level. We also set off at this stage and largely, to global citizenship.

Q. Can you tell me something about the global citizenship concept as it is discussed widely in the international educational arena?
A. Local citizenship focuses on allegiance to the homeland, recognition of its achievements, a sense of belonging to the homeland and the performance of duties. An individual should be aware of his rights. He belongs to the world, so he must have rights against duties. For instance, conservation of the environment is an global citizenship term, so students should be aware how to conserve the environment, whether inside or outside his country. So being in another country, he should act as an ambassador representing his country as a global citizen. Due respect should be given to rights and duties inside and outside the country. Exchange of cultures and dialogues, these are all global citizenship values which must be acquired by the students.

Our students who study abroad must be aware of global citizenship values as they are considered to be global citizens. They should show due respect to the applicable laws, prevailing culture and other religions and beliefs. These are global citizenship values which we attempt to ensure in our courses and school activities, and through the exchange visits.

Q. Is this a third approach to developing citizenship?
A. I consider the school as a small homeland to which the student belongs, where he learns and implements school values, and then he sets off to the local area and after that to the international arena. Therefore, we encourage citizenship values in the school environment. The school environment implants such values which are considered as another approach by the Ministry of Education. The other approach is the exchange visits between students of Oman and other countries. These visits sometimes last one month in order to help the students to know other countries'cultures, religions and laws. I attended a conference at Gulf Countries level, and as we in Oman have experience in exchange

visits at the international level, we will try to do the same at the Gulf level in order to run exchange visits not only among the students, but also among the teachers.

Q. You have mentioned issues such as respect of culture and accepting other people's allegiance, in order to prepare such Omani citizens. What are the other main features of citizenship education which will be supported by the Ministry of Education?
A. The citizenship values as emphasised by Islam.

Q. This mean you realise a relation between the religion and citizenship?
A. There is a firm relationship between religion and citizenship. The religion specifies duties and rights for the Muslim. I think Islam urges international citizenship values. Religion encourages implanting allegiance, and it emphasises allegiance to Sultan, homeland, humanity and to the globe in general. All these values are emphasised by the religion, even the simple values such as cleanliness, which have a strong impact on the way that others see the country. Therefore, all values are integrated in school subjects. Respecting others is a value emphasised by the religion, so we give due concern to that in school subjects as integrated values which cannot be separated. All global values are emphasised by Islam.

However, in view of the international changes, there may be values which did not exist during the early Islamic era, for instance road safety - this value enlarged as we developed cars, aircraft etc. Islam treated that in a simple way as it is a flexible religion, and discussed it during the Islamic era, and as life develops such values expand.

Thus, respect for others and their cultures exists in our education system, but now it has received much concern according to global awareness. However, Islam from the beginning emphasised these values and as a result, Arab Countries in general and Oman in particular emphasised such values.

Q. What is the current and future situation to find the answer for citizenship education?
A. In the current situation, we integrated citizenship education in all subjects from class 1-10 as there is no independent subject, but for class 11 & 12 we have an independent subject entitled "This is my Homeland". We call it a social studies subject but in fact it is a citizenship education subject and the name is clear - "This is my homeland". This subject focuses comprehensively on the history, geography and values of Oman.

Q. So this subject focuses on local citizenship: is there any other subject which focuses on international citizenship?
A. Yes, there is another subject on international citizenship entitled "The World Around Us". It will be taught from 2007/2008.

Q. What are the topics which are discussed in this subject?
A. This subject focuses on various issues within which citizenship values are discussed. We focus on renewable energy, and what will happen after the oil era, and how the student deals with that era. We also focus on environmental conservation and the existing damage to the environment. We also focus on interaction with others.

Q. Why did that subject emerge?
A. The subject entitled "This is my Homeland" deals with the local citizenship values, while "international citizenship" complements the policy of the Ministry regarding international citizenship, although it appears in all school subjects. We think that the

student at class 12 level requires more focus on international citizenship in addition to local citizenship, so that the students after this class will set off towards the wider world at either national or international level.

Q. It seems that there is a serious concern given to international citizenship in Oman?

A. Yes, there is serious concern, not only through textbooks, but also through exchange visits to other countries. We sent some of our students to UK and the USA, where they joined families. In return, we also hosted students from those countries who stayed in Oman for more than a month, during which they studied Arabic and joined our students in one of the private schools. It was really a very useful experience and within it, knowledge of cultures was exchanged. Some of our teachers also visit other countries.

Q. You said that the teacher should be an example for the students, so what are the characteristics of good teachers of citizenship education?

A. Development of citizenship is the national duty of all teachers, not just one teacher. We have subjects like "This is my Homeland" and "The World Around Us", and those subjects were taught by history, geography and social studies teachers, but that is not enough. Implanting local and international citizenship values is all teachers' responsibility because as I said, the concepts of citizenship are integrated in all school subjects. Therefore, the training workshops are not limited to social studies teachers, but all teachers are trained to develop citizenship values. In addition, the citizenship teams which have been formed are established from all subjects, including information technology.

Q. From your point of view, how can a teacher achieve the goals of citizenship education? Which of the following methods do you agree/disagree with? Why?

A. I think teaching methods and appraisal are very important. I prefer cooperative teaching methods, as cooperation is a national and religious value and it will develop many aspects of the students. Another method is the effective discussion, where the student is asked to give his opinion on a certain value, then discussion and dialogue are started regarding this value. Preparation of a piece of research on a certain value is the third method. Theses methods infer that the teacher should not give all things to the students. For instance, the teacher might open a discussion on the subject "respect other cultures" then he allows the student to conduct wide researches concerning this value, then submit a report regarding it. Finally, the discussion starts, otherwise memorisation is useless.

Q. You mentioned that you tend to enforce thinking, discussion and the expression of opinion: what is the place of critical thinking in our schools?

A. We are interested in critical thinking, but so far some teachers are not capable of developing critical thinking skills. Therefore, this is an independent project undertaken by the Ministry in collaboration with UNICEF. We therefore trained those who are concerned with curriculum compilation, in developing thinking skills. When Basic Education started, we made attempts to change teaching methods, but so far if you attend the classroom in school you will notice that our teachers need much effort not only with respect to developing critical thinking skills but also in teaching methods in general.

Q. That means there is a problem in preparing the teachers?

A. Yes, there is a problem. Our teachers at cycle one are diploma degree holders; they have studied traditional teaching methods and have more than 12 years' experience, so traditional practice carries on even after training. During my PhD. course, I noticed that teachers mixed concepts and the traditional teaching methods emerge automatically when they attempt to apply modern methods, so they need more training. Therefore, we have

two points i.e. pre-service preparation, in order to concentrate on the introduction of modern teaching methods, developing thinking skills, managing changes, and ethics of the profession; then concentration on accepting change and developing modern teaching methods, e.g. cooperative learning, problem-solving, developing thinking skills, and self learning. Practical application is there at the Sultan Qaboos University, but it does not exist in schools. Therefore, the teacher should be given methods and how they are applied, because daily preparation, posing questions, and getting answers is not the right teaching method.

Q. Have you discussed teaching methods only or citizenship as well, such as including courses for all teachers, since citizenship is developed through all school subjects?
A. We formed a team from Sultan Qaboos University, other private colleges which specialize in education, AlRustaq College and the Ministry of Education to discuss all modern educational issues in the Ministry of Education and in the world as well, and how those issues can be integrated in teaching preparation, so that the graduate teacher will not be shocked when he starts work.

Q. An attempt to minimise the shock in reality.
A. Yes, we invest so as to avoid retraining, as for the teacher he will be given modern theories rather than old theories.

Q. How would you define citizenship?
A. It comes to my mind that you have rights and duties at both local and international level. An individual should be aware of his rights and obligations. Citizenship is a feeling that should be translated into real behaviour; it is acquired from childhood and the person continues to maintain it while growing up. It starts in the family and then goes beyond to school, the institutions of higher education, the employment places at governmental and private level and society in general. Citizenship values, which the citizen believes in, should translate into allegiance and then to behaviour in reality. It is not enough to say I am an Omani citizen and a global citizen and I have allegiance to the homeland, the Sultan and the world, if my apparent behaviour is the opposite. From my point of view, this human has no idea about citizenship.

Q. Who is the good Omani citizen?
A. A person who is certain of citizenship, has allegiance to his homeland and the Sultan and recognises the favours offered by the homeland, and translates all that into behaviour reflecting his sincerity to his country through performing his duties in order to develop and promote this homeland.