The future for education in Saudi Arabia – Social Reconstructionist Philosophy?

by

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B. A., King Abdul-Aziz University, Jeddah, Kingdom of Saudi Arabia, 2000
M.S., Kansas State University, Manhattan, KS, 2015

AN ABSTRACT OF A DISSERTATION

Submitted in partial fulfillment of the requirements for the degree

DOCTOR OF PHILOSOPHY

Department of Curriculum and Instruction
College of Education

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Abstract

The Ministry of Education in the Kingdom of Saudi Arabia has made it a priority to improve the quality of Saudi education. Research has shown that the prevailing philosophy of education in Saudi Arabia places the teacher at the center of the learning process, not the student. The purpose of this qualitative multiple-participant case study was to examine the teaching philosophy of Saudi teachers in the Educational Diploma Program (EDP) to determine if Social Reconstructionist Philosophy (SRP) was viable for teaching and learning in the Kingdom of Saudi Arabia (KSA). Semi-structured interviews were conducted with five teachers in the EDP to illustrate the teaching philosophy's influence on the participants' teaching methods and how those methods impacted students' learning. Analysis of the information collected revealed that the majority of the participants followed a teacher-centered philosophy of education because that was the only philosophy to which they had been exposed. As a result, most of the participants utilized traditional teaching methods. However, based on the goals the KSA has set for cultural and educational growth in the country, traditional teaching methods based on teacher-centered philosophies will not help to build a society ready to rise up and enact the change outlined in the KSA's Vision 2030. Consequently, explanation is given for why SRP would be a viable option for the KSA.

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Dedication

I dedicate this dissertation wholeheartedly

To my departed parents,

Who I wish were with me on this day;

To my loving husband,

Who encouraged me for this day;

To my beloved kids

Who were alongside me till this day;

Thank you all; My love for you all; God bless you all.

Chapter 1 - Introduction

Education is the foundation of strength, wealth, and growth for future generations. It has the power to build a prosperous society economically, socially, and culturally. Education is a process of transmission that helps to promote the cultural level of society. According to philosophy of education professor Gerald L. Gutek (2009), "The word education refers very broadly to the total social processes that bring a person into cultural life" (p. 7). Saudi Arabia is striving to promote the cultural level of its society and the only way it can effectively achieve that is through the power of education.

The Kingdom of Saudi Arabia established that educational development is needed when Prince Mohammed proposed the Saudi Vision 2030 (Appendix B) that promised to provide Saudi children with a higher quality of education through the effective preparation of teachers and educators and through the development of better curricula (Vision 2030, 2016, p. 36). The Minister of Saudi Education stated, "Education is key to the success of Vision 2030; our current education system is a product of the past, not an enabler of the future" (Pennington, 2017). In order to "enable the future," Saudi Arabia has determined the need for educational development.

Saudi society's members need self-improvement, educational development, and social change. If educational development aimed at developing more critical, independent thinkers is the goal of the Saudi Vision 2030, and the current educational philosophy is not meeting that goal, then it is time to examine other philosophies to determine which one might be appropriate for the KSA (Al-Ali, 2017). Hence, the purpose of this qualitative multiple-participant case study was to examine the teaching philosophy of Saudi teachers in the Educational Diploma Program (EDP) and to determine if Social Reconstructionist Philosophy (SRP) was a viable option for educational development in the Kingdom of Saudi Arabia (KSA).

Preamble of the Study

The Meaning of Philosophy

Plato argued that educational philosophy, in *The Republic of Plato,* was based on four main principles: wisdom, virtue, justice, and leadership (Plato & Bloom, 1986, p. 12). "The word 'Philosophy' is made up of two Greek words: love and wisdom . . . and means the love of knowledge and wisdom" (Rafiabadi, 2002, p. 80). The philosopher is the wise person devoted to knowledge and is, therefore, knowledgeable because of their intellectual persistence and ability to teach others.

A philosophy of education is a belief and value that influences the methods of teaching and learning. Morris and Pai (1976) affirmed that a philosophy of education is an endeavor to recognize the major difficulties in people's lives and to indicate the precise conduct and approach of impactful teachers. They stated that, "With a well-thought-out theory or philosophy of education we know what we are doing and why" (p. 7). In other words, when we have a well-informed philosophy of education, we are able to make choices that enhance the education process. Morris and Pai (1976) asserted that, "Educational philosophers seek the single formula by which all human learning can be understood and managed" (p. 7). The philosopher's task then is to clarify the education process by organized ideas and to address the problems by enacting effective solutions.

A philosophy of education addresses questions regarding goals, nature, and foundations of education. These questions are, as Morris and Pai (1976) maintained: "What is real? ...What is true? ...What is good?" (p. 20). A philosophy of education epitomizes teachers' positions, the purpose of teaching, and type of teaching methods. They believe that, "A sound philosophy of education is the solid base for what might be called intellectual accountability. It is structure

upon which one can provide a rational answer to the question, 'Why do you teach that way?'" (p. 7). This means that a philosophy of education identifies the purpose of the schools and focuses on the implicit and explicit topics taught in the classrooms.

Philosophy, in Noddings' (2016) view, is the illustration of the concepts and questions that center on education such as: "What should be the aims or purpose of education?" (p. 1). She believed that the reasonable answer is that each society, in every age, can create appropriate solutions under the changing circumstances in the best interests of its members. A philosophy of education reflects the teaching method through a philosophical approach aimed to achieve successful and thorough outcomes. Gutek (2009) stated that "Philosophical reflection causes us to think deeply and profoundly about meaning in the world, in our country, and in our schools" (p. 2). Therefore, philosophers make an effort to form a clear approach to make the learning process understandable and to answer all questions.

Educational Philosophies

There are plentiful and wide-ranging educational philosophies that have influenced education pedagogically over the years. Gutek (2009) cited four educational philosophies: Idealism, Realism, Pragmatism, and Existentialism. Idealism and Realism are considered "vital philosophies that guide the educational process" (p. 10). Pragmatism sees the teaching procedure "as a transaction between the person and the environment" (p. 11). Existentialism criticizes bureaucratic schools because they underestimate students in society and transform them into mere objects (p. 11). These philosophies are described briefly below.

Idealism. Idealism is a philosophy that explores and aims to improve the capability of the individual to benefit society (Butler, 1968, p. 112). Plato (427? -347 B.C.) was considered an advocate of this approach in *The Republic*. He believed that there are two worlds; one is spiritual,

orderly, and unchanging, while the other is the apparent world, which is unorganized. These two worlds combine the intellect and the body.

Realism. Realism is a philosophy that seeks to understand the world through an objective observation of it and strives to separate the reality from the mind. Realism espouses that the truth is a thing we can observe. The father of this philosophy is Aristotle (384-322 B.C.). Realists affirm that people's experiences are true facts whether they decide to keep hold of them or not. Curricular emphasis is given to understanding the observable physical world (i.e., science and math) and demonstrating the ability to think critically and scientifically (Butler, 1968, p. 248).

Pragmatism. Unlike Realists who believe that reality is unchanging, Pragmatists believe that reality changes continuously. The goal of Pragmatism is to acknowledge the reality of things or materials when they are observed and experienced. Found in the teaching of Heraclitus (540 and 530 B.C.), Pragmatists assert that learning can be enhanced through applying ideas and experiences when solving problems (Butler, 1968, p. 354). Curricular emphasis is given to experiments, hands-on problem solving, and projects.

Existentialism. Existentialism focuses on the freedom of individuals to make meaning of their lives. Learners have the ability to make individual choices about who they are; thus, no outside standards are imposed on the learning process. The proponent of this philosophy is Soren Kierkegaard (Noddings, 2016, p. 62).

Prominent Educational Philosophies

Four other prominent educational philosophies are: Perennialism, Essentialism, Progressivism, and Reconstructionism. These philosophies exist and are taught in current classrooms all over the world, and they "focus heavily on WHAT we should teach" (Cohen, 1999, para. 1). These four philosophies are defined and examined in this chapter and after

interviewing the participants, will determine the appropriate philosophy for the improvement of Saudi education and society.

Perennialism. Perennialism is an educational philosophy that aims to promote students' intellectual and moral qualities. As Kneller (1963) stated, "The chief purpose of education is to cultivate the use of reason" (p. 95). He also described the classroom in Perennialist philosophy as a teacher-centered atmosphere that urges students to adapt to universally-relevant truths (p. 95). Kneller confirmed that Perennialists believe ideas to be everlasting and as meaningful in the present as when they were written in the past. This philosophy is considered appropriate throughout all contexts of human existence and therefore concentrates less on occupational and technical education and more on the humanities (p. 96).

Perennialists emphasize that curriculum should focus on subject-matter that contains truths for problem-solving, and thus concentrates on math, literature, history, and religion. Teaching methods in Perennialist philosophy, as Mayer (1966) illustrated, depend on students' intellectual capacity rather than their interests. Teaching methods are shaped by a traditional philosophy where the teachers answer students' questions and provide them with an appropriate understanding, which enables students to develop their own range of rational power. He stated:

Ideal education is one that develops intellectual power. It is not one that is directed to immediate needs; it is not a specialized education, or a pre-professional education. It is not a utilitarian education. It is an education calculated to develop the mind. (Mayer, 1966, p. 192)

Therefore, teaching methods focus on lectures to give brief information, training to obtain skills, and traditional seminars to understand the major ideas and values. Kneller (1963) stated, "children should be taught certain basic subjects that will acquaint them with the world's

permanencies, both spiritual and physical" (p. 93).

Proponents of this philosophy have specific notions about which writers students should read, analyze, and actively memorize for educational purposes. Perennialists urge younger children to read stories about ancient thinkers such as Socrates and Darwin with the idea that they will seek out these thinkers and their works later (Ozmon & Johnson, 1967, p. 9). Perennialist teachers focus on studying and understanding past knowledge to apply to the present and future. Perennialist philosophy affirms that, "By studying the great ideas of the past, one can better cope with the future" (Ornstein & Hunkins, 1993, p. 43). This illustrates the importance of transmitting knowledge, information, and skills in Perennialism from the past generation to the future one.

The major founder of this philosophy was Robert Maynard Hutchins (1899-1977), who was a critic of social science. Between 1929-1933, he argued that Perennialism could solve social problems that occurred after the Depression (Dzuback, 1990, pp. 57-58). Hutchins was a former president of the University of Chicago, an argumentative administrator, and had a practical impact on the institution (Brameld, 1950, p. 324). The educational purpose, in Hutchins' conviction, is formulated by enhancing the intellectual development of students.

Hutchins believed that students should learn to read, write, and engage in intellectual disciplines such as math and science that create a strong basis for future education. He pointed out that, "the cultivation of the intellectual virtues can be accomplished through the communication of our intellectual tradition and through training in the intellectual disciplines. This means understanding the great thinkers of the past and present, scientific, historical, and philosophical" (Hutchins, 1943, pp. 59-60). Perennialists emphasized that students must learn the same concepts regardless of their individual variations. Hutchins (1936) stated, "Education

implies teaching. Teaching implies knowledge. Knowledge is truth. The truth is everywhere the same. Hence education should be everywhere the same" (p. 66).

According to Mayer (1993), Hutchins favored great books over textbooks, and he taught them as a freshman honors course at the University of Chicago. He encouraged interest in these books through illustrative discussions and speeches about them (p. 293). Hutchins described these books by stating:

> The great books are . . . a large part, of the permanent studies. They are so in the first place because they are the best books we know. How can we call a man educated who has never read any of the great books in the western world? (Hutchins, 1936, p. 78)

These great books are the traditions that shape the foundations of Western culture and the objective of these great books was to enhance lifelong education through reading and discussion of the world's literature. For a book to be included on this list, it should contain the great ideas that occupied thinkers' minds in the past, and it must be related to the issues of the current era.

Perennialists also advocate the Great Books Program because they believe that these books include facts made by humans. Adler (1982), who advocated for the Great Books Program stated that, "Students should be reading the Great Books. Knowledge of most topics to be learned is contained and taught through these books" (p. 72). This program is a further illustration of the idea that we learn from the past to solve the problems of the present.

Essentialism. Essentialism is an educational philosophy that was prominent in the 1930s and 1940s. Essentialism aims to teach students the basic subjects such as history, math, science, and English. In addition, it helps them to acquire basic skills such as reading, writing, and arithmetic. Students taught by a teacher who has this philosophy need to learn these core skills completely in order to be productive members in society (Gutek, 2009, pp. 309-310). Brameld

(1950) claimed that the Essentialist school's task was to "transmit cultural habits and practices from generation to generation" (p. 258). According to Gutek (2009), Essentialism believes that conveying the basic knowledge and skills from one generation to the next ensures the persistence and survival of civilization (p. 312). Essentialist teachers are the experts, but they need to consider students' interests by transmitting the important and needed knowledge for them to learn. He clarified Bagley's belief about teachers who "should not ignore children's interests but should be guided by what [students] really need to know-the essential skills and subjects" (p. 314). This means, Essentialist teachers should help students to learn the necessary academic foundations, which assist them in the acquisition of essential skills and subjects.

The Essentialist classrooms are teacher-oriented: teachers lead, and students follow. Teachers impart information primarily through lectures, making students learn as followers and passive recipients. Then, at the end of the year, students are assessed through standardized testing. Bagley (1912) argued at the National Education Association Convention in Chicago that the standards are important in order to measure the performance and progress of the students throughout the year rather than just at the end of the semester. He declared that the standards would "prevent the persistence of inadequate, wasteful, and impracticable methods" (p. 634). Essentialists focus on subject-matter and encourage the culture to reproduce itself to the following generations (Apps, 1973, p. 21).

William C. Bagley (1874–1946) was the major proponent of Essentialism. He was an academician at Teachers College in Columbia University—an institution having prominent faculty members, such as John Dewey. Bagley eventually became the dean of teacher education and his interest in an education that met students' needs through robust academic curriculum grew. Bagley deplored the inadequate American education in preparing individuals to be fruitful

participants in society. He argued that teachers should provide all individuals with "possession of a common core of ideas, meanings, understandings, and ideals representing the most precious elements of the human heritage" (Bagley, 1938, p. 254). He believed that the purpose of education is to maintain society, not to change it. He also felt that the basic role of the school is to shape students into literate and knowledgeable adults. He emphasized that the culture possesses the essence of the intellectual knowledge that should be transferred to students in a disciplined and organized method. He said, "education must raise the child to the intellectual level of the race by endowing him with this intellectual heritage" (Bagley, 1920, p. 257). Traditionalists considered the teaching and learning process as a transition and mastery process of past knowledge.

Progressivism. Progressivism is an educational philosophy established in America from the mid -1920s through the mid -1950s for the purpose of the progress of the child. The goal of education in Progressivism seeks to reform education and schools by providing more open and free educational methods and experiences. School is seen as an agency of innovation to enrich individuals' growth and reform (Gutek, 2009, p. 342). Progressivism depends on three major hubs of education. First, the school should prepare children to live in a democratic society and support them in conveying their opinions freely and practicing what they think. Second, the school curriculum should focus on the needs and interests of the child as preparation for future life. Finally, schools should be exciting and enjoyable for children in order to stimulate them to learn and grow (Gutek, 2009, pp. 350-351).

Progressivism, according to Gutek (2009), embodies effective qualities for the growth of the child: enhancing the learning experience, focusing on problem-solving, acquiring critical thinking, engaging in group work, gaining social skills, and learning for social responsibility and

democracy (p. 343). Progressivists claim that the educational process not only prepares children for the future, but also promotes ongoing growth. Progressivist philosophy asserts that teachers need to reinforce students and direct them through the life of society. It also requires teachers to enhance the progress of children and help them create their own learning. Dewey (1897) stated:

The teacher is not in the school to impose certain ideas or to form certain habits in the child but is there as a member of the community to select the influences which shall affect the child and to assist him in properly responding to these influences. (p. 9)

Progressivist teachers should facilitate the learning process to meet the child's needs and initiatives. They should also help students learn to express themselves freely.

The Progressivist philosophy affirms that students should be a part of the world to gain actual experience and confirm its value and importance. Dewey (1998) defined the experience by saying, "Every experience is a moving force. Its value can be judged only on the ground of what it moves toward and into" (p. 38). Students in classrooms with this philosophy learn from their own experiences and questions, which means that learning and problem-solving are enhanced by the questions the learners create. Dewey (2008) asserted that when we, "Give the pupils something to do, not something to learn; and the doing is of such a nature as to demand thinking; learning naturally results" (p. 161).

Progressivist schools need to create curriculum that contains the right foundations and principles for the needs of the child and of society. Dewey (1916) stated:

The scheme of a curriculum must take account of the adaptation of studies to the needs of the existing community life; it must select with the intention of improving the life we live in common so that the future shall be better than the past (p. 103).

Progressivists believe that school needs to be a microcosm of society, teaching students how to solve problems.

The Progressivist classroom is student-centered, which means the child is the center of the learning processes. Therefore, this philosophy supports the creativity and freedom of the child by stimulating him/her to learn from experience, think critically, and make the right decision for future development. Dewey (1916) claimed, "Experience, in short, is not a combination of mind and world, subject and object, method and subject-matter, but is a single continuous interaction of a great diversity (literally countless in number) of energies" (p. 91). Progressivism holds that the learning experience empowers children and grants them the energy to explore knowledge and to improve their understanding. Progressivist philosophy relies on learning by doing, which means students best learn through meeting their needs and following their interests (Gutek, 2009, p. 344). This philosophy encourages children to interact with the changes that occur in the social environment and to learn how to overcome problems. Therefore, if children drive the learning, the role of the school and of the teachers is to meet children's interests and needs (Gutek, 2009, p. 343). According to the Progressivists, as Morris and Pai (1976) stated:

> The school should take an active role in social change. In fact, the school should try to stimulate the wider society by rendering itself a miniature replica of a problem-filled world. By learning how to solve problems, boys and girls not only acquire knowledge but learn how to cope with a changing world. (p. 14)

Progressivists believe that the experience of problem-solving helps children to develop their critical thinking skills in order to create a more democratic life.

John Dewey (1859–1952) was the foremost proponent of this philosophy. Dewey

believed that students who thought critically and related this thinking to real-life problems were more equipped to take actions toward solving those problems. He said, "The material of thinking is not thoughts, but actions, facts, events, and the relations of things" (Dewey, 1916, p. 85). He encouraged students to learn through their own experiences rather than through memorization. Dewey said, "There is no discipline in the world so severe as the discipline of experience subjected to the tests of intelligent development and direction" (Dewey, 1998, p. 114). Dewey's main conviction was that children would not retain the content if they could not experience it in their real life. He explained that, "The experience has to be formulated in order to be communicated" (Dewey, 1916, p. 11).

Dewey (2001) asserted that the school is a microcosm of life and is inextricably connected with the good society. He believed that the school, as a small coherent environment, should create a democratic society. To do that, it needs to enhance the relationship between learning and experience in a democratic way (p. 13). He also argued that the schools should have dynamic activities to allow students to learn from their experience. School should not solely be a place for distributing lessons for children, rather it should teach them the skills to utilize their minds as a means in improving society. Dewey stated, "I believe that the only way to make the child conscious of his social heritage is to enable him to perform those fundamental types of activity which make civilization what it is" (Dewey, 1897, p. 11). School, in Progressive education, is considered a social construct and it should reflect the society intellectually and culturally.

According to Dewey (1916), the teacher's main role should be to distribute information and facilitate ideas to help students learn and explore through the problem-solving. He believed that it was the teachers' responsibility to develop individuals' lives by allowing them the

experience of communicating with others freely through democratic living (p. 41). He warned

that when the members of society cease to communicate, become isolated, and restrict

themselves, democracy will be in danger (p. 47). Therefore, the function of the teacher is to

facilitate student expression in order to promote a healthy democratic society.

Dewey (1998) criticized traditional philosophies such as Perennialism and Essentialism

because these philosophies serve "a subject-matter curriculum" that consists of a systematic

discipline (p. 5). Dewey also argued that the traditionalist teachers hold the textbooks as the

idealistic foundation upon which students can learn by reading and repeating. The interests and

benefits of the child were disregarded in these philosophies and they ignored the current social

and political issues. He asserted:

> The traditional scheme is, in essence, one of imposition from above and from outside. It
>
> imposes adult standards, subject-matter, and methods upon those who are only growing
>
> slowly toward maturity. The gap is so great that the required subject-matter, the methods
>
> of learning and of behaving are foreign to the existing capacities of the young. (pp. 5-6)

Dewey (1998) emphasized that traditional education does not seek to enhance the intellectual

development. It ignores progression and seeks answers in past information to solve present and

future problems. He stated that, "traditional education employed as the subject-matter for study

facts and ideas so bound up with the past as to give little help in dealing with the issues of the

present and future" (p. 8). In essence, Dewey argued that traditionalists believe that since their

education succeeded in the past, the same success will occur in the future if they use the same

method of education.

The progressive education movement, according to Gutek (2009), was widespread and

included child-centered as well as Social Reconstructionist teachers. He indicated that, "Social

Reconstructionism came from Progressivism, but it was Progressivism with a socioeconomic and political agenda" (p. 381). Therefore, Social Reconstructionism is an extension of Progressivism because the development of society depends on the development of the individual. In addition, Progressivists focus on the child's interests, needs, and liberation, which in turn leads to the evolution and liberation of society.

Reconstructionism. In the seventeenth century, scholars debated about the best way to promote freedom and equality. Consequently, many arguments emerged about how to construct the democratic society and how free and equal individuals should interact within this society (Koole, 1986, p. 4). Reconstructionists believed that the fact that some groups, such as poor and blacks, faced exploitation while other groups thrived within the presiding social institutions illustrated how broken the democratic system was. Stanley (1992) observed that, "the failure of [the] social, political, and economic institutions to serve the legitimate interests of significant numbers of people" was proof that the democratic system and the movement of social change were failing (p. 12). Therefore, Reconstructionism was born out of these rich arguments. Reconstructionists posited that a social philosophy that supports social change and ensures democracy is the most important factor in reforming society. "[Social Reconstructionists'] most unique characteristic was a commitment to education as the vehicle for bringing about the reconstruction of society along the lines of social justice and the extension of democracy" (Stanley, 1992, p. 5). Hence, Social Reconstructionists affirmed that education is the key to creating a new society and eliminating the dominant system that undermines democracy.

Thus, education, according to Reconstructionist philosophy, should be acquired for the explicit purpose of engaging in social change individually and collectively. Brameld (2000) stated, "The reconstructionist wishes to transform education into a powerful means for social

change toward world civilization. But to accomplish this we must learn how to estimate and direct our energies on all levels of personal and cultural nature" (p. 82). This means schools are responsible for changing the social and cultural systems that society stands on, in order to move toward world civilization.

Reconstructionists believe the role of the schools and teachers to be paramount to social reform. Schools are the major means of developing knowledge and skills; therefore, Social Reconstructionism demands that schools make social reform a fundamental goal of students' learning. Counts (1932) asserted that society needs to use education to socialize individuals to develop and enhance democratic culture. He argued that "if the schools are to be really effective, they must become centers for the building, and not merely for the contemplation, of our civilization" (p. 37). According to Reconstructionist philosophy, schools should not only teach students how to think, but also how to effect change for the betterment of society. Brameld (2000) emphasized that the construction and modification of a new social order through education will achieve the fundamental values of society. Social Reconstructionists "strongly believe in education as cultural modification. They urge you and me as teachers, and as potential if not actual leaders in education, to regard our institution as an agency of change as well as an agency of stabilization" (Brameld, 2000, p. 82).

Reconstructionism is distinguished from other philosophies in that it is considered the crisis philosophy of education and culture. This means when education and culture are in crisis or bewildered, lost, and bemused, Reconstructionism is considered a solution for modifying all these challenges. As Brameld (2000) asserted, "I do not hesitate to call reconstructionism a 'crisis philosophy.' It is a crisis philosophy in terms not only of education but of culture" (p. 74). Education has the power to influence culture. Therefore, if the culture is in a crisis, then it is

important to amend and improve it through education, if possible.

Harold Rugg (1886–1960) was the first founder of Social Reconstructionism and a well-known educator who established school curriculum textbooks. He was born in 1886 in Fitchburg, Massachusetts. He graduated with a bachelor's degree and master's degree in civil engineering from Dartmouth College. Then, Rugg began his teaching career at Milliken University in Decatur, Illinois. While he was teaching, he was inspired by how students were learning the material he taught. Rugg's career at the university made him very passionate about educational theory, which was the main reason he chose to obtain a PhD in education from Illinois University. After that, in 1920, Rugg worked at Columbia University in New York. He was in the Reconstructionist 'wing of the progressivism philosophy.' Rugg retired in 1951, but that did not stop him from continuing to develop textbooks (Evans, 2006, p. 49).

Through teaching and experiencing life, Rugg focused on social studies, as he was the cofounder of the National Council for Social Studies. He argued that school curriculum should be related to the society in which students live in order to maximize the benefit to students when problems surface in their real lives. This societal focus was the reason Rugg argued for curriculum reconstruction. Rugg intended to engage students in social studies even through science classes such as chemistry, biology, and physics. He thought that reconstructing these classes to include a societal focus would help students to better identify and find solutions for social problems. His view of Social Reconstructionism was unique because of his engineering background; engineers tend to focus more on the design and creation. He wanted to integrate the creativity and social aspect together and develop new curriculum based on these two factors (Evans, 2006, p. 50).

Rugg, in his principles, was an advocate for social theory in education, preferring social

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studies to a history-centered traditional approach. He believed that many societal problems could be solved through a scientific curriculum design that was intended to improve society in the future. In order to expand democracy and prepare for a better future, Rugg argued that the implemented education should empower youth to understand today's controversial public and social issues, to become active citizens, and to solve the society's problems (Stern, 2006, p. 176).

Harold Rugg was not a social nor a political scholar. He was not an expert in the different academic fields and social studies, but he was trying to incorporate them in his work. As an engineer, his approach and philosophy of curriculum design of social studies mostly originated from his background in his engineering. However, Rugg was not the only prominent figure of Social Reconstructionism.

George S. Counts (1889-1974) was a popular proponent of SRP as well. He was born on his family farm in 1889, near Baldwin, Kansas. He graduated from high school in 1907 and attended Baker University located in Baldwin, Kansas. In 1911, he was awarded the bachelor's degree of arts and classical studies from Baker. Then, he decided to take a teaching position in Sumner County High School in Wellington, Kansas. He was admitted to graduate school at the University of Chicago in 1913 in a major of education and minor in sociology and social sciences. Counts was awarded the degree of Doctor of Philosophy with the specialization in education and the social sciences from the University of Chicago in 1916. From 1927 until he retired in 1955, he taught at Teachers College in Columbia University and he was affected by Dewey's philosophy (Gutek, 2006, pp. 2-3).

As an academic scholar and educational philosopher, he ultimately authored several books about his ideas. Counts (1932) believed that teachers should be committed to addressing social problems in their teaching methods and helping to solve these problems in a democratic

way. Teachers should encourage their students to use creativity to effect social change and the reconstruction of society. He explained that, "The democracy of the future can only be the intended offspring of the union of human reason, purpose, and will. The conscious and deliberate achievement of democracy under novel circumstances is the task of our generation" (p. 40). Counts (1932) illustrated that to fulfill democracy, society should "combat all forces tending to produce social distinctions and classes" (p. 41). In summary, Counts believed in fostering a democratic society built on equality and equity, with education as the cornerstone of that foundation.

Counts (1932) challenged American educators by asking "Dare the School Build a New Social Order?" He asked teachers to work cooperatively with creative members of society to remove the gap between school and society and to build a bridge as an effective connection between them. He indicated that teachers need to use power for the favor of students. He asserted that, "The profession should rather seek power and then strive to use that power fully and wisely and in the interests of the great masses of the people" (Counts, 1932, pp. 30-31). He believed that teachers, as the transformative and constructive intellectuals in schools, need to utilize this power to serve the needs of society's members.

Counts discussed the dominance of school board members and how they coined the public education policy according to their interests. He described them as conservative of social policy and opposed to social change. He emphasized that, "The school board and its members should be subjected to the most critical study from many different angles" (Counts, 1969, p. 5). Counts (1939) assumed that society wants democracy but refuses to evolve beyond the original democratic format. He argued that democracy is the foundation upon which to build and reform all aspects of society; it should not be bound, he believed, to specific political influences (p. 16).

Counts' Progressivist influence allowed him to discover a meaningful relationship between Progressivism and Social Reconstructionism, and, as a result, he spent the rest of his career explaining the relationship between democracy and education.

Similar to Counts, Theodore Brameld (1904-1987) was an educational philosopher who supported SRP and promoted his own theory about schools as the primary places of social change. He was born in 1904, in Neillsville, Wisconsin. Brameld graduated from high school in 1922. He graduated with a bachelor's degree in 1926. Brameld worked with many social activists in the 1930s at Teachers College at Columbia University such as George Counts and Harold Rugg. He got a doctorate in philosophy at the University of Chicago in 1931 and then taught at Long Island University. Subsequently, he held a position as a faculty member in the philosophy department at Long Island University in 1935. He worked as a professor at the University of Minnesota in 1939. Counts had a major impact on Brameld (Kridel, 2006, p. 70). In addition, the philosophy of education of John Dewey affected Brameld. However, most of his vocational life was at New York University and Boston University. After Brameld was retired from Boston University in 1969, he taught at Springfield College and the University of Hawaii. He died in October 1987 in Durham, North Carolina (Kridel, 2006, p. 70).

Brameld (2000) argued that the main goal of education is to empower schools to effect social change. He confirmed that education has power to effect social change by empowering people to transform and develop society (p. 41). Brameld (2000) believed that philosophy should be closely related to life problems, and he considered Social Reconstructionism poised to face the current crisis. He affirmed that education, from Reconstructionists' perspective, is an instrument of cultural change, reconstruction, and transformation (p. 74). As he stated, "education as power means first of all education as an agency for the building of a democratic

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world community" (Brameld, 2000, p. 49). He argued that students should get an education to reconstruct the new democratic society.

In addition, he claimed that education can empower individuals to determine their life path. He stated:

> Education as power means that education is the one generative human force potentially great enough to combat all degenerative human force. Education as power means that we, the teachers, the students, and the parents, are the only ones who should control education—control it for our own good ends and by our own good means. (Brameld, 2000, p. 49)

According to Brameld (2000), Social Reconstructionism is distinguished because it is a philosophy of values, ends, and purposes, and it confirms that all humans are responsible and "have the obligation to analyze critically what is wrong with the values that we have been holding and then to decide about the values that we should be holding" (p. 75). He believed that Social Reconstructionism is based on the thought and experiences of other educational philosophies (p. 76). Brameld strove to enhance the Reconstructionist idea and to reconstruct a different culture. He urged teachers to join in his effort to renew and reconstruct culture in order to attain a democratic society.

Background: The Pattern of Life in the KSA

In order to understand whether a certain teaching philosophy would be appropriate for the KSA, it is first necessary to survey the culture and history.

Historical Life

In 1902, King Abdul-Aziz Al-Saud began to establish Saudi Arabia. Thirty years later, in 1932, he declared the unification of the Kingdom of Saudi Arabia. Two historical events

reinforced the importance of the KSA. First, it was considered the center of the Islamic empire due to the existence of Islam in its territory. In addition, Makkah and Medina have become popular areas and preferable places because of their religious significance. Second, the discovery of oil wells in the twentieth century made it a state of global economic and a political power (Mohamed, 2018). Those two historical events helped the KSA to achieve much economically, socially, and educationally.

Economic Life

Although the KSA is a young country, it is considered one of the richest countries in the world due to its large oil reserves. The discovery of oil in March 1938 made the KSA a very wealthy country in just a few decades. As a result, modern agricultural projects were implemented and transportation developed, because before oil, camels were the predominant mode of transportation. Oil production started in 1939, thrusting Saudi Arabia into industry, and causing an increase in economic and cultural progress (Al-Khayat, 2003a).

Saudi Arabia also has a significant income from Al-Hajj and Umrah, which are practiced by all Muslims from all over the world as a pilgrimage to a holy city in Saudi Arabia, Makkah. The number of pilgrims is expected to reach 30 million visitors by 2030, an important benchmark consistent with Prince Mohammed bin Salman's Vision 2030 (Appendix B). This Vision aims to rid the country of oil dependence and boost it economically in different ways such as supporting industry, employing the younger generation, encouraging tourism, and so on (Al-Ghasham, 2016).

Social Life

Community in the KSA is infused with Islamic rules. In Islam, the leader of the family (the father) is required to accommodate all of the family needs and this has meant the

development of a patriarchy. Men are the ones who should work to feed their families and the wives should only take care of the home and children (Hamdan, 2005). This belief has had a huge impact on education for women in the past. Education for women was limited and considered a violation of community rules. Over time, the community started to change, and women began to be educated; however, there were some restrictions in the workplace. Women were only able to obtain employment in females' schools and universities. By and large, they could only be teachers (Al-Suwaida, 2016).

Educational Life

Education was and still is a significant topic in the KSA. It impacts the functioning of society in all its major areas of experience. It is a powerful instrument as it creates the future work force. All people should use education for their interest because it increases their knowledge and growth. Brameld (2000) asserted that, "the power of education is capable of controlling the other powers that man has gained and will use either for his annihilation or for his transformation" (p. 41).

Most importantly, Islam has supported education in the KSA; indeed, it has been its impetus and guide. The roots of the current educational system lie in the religious belief that education is required of everyone as revealed in the holy Quran and in the Hadith from the Prophetic Sunnah. This verse from the Quran corroborates the importance of education, "God elevates those who believed, and those who have given science degrees" (Al-Mujadilah, verse. 11). Consequently, King Abdul-Aziz (1876-1953) entered Makkah in 1925, called a meeting of scientists, and urged them to spread knowledge and education to ensure the renaissance in the KSA (Rumi & Suwadani, 2013). Therefore, I explicated the education phases in the KSA from the past until the present.

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The Past. In the twentieth century, education, supported by King Abdul Aziz, passed through two major phases. In the first phase, education was slow to take hold due to economic conditions experienced by the country and the inability to provide appropriate educational materials. In 1925, education was limited and confined to the mosques and Katatib (Koranic schools). The learning tools were the writing boards (Appendix A, Figure A. 1.) and special pens with an ink tank as shown in (Appendix A, Figure A. 2). The people in Katatib relied on teaching methods of repetition and memorization. Then, a few public schools were established for male students as an educational alternative to the schooling provided by mosques and Katatib. This type of education focused on teaching the basics of the Arabic language and Islamic rules (Aboubakr, 2018). In 1926, The Directorate General of Knowledge was established to supervise all schools in the country and ensure all needs were met by way of teachers, buildings, systems, and development (Ajab, 2012).

The second phase started with the discovery of oil in 1938, which in turn, brought large-scale changes in education. Even though education started as a simple system, it began to expand to include the establishment of the first public school for females in 1960 in Riyadh. This eventually reached fifteen schools and one teachers' institute within a few years (Al-Faleh, 2018). Furthermore, the abroad missions for Saudi teachers were established by the foundation of the Mission Preparation School in 1937. The first study abroad program sent students to Egypt, Syria, and Jordan who, upon graduating returned to the KSA in 1941 with high certificates (Al-Khayat, 2003b). Then, in the following years, students had educational missions to the United States and Europe with the first group graduating in 1952. That group included nine students: three undergraduate students and six graduate students.

In 1957, King Saud University was established to accommodate the educational and

professional needs of Saudi students continuing on to higher education. In 1975, the Ministry of Higher Education was founded to administer the affairs of universities and colleges. Consequently, the number of universities increased to 25 public with 43 private universities and colleges in the KSA (Aboubakr, 2018). In 2005, King Abdullah spent money sending Saudi students to the United States and other countries to get their graduate and undergraduate degrees. By 2015, The Saudi Arabian cultural mission in the United States announced that the number of Saudi students in the U.S. had reached 125,000 students, including males and females (Al-Jabri, 2017).

The Present. The community is becoming more open-minded as the Ministry of Education takes a huge step in education by focusing on and evaluating the multiple disciplines to bring them in line with Vision 2030. The Minister of Education declared that the study abroad program had started its thirteenth year, which is an extension to the program that King Abdullah (1924-2015) established for both males and females in 2005. As a 2030 modification of this, the Ministry defined the new path for this program, which is commonly referred to as "Get your job first, then get your scholarship" (Education, 2018).

Thousands of students took advantage of the study abroad program and received university degrees from around the world. The program has had tremendous effects on the community and education. People who traveled abroad brought back more diverse thinking and new teaching methods to the education community in the KSA (Al-Sheikh, 2014). As a result of this program, and in line with Vision 2030, accommodating the graduates will require major revisions in the workspace and social life. This step started in 2018 by allowing women to study in any field and work in any occupation, as well as permitting them to drive. Moreover, women can work in more places, which were limited for them previously. For example, nowadays,

women could work in positions traditionally only held by men in the private sector, hospitals, driving, companies, and so on.

Impediments in Saudi Education

Education in the KSA faces many challenges, but development to the current times is the most pressing need. Because education is the cornerstone of building the nation, educators need new teaching methods and philosophy to keep up with the development and innovation. Schools are in a crisis, and they are considered undesirable places for students (Al-Ahmad, 2017). Thus, schools need a deep understanding of the education and its problems. They also need to adopt innovative solutions for these problems.

In addition, the education process involves a wide range of factors including teachers, students, teaching philosophy, teaching methods, curricula, and the relationships among them. Its success depends on the interaction and scope of these components. Therefore, if there was a weakness or shortening in their responsibility toward each other or society, then the process of teaching and learning does not occur optimally. In my experience, this is true in the KSA. According to Al-Ahmad (2017), there are several obstacles limiting the track of teaching and learning, such as the lack of a specific vision of education, the weakness of teachers' qualifications, implementing the instructions of the administrative system with minimal efficiency, offering curriculum with insufficient teaching methods, and an ineffective mechanism to measure the output of education.

Furthermore, as Suliman (2015) argued, the members in the Ministry of Education do not realize their role in the development of teachers and curriculum in the KSA, and that is a major obstacle for education. He emphasized that although education in the KSA has expanded, it still does not meet the ambition and aspirations in the development of society, teachers, curriculum,

and the educational environment (Suliman, 2015). Teachers also face many challenges that hinder the teaching process. For example, the class load is too heavy due to the large need, forcing educators to teach outside of their specialization in order to cover the teacher shortages that occur. In addition, teachers are appointed to schools away from their homes, which forces them to travel long distances (Belkaceem & El Maghraby, 2012).

Philosophy of Education in the KSA

Education in the KSA has gone through different phases. It began with schools being held in mosques and limited to males only. After the country was united and oil was discovered, schools were built, and women were allowed to obtain an education. Males and females have gotten scholarships to study abroad and to bring diverse knowledge back to the country. Nowadays, the Ministry of Education is expending a lot of effort to realize Vision 2030 that was established by Prince Mohammed bin Salman in 2016, which focuses on improving different domains, one of which is education.

According to Bajbeer (2001), the current educational process in the KSA aims to teach students what to think and not how to think. He articulates that these kinds of teaching methods kill imagination and critical thinking. He also argued that this process is based on indoctrination and memorization. It is a process of filling, not a process of creativity; it is a process of memorization, not a process of dialogue; and it is a process of lecturing, not a process of interaction. Saudi educational philosophy has historically focused on the fundamental principles of Islamic religion, history, and the Arabic language. As Al-Ali (2017) reported, Saudi education has held that students need to learn moral and intellectual principles to help them to solve their life issues. Therefore, this philosophy has controlled all aspects of education such as teacher preparation, teaching methods, and curricular design.

Overall, the educational philosophy is one that strives to instill intellectual and moral notions in the minds of students. According to Al-Meshari (2017), the reality of current teaching methods in Saudi schools indicates that the traditional ways of teaching and memorizing information are prevalent in all stages of education. Whereby, the same techniques are repetitively used across multiple generations.

Statement of the Research Problem

Recently, the Ministry of Education in the KSA indicated that there is a need for the development of education and teaching methods in Saudi schools because the KSA is ripe for social, cultural, and educational development. In addition, the Ministry of Education, with the guidance of Vision 2030, seeks to build a prolific educational philosophy and link it to the teachers' professional development programs in order to enhance Saudi education (Al-Ghabawi, 2018). However, as this study will illuminate, teachers cannot help students realize this Vision because they cannot realize it for themselves. Teachers are discouraged from implementing anything new or innovative. They are not taught to think for themselves and decide what is best, so how can they help prepare up a generation of thinkers who will be able to bring about the cultural and social changes envisioned? Change is unlikely to happen if we do not first invest in our teachers by exposing them to educational philosophies that align with Vision 2030 and then equip them to realize that Vision through appropriate teaching methods.

Specifically, the main focus of this study was to identify Saudi teachers' teaching philosophy and its influence on their teaching methods to display the features of different educational philosophies. In addition, this research focused on teachers' teaching methods and their impacts on students' learning in order to specify an appropriate philosophy for Saudi education. Providing and applying an effective philosophy in teaching methods is a necessary

goal for education in the KSA, specifically, in the current time to align with Vision 2030. Moreover, Saudi Arabia is in an era of transition, modification, and evolution; thus, any suggestions must be supported by in-depth research and study due to the lack of research in this area.

The Purpose of the Research

The purpose of this qualitative multiple-participant case study was to examine the teaching philosophy of Saudi teachers in the Educational Diploma Program and to determine if Social Reconstructionist Philosophy was viable for teaching and learning in the Kingdom of Saudi Arabia.

Research Questions

Achieving the purpose of this research requires well-structured questions. As Yin (1994) articulated, "Defining the research questions is probably the most important step to be taken in a research study, so patience and sufficient time should be allowed for this task" (p. 7). In addition, Patton (2015) pointed out that, "Questions determine the realm where you'll be traveling on your inquiry journey—and the nature and range of the answers you'll find. Ask carefully. Ask thoughtfully. But most of all, ask" (p. 252). To that end, the research questions and sub-questions were as follows:

Research Question 1 (RQ1)

1. How do Saudi teachers in the Educational Diploma Program describe their philosophy of teaching (Stake, 1995, p. 19)?

    a. What is the current teaching philosophy of Saudi teachers in the Educational Diploma Program?

b. How do the teachers describe the influence of their teaching philosophy on their teaching methods?

Research Question 2 (RQ2)

2. How do Saudi teachers in the Educational Diploma Program describe their teaching methods (Stake, 1995, p. 19)?

a. What are the current teaching methods of Saudi teachers in the Educational Diploma Program?

b. How do the teachers describe the influence of their teaching methods on students' learning?

Research Question 3 (RQ3)

3. What suggestions do the teachers have to develop Saudi education (Patton, 2015)?

a. How do the teachers in the Educational Diploma Program improve their teaching methods to develop Saudi education?

b. What do the teachers think about adopting a new philosophy to improve their teaching methods and develop Saudi education?

Methodology

Understanding the educational philosophy of teachers in the EDP and that philosophy's influence on teachers' teaching methods will assist in identifying the philosophy appropriate for this period of change in the KSA. To understand what philosophies teachers base their teaching practices on and to determine what philosophy should be adopted, a qualitative research approach was implemented, by means of semi-structured interviews. Additionally, the analysis and interpretation of the data collected from those interviews was directed by critical theory.

Furthermore, a case study was utilized to examine the specific phenomenon. A case study

is a process in which the inquirer examines the event, process, or individual deeply and collects information through various means of data collection over a period of time (Creswell, 2014, p. 290). Yin (1994) pointed out that a case study can "contribute uniquely to our knowledge of individual, organizational, social, and political phenomena" (p. 2). In addition, a case study seeks to investigate the phenomenon or case, and at the same time assesses the finding of this investigation (Stake, 2003, p. 136). This study aimed to illuminate the readers' understanding of teachers' teaching philosophy in the KSA and to provide a rich knowledge about the new philosophy.

This multiple participant case study interviewed five female teachers from the EDP in Saudi Arabia. They were selected by purposeful sampling due to their position in the educational field (Patton, 2015, p. 283). The semi-structured interviews were conducted through an audio calling application called Imo. The methodology of the research is examined in more depth in chapter three.

Delimitations of the Study

The delimitations of this study were as follows:

1. The participants were five Saudi female teachers.

2. The participants were teachers from the EDP.

3. Online interviews were implemented using an audio calling application and recorded using iPhone Voice Memos application.

Significance of the Study

This research was timely because it addressed Saudi Arabia's objective to implement a more robust educational philosophy. Additionally, this study coincided with the goals set by Vision 2030 to establish an efficient teaching and learning process. Hence, the findings of this

research provide beneficial and vigorous knowledge and information for teachers to enable them to properly improve their teaching methods.

Findings of this study may improve the teaching methods of the teachers in general and the EDP teachers in particular by the new philosophy, SRP, and help them learn how to enact this philosophy effectively. As Schiefelbein and McGinn (2017) stated, "The objective is to increase the ability of teachers to choose and use content and methods consistent with the particular teaching and learning situation they encounter" (p. 131). Findings of this study may bridge the gap of the current teachers' teaching methods to positively affect students' learning.

Specifically, this study may promote educational policy-makers and curriculum designers in the Ministry of Education about the possibilities of planning and restructuring curriculum to include the principles of the new philosophy, SRP, in teaching and learning. Findings of this study may also benefit planners of the professional development programs to incorporate criteria and paradigms of SRP's principles to help teachers understand this philosophy and its positive impact on their teaching methods.

This research offers valuable information and knowledge for Saudi teachers regarding Reconstructionist philosophy and its influence on teachers, students, and curriculum. Armed with such knowledge, educators and policymakers are able to make a more informed decision about adopting the new philosophy, to help reinforce teachers' teaching in the KSA. Therefore, the significance of this study lies in its contribution to the philosophical research needed to progress Saudi education by integrating SRP in teachers' teaching methods.

Positionality of the Researcher

As a researcher, I have a commitment to my readers to present the experiences of my personal and practical life for conducting this research. As Patton says (2015), "The researcher is

the instrument of inquiry. What brings you to an inquiry matters. Your background, experience, training, skills, interpersonal competence, . . . these things undergird the credibility of your finings" (p. 3). The truthfulness of these factors affects the validity and credibility of the study.

My positionality is reflected my background. I am a Saudi woman raised in a conservative and religious setting as a mother who spent her life in raising her children and teaching them in the different stages. Studying and living in two different cultures, the KSA and the USA, afforded me knowledge and experience about educational philosophies in my research. In addition, my research area was chosen based on my willingness to look in depth at Saudi society questions and issues.

As a philosopher, I acquired most of my knowledge about education and the best way to conduct qualitative research from qualified teachers and by reading meaningful books during my graduate studies in the USA. In addition, my education from K-12 through my Bachelor's degree in the KSA influenced my decision to continue my educational journey in research.

Furthermore, working as a vice principal in a Montessori school in the industrial city of Yanbu, Saudi Arabia, (a school that espouses an entirely different approach from traditional education, which was almost similar to Progressivism), broadened my thinking considerably and eventually led to this research as incentive for developing Saudi education. My tenure at the school was also as a springboard of thinking about SRP as a possible option for changing and improving Saudi society.

As a Saudi woman, I avoided mentioning women's education issues in the KSA in detail in my research for several reasons. First, my study focused on the interest of education in general, whether for males or females. Second, the different conditions that surrounded women due to their social status was difficult to indicate. Third, the situations for women was improved

according to Vision 2030, where both genders are equal in their rights and have the same goal of the development socially, culturally, and educationally. For instance, Saudi women were frustrated by the restriction that prohibited them from driving for years. Recently, on June 24, 2018, King Salman issued a decree allowing women to drive (Al-Rasheed, 2017).

In an attempt to help develop Saudi education, improving students' learning, and increasing the growth of society, as a researcher, it was critical to investigate teachers' teaching philosophies and to be aware of their requirements by providing thorough information about the Reconstructionist approach. In addition, because the focus of my research was to examine teachers' teaching philosophies and to determine the applicability of SRP in Saudi education, my primary assumptions about the study were:

1. The philosophy of Saudi education is limited to indoctrinating and linking the minds of students to certain content without aspiring to the development and growth of the future.

2. The philosophy of education in the KSA needs a new philosophy to ensure improvement for the teaching and learning process.

Definitions of Terms

Critical Theory is associated with the Frankfurt School, which was the institute of social research founded in 1923 and located in Frankfurt am Main, Germany. Then, the institute moved to Columbia University in New York, in 1934 (Giroux, 1983, p. 10). The meaning of Critical Theory was taken from Kellner (2003), "Critical" is a wide domain that refers to "discern, reflect, and judge," and "theory" that indicate to "a way of seeing and contemplation" (p. 53).

Educational Diploma Program (EDP) is a scientific, educational, and professional program that aims to grant those students who did not meet the academic standards necessary to become teachers the skills that are associated with teaching. It also provides them with the

philosophical foundations and educational methods of teaching and learning techniques. The EDP has been approved by the Ministry of Higher Education in the KSA since 2007. The duration of this program is one year (or two semesters) and upon completion, graduates are accredited as teachers in their fields of specialization (Shubrig, 2014).

Essentialism is an educational philosophy that believes students should learn the basic subjects such as science; history; English, and the academic skills such as reading and writing. The major advocate of this philosophy is William C. Bagley (1874–1946) (Gutek, 2009, p. 310).

Frankfurt School is the Institute for Social Research that was officially established in Frankfurt, Germany in February 1923 by a wealthy grain merchant named Felix Weil. Then this school eventually came under the supervision of Max Horkheimer in 1930. The Frankfurt School's research concentrated on how subjectivity is constituted and how the fields of culture and daily life exemplified a new form of the dominance in order to develop a force for social change. Frankfurt School was also like the premiere location for the development of critical theory (Giroux, 1983, p. 10).

Katatib (Koranic schools) are educational institutions that exist in most Muslim societies, and which have historically taught the Quran as well as the principles of reading, writing, and arithmetic (Salama, 2008).

Kingdom of Saudi Arabia (KSA) is a Middle Eastern country that is located in Southwest Asia. It was united by King Abdul-Aziz Al-Saud on September 24, 1932 (Zuhur, 2011, p. 1). The population of Saudi Arabia is 28,367,355, and its area is 856,356 square miles. The official language is Arabic, and the only religion there is Islam. The capital city is Riyadh and the most important Islamic cities are Makkah and Medina, as the two Holy Mosques are located there (Alsaeu, 2019).

Perennialism is an educational philosophy asserting that the main goal of education is teaching the ideas that are everlasting and have persisted for centuries. In addition, it deems those ideas are as relevant today as they were in the past. Perennialists look for constant truths that do not change because, in their belief, the world of nature and humans at the basic levels is not changing (Brameld, 1950, p. 306). The major proponent of this philosophy was Robert Maynard Hutchins (1899-1977).

Praxis is a concept that was credited to Aristotle. Praxis is the exercise or practical application of a theory. As Weltman (2002) so eloquently put it, "It means that everyone needs to practice what the other one theorizes while another is theorizing what one practices" (p. 62).

Progressivism is an educational philosophy that emerged in the mid-1920s by John Dewey (1859–1952), who believed that education should concentrate on the interests of the child. Progressivists assert that children need to learn from their active experimentation and the questions that emerge through this experience. They argue that children should experience freedom and democracy in the schools to improve their life (Gutek, 2009, p. 342).

Quran The Quran is the mentor of all Muslims, and it shapes their everyday life. The Quran is a message of God Almighty to all mankind. It consists of 114 surahs (verses) that came to Prophet Muhammad, the Seal of the Prophets. The first verse was revealed to him in 610 CE, and the rest of verses were divulged over a period of 23 years (Al-Tuwaijri, 1993, pp. 28-29).

Reconstructionism is an educational philosophy that gained prominence in the decade after World War 1, reaching its peak in popularity in the 1930s. Many writers helped cement the prevalence of SRP by generating a large body of literature in order to promote alternative social, economic, and educational paradigms. The proponents of SRP are Harold Rugg (1886–1960), George S. Counts (1889-1974), and Theodore Brameld (1904-1987) (Stanley, 1992, p. 4).

Sunnah is the second source of Islamic legislation. The Sunnah refers to the words of the Prophet Muhammad - sayings, activities, and stories that are narrated from him. While the Quran contains the basic terms and rules of Islam in general, the Sunnah elaborates upon these provisions, and demonstrates the meaning of the true purpose of the Quran (Novell, 2017).

Organization of the Study

This dissertation is arranged into five chapters. Chapter 1 presented an overview of the predominant educational philosophies: Perennialism, Essentialism, Progressivism, and Reconstructionism, in addition to the history and background of education in the KSA. It also explained the significance of the study on the future educational reform in the KSA. Chapter 2 provides the SRP research literature review and critical theoretical framework. Chapter 3 includes the methodological approaches utilized to guide the research. Chapter 4 demonstrates the findings of the study to answer the research questions. Lastly, chapter 5 discusses and interprets the findings.

Chapter 2 - Literature Review

Introduction

This qualitative study was designed for the purpose of examining the teaching philosophy of Saudi teachers in the Educational Diploma Program (EDP) to determine if Social Reconstructionist Philosophy (SRP) was viable for integration in teaching and learning in the Kingdom of Saudi Arabia (KSA). This chapter contains a review of the literature available on educational philosophies, which is important to demonstrate authors' viewpoints in identifying these philosophies and the extent of their influence in teachers' teaching and practices. Moreover, I addressed Social Reconstructionist and Saudi education research from diversified perspectives. Then, I explained the theoretical framework of my study. Critical theory was elucidated to inform this research.

Review of Relevant Literature

Education Philosophy of Different Views

It is imperative that teachers learn how to successfully develop their teaching methods and implement an appropriate educational philosophy. After all, teachers are the forerunners of a good education. Development of a teaching philosophy and commitment to an appropriate educational philosophy enhances educational success, student development, and heavily influences societal prosperity and growth. Engaging in philosophical ideas will help teachers learn how to adopt an appropriate philosophy and employ successful teaching methods. Teachers need to engage in exploring education along with their students instead of simply being conveyors of information (Suissa, 2008). Judith Suissa (2008), an educator at the University of London, explained that one's teaching philosophy represents a teacher's understanding of teaching and learning, teachers' approach, and the reasons of why they teach the content they do.

Therefore, teachers' philosophical approach is fundamental to the quality of their methods and also to their understanding of the effectiveness of those methods. She also emphasized that teachers who explore philosophical notions will inevitably develop their ability to think well and will improve their own skills in teaching (Suissa, 2008).

Chair for Teacher Education at the University of Missouri-Kansas City, Etta Hollins's (2011) research provides further support that philosophical ideas impact the work done in the classroom. She pointed out that philosophical notions affect both teachers and the teaching process because they influence teachers' perception of the learning experience, the formulation of the curriculum, and the social condition inside the classroom. Educational philosophies also have an impact on both teacher development and student learning and success. A qualitative study that consisted of 15 to 20 students and some teachers in Maricopa County Arizona by Oesterle (2008) aimed to identify teachers' traits and examine the attributes of effective teaching practice. Most teachers acknowledged that effective teaching methods enhance student success and achievement. Students, however, indicated that teachers' qualities and classroom milieu are the effective methods for their improvement and accomplishment. When teachers embody the very philosophies they espouse, it translates to a teaching persona and classroom environment that fosters student success. In summary, when teachers harmonize instructions with students' needs, they are more capable of helping them maintain and enhance their motivation, aspiration, and performance, ultimately leading to greater student success (Oesterle, 2008).

Educational philosophies should be developed in teachers' programs in order to empower teachers to plan the implementation of methods that will produce the most success. According to Clark (2013), the adoption of an effective and coherent philosophy in teachers' preparation helps them to think deeply, define an appropriate educational objective, and create a relationship

between education and society. He indicated that philosopher Richard Peters has advocated for

educational philosophy in teachers' education since 1964 as a way to empower teachers'

thinking about the teaching and learning process (Clark, 2013). Unfortunately, Clark (2013)

articulated that the interest in teaching educational philosophy in academic settings such as

universities has declined over the years. Clark (2013) cautioned that the neglect of teaching

educational philosophy in teachers' education programs will encourage teachers to refrain from

thinking critically about the nature of their profession and discourage them from challenging the

system of Plato's educational doctrine.

Turkey is a primary example of the erosion of teacher preparation in educational

philosophy. The integration of educational philosophy in teacher curriculum was a long-standing

academic discipline in Turkey (Under, 2008). When a philosophy of education was excluded

from the teachers' preparation curricula and from graduate programs in 1998, it impacted

students, teachers, educational policies, and curricula development (Under, 2008). Hasan Under

(2008) demanded the revival of teaching educational philosophy in the curricula of teacher

preparation programs because it leads to greater production in this domain, deepens the

democratic conception of education, and is more effective in determining and clarifying social

and educational policies.

The implementation of educational philosophy curriculum has proven an effective way to

ensure realization of educational goals that line up with philosophical ideas in programs in

Canada and the United States. Ryan (2008) presented several models of educational philosophy

for a professional preparation program in a five- year longitudinal survey study on 2,600 pre-

service teachers in Ontario, Canada. The goal was to enable teachers to define their teaching

philosophy. As a result, most teachers were able to define their philosophy because the

formulation of self-philosophy fosters reflection and discussion and helps to acquire a thorough

understanding of teaching process. According to Livingston, et al. (1995), defining teachers'

philosophy affects how they teach and determine their goals. Similarly, in the United States, a

qualitative study was conducted on 173 graduate students enrolled in the Foundations of

Education course for three consecutive quarters at Valdosta State University in Georgia. The

result revealed that the graduate students who identified their philosophy goals achieved a high

degree of conformity between philosophical thought and educational goals, which in turn

provided them with an understanding of the nature of education (Livingston, et al., 1995).

Moreover, teachers who are able to define their educational philosophy within their

academic program are more successful in their field of practice. Weshah (2013) indicated that

providing different strategies and philosophies in teachers' professional preparation programs

improves pre-service teachers' abilities to determine their teaching philosophy. A quantitative

study conducted in Jordan of 77 female student teachers, determined that exposure to

professional practices encourages teachers to acquire their teaching philosophy preference in

their field (Weshah, 2013). Another quantitative study of 371 community college instructors,

vocational rehabilitation professors, and adult education practitioners in Oklahoma and Montana

by Conti (2007) demonstrated that educators who defined their philosophical preference and

adopted it in their own learning were stable and balanced in their teaching methods. They also

possessed a deeper understanding of their professional practice. Moreover, this philosophy

helped them to prepare a secure environment for student cooperation in the classroom,

encouraged them to interact with their peers efficiently, and developed their teaching methods

and learning process (Conti, 2007).

Depending on whether the educators adopt a teacher-centered or a student-centered

approach, academic disciplines and teaching contexts have a major impact on their teaching

methods. They also affect the potential of student learning and achievement. Two studies were

quantitatively conducted of 340 universities' educators from a variety of disciplines in two

different national contexts, the UK and Finland. Researchers Lindblom-Ylänne et al. (2006)

found that educators who teach mathematics, chemistry, physics, and medicine, tend to employ a

more teacher-centered approach. The same is true in reverse: if educators teach social sciences,

history, education, and philosophy, their approach tends to be more student-focused. Sometimes

outside factors influence how the educators' teaching approach will be.

Chen (2015) conducted a quantitative study at 15 Chinese middle schools with 891

teachers who responded to a 48-item questionnaire to examine their conceptions of their

approaches to teaching and students' learning and achievement. He found that the majority of

teachers described their teaching as teacher-centered (traditional) due to their responsibility to

ensure favorable student scores on university and high-school exams. In addition, he indicated

that these teachers had less attention to engage students in learning or develop lifelong learners,

which in turn explicate that the teaching approach in these schools is teacher-centered rather than

student-centered (Chen, 2015).

A mixed-method study also was carried out by Aliusta et al. (2015) in North Cyprus to

identify the extent of implementing a student-centered approach in high schools. As a result,

based on the quantitative data collected from 309 high school teachers and the qualitative data

gathered via the interviews with 33 teachers, the traditional approach was preferred because it

was believed to be optimal on the presentation of new subjects and in preparing students for

tests. Aliusta et al. (2015) argued that although student-centered strategies have been practiced

since 2005 in schools, the instructional approach was not implemented adequately, and

traditional techniques still control the teaching and learning methods. He also mentioned that a student-centered approach is utilized in some schools sparingly because it is considered undesirable, time-wasting, hard to use in classroom practice, and not proper for preparing students for exams (Aliusta et al., 2015).

On the other hand, a mixed-method study was undertaken by Lea et al. (2003) as a qualitative design of 48 higher education students and a quantitative study of 197 students who responded to the questionnaire in the UK to examine students' perceptions of student-centered teaching. They found that the students supported positively student-centered learning and they were willing to claim greater responsibility for their learning. Lea et al. (2003) asserted that to preserve a student-centered approach, students should participate in developing the learning process instead of as a received part of a teacher-centered approach. Not only does a student-centered approach encourage greater student responsibility, it has been found to have a positive impact on teacher engagement in professional development. A study of 266 Dutch secondary school teachers illustrated that teachers' beliefs and approaches to teaching and learning impact their teaching methods and their engagement in continuing professional development (De Vries et al., 2014). De Vries et al. (2014) found that if teachers' teaching methods and beliefs were student-centered, they tended to promote continuous personal development and their participation in professional development increased.

In summary, although educational philosophy is not often incorporated into the curricular instruction of many teachers' education programs, it is found to better enable teachers to link their philosophical views to more fully-realized practices in the classroom. In addition, those teachers who practice a student-centered approach tend to experience greater student satisfaction and a higher desire to engage in personal professional development. It would therefore seem that

student-centered education philosophies are more desirable for both teacher and student education. However, to adopt a student-centered philosophy, one must be able to think critically about the needs of their students.

Critical Thinking in the Educational Environment

Critical thinking, although widely regarded as a valuable skill, is often underutilized by educators due to their own lack of exposure to it. However, the ability to think well is important to teachers' success in the classroom. In fact, Thinking Schools were established in 21st century, which were accredited in 55 K-12 schools in the UK to educate children how to think through strategies and processes and to equip youth for life after moving from school (Evans, 2013). According to Evans (2013), in 2006 one Exeter University teacher in England created criteria for Thinking Schools, allowing teachers to learn critical, reflective, and creative thinking skills. In 2012, the University of Exeter and Thinking Schools did a joint survey to assess the influence of the Thinking Schools approach. They found that 90% of these schools had developed in learning quality and 89% had an increase in accomplishment (Evans, 2013). However, there are tremendous numbers of teachers and faculty who are not conscious of, and do not understand the merits of, acquiring critical thinking.

This lack of ability of educators to think critically and their perceptions of critical thinking instruction in higher education was illustrated in a quantitative study conducted of 61 faculty participants at the University of Florida by Stedman and Adams (2012). The unequivocal results demonstrated that not only were faculty not aware if they could teach critical thinking, but they were also severely lacking in personal understanding of the concepts of critical thinking themselves. Stedman and Adams (2012) indicated that although critical thinking is an important factor in post-secondary education, the lack of faculty understanding about critical thinking will

affect students' learning, development, and achievements.

A qualitative study was conducted by Choy and Cheah (2009) on a sample of 30 lecturers at higher learning institutions around Malaysia, using a semi-structured questionnaire with a total of eight questions in order to examine teachers' perceptions of critical thinking and its impacts on students in the classroom. Teachers argued that they teach critical thinking to their students and they attributed students' ability to articulate higher-level concepts into their own words as evidence of their high level of critical thinking. However, Choy and Cheah (2009) found that although students were able to articulate these concepts, it was because teachers were encouraging extensive comprehension of a given subject matter. Unfortunately, although the concept of critical thinking is valued, very few educators know what it is or how to employ it successfully in the classroom.

Critical thinking is key to teacher research and the kind of self-reflection that produces praxis. According to Mulnix (2012), critical thinking allows teachers to reflect well and enables them to provide reasons for what they believe, demonstrating that these reasons support their beliefs. A self-study conducted by Torres and Mercado (2004) with colleagues and graduate students through reflective journals, examination of students' work via interviews, revision of handouts and syllabi, and checking meeting notes of the staff helped to develop their own praxis by using teacher research in their teacher education courses. They found that teacher research is a pedagogical instrument used in teacher education to acquire critical thinking and to increase the logic between thinking skills and teaching in order to produce praxis. Torres and Mercado (2004) indicated that educators must be encouraged to engage critically in the research of their fields in order to promote necessary self-reflection and move toward positive self-adjustment.

To address this lack of understanding of critical thinking concepts and the inability of

teachers to implement educational philosophies successfully, teacher education reform needs to take place. Goodlad (1991) asserted that educational institutions need numerous reforms and amendments. Such amendments include increasing the prestige of teacher education, establishing institutional cohesion, correlating theory with practice, and encouraging faculty innovation. Pantić (2012) also believed that educational reform needs to take place, presenting reforms and evolutions in teacher education and their impacts on teachers' practices in Southeastern Europe. Based on reviewing previous studies from the region, in various international and local journals, in projects that compare teacher education, and in publications that describe reforms at teacher education institutions, she found that their curricula focused on rigorous knowledge instead of constructing teachers' efficiency and skills. Pantić (2012) implied some reforms for achieving the development in teacher education:

    a. Innovating curricula that focus on learning critical thinking skills.

    b. Building a significant correlation between theory and teaching practice by conducting research to assess the performed changes and provide clarification for future practices.

    c. Integrating the institutions of pre-service teacher education with in-service teacher education for the improvement of their programs and the acquisition of experiences.

It is clear that educational philosophy and critical thinking have a profound impact on both the teacher and the student, but because many educators need more qualification to think critically and develop appropriate philosophies, educational development is needed.

Education Philosophy in the Kingdom of Saudi Arabia (KSA)

There is a glaring need for educational development in the KSA as well, and although the Ministry of Education is seeking the development, little freedom is given to the educators to pursue their desires. Education in the KSA aims to embed Islamic philosophy and values into

students. Therefore, the Ministry of Education seeks to modernize the education system by developing students' faith in God, teaching them to be responsible and productive members of society with the preparation needed to help them keep up with developments. "Saudi Arabia follows an Islamic philosophy of education and the seed of its educational system is founded in Islam" (Saleh, 1986). According to Al-Amri (2011), who works for the Ministry of Higher Education in Saudi Arabia, although the Saudi government is spending a lot of the money from oil to improve education, there is no support for students' needs, motivations, and abilities. He claimed that schools and university leaders, who received their degrees from various universities around the world, have little freedom to practice what they learned because the Ministry of Education controls the education system.

The little freedom that is given to the educators to pursue their interests leads to ineffective teaching methods that are utilized in Saudi schools currently. Al-Zahrani, et al. (2016) conducted a quantitative study with survey questionnaires involving 20 teachers and 20 headteachers from 20 different elementary schools in Saudi Arabia and the United Kingdom to determine whether Saudi schools measure up to the standards of what is considered a 'good school' in Britain. Findings illustrated that 48.75% of Saudi schools achieved the eight characteristics of a 'good school' and the British schools fulfilled 92.5% of these merits. There are several reasons why Saudi schools fail to measure up to the British standards, but part of that is because Saudi headteachers are restricted and unable to manage the schools' affairs. In addition, they lack the ability to make any changes or amendments to develop their schools. Furthermore, the faculty in higher education cannot improve or innovate teaching procedures, instead adhering to the traditional model of education (Haque & Rao, 2018). A quantitative study that consists of a survey was carried out with 174 faculty at 13 different colleges of Prince

Sattam bin Abdulaziz University, in Al-kharj, to identify the differences in curriculum and teaching methods within colleges and whether teachers report unique teaching experiences. The researchers found that the curriculum, teaching methods, and experiences of teachers were largely very similar (Haque & Rao, 2018). Saudi teachers mostly employ the same teaching methods they learned at university. Additionally, although teachers' ranges of experience differ, they do not seem to change or innovate their teaching style or methods no matter how experienced they are. The study illustrated how lectures and memorization are used rather than discussions or conversations to facilitate a deep understanding of a subject (Haque & Rao, 2018). As it is clear that the traditional approach to teaching is not effective, it is time for a change to a more engagement-based mode of teaching.

In line with the traditional model, the most emphasis in the educational environment is placed upon the teacher, but it is difficult to find quality teachers in the KSA. According to Al-Kathiri (2013), the skill and ability of the teacher is the most important indicator of successful student learning, and the development of teachers' skills is more important than the development of the other factors in education. Unfortunately, there is a deficit in teacher quality, experience, and responsibility, according to Al-Nahdi (2014). He believed that if teachers are skilled and qualified well, they will improve education as was the case with the teachers in Finland. However, it is difficult to find qualified teachers because the social prestige of the position has decreased, and their economic benefits are less than that of private institutions (Al-Nahdi, 2014).

The education system needs to be updated and reformed in Saudi Arabia because effective teachers can lead to the reformation of the social and academic world (Al-Suwaida, 2016). In addition, the universities in the KSA need development to eliminate the challenges that hamper their growth. Al-Harbi (2016) indicated that one of the primary challenges is the lack of

available research, which means there are few articles published by academics and students due to their deficiency of knowledge or awareness. Another challenge is the lack of quality of the universities, which excludes them from international recognition and prevents them from becoming global universities. Al-Harbi (2016) mentioned also that since the distinction in education implies professional teaching and learning opportunities for students, there is a need for eminent educators, excellent teaching, and well prepared and stimulated students. Professional development that enhances teaching methods, learning strategies, educational philosophies, and various skills in a collaborative and scientific milieu needs to occur in order for true reform to take place (Al-Rowaithi & Al-Salem, 2015).

A mixed-methods study conducted as a qualitative design of 26 female university instructors and a quantitative on 120 female instructors at Al Imam Mohammad Ibn Saud Islamic University to improve teachers' experiences and teaching efficacy through professional development resulted in teachers being able to fructify their knowledge, experiences, attitudes, and skills. They were better equipped to convey learning experiences and ideas to their students effectively. Al-Rowaithi and Al-Salem (2015) emphasized that investing in the professional development of teachers serves to increase their competency and will ultimately lead to richer learning experiences for students.

Another key aspect of professional development is the performance evaluation. The teacher evaluation process is implemented to uplift teachers' performance and arm them with the appropriate skills (Hakim, 2015). Hakim (2015) conducted a case study of 30 teachers with diverse teaching experiences from seven various nationalities in the English Language Institute (ELI) at King Abdulaziz University, Saudi Arabia, to identify how teacher evaluation affects their professional development. All teachers at ELI confirmed that the teacher evaluation

promotes their professional development because it improves teachers' performance, the teaching process, and students' achievements and outcomes. However, Hakim (2015) argued that, nevertheless, teachers were not pleased about the existing program of the teacher evaluation because they believed it was designed to explore teachers' mistakes instead of to improve their teaching and students' learning. In addition, teachers claimed that their evaluation system was not sufficient to assess their performance at an optimum level. When an education system adheres to a standard educational philosophy, the system can thrive. If the KSA were to adopt a more modern philosophy, the performance evaluations could be tailored to help teachers adhere to the concepts and principles therein, encouraging the teachers to thrive and therefore, ensuring that the system has a better chance for success (Hakim, 2015).

The Saudi education system follows the formal, traditional model when assessing students and employing teaching techniques in the classroom, but educational excellence may be on the horizon for Saudi culture. The KSA is currently striving to compete with the educational quality of other countries, but they are doing it at their own pace (Pavan, 2013). Change will be slow in the KSA because society members believe that their traditions and the Islamic way of teaching will be negatively affected (Pavan, 2013). The time is right for thorough assessment of educational philosophies in order to implement a philosophy that puts Saudi Arabia on the desired path to the educational excellence for which they strive.

One pathway to educational excellence is through a reform that is anchored in critical thinking because it promotes the quality of education. Allamnakhraha (2013) conducted a qualitative case study of 12 students from the secondary pre-service teacher education program at King Abdul Aziz University and Arab Open University to examine pre-service teachers' perceptions of how they learned critical thinking in the program. The results indicated that

critical thinking was not the main topic in the teacher education program at the two universities. In fact, pre-service teachers were dissatisfied with the boring methods of memorization and recalling because they lacked precision and objectivity. These teachers argued that the curricula in the program were traditional and focused on quantity rather than quality. Allamnakhraha (2013) indicated that there was a need for education reform in the KSA that embeds critical thinking as a basis of teacher education courses in order to affect the culture of the future generation.

A quantitative study also was undertaken with 29 male students at a teacher education program in the College of Education at King Saud University, Saudi Arabia, to investigate whether the pre-service teachers had enough knowledge and ability to apply critical thinking concepts. Teachers' responses on the questionnaires indicated that pre-service teachers had no knowledge about critical thinking, but they were willing to adopt it once they understood what it was and why it was necessary, despite their insecurity with being able to execute it within the classroom (Gashan, 2015). Simply utilizing a philosophy based upon rote memorization develops learners who are unable or unwilling to think for themselves and puts the teacher in the role of the conveyor of knowledge, rather than the facilitator of the learning process. Educational reform must espouse a philosophy founded on critical thinking (Gashan, 2015).

The inability to apply critical thinking concepts does not only exist in teacher education programs, but also by faculty in the universities as well. A self-study was carried out by Qandeel and Qasim (2014) as a descriptive analysis method through reviewing the relevant literature in the philosophy field at Salman Bin Abdulaziz University in Al-Kharj illustrated that having a clear framework of educational philosophy is paramount for teaching, preparation, and development of faculty. Research found that the university has a complete and organized system

to ensure curriculum implementation, strategies of student-centered approach, and organized preparation program to develop the consciousness of faculty toward this philosophical approach. However, there is proof of faculty's lack in an understanding this approach, which in turn stymies their ability to utilize it appropriately (Qandeel & Qasim, 2014). This lack of the understanding leads to ineffective teaching and an ineffective learning environment. Faculty need a rich awareness and a thorough understanding of this education philosophy in order to teach and implement it in a way that garners university support and ensures academic success at this level.

Saudi Arabia is ripe for educational development, and the Ministry of Education is taking steps to achieve academic excellence, but research shows that there is still much work to be done. Foundational to all of this work is the adoption of an educational philosophy that utilizes critical thinking concepts. If the correct approach can be taken, the KSA could be on a path, to not only compete with the world's educational systems but also to lead them. One philosophy that could bear the weight of such extensive and overarching development is Social Reconstructionist philosophy (SRP).

Educational Philosophy of Social Reconstructionist Philosophy (SRP)

The Social Reconstructionist approach has been employed in the USA for over 80 years. Murrow (2010) illustrated that, in 1932, Teachers College at Columbia University sought to prepare leaders for social change based on Social Reconstructionism. However, the influence of this philosophy did not last long due to the leaders' failure to allow theory to inform the practice. They also enacted an insufficient amount of change to build a new social order. Murrow (2010) clarified that although this philosophy did not thrive in the college, Reconstructionism was deemed a bridge for social and educational reform. Hence, White (2016) articulated that if social

reform was the goal, Social Reconstructionist curriculum development must be the means. He

declared that higher education was a place to instill knowledge and consciousness in individuals'

minds through curriculum. White (2016) called for curriculum that informed rational thought and

created a new way of thinking and behaving, ultimately creating a reformed humankind. As

educators create the curriculum used within school systems, they inherently become the

instruments of social change and reconstruction of society.

   Seda (1996) agreed that the philosophical role of Social Reconstructionism is social

change, reform, and improvement. He asserted that Reconstructionists consider school as a social

and cultural agency within which to interact with society, confirming that teaching through this

philosophy facilitates growth and develops teachers' understanding about how to change schools

and society. It also encourages students to think and examine critically, actively constructing and

developing knowledge. Seda (1996) indicated that Social Reconstructionism makes educators

responsible for engaging in curriculum development and awareness of relevant knowledge and

ideas to guide students toward social reform. Lugg and Shoho (2006) also affirmed that schools

are responsible for fostering individuals and social change through addressing social, economic,

and political issues in the classrooms. They charged educators to build a relationship with society

and interact with the policy of social change based on the SRP movement. They explicated that

every school should have an aim and vision that clarifies the foreseeable future of students. Lugg

and Shoho (2006) argued that the success of this philosophy should be placed into action, and

teachers should adopt the vision for a democratic society by practicing the principles in the

classroom rather than by simply studying them.

   After all, schools are the birthplace of social reform. According to Hollins (2011),

teachers need to adopt a philosophical approach and beliefs that includes SRP, correlated with

Critical Theory, as a means for changing society and improving individuals' lives. Although teachers are the agents of social change, a teacher's philosophical outlook has been found to determine what teaching methods they are most likely to employ. A quantitative study was done with a correlations survey model by Bas (2015) with 215 teachers at six public high schools in Niğde province, Turkey, to examine the correlation between teachers' philosophical beliefs and their teaching methods. The result found that teachers with contemporary beliefs foster a reconstructive approach while teachers with traditional beliefs tend to adopt a more traditional approach of teaching. Bas (2015) advised that education programs should be implemented, which are founded on Progressivist and Reconstructinionist philosophical beliefs that provide critical and creative thinking and active discussion and reflection. If an educator's philosophical outlook determines the means for social change, then efforts must be made to invest in preparation programs that will actively engage teachers in discussions to help them develop and experience the philosophies that pave the way for that change to happen.

Social change takes place, according to Reed and Davis (1999), through teachers who espouse a Social Reconstructionist approach to improve their teaching abilities and enhance students' thinking skills to find solutions for social problems. They mentioned that teachers in an urban high school in Atlantic City, with mostly poor students with low grade point averages, sought to teach students how to identify a problem, analyze it, prepare an action plan, implement the plan, and evaluate the result. Reed and Davis (1999) posited that Social Reconstructionism was the method that would help those teachers and students reconstruct their community and change society for the better. Teachers who engage in SRP are paving the way for social change and reform. In fact, Weltman (2002) encouraged all educators to practice SRP as a reform of education and society. To this end, Weltman (2002) showcased the work of certain

Reconstructionists, such as John Goodlad, George Counts, Theodore Brameld, and Ralph Tyler, to illustrate what Reconstructionism looks like in practice in an effort to persuade educators to adopt and practice Reconstructionism.

Social Reconstructionism into Practice

It is time to squarely inform readers that implementing SRP into practice initiates educational reform and societal change. In more specific terms, SRP has been found to have a positive impact on the teaching methods utilized in classrooms and has been shown to positively affect student behavior and society construction. Within the following section, I will illustrate how SRP has been successfully adopted and practiced in both the United States and Finland.

The USA

The Highlander Folk School. The Highlander Folk School was established by Myles Horton in 1932 on Monteagle Mountain in Tennessee. Amidst the Great Depression, Horton (2003a) established an educational system through a new curriculum to help train rural and industrial leaders. Horton wanted to prevent the dominance of the industrial revolution on poor workers by educating their leaders. These leaders would be prepared to educate their workers in order to change the current hegemony and create a new society characterized by justice and equality (pp. 73-74). The Highlander School utilized the Social Reconstructionist approach to build a new democratic society.

In the Highlander School, Horton's (1966) curriculum depended on labor workshops that focused on group discussion to allow participants to present their current problems. School staff clarified and analyzed the problems based on the presented information and on their personal experiences. Encouraging students to learn from the successful experiences of others, teachers suggested alternative strategies that constituted a vision of an optimum society without any

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problems (p. 492). The staff of Highlander posed an important question that illuminated the path for participants: "What are you going to do . . . with what you have learned?" (p. 492). At the end of this workshop, participants walked away with a renewed perspective, changed by new knowledge and plans. School staff guided participants to work with the results they had collected for the transformation of society in order to build a future society based on democracy (Horton, 1966, p. 493). Through staff motivation, participants acquired a willingness to reconstruct themselves first and then their society for the best. Horton (2003b) stated, "The Highlander Folk School's most important contribution will be to help the workers envision their role in society and in so doing, make the labor movement the basis for a fundamental social change" (p. 76). Horton (2003c) indicated that despite administrative difficulties in the Highlander School, the mechanism of the work was harmonic and systematic whereby the staff sought for the participants to achieve the goal of the school. They were being facilitators and motivators rather than being followers or directors (p. 207).

Life within the Highlander School endeavored to develop a positive attitude and sense more than mind or logic. The discussions and discourses exemplified educative interaction, which led to the evolution of the whole group. Horton was excited to see people thinking about themselves and their creativities (Horton, 2003c, p. 207). Horton (1966) described his feeling:

> The important thing is just the excitement, the creativities, of working with people and seeing things happen, to put together things that work and get people moving to think for themselves. This to me is challenging and rewarding and I still look at it in a kind of amazement, like it is a miracle every time it happens. I still don't believe it. (p. 497)

Horton (2003d) emphasized that the Highlander School underwent many alterations to implement Reconstructionism in an industrial and scientific era. School members agreed that the

real education happens between students and their personal life (p. 213). Overall, Highlander School was successful because it saw education as a means of problem-solving, initiating social changes, and ultimately bringing about a new social order.

Harold Rugg's Curriculum. Rugg is one of the first founders of SRP. Rugg designed textbooks to help students examine and address social problems. The goal of Rugg's curriculum was to teach students how to solve social problems through the material they learned in school. According to Stern (2006), during the Great Depression in the United States, Rugg published important books that illustrated how schools could solve social problems through curriculum. In his series, *Man and His Changing Society* (1937), Rugg focused on teaching students to think through possible solutions to the social problems in the USA (p. 167). Rugg was deeply committed to equipping students to solve the unique problems they faced in their personal lives, and, by extension, to solve the larger social problems within their culture.

In fact, Rugg published a series of books detailing how SRP could be implemented in schools. Stern (2006) indicated that Rugg developed a social science program that included accompanying workbooks. Stern (2006) stressed that if curriculum designers took into consideration the principles found within Rugg's work, they would help students build a decent civilization (p. 168). The ten principles as Stern (2006) described are as follows:

1. Curriculum must have a well-designed scope and sequence, with a list of ideas and topics that will be covered in each book. The list should be identified from the outset.

2. The curriculum must be relatable to all students. In other words, the curriculum must enable all students to relate the material back to their cultural context.

3. Every unit presented in the curriculum should integrate interaction with social, human, economic, and institutional problems together, not as separate problems.

4. Curriculum must help students identify their personal interests and discover their strengths by encouraging them to confront their abilities and apply all of their knowledge when solving a problem.

5. Curriculum must make a direct connection between student behavior and the future. In other words, it must give students the knowledge needed for the future and identify how this knowledge is preparing them for tomorrow.

6. Curriculum should expose students to the current problems. By teaching students about the problems that are currently happening in their culture, students are learning how to be successful in the future.

7. Curriculum should be designed with the future in mind. Subjects should be identified by specialists who can perceive some of what could happen in the future and then curriculum should be designed based on these possibilities.

8. Curriculum should be appropriate for a range of ages and levels of maturity.

9. "Dramatic episode" should be utilized in the classroom. Utilizing "dramatic episode" means that students will create and engage with a scenario to see how it is affecting their society and what impacts it is creating on the new generation.

10. Curriculum should arm students with an awareness of the past. Rugg insisted on a contrast between the past and present so that when students are learning about a problem, they would have some historical data from which to draw. By so doing, students will learn to take into consideration all factors that can affect any social problem (p. 169).

By 1929, Rugg's work was converted into a curriculum that was widely taught in schools in the United States. In addition, an immense number of the scholars who reviewed Rugg's book series believed that he provided a fully compressive curriculum design for a social science program

with materials and explanations to enable its utilization in schools (Stern, 2006, pp. 176-177).

Rugg was thus, able to successfully put his theories into practice.

Baker Elementary School. First-year teacher Jim McKenzie and Professor Elizabeth Bondy developed and implemented a Social Reconstructionist curriculum in a fifth-grade classroom in Iowa in 1996 with the goal of building resilience in students' behavior. According to Bondy and McKenzie (1999), McKenzie chose the Baker elementary school because it had a low student achievement rate and grades were very low. The school included 425 students and the majority of those students were African American and the remaining were white. There were two fifth-grade classrooms that included 70 students. Each class has its own teacher, but students spent a part of the day with the other teacher. In a program that the school eventually called "The Success for All," McKenzie strove to integrate social skills and social issues into a program that students participated in for 90 minutes every morning.

McKenzie's program progressed and developed with the help of student input. The first year of McKenzie's teaching illustrated his ideas about teaching and learning from a Social Reconstructionist view. It was a hard position for him because he lived a period of doubt about his strength to be skilled, his selection of the school, and his future as a teacher, but he was able to cross challenges confidently and creatively to the next year. He empowered his students to engage as partners in Reconstructionist curriculum during the fall semester, aiming to commit on factors that enhance students' resilience such as teaching, active participation, and community service. After a few days of brainstorming and discussions, students were able to implement a tree planting project for their school. The other factor of promoting students' resilience was improving social skills, which helped students to communicate, participate in a classroom activity, and engage in solving social problems.

McKenzie persevered through the hardships of implementing this new program because of his commitment to teaching, his trust of all learners' abilities, and his deep motivations in teaching. The devoted teacher, in McKenzie's view, is responsible for his students' learning, which encouraged him to persist and find alternative strategies that work on improving and developing the efficacy of students. In addition, he had a deep commitment to the development of his skills and teaching methods.

However, McKenzie's experience developing and employing a Social Reconstructionist curriculum was not without its challenges. Bondy and McKenzie (1999) indicated that McKenzie faced several challenges in his teaching experiences. For one, students were resistant to the new approach as they were only familiar with the traditional approach. Additionally, the educational community in which he was a part practiced the traditional approach, so he was alienated by his efforts to implement a new system. Bondy and McKenzie (1999) asserted that although McKenzie faced challenges, through his dedication and the growth of student resilience, McKenzie was able to attain his vision of a Social Reconstructionist classroom.

McKenzie learned about SRP in his teacher education courses, and as a result, he went on to envision and implement a program that would help the students of Baker Elementary School confront the challenges and problems that might occur in their lives. As a devoted teacher, McKenzie was deeply committed to finding alternative strategies that work to improve and develop the efficacy of his students. According to Bondy and McKenzie (1999), "By making these changes to build community and resilience within his classroom, Jim [McKenzie] was attempting to be effective without devoting every waking hour to his teaching" (p. 147). Not only was McKenzie able to ameliorate his skills as a teacher, he also enabled his students to think critically in social action and critique. Correspondingly, students received encouragement

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respect, and motivation from the school and learned how to act, collaborate, engage, think, and solve problems. Furthermore, they obtained diversified skills that assisted them in confronting changes and problems that might occur in the life.

Finland

Across the Atlantic Ocean, another country has so successfully implemented SRP that it is considered one of the best education systems in the world. The Republic of Finland is a small country located in Northern Europe. Finland was part of Sweden for over 600 years until Russia successfully acquired power over Finland in 1809 and ruled it. In 1917, Finland declared itself an independent country. Now, Finland is a small country that is stable, independent, well known, and recognized by many nations around the world. During World Wars I and II, Finland was known as an agricultural country, but after World War II, Finland was known as an industrial country (Historiaa, n.d.).

Finland is internationally recognized as the best education system in the world, and it utilizes Social Reconstructionism. Finland's education was recognized two decades ago, in 2001, when the results of the first Programme for International Student Assessment (PISA) were shared with the public. Finnish students scored in the top five universally. PISA does not test students based on the amount of information they memorize, but rather it measures how students can apply the abilities and skills gained from school to the problem-solving activities given to them in the assessment. The educational system in Finland is not based on testing students' abilities through exams, but on helping them learn necessary concepts through an assessment program done by teachers. Teachers keep a record of students' performance and compare it to the curriculum objectives. This procedure is done during the basic education phase. Students start this phase at the age of seven and finish it at the age of 16 (Bastos, 2017).

Finland is progressive in their approach to education primarily because of the vision that drove them to educational reform and because of the practices that ensued to ensure the realization of that vision. For example, in Finland, the teacher's duty is to ignite a student's passion for learning by encouraging them to think outside of the box rather than asking them to follow a specific structure when learning. However, the success of the current educational system was not done overnight; it took the Ministry of Education three decades to entirely reform education in Finland. The main goal was to assure equity through education in all schools, private and public. All students around the country were able to get the same level of education (Sahlberg, 2015, p. 160). Vision is the backbone and driving force of change and reform.

Another element of Finnish education that makes it advanced is the agency given to students to design their education. Finnish educators do not think that giving more homework will improve students' abilities and make them more interested in a subject. In fact, the heavier homework Finnish educators give to their students can be done in half an hour (Sahlberg, 2015, p. 93). Other studies have confirmed this belief about the potential detrimental effects of a heavy homework load. A 2007 study conducted by LeTendre and Akiba that collected data from several different countries showed that the more homework students receive is directly correlated with lower exam scores. By comparing the percentage of homework per day to students' performance on the actual exam, researchers were able to come to the conclusion that the more homework students get per day, the lower the score they receive on their exam (LeTendre & Akiba, 2007). Instead of assigning homework, the classrooms in Finland are learner-centered, and encourage students to create their own learning plan. Additionally, students are encouraged to do a self-evaluation by the end of each day. This process assists students designing their own

programme of study where teachers read students' thoughts and compare it to the objectives of the curriculum (OECD, 2010, p. 123). It is clear that the traditional model of education is not always effective and leaning toward a more progressive, student-centered approach can not only revitalize an educational system, it can actually be more effective for the students it serves.

Much research has been conducted to determine why Finland has been so successful and how their system can be replicated. Sahlberg (2011) aimed at reforming the global educational system through replicating Finland's education model by exploring the significant traits of Finnish teaching. He asserted that there are four traits that make Finland's system unique and help it to thrive. First, there are many confident teachers and principals. Second, support is given to teachers to innovate new methods to provide a creative and inventive educational environment. Third, every new idea is promoted while respecting schools' explicit educational legacies. Finally, the education policy of Finland works on constructing social and cultural diversity, confidence, and self-esteem within society and the entire education system.

However, moving to a more student-centered approach does not simply happen; it is first necessary to guide teachers in how to implement such an approach. The Ministry of Education in Finland thought that the best way to develop education was to improve the quality of teachers through creating an education program. Two decisions made in 1979 transformed the Finnish education system: The first was moving teachers' preparation programs to universities to help them be more advanced. The second was giving more authority to the Ministry of Education, which allowed administrators to make more changes without waiting for government approval (OECD, 2010, p. 124). For change to truly take place, teachers must receive the appropriate preparation and the departments charged with providing that preparation must be given the

freedom to make the decisions they see fit for the system as a whole and for the students as individuals.

The success of Finnish education is related to Social Reconstructionism because both focus on shaping the child's personality and social issues. The education in Finland encourages each child to develop their own perspective, listen to others' needs, and engage in solving social problems. These factors of Finnish education will result in raising responsible children who care about other people, respect individuals no matter their culture or race, and be able to take care of themselves as they grow up. All of these characteristics of Finnish education concur with the aim of SRP, which is to reform the society and solve its issues and needs through education. After all, the most common outcome of Social Reconstructionist curriculum is the positive encouragement students receive to acquire and engage in a good education. These schools in different countries have succeeded in elevating the standard of students' knowledge and social consciousness to be prepared for solving social problems and improving the current situation of society.

Throughout the years, numerous studies have demonstrated a robust relationship between outstanding teaching and notable learning (Choy & Cheah, 2009; Evans, 2013; Oesterle, 2008; Suissa, 2008). Other studies have also sought to investigate the effectiveness of some educational philosophies and the extent of their influence on teachers' teaching methods (Clark, 2013; Hollins's, 2011; Reed & Davis, 1999; Ryan, 2008; Under, 2008; Weltman, 2002). Furthermore, many studies found that to create social change, reform, and improvement, teachers must adopt Social Reconstructionist philosophy in their teaching methods and facilitate these methods with their students successfully (Bas, 2015; Hollins, 2011; Reed & Davis, 1999; Seda, 1996; Weltman, 2002; White, 2016). At the same time, the student-centered approach was found to be the best for a prosperous and effective education (De Vries et al., 2014; Lea et al., 2003; OECD,

2010; Sahlberg, 2011). Such is the case in Saudi education. Saudi Arabia needs to concentrate on distinguished teaching and eminent learning by adopting an effective philosophy to improve teachers' skills with a view to progress and reform individuals and society (Al-Harbi, 2016; Allamnakhraha, 2013; Al-Rowaithi & Al-Salem, 2015; Alsuwaida, 2016; Gashan, 2015; Hakim, 2015).

Theoretical Framework: Critical Theory (CT)

Critical Theory as a Theory of Education

Critical Theory evolved as a means of critiquing the prevailing powers of society with the goal of promoting justice and equality. When influenced by CT, education can enable people to obtain justice and establish equitable grounds for personal development. Critical education empowers people to become conscious and define their future (Gutek, 2009, pp. 405-406). Education helps to develop and reconstruct individuals, who in turn change society and build a democratic social order. In addition, the role of education as, McLaren (1998) explained, is to create and develop curriculum that will aid in promoting justice and social equality. He also stressed that schools should ensure social balance for all individuals and eliminate social class members that practice racially-deteriorating ideas (p, 445).

The founder of one branch of CT, Paulo Freire, suffered poverty during the Great Depression, and as a result was awakened to the Brazilian class-based society in which he lived, and the inequality faced by the poor. Freire criticized schools that eschewed democratic tenets arguing that they were based on a system that prevented freedom. He argued that education can change society and ensure a democratic social order (Koole, 1986, p. 7). Freire (2000) believed that schools enable humans to think critically and act consciously, which helps them to engage in transforming their world (p. 34). Giroux agreed with Freire's belief in the power of education

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arguing that education enables individuals to acquire the abilities, skills, knowledge, and social relations to establish social democracy and social transformation (Gutek, 2009, p. 403).

Under the broad umbrella of CT, this research will utilize the theoretical framework of three important concepts in CT: Critical Consciousness, Transformative Intellectual, and Critical Thinking. According to Gutek (2009), increasing Critical Consciousness was a primary educational goal for aforementioned Paulo Freire (p. 399). Teachers were considered Transformative Intellectuals in the perspective of cultural critic Henry Giroux (Gutek, 2009, p. 403). Critical thinking was a key feature of social change in the Frankfurt School view (Giroux, 1983, p. 9). Freire and Giroux worked as a team in the Institute for Social Research in Frankfurt School, which means critical thinking was supported by both of them. Freire and Giroux advocated for CT and tried to adapt it into the educational domain and philosophical frame (Salehi, 2013, p. 50).

Critical Consciousness. Critical Consciousness is a concept that awakens a greater level of consciousness in order to prompt personal change. Therefore, raising consciousness is the main goal of education in Freire's (2000) belief. The hope is that by giving individuals greater knowledge, their consciousness will be elevated, and they will consequently understand their positions of life in order to create plans to improve them (Gutek, 2009, p. 399). However, in order to attain a greater level of consciousness, praxis must be employed. In the education field, praxis closes the gap between theory and action (Freire, 2000, p. 125). Praxis is defined as a creative activity that is generated from students' action and reflection—from the seeking of knowledge. Freire (1974) believed that critical consciousness would only be achieved through the interaction between action and reflection. He pointed out that praxis, "Implies the attitude of someone seeking knowledge, and not someone passively receiving it" (p. 134). Therefore, by

awakening a deeper level of consciousness of one's current reality, the struggle for true development and liberation can be realized.

Teachers have the unique role of helping students develop their critical consciousness in order to assess their education and life (Keesing-Styles, 2003, p. 11). Freire (2000) criticized the "banking" concept in which teachers tend to talk, discipline, and choose while students listen, implement, and accept without any discussion or dialogue. He stated, "The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world" (Freire, 2000, p. 73). The role of the teacher is one of crucial importance in helping students to realize their own potential by striving to attend to their consciousness.

One way teachers can help students gain deeper awareness (and also avoid employing the "banking" concept to store information), is by utilizing a concept called problem-posing (Freire, 2000). Problem-posing is the process by which teachers and students engage in active dialogue about a real problem from the students' lives. This method allows students to pose questions and engage in dialogue with teachers who pose options about known cases to discuss solutions. This process is highly engaging and helps to develop students' knowledge about the conditions of their lives (p. 79). He stated, "Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of persons as beings who are authentic only when engaged in inquiry and creative transformation" (p. 84). It is clear that teachers play an important role in enacting critical consciousness. Rather than reinforce the oppressive paradigm of ultimate authority over their students, teachers take the role of a sojourner into the process of critical thinking, and therein promote students' ownership and freedom.

Transformative Intellectuals. Transformative Intellectuals are the teachers who play a fundamental role in the field of education because they have the knowledge and skills to act as agents of societal change within their places of employment. They are the hubs of classrooms. Giroux (1997) called the job of a teacher a form of "intellectual practice" as they critique in order to change and develop society (p. 102). He asserted that, "Transformative intellectuals can advance both the language of critique and the language of possibility and hope" (p. 105).

Teachers as Transformative Intellectuals encourage students to engage in the process of change and transformation that develops society. Giroux (1997) pointed out that transformative intellectuals are:

> …concerned in their teaching with linking empowerment - the ability to think and act critically - to the concept of social transformation. That is, teaching for social transformation means educating students to take risks and to struggle within ongoing relations of power in order to be able to alter the grounds on which life is lived. Acting as a transformative intellectual means helping students acquire critical knowledge about basic societal structures. (pp. 102-103)

Therefore, transformative teachers should seek to improve thinking, knowledge, and practice of students to empower them participate in social life and solve its problems.

Critical Thinking. Critical thinking is a core concept in CT; therefore, it is necessary to have a firm understanding of what critical thinking is. Critical thinking is the ability to think clearly and rationally and to analyze and distinguish "between what is and what should be" (Giroux, 1983, p. 9). Max Horkheimer (1895-1973) is the most prominent character of the first generation of critical theorists who was a member of the Frankfurt School. Horkheimer (1972) stated:

Critical thinking is the function neither of the isolated individual nor of a sum-total of individuals. Its subject is rather a definite individual in his real relation to other individuals and groups, in his conflict with a particular class. . . his activity is the construction of the social present. (p. 211)

The critical human in conflict with society can improve the style of social inquiry and engage in reflective and independent thinking. Indeed, Giroux (1983) affirmed that "The ultimate purpose of critique should be critical thinking in the interest of social change" (p. 16). Educational institutions have the power and ability to help bring about this reformation through instruction in critical thinking.

Students need to think critically in order to construct visions that lay the foundation of a new social order. Therefore, it is imperative that critical teachers build a repertoire of strategies and plans to develop the students' critical thinking in order to assess their own learning and living status. Freire and Horton (1990) argued that students have the right to know more than they have hitherto understood, "I call it the right to know better what they already know" (p. 157). Only when this self-assessment has taken place can students begin to envision social change, discuss issues, and begin to implement solutions that ensure social change and the creation of a democratic society.

Teachers as critical thinkers need to play the "student" role among their students in order to eliminate power and ensure democracy and freedom (Freire, 2000, p. 75). "Critical thinking is required. Thinking cannot be closed, put inside of something. It cannot be immobilized; to do so would be tremendously contradictory to what I think and do" (Freire & Horton, 1990, p. 247). Freire (2000) clarified that critical thinking teachers create a more favorable learning milieu than those who engage in the banking process, which bears ostensible discrepancies about the truth.

Inevitably, students will realize that the presented "truths" do not reflect reality and are therefore of little use to them. Freire argued that teachers must abandon the empty task of communicating rote information and strive to encourage the application of truth to current reality. He continued saying, teachers should have a full trust of students' creations. They should be as partners with students and engage with them to acquire and expand the critical thinking in order to create humanization among each other (p. 75).

Critical thinking can only take place in an environment that promotes dialogue. Thus, teachers should be open-minded listeners, involving students in the education process in a meaningful way and in order to allow students to discuss and solidify their own opinions. Freire (2000) asserted that, "Only dialogue, which requires critical thinking, is also capable of generating critical thinking. Without dialogue, there is no communication, and without communication, there can be no true education" (p. 92). In addition, Hooks (1994) indicated that dialogue is considered the most beneficial path for educators, scholars, and critical thinkers to traverse in order to eliminate any boundaries or difficulties that might occur from different factors such as race, gender, or professional position (p. 130). This means dialogue between teachers and students is a successful path for critical thinking.

Critical Theory and Philosophy of Education

In response to the decrease of philosophical analysis in educational philosophies, Critical Theory (CT) has emerged as a powerhouse of fundamental principles of education (Gutek, 2009, p. 395). Critical Theory refers to the school of thought and the process of critique. Thought and critique are linked to the specific goal of working on the evolution of culture and society to provide for the needs of all citizens and to endow them with justice and freedom. Hence, CT, through the encouragement of critical thinking, advocates for human liberty and encourages the

construction of a better life (Giroux, 2001, p. 19). As Gutek (2009) pointed out, "Critical Theory is a complex of assumptions about society, education, and schooling that analyzes aims, institutions, organization, curriculum, and instruction in terms of power relationships. It seeks to raise consciousness … about transformative change in the society and education" (p. 393). In summation, CT is a robust inquiry into social and educational situations, and this inquiry empowers individuals to improve their lives and to bring about educational and societal changes.

Armed with a firm understanding of what CT is, we can now turn our attention to what CT does. According to Davidson et al. (2006), the main concern of CT was the development of a philosophy that works on speeding the progress toward an equitable society. In addition, CT utilizes a philosophical approach by addressing the philosophical notions and problems and then examines the real content. It also illustrates the particular social conditions and strives to provide solutions for a given problem left inconclusive by a philosopher (Marcuse, 1989). Horkheimer (1989) indicated that the philosophical motive needs to be a dynamic spirit for social research toward the basics, and at the same time, philosophy needs to be flexible in order to impact itself and convert by the developments in tangible studies (p. 31).

From that philosophical standpoint, it is necessary to utilize concepts that empower teachers to help students to think critically and involve them in the evolution and transformation of their society through solving its problems. In order to achieve this end, teachers need education programs that improve their skills in preparing a class that considers CT and involves students' opinions in curriculum content. This preparation should enable them to construct a dialogical venue and to settle problems when they occur. It is insufficient for teachers to believe in the effectiveness of critical education without the instruments and the knowledge to understand how to place CT into practice – praxis – (Degener, 2001, pp. 45-46).

Contribution of the Study

The intrinsic goal of this study was to examine the teaching philosophy of Saudi teachers in the Educational Diploma Program and to determine if Social Reconstructionist Philosophy was viable for teaching and learning in the Kingdom of Saudi Arabia. It was clear that much of the previous research was conducted in Western countries and focused on integrating a philosophy of education in teachers' teaching and learning. Some studies also illustrated the effectiveness of SRP in practice in Western schools and curriculum.

However, although there were studies that addressed the need to develop an education system and enhance the quality of teachers in Saudi Arabia, few studies have illustrated teachers' beliefs and perceptions of the philosophy and its impact on teaching and learning in Saudi classrooms. Notably, most studies have applied quantitative or mixed methods. In this qualitative case study, I intended to provide a deep overview of an effective philosophical approach for the sake of Saudi society. In this research, I focused on illustrating the merits of different philosophies, specifically Social Reconstructionism, to identify if it was applicable for Saudi education. Thus, this research offers valuable insight for teachers' teaching and Saudi education.

Summary

In summary, much literature has shown that adopting appropriate educational philosophies can ensure the success of an educational system. Additionally, philosophies that adopted a more student-centered approach were found to be most effective because they put the student in charge of their own learning. Finally, those systems that enacted SRP enabled teachers to enhance student learning, while affecting social and cultural change because they taught students how to think critically about their own problems and to use their past experiences and the experiences of others to solve those problems.

Saudi Arabia is ripe for this kind of social change through educational reform, but research has shown that although the KSA is interested in education reform, it is still stuck in a traditional approach to education that is steeped in religious and moral values. Furthermore, I explained that Critical Theory is the theoretical framework that informed my research. Chapter 3 addresses the methodology of my research, which is the case study approach.

Chapter 3 - Methodology

Introduction

This qualitative multiple-participant case study was designed to investigate the teaching philosophy of Saudi teachers in the Educational Diploma Program (EDP) and to explore if Social Reconstructionist Philosophy (SRP) is a viable philosophy on which to found the reforming educational system in The Kingdom of Saudi Arabia (KSA). Critical theory (CT) provided the theoretical framework for this investigation, while qualitative research methods provided the structure. Qualitative methodology can effectively examine real-life situations and provide meaningful understanding of participants' actions and feelings.

In addition, the exploratory case study enabled the unique and real interpretation of complex phenomena of an individual's present situation. Patton (2015) indicated that, "Case studies provide depth, detail, and individual meaning" (p. 23). This study vigorously examined the teaching philosophy utilized by Saudi teachers in their classrooms. The methodology was delineated as follows.

Qualitative Research Design Overview

There are three approaches of research, as Creswell (2014) illustrated: (1) quantitative methods that explore the relationship between variables; (2) qualitative methods that seek to understand the individuals' situation (their issues and problems); and (3) mixed methods that integrate the two previous approaches to use both their data forms (p. 32). Qualitative research provides the most in-depth understanding of participants' situations because it uncovers the notions of social situations that were lived by the individuals themselves. Through interaction and detailed communication with participants, qualitative research can also explicate complex elements of participants' situations (Creswell & Poth, 2017, p. 45). With this understanding, it is

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possible to explore the obscure elements of an issue in order to provide clarification. Researchers are considered primary agents of this method. They collect data through an effective category: in-depth interviews with participants (Patton, 2015, p. 14). The interviews catch the real information from their personal views and their subjective experiences (Yin, 1994, p. 8).

As qualitative research seeks to understand the reported problems and issues of participants, it is therefore an appropriate method for ascertaining the teaching philosophy of Saudi teachers. According to Patton (2015), qualitative research concentrates on enabling the researchers to describe a status of individuals, relationships, or organizations (p. 8). I need to accurately understand the teachers' educational philosophies in order to provide a feasible philosophy for the development of Saudi education; qualitative research will help to ensure that understanding.

The Quality of Qualitative Research

The quality of qualitative facts relies on understanding the ideas and meaning that participants intend to express about their situation, and because of that, it requires more than a passive understanding from the researcher. Patton (2015) explained that, "Qualitative inquiries study how people and groups construct meaning. In so doing, qualitative methodology devotes considerable attention to how qualitative analysts determine what is meaningful" (p. 5). Stake (2010) added that qualitative research has diverse ways to collect and interpret data to get a thorough grasp of the matter or case that participants lived within. He stated, "Qualitative research relies heavily on interpretive perceptions throughout the planning, data gathering, analysis, and write-up of the study" (p. 55). Additionally, Patton (2015) explained that the qualitative research method confirms the systematic preparation, proficiency, and honesty of the researcher (p. 15). In addition, meaningful interviews are needed to obtain the kind of data

needed; a researcher cannot merely pose questions and note the responses; a researcher must analyze the content as well. Hence, obtaining helpful qualitative findings from this procedure requires experience, practice, competence, and creative action (Patton, 2015, p. 15). Qualitative researchers study a small number of participants, maintaining participant individuality in order to interpret the core issue and uncover the deep truth of the phenomenon. Thus, Patton (2015) asserted that, "qualitative methods typically produce a wealth of detailed data about a much smaller number of people and cases" (p. 257).

Data analysis is used in qualitative research in both inductive and deductive ways. The inductive approach helps the researcher discern themes that exist from participants' details and explanations. Additionally, Patton (2015) stated, "Inductive analysis is built on a solid foundation of specific, concrete, and detailed observations, quotations, documents, and cases" (p.66). The deductive approach, on the other hand, is used when the researcher tests the data and uses complex thinking skills during the research process (Elo & Kyngäs, 2008). According to Creswell (2014), reflexivity in the role of the researchers is essential. The researchers' background affects the methods they use, the investigation they select, and the results they deem most appropriate. Moreover, qualitative researchers attempt to develop a complex and holistic understanding of the problem or case that is being studied (p. 235). Maxwell (2012) pointed out that researchers should be "able to understand how events, actions, and meanings are shaped by the unique circumstances in which these occur" (p. 221). In summary, qualitative research enables the discernment of pre-existing themes of a data set, but it is the job of the researcher to interpret and communicate those themes as clearly and accurately as possible.

Qualitative Research Strategies

Qualitative research is a method of natural research that aims to attain a deep

understanding and knowledge of the social condition. A qualitative study is dependent on

participants' forthright reporting of their experiences, which will enable the researcher to

describe the status of individuals, relationships, or organizations. It is also beneficial for the

evolution of theory and action due to its resilience and accuracy (Patton, 2015, p. 5). Qualitative

research is a comprehensive system utilizing different strategies to collect data. "Qualitative

research is an umbrella term under which a variety of research methods that use languaged data

are clustered" (Polkinghorne, 2005). Creswell (2014) illustrated five qualitative research

methods, which are: (1) narrative research, (2) phenomenology, (3) grounded theory, (4)

ethnography, and (5) case study (p. 19). These strategies will be addressed below.

First, narrative strategy seeks to understand how people explain specific events and

phenomena around them (Pavlish, 2007). The analysis category might include one or more

individuals. Second, phenomenology strategy seeks to explore and delineate essence. Patton

(2015) pointed out that the phenomenology aims to gain a thorough understanding of the nature

of people's daily experiences and how those experiences are being understood by those who live

them. He mentioned that, "Phenomenology aspires to get at the essence of lived experiences for

humans generally" (p. 162). The analysis category represents multiple individuals who are

involved in the same experience. Third, grounded theory aims to arrange several ideas that were

acquired from an analysis of data to explore the area being studied (Strauss & Corbin, 1990, p.

24). The analysis category investigates behavior, process, or activity including several

individuals. Fourth, ethnographic strategy interprets and studies single culture groups through

several interviews and observations (Creswell, 2014, p. 239). This analysis category addresses a

group of the same culture. Finally, the case study, which is the main approach of my study,

provides details and stories about an individual, organization, phenomenon, and program,

regardless of the focus of study (Patton, 2015, p. 259). In addition, case study as an approach "tries to describe and analyze some entity in qualitative, complex and comprehensive terms, not infrequently as it unfolds over a period of time" (Wilson, 1979, p. 448). The analysis category investigates a program, an individual, an event, a process, or a combination of the aforementioned.

The Purpose of the Research

The purpose of this qualitative multiple-participant case study was to examine the teaching philosophy of Saudi teachers in The Educational Diploma Program, and to determine if Social Reconstructionist Philosophy was viable for teaching and learning in the Kingdom of Saudi Arabia.

Research Questions

Well-structured questions are required for achieving the aim of this research. Below there are three overarching research questions and six sub-questions.

Overarching Research Questions and Sub-questions

Research Question 1 (RQ1)

1. How do Saudi teachers in the Educational Diploma Program describe their philosophy of teaching (Stake, 1995, p. 19)?

    a. What is the current teaching philosophy of Saudi teachers in the Educational Diploma Program?

    b. How do the teachers describe the influence of their teaching philosophy on their teaching methods?

Research Question 2 (RQ2)

2. How do Saudi teachers in the Educational Diploma Program describe their teaching

methods (Stake, 1995, p. 19)?

    a. What are the current teaching methods of Saudi teachers in the Educational

       Diploma Program?

    b. How do the teachers describe the influence of their teaching methods on students'

       learning?

Research Question 3 (RQ3)

3. What suggestions do the teachers have to develop Saudi education (Patton, 2015)?

    a. How do the teachers in the Educational Diploma Program improve their teaching

       methods to develop Saudi education?

    b. What do the teachers think about adopting a new philosophy to improve their

       teaching methods and develop Saudi education?

Qualitative Research Design and Rationale

A case study is the most logical and effective approach for the needs of this research. As

Yin (1994) explained, "In general, case studies are the preferred strategy when 'how' or 'why'

questions are being posed, when the investigator has little control over events, and when the

focus is on a contemporary phenomenon within some real-life context" (p. 1). A case study is the

most appropriate strategy for commencing this research because it builds bridges between

teachers' teaching methods and the determination of their adequate philosophy. A case study

enables an investigation and understanding of the current teaching philosophy of Saudi teachers.

Case Study as a Research Strategy

To understand accurately what a case study is, it is helpful to define it from various

authors' perspectives. Case study, the main approach of my study, was defined by three well-known experts in the domain of educational research: Merriam (1988, 1998) as an educator, Stake (1995, 2003) as an interpreter, and Yin (1994, 2009) as a methodologist. According to Merriam (1998) a qualitative case study could be an individual, program, group, or specific policy. Stake (1995) indicated that a case study focuses on the particularity and complexity of a situation, and is designed to understand the activity of a situation within important conditions. According to Yin (1994), the main focus of a case study includes individuals, organizations, processes, programs, institutions, and events, and it seeks to support the reconstruction of the variety of phenomena (p. 12). A case study, in Stake's view, draws from holistic, naturalistic, and phenomenological research methods (p. 1). Yin (1994) indicated, "A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 13).

Patton (2015) asserted that the case study might focus on an individual, a group, an event, a program, a phenomenon, or time duration, but it should strive to provide a deep, detailed, and holistic description in context (p. 64). Merriam (1998) posits that the case study allows the inquirer to study the individual or activity using various forms of data collection. It also enables the inquirer to study particular events deeply to detect the interaction of distinctive elements of this event. She stated, "The case study focuses on holistic description and explanation" (p. 29). Yin (1994) added that "The case study allows an investigation to retain the holistic and meaningful characteristics of real-life events" (p. 3). In essence, the purpose of a case study is to get an accurate and holistic picture of the real-life context of a particular data set.

Uniqueness of a Case Study. According to Yin (1994), case studies are most

appropriate when researchers have no control over the event or phenomenon as it unfolds (p. 9). Case studies rely on what knowledge the investigator needs to know. In addition, "A case study might be selected for its very uniqueness, for what it can reveal about a phenomenon, knowledge we would not otherwise have access to" (Merriam, 1998, p. 33). For determining the study case, Baxter and Jack (2008) maintained that after asking yourself what "do I want to analyze," you can "further delineate your case" (p. 546).

Armed with this knowledge, it was important to determine whether it was necessary to analyze the individuals, process, or organization in question. The answers clarified the main goal of my study and also assisted me in determining my case. As the aim of the study was to focus on the teaching philosophy of Saudi teachers, it was important that this case concentrate on the analysis of the individual teachers and their teaching processes because the process of instruction will uncover the philosophy at work.

Defining Boundaries of Case Study. The case study was chosen for this research, among other available strategies, because the concentration of the research is a bounded framework. A case study is a structure and unit that is surrounded by boundaries (Merriam, 1998, p. 27). According to Merriam (1998), "If the phenomenon you are interested in studying is not intrinsically bounded, it is not a case" (p. 27). Merriam (1998) goes on to assert that the case boundaries include time and the numbers—the unit of analysis. She stated:

> One technique for assessing the boundedness of the topic is to ask how finite the data
> collection would be, that is, whether there is a limit to the number of people involved
> who could be interviewed or a finite amount of time for observation. (p. 27)

From Stake's (1995) perspective, the case is bounded by the time and activity. He maintained that, "The time we spend concentrating on the one may be a day or a year, but while we so

concentrate, we are engaged in case study" (p. 2). The goal of the researcher is to ascertain where the boundaries of a case lie, while Yin (1994) confirmed that the case boundaries include time and context. He pointed out that the "Specific time boundaries are needed to define the beginning and end of the case" (p. 24). Therefore, this case study involved a bounded and finite amount of data collection that was then analyzed and interpreted by the researcher.

The boundaries of my case study based on time, numbers, context, and activity are as follows. First, the time started from June 2019 to Septembers 2019. Second, the unit of analysis consisted of five female Saudi graduate teachers in the EDP in Saudi Arabia. Third, the activity was the process and methods of teachers' teaching in the classroom. Finally, the context was the philosophy of Saudi teachers' teaching. Even though the findings of case study are rarely generalized, and its domain is usually bounded, it can bring important insights to the situation or phenomenon.

Case Study Types. According to Merriam (1998), case studies can be particularistic, descriptive, and heuristic. A particularistic case study focuses on understanding a specific event or situation. This type is designed for a situation or event that appears in daily practice. Descriptive case studies strive to provide a complete description of the event under investigation. Heuristic case studies enable the readers to understand the phenomenon or event that is being studied, and it also enriches the experience of the readers to assert what is known (p. 29).

Stake's (1995) aim was to explore the main concept and subject of the phenomenon based on the purpose of the research. He also defined three types of case studies: an instrumental case that brings insight to the problem; a collective case that seeks to investigate a specific event and may handle several cases; and an intrinsic case, which is conducted to obtain a thorough understanding of a phenomenon (p. 3). In addition, Yin (1994) defined three different case study

types for gathering and analyzing empirical evidence. These types are, exploratory case studies that are appropriate for investigation, descriptive case studies that are needed for surveys and histories, and explanatory case studies that are suitable for experiments (p. 3).

Holistic Particularistic Intrinsic Exploratory Case Study. After determining the case and its boundaries, it was important to identify the types of this case study. This study was a holistic case study of all parts of the situation because it focused on the philosophy of Saudi education, which is difficult to define while at the same time analyzing if SRP would be applicable in Saudi education. Additionally, this qualitative case study was promoted by the particularistic structure of Merriam (1998), fertilized by the intrinsic interpretation of Stake (1995), and informed by the exploratory motive of Yin (1994).

Firstly, this study was particularistic because it focused on a particular case: the education of future Saudi teachers in the EDP. In addition, this study was intrinsic because it sought to understand the main teaching philosophy and actual teaching methods of Saudi teachers. Moreover, this study was exploratory because its main purpose was to explore a better understanding of the most appropriate philosophy for Saudi education.

The aim was to identify which philosophy is applicable for Saudi education, and if SRP is appropriate, specifically. Stake (1995) explained that in some situations we do not need to conduct the research to learn about other cases or problems because the case itself is of primary interest. In other words, our interest is intrinsic to the case itself (p. 3). Indeed, "The purpose is not to come to understand some abstract construct or generic phenomenon . . . Study is undertaken because of an intrinsic interest" (Stake, 2003, p. 137). Therefore, as the study was primarily interested in the teaching philosophy of Saudi teachers, this case study was classified as an intrinsic case study.

This study was particularly important for me. Conducting this research was to get a thorough grasp of the methods that Saudi teachers use within their teaching process. In addition, the aim was to propose different kinds of philosophies to select the philosophy that effectively serves the interests of Saudi education. In light of the above, a case study was the best means to enhance my philosophical research and the theoretical framework of the study. Additionally, a case study provided valuable research that brought holistic understanding of complex situations.

Research Site

Participants were located in different universities in the western region of the KSA. Teachers were working in these universities as instructors for undergraduate and graduate students, as well as teaching in the EDP. However, the interviews were conducted via an audio application called Imo. Participants were chosen after inquiries were made to obtain contact information for teachers in the EDP in Saudi Arabia, which was the research site of this study.

Participant Selection

Since an educational system is a powerful instrument for societal development and teachers are the strongest instrument for the evolution of this system, it was important to illustrate their teaching philosophy and its influence on teachers' teaching, which is the purpose of this study. This study aimed to examine the teaching philosophy of Saudi teachers, and based on their responses, to determine if Social Reconstructionist Philosophy was a viable approach for their teaching and learning. The purposeful sampling strategy of Patton was used (2015), which is also called a homogeneous sampling (p. 283). I chose purposeful sampling, (the teachers), because they are "information rich" and provide illuminative expressions of the phenomenon under the study. In addition, purposeful samples allow the investigation and deep understanding of the phenomenon (Patton, 2015, p. 46).

The group sampling consisted of five Saudi female teachers with common educational characteristics in Saudi Arabia. The reason for selecting these participants from different universities was to provide a better representation of the population as a whole. Female teachers were selected as participants due to cultural and religious practices.

Data Collection Methods

The strategy of data collection concentrates on the investigator's ability to ask questions, listen carefully, and understand the cases that are addressed. Stake (2005) considered the researcher as an interpreter and facilitator who brings the useful interpretation to the case. He mentioned that if the case is "more human or in some ways transcendent, it is because the researchers are so, not because of the methods" (p. 443). The researcher plays a vital role in the interpretation and presentation of the data.

This qualitative case study focused on examining the philosophy of Saudi teachers' teaching and depended on accurate and in-depth data collection from assorted sources of information. As Baxter and Jack (2008) indicated, a case study interprets the description of the phenomenon in its natural state by various data sources (p. 544). Data was collected through in-depth semi-structured interviews with the key participants to collect their stories.

Interviews. Qualitative study methods aim to understand humans by listening to their explanations in their real world and social life, rather than by studying them as separate units. Patton (2015) indicated that, "Approaching fieldwork without being constrained by predetermined categories of analysis contributes to the depth, openness, and detail of qualitative inquiry" (p. 22). To promote this depth and detail, semi-structured interview protocols were implemented for this study (Appendix D), guided by Patton's (2015) interview principles and skills. As Patton (2015) posited, the interview represents a relationship and an interaction

between the interviewer and interviewee (p. 427). The interviewer should pose follow-up questions to enable them to gather more information. Merriam (1998) indicated that interviews are the best source of data in a case study approach. Patton (2015) asserted that when the interviewer asks open-ended questions, they must be clear, listen effectively, be empathic and neutral, make appropriate transitions, distinguish between types of questions, carefully observe, prepare for the unexpected, and always be present (p. 428). As Patton (2015) recommended, I conducted the interviews by utilizing distinguished types of questions in order to enhance clarity and promote adequate interviewee response. His recommendations led me to form interview questions by concentrating on experience and behavior, opinions and values, background and demographic, knowledge, and feeling (p. 444).

As an interviewer, it was necessary to record accurately, listen carefully, be flexible, and cooperate in promoting participants to respond positively. "The interview is the main road to multiple realities" (Stake, 1995, p. 64). The interview questions (Appendix E) were split into three interviews to allow the five female teachers to take their time in responding. The duration of the interviews was flexible, depending on the choice and comfort of the participants. The initial interview was 90 minutes, while the second and third interviews were 60 minutes for each to ensure that the participants' explanation and clarification was thorough and accurate. Directly following the interview, I prepared a quiet zone to transcribe each interview and write the key ideas and episodes captured. This semi-structured interviewing allowed the participants to share their experiences in a friendly and informal atmosphere.

In addition, these interviews were utilized to inform about participants' attitudes, behaviors, beliefs, and experiences. Stake (1995) maintained that, "The purpose for the most part is not to get simple yes and no answers but description of an episode, a linkage, an explanation"

(p. 65). Through interviews, I—as the researcher— planned to collect, organize, and interpret the literal text that was drawn from interviews (DiCicco-Bloom & Crabtree, 2006). Patton (2015) stated, "Qualitative interviewing begins with the assumption that the perspective of others is meaningful, knowable, and able to be made explicit. We interview to find out what is in and on someone else's mind, to gather their stories" (p. 426). To ensure trustworthiness, I put aside individual bias in order to objectively collect the stories of participants and I maintained a sense of neutrality while conducting the inquiry.

Data Collection Procedures. At the start of data collection, I sent an email invitation to each participant to request the interviews. The participants agreed to participate in the study. After the approval of participation and the Institutional Review Board (IRB) approval (Appendix C), the consent form was sent to each participant (Appendix F). Based on the participants' agreement and signature on the consent form, I began to collect data. As the participants suggested, the interviews were audio-recorded using iPhone Voice Memo application. A word processor was used to transcribe recorded interviews. Audio recordings will be deleted when the study is completed. After data was collected and organized, precautions were taken to ensure the data would not be lost or damaged. All data will be conserved for one year after the completion of the study and then will be deleted.

Protection of Human Subjects. The research methodology was consistent with IRB regulations for the protection of participants and the privacy of their personal information. After IRB approval, interviewees received two copies (one for them and the other for me) of the consent letter (Appendix F) to sign. All participants were informed that their privacy and interview data would be safe and confidential. In addition, research would not cause any harm to them. Each participant was allowed to select her pseudonym to ensure privacy. Each interview

was transcribed and reviewed twice, and the transcripts were sent to participants as member checks for any corrections.

Data Managing. All interview data was securely preserved in files on my password-protected computer to which no one can access but me. All individuals' data was documented in a separate file and classified by a pseudonym and no information about their identity could be revealed to the public.

Data Language. All participants' primary language was Arabic. Although the participants were able to speak and understand English, they could not do so fluently. Therefore, the interviews were conducted in Arabic, but the consent forms were written in English. The researcher translated and transcribed all interviews into English.

Timeline. The dissertation proposal meeting was held on April 2019. Data collection, analysis, and research writing were completed between May 2019 and January 2020. The final defense was held Spring 2020.

Data Analysis and Interpretation

Analysis depends on the purpose, research questions, and audience. It was important to corroborate findings and keep them consistent and coherent in order to get a thorough understanding of teachers' teaching in the KSA. Therefore, data was analyzed and interpreted for the purpose of understanding teachers' teaching philosophy and the extent of its influence on their teaching methods. The interview data was also analyzed in order to determine if SRP was applicable in Saudi education. According to Patton (2015), skillful analysts are able to use concepts to help them understand the data and enable them to express participants' stories clearly (p. 545). In fact, Stake (1995) stated that, "analysis is a matter of giving meaning to first impressions as well as to final completions" (p. 71). Analysis is the purpose for which research is

conducted and must be done skillfully and carefully in order to properly determine and communicate the story being told through the research.

After interviewing teachers and recording the interviews, data was organized and managed. Listening to the audio recordings of the completed interviews and transcribing them enabled me as a researcher to understand data accurately. In the phase of data management, each participant's responses were organized in numbered folders. Then, every file was categorized by the participant's pseudonym (Creswell, 2014, p. 245). With hard copies of the interviews in hand, I added information from the recordings that was missed during the transcription to the hard copy when organizing and analyzing data. Careful attention was paid to all gaps in data collection so they were filled before starting the analysis because these discrepancies might include responses that did not directly answer the interview questions.

Critical theory was foundational to the analysis and explication of the research findings as I strove to understand the philosophy of teachers' teaching methods and determine if SRP was viable for Saudi education. Critical Theory guided all aspects of the research to ensure the trustworthiness of collected data and the methods of the study. Important facets of CT were used when analyzing data to examine teachers' actions and narratives, such as critical thinking, critical consciousness, and transformative intellectualism. Once data had been organized and stored, and with a firm CT foundation, I began the process of analyzing the data by inductive analysis. "Inductive analysis involves discovering patterns, themes, and categories in one's data. Findings emerge out of the data, through the analyst's interactions with the data" (Patton, 2015, p. 542).

The next step in the process was coding the data. The first reading of the interviews enabled me to identify the data, and the next reading led to coding the data in the formal form.

Patton (2015) emphasized that the analyst should read written and collected data because whenever the researcher interacts with data, categories and patterns are more determined (p. 530). Initial analysis illuminated coding patterns, categories, and themes, which described phenomena. Therefore, it was necessary to read the interview notes and comment in the margins to organize data into categories and themes. Once in categories, specific names were given to the categories. Important information was color-coded to highlight every category in isolation, and to sort and collect data easily.

Data were determined and collected in categories, which led to the emergence of themes to answer research questions. Furthermore, themes and categories were labeled by participants' language, which was helpful in inductive analysis. Themes were also coded by hand in addition to the help of computer software. Hand coding data is deemed easier and more efficient in helping the researcher to distinguish more quickly between manifested themes (Patton, 2015, p. 530). However, the MAXQDA is a software bundle for qualitative data content analysis on the computer. The user of MAXQDA creates codes and categories before, during, or after the material is analyzed. MAXQDA is able to customize the colors of the codes and categories (Oliveira et al., 2013). MAXQDA was utilized during the analysis process of this study.

After data was coded manually and coded by the MAXQDA software into categories and themes, I, as the analyst, interpreted the themes in order to ascertain what could be learned. Interpretation of findings is an important step in analysis because it allows the analyst to ask, "What were the lessons learned" from all these procedures (Lincoln & Guba, 1985)? Patton (2015) suggested that triangulation of analysis should take place to ensure consistency of interpretations. He also argued that, "Important insights can emerge from the different ways in

which two people look at the same set of data" (p. 554). The analytical triangulation was obtained by analyzing data from each participant's interview responses. Notes were taken during and after the interviews to ensure rich and comprehensive description of the participants' narratives about their teaching methods and philosophies. The triangulation of analysis was then utilized by two qualified data analysts in qualitative research. With their help, the data was analyzed and the themes uncovered confirmed the reliability and credibility of the researcher's analysis and findings.

Trustworthiness of the Research

Due to the nature of data collection and interpretation, some doubt the trustworthiness of qualitative research (Shenton, 2004). In order for one's research to be seen as dependable and valid, it is necessary to incorporate criteria to establish trustworthiness (Lincoln & Guba, 1985). Careful documentation of the study process can enhance the trustworthiness of the methodology and ensure rigor in the study, but to avoid unanticipated bias of the study (Lincoln & Guba, 1985; Manning, 1997; Shenton, 2004), the following criteria need to be carefully followed:

1. Credibility
2. Transferability
3. Dependability
4. Confirmability

Credibility

Lincoln and Guba (1985) argued that forming the credibility of the study is the most significant component in establishing trustworthiness. Credibility should illustrate internal consistency by demonstrating that the data is compatible with the researcher's interpretation (Suter, 2012; Weber, 1990). Merriam (1998) indicated that the researcher always aims to know

how the study outcomes correspond with reality. Lincoln and Guba (1985) indicated that certain processes can help to strengthen a researcher's confidence in recording the events precisely. Multiple approaches were applied to confirm the credibility of the study outcomes and interpretations. These approaches were: member check, ensuring honesty among participants, peer debriefing, criterion sampling, and prolonged engagement (Lincoln & Guba, 1985; Manning, 1997).

Member Check. Member check was used in a qualitative study to confirm credibility by allowing the participants to share researcher's interpretations of the data and review the data draft in order to clarify their intended meaning (Baxter & Jack, 2008; Lincoln & Guba, 1985). It allowed the participants to reflect on their responses and stories to confirm that the results reflect the actual themes that emerged during the research (Creswell, 2014; Manning, 1997). Participants received a copy of the transcription to validate that it corresponded with their intended perspective.

Ensuring Honesty of Participants. To ensure participant honesty and the communication of real information, participants were informed that they could refuse to participate in the study at any point. To secure candid data, I established rapport with the participants to gain their trust and encouraged them to divulge any information they wished without fear of losing credibility. In addition, this approach enabled participants to select the time and date for the interview and also to choose the audio program they preferred (Shenton, 2004).

Peer Debriefing. Peer debriefing took place between my major advisor and me, which strengthened the credibility of the study. Peer feedback was helpful in gaining different points of view, providing new suggestions, and/or illuminating assumptions I made. In addition, posing

questions and eliciting observations from my peer enabled me as an investigator to improve the examination of the study (Lincoln & Guba, 1985; Manning, 1997).

Criterion sampling. Criterion sampling was utilized in this study, which includes the teachers who meet some predetermined criterion (Patton, 2015, p. 281). The sampling criteria were Saudi, females, and teachers in the EDP,

Prolonged Engagement. Prolonged engagement was the close interaction of the participants with me as a researcher for a prolonged period of time. This engagement enabled me to understand more fully participants' perspectives, ways of life, and culture (Manning, 1997, p. 102). Lincoln and Guba (1985) believed that the trust relationship between the participants and the researcher is established when the investigator joins participants for a sufficient amount of time to acquire understanding of their perspective and culture. According to Manning (1997), "Prolonged engagement adds breadth to the research" (p. 102).

Transferability

Another way to establish trustworthiness is transferability. Transferability indicates that the outcomes of a specific study can be utilized in other situations, events, or contexts (Merriam, 1998; Suter, 2012). According to Shenton (2004), it is known that the outcomes of qualitative study are specific for a few numbers of phenomena or cases, thus, it is impossible that these results can be applied to other situations. However, the ability and skills of the investigator can provide a detailed description of the study context to assist readers' confidence in applying the current results to another situation (Hoepf, 1997; Merriam, 1998). Therefore, as a researcher, I provided an intensive and in-depth description of teachers' teaching methods and philosophy to investigate if they were interested in the new philosophy for their teaching and learning. I wanted

to empower the readers to have an adequate understanding of how to transfer findings to their situation (Hoepf, 1997; Lincoln &Guba, 1985, p. 297).

Dependability

In addition to transferability, a researcher must ensure dependability. To demonstrate dependability, the research process needs to be described in detail in a way that a future researcher could replicate the study and be reasonably assured that s/he would get similar results (Shenton, 2004; Suter, 2012). The investigator is responsible for ensuring that the research process is reasonable, traceable, and documented (Patton, 2015, p. 685). In addition, dependability is enhanced by the procedures of verifying and auditing the natural research process systematically to ensure consistency (Golafshani, 2003; Hoepf, 1997; Lincoln & Guba, 1985; Patton, 2015). Thus, this study included thorough information for the readers about the research background, design, implementation, analysis, interpretation, findings, and development, helped to ensure dependability.

Confirmability

The last criterion to establish trustworthiness is confirmability. Confirmability is based on demonstrating the truth that the research data and interpretations are not from the investigator's conception, but from the ideas and stories of the participants (Lincoln & Guba, 1985, p. 320; Patton, 2015, p. 685; Shenton, 2004). To ensure confirmability, the researcher needs to interpret data by an explicit methodological description (Hoepf, 1997; Patton, 2015, p. 685; Suter, 2012). Because the confirmability is important and indispensable to establish trustworthiness of the study, I—the researcher— analyzed and interpreted data by an outright methodological illustration from participants' thoughts and narratives. Analytical triangulation was also utilized

to confirm that there was no researcher bias. In addition, in chapter 1, I outlined my pre-existing assumptions and biases before collecting data.

Summary

This qualitative multiple-participant case study was designed to illuminate the philosophy and methods of Saudi teachers' teaching. Due to the prominent role teachers have, it was important to establish complete trustworthiness in the research procedures of this study. To establish trustworthiness, consistent results from the data were illustrated to ensure credibility; a thorough description of the phenomenon was provided to permit transferability; detailed information for study replication was given to enhance dependability; and researcher bias did not alter the results, only what emerged from participants' ideas, to ensure confirmability.

This chapter comprised (1) qualitative research design overview, (2) purpose of the research, (3) research questions, (4) qualitative research design and rationale, (5) participants selection, (6) data collection techniques, (7) data analysis and interpretation, (8) trustworthiness of the research, and (9) summary. In Chapter 4, findings and analysis of the data are presented.

Chapter 4 - Findings

Introduction

The purpose of this qualitative multiple-participant case study was to examine the teaching philosophy of Saudi teachers in the Educational Diploma Program (EDP) and to determine if Social Reconstructionist Philosophy (SRP) was viable for teaching and learning in the Kingdom of Saudi Arabia (KSA). Using a qualitative research approach in semi-structured interviews with five teachers from different universities in the KSA, information was collected to determine if adopting SRP in Saudi education would be a possible alternative to the current approach. I chose teachers in the EDP as participants for this case study because the program educates a large number of future teachers. Thus, the EDP provides the best environment for teaching a new philosophy to future teachers to practice in their teaching. The analysis and interpretation of the data collected was informed by Critical Theory (CT) (Horkheimer, 1989), which was explained in detail in Chapter 2. The following research questions and sub-questions provided a structure for the study:

Research Question 1 (RQ1)

1. How do Saudi teachers in the Educational Diploma Program (EDP) describe their philosophy of teaching (Stake, 1995, p. 19)?

    a. What is the current teaching philosophy of Saudi teachers in the EDP?

    b. How do the teachers describe the influence of their teaching philosophy on their teaching methods?

Research Question 2 (RQ2)

2. How do Saudi teachers in the EDP describe their teaching methods (Stake, 1995, p. 19)?

    a. What are the current teaching methods of Saudi teachers in the EDP?

b. How do the teachers describe the influence of their teaching methods on students' learning?

Research Question 3 (RQ3)

3. What suggestions do the teachers have to develop Saudi education (Patton, 2015)?

a. How do the teachers in the EDP improve their teaching methods to develop Saudi education?

b. What do the teachers think about adopting a new philosophy to improve their teaching methods and develop Saudi education?

All participants were interviewed between June 2019 and September 2019. Each participant was interviewed individually on three separate occasions. Semi-structured and open-ended questions were designed for the study interviews (Lincoln & Guba, 1985). The interview questions are in Appendix E. The initial interview took approximately 90 minutes, while the second and third interviews were one hour each.

In recognition of the participants' desires, the interviews were conducted through an audio calling application called Imo. No participants elected to participate in video calls or to share any of their teaching artifacts. The interviews were conducted in Arabic and I translated them to English. The interviews were recorded using iPhone Voice Memos, as the participants suggested, which I then transcribed using a word processor.

To ensure accuracy, each participant was provided with a copy of the transcribed interviews to member check. Each participant was given full freedom to revise, edit, and delete any information that had been previously shared. However, there were no changes or deletions in the transcribed interviews from the participants.

A Brief Description of the EDP

In order to understand the responses of the participants, it is important to have an understanding of the program from which they come. Following is a brief description of the structure of the EDP according to the female teachers' explanations. The Educational Diploma is a sequential program designed for bachelor's students who want to become teachers but do not have a certificate (license) of teaching qualification in any discipline. Students who study in this program must meet the admission requirements and pass a subsequent interview. The duration of the diploma program is one year, or two semesters, for learning and approximately three months or more for practicing what they learned in different schools.

Each semester, the student generally completes eight courses, although it could be more or less, and course load may vary from student to student. The participants discussed several courses during their interviews, some of which I name below. For example, in the first semester, the student typically studies:

- General Teaching Methods
- Field Training 1
- School Leadership
- Education Techniques

- Foundations of Curriculum
- Educational Psychology
- Specialization Teaching Methods
- Computer

In the second semester, the student studies:

- Field Training 2
- Measurement & Evaluation
- Teaching Techniques
- Curriculum Analysis by Specialization

- Specialization Teaching Methods
- Communication Skills
- Teaching Applications
- Professional Development Seminar

The professor of each course is a faculty member of the university who has a master's degree or higher. After the student graduates from the EDP, they must take the competency exam for teachers, and students who receive the highest grades on the test will have job priority. As Ministry teaching jobs become available, graduates are recruited. However, often times, students will have to wait for a position due to the number of former graduates.

The diploma program is currently undergoing restructuring because it has not been effectively preparing teachers for their future careers (Shar, 2018). The need for restructuring makes this study particularly timely because if teachers are unprepared to succeed in their careers, it is important to assess the current situation and decide what needs to be done to enable the education system to thrive.

In response to the ineffectiveness of the EDP, a new two-year master's program will take the place of the current program in spring 2020. This program, titled Professional Master's Program, will be taught by the same faculty of the EDP. Although movement is being made to improve the system, now is the time to assess how the KSA teachers view the effectiveness of their teaching philosophies and strategies in order to implement the philosophy that would be most beneficial for the educational advancement of the country. It is my hope that this study will inform the future decisions of the program.

This chapter illustrates the data collected from the interviews of five current teachers in the KSA and consists of four sections: (a) the demographic data of the five participants; (b) personal depictions of each participant; (c) findings of the study by research questions and emerging themes; and (d) the summary of the case study.

Demographics

Table 4.1 provides the following demographic characteristics for each of the five

participants: (a) Self-Identification; (b) Academic Level; (c) Major; (d) Area of Emphasis; (e) Years of Experience; (f) Teaching Level; and (g) Subjects Taught.

Table 4.1 *Demographic Information for Participants*

Pseudonym	Samira	Wafa	Zainab	Maisa	Rana
Self-Identification	Saudi Female	Saudi Female	Saudi Female	Saudi Female	Saudi Female
Academic Level	PhD	PhD	PhD	PhD	MS
Major	Curriculum and Instruction	Curriculum and Instruction	Social Sciences	Computer Sciences	Curriculum and Instruction
Area of Emphasis	Shariah Sciences	Sciences	Geography	Computer	Methods of Teaching English
Years of Experience	18	14	17	9	10
Teaching Level	Undergraduate, diploma, and graduate	Undergraduate, diploma, and graduate	Undergraduate, diploma, and graduate	Undergraduate, diploma, and graduate	Undergraduate and diploma
Subjects Taught	Teaching Methods of the Islamic Education; Classroom Environment; Curriculum and Society; Professional Development Seminar; Field Training 1; and 2	Teaching Methods of Science; Professional Development Seminar; Educational Research Skills; Measurement and Evaluation; Field Training 1; and 2	Methods of Teaching Social Sciences; Geographical Research Methods; Foundations of Human Geography; Measurement and Evaluation; Education in the KSA	Methods of Teaching Computer; Measurement and Evaluation; Field Training 1; and 2; Teaching Techniques	Methods of Teaching English; Curriculum Analysis; Professional Development Seminar; Field Training 1; and 2

In summary, all participants in this study self-identified as Saudi females. At the time of this study, four of the participants had graduated from Saudi universities: three with a PhD and one with a master's degree. One participant got her PhD in the United States through a scholarship from the government of Saudi Arabia. Three participants majored in Curriculum and Instruction, while the other two majored in Social Sciences and Computer Sciences, respectively.

However, each participant's area of emphasis varied. Additionally, the participants' years of experience ranged from nine to eighteen years. Four participants taught undergraduate, diploma, and graduate students, and one participant taught undergraduate and diploma students. Three participants taught five subjects, while two of them taught four subjects.

Personal Depictions of the Participants

The following section provides detailed information that was collected from the participants during the interviews, clarifying the participants' educational backgrounds, motivations for teaching, and general teaching philosophies. Because the goal of this research is to understand the teaching philosophy of Saudi teachers and evaluate if they would benefit from incorporating SRP into their practices, I asked each participant to describe their teaching styles to give readers an understanding about the need of Saudi education to adopt this philosophy. The personal depictions of the five participants are provided below.

Samira – "Conservative and Accurate"

Samira self-identified as a "conservative and accurate" Saudi female faculty member. With a PhD in Curriculum and Instruction specializing in Sharia Science, i.e., Islamic law, she had over eighteen years of teaching experience. Samira taught five different subjects to undergraduate, diploma, and graduate students. When asked why she chose teaching as a profession, Samira commented, "I chose the teaching job because it is a mother of all professions." Samira strove to provide an accurate explanation of lessons and detailed examples during her lectures. Overall, Samira believed that a skilled teacher should be proficient in her task, eager to earn students' trust, and precise in her delivery of information. Additionally, a skilled teacher should possess excellent manners and values, and provide an example for students to follow.

Wafa – "Simplified and Knowledgeable"

Wafa, a female teacher with a PhD degree in Curriculum and Instruction of Teaching Science had been teaching for fourteen years. Describing her love of teaching, Wafa remarked, "I have desired to become a teacher since I was a child." Wafa taught five subjects to undergraduate, diploma, and graduate students. She loved to read, and she was particularly knowledgeable in the field of science. Wafa attempted to teach in simple and easily-understood ways, but she thought that her courses tended to be difficult and require memorization. Wafa described a skilled teacher as one who possesses the art of teaching techniques along with the necessary knowledge to answer all students' questions.

Zainab – "Disciplined and Committed"

Zainab had attained a PhD degree in Social Science and had been a teaching for more than seventeen years. She decided to teach because her GPA was high enough to allow her to fulfill the position. In her interview, Zainab laughed and said, "The teaching career was the only option available to women in that time." In addition to four other courses in Social sciences, Zainab specialized in geography. Committed to leadership and self-discipline in the classroom, Zainab described herself as a serious and committed teacher. Additionally, she defined a skilled teacher as one who communicates easily with students, engages in effective teaching methods, and embraces new practices for the benefit of students and education as a whole.

Maisa – "Active and Forward-Thinking"

Maisa, a female faculty member with a PhD degree in Computer Science, had been teaching undergraduate, graduate, and diploma students for nine years. After obtaining her bachelor's degree, Maisa taught in a Saudi university for four years. After that, she received a scholarship from the government of Saudi Arabia to complete her graduate degrees in the United

States. Following her studies abroad, Maisa continued her work in the university as a teacher. "I have wanted to do academic work since I was a child," Maisa said. She described herself as a lucky woman because she got the chance to study abroad. Maisa also characterized herself as active and forward-thinking in accepting opinions, ideas, and objectives that should be developed or given new focus. Maisa affirmed that a skilled teacher should have teaching abilities such as planning, implementation, and development; social skills such as communication, guidance, and openness to diversity; and interpersonal skills in providing motivation and support.

Rana – "Flexible and Respectful"

Rana, a female teacher with a master's degree who taught diploma students and undergraduate students in the university had ten years of experience. She claimed to have been passionate about teaching English since middle school. Her studies were what motivated her to obtain a degree in Curriculum and Instruction. At the time of the interview, Rana was teaching four English courses. Rana claimed to be flexible and respectful with her students, and she was interested in building a positive relationship with them, within reason. "In my opinion, students of this generation are more likely to respond well to a friendly teacher rather than an authoritative teacher," Rana commented. She described the skilled teacher as one who has the ability to understand students' needs and respect their way of learning.

Findings by Emergent Themes Related to Research Questions

To identify emergent themes from the interview transcripts, I determined recurring responses across six categories related to the research questions. From these categories, three overall themes emerged. Themes, sub-questions, and categories are listed in Table 4.2 in terms of their relationship to the three overarching research questions identified in the introduction.

Table 4.2 *Research Questions (RQ), Sub-Questions (SQ), and Emerging Themes (T)*

Overarching Research Questions	Emerging Themes	Research Sub- Questions	Categories
RQ1. How do Saudi teachers in the Educational Diploma Program describe their philosophy of teaching (Stake, 1995)?	**T1.** Teachers' Teaching Philosophy	**SQ1. a.** What is the current teaching philosophy of Saudi teachers in the Educational Diploma Program?	**T1. a.** Teacher-Centered versus Student-Centered Philosophy
		SQ1. b. How do the teachers describe the influence of their teaching philosophy on their teaching methods?	**T1. b.** Influence of Educational Philosophy on Teaching Methods
RQ2. How do Saudi teachers in the Educational Diploma Program describe their teaching methods (Stake, 1995)?	**T2.** Teachers' Teaching Methods	**SQ2. a.** What are the current teaching methods of Saudi teachers in the Educational Diploma Program?	**T2. a.** Traditional versus Nontraditional Teaching Methods
		SQ2. b. How do the teachers describe the influence of their teaching methods on students' learning?	**T2. b.** Influence of Teaching Methods on Students' Learning
RQ3. What suggestions do the teachers have to develop Saudi education (Patton, 2015, p. 252)?	**T3.** Development of Saudi Education	**RQ3. a.** How do the teachers in the Educational Diploma Program improve their teaching methods to develop Saudi Education?	**T3. a.** Improving Teaching Methods through Learning a New Philosophy
		RQ3. b. What do Saudi teachers think about adopting a new philosophy to improve their teaching methods and develop Saudi education?	**T3. b.** Acceptance of a New Philosophy

The main goal of this research was to understand the teaching philosophy of Saudi teachers and then determine whether it would be beneficial for Saudi education for EDP teachers to incorporate SRP into their teaching. As the literature indicates, teachers' teaching methods are constantly informed by their beliefs and philosophies (Conti, 2007). Accordingly, I asked the study participants first about their educational philosophy and its influence on their teaching.

Next, I interviewed the participants about their teaching method and its impact on students' learning. Finally, I questioned the teachers about the ways that improve their teaching methods and their perceptions about adopting a new philosophy for the development of Saudi education. This information, presented below, clarifies the current practices of Saudi teachers.

Theme 1: Teachers' Teaching Philosophy

T1. a. Teacher-centered versus student-centered philosophy.

The first category to emerge from discussions of the participants' teaching philosophies compares teacher-centered and student-centered approaches. The five participants discussed their current teaching philosophy, how they came to form that philosophy, and whether their teaching approach was teacher- or student-centered.

Samira: Teacher-centered philosophy. Samira acknowledged that she did not learn about educational philosophy in the teachers' education program, but rather she learned about it through her own teaching experience. She asserted that although each teacher must build her own philosophy, she strove to frame her philosophy around Islamic beliefs and values because she claimed that those rules had remained steady and unchanging over the years. On such an unchanging foundation, Samira stated, "I attempt to embed religious and ethical values in my teaching approach because it is necessary for a robust educational environment that promotes moral and intellectual skills."

With that approach Samira sees herself as the source of information for her students, she remarked, "My philosophy relies on providing students with a detailed explanation and an effective understanding of the rules of Islam." As Samira saw herself as the source of information and assessment, it is apparent that Samira adheres to a teacher-centered approach.

Wafa: Teacher-centered philosophy. Like Samira, Wafa indicated that she acquired

information about educational philosophies, not from the EDP, but from books and websites. Likewise, Wafa adhered to more of a teacher-centered philosophy. She stated:

> My philosophy and beliefs about the teaching process are based on how I can explain the subject matter in such a way as to instill the appropriate knowledge in students' mind. This does not mean I am not concerned about students' interests or their personal tendencies, but I believe that explaining the material as it is and communicating the subject's ideas is more important for the academic excellence of students.

Wafa indicated that she assessed her students' understanding by asking questions after presenting the lesson, which brought forth the students' own ideas, and allowed her to rectify any misconceptions. Although Wafa engaged her students in discussion for assessment purposes, she employed a more teacher-centered approach because the bulk of the information was generated from the text and the teacher.

Zainab: Teacher-centered philosophy. Although she had not studied much educational philosophy, Zainab advocated for strategies that serve the educational process. Thus, her philosophy and approach were shaped around transferring and explaining the information to her students through direct and disciplined methods. She stated, "I feel that I am the sole provider responsible for explaining information to my students in accordance with the nature of my material." She believed that the more information presented and explained in the teaching process provided a direct correlation with greater understanding. Zainab asserted that:

> In general, both repetition and memorization of the information are beneficial for students, especially if they need to apply them in real world situations such as exams, presentations, or any important meetings. This approach helps students become disciplined and organized in pursuing their future goals.

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Like Samira and Wafa, it is apparent that Zainab's philosophy is more teacher-centered because she is the sole source of information.

Maisa: Student-centered philosophy. A teacher, in Maisa's opinion, needs to provide a vision and philosophy in her teaching. She emphasized the difference between the teaching approach she learned in Saudi Arabia and those she encountered abroad. In Maisa's experience, the Saudi Arabian teaching approach espoused indoctrination and memorization, which is more likely the traditional teaching. Conversely, she believed that the teaching approaches she learned abroad help students develop creative and critical thinking skills. Maisa stated:

> My teaching philosophy was the same as the one I learned, but after studying abroad, I have actively sought to adopt a philosophy that improves students' skills in order to engage in changing society and keep up with Vision 2030.

Maisa's experience with educational philosophy abroad had a major impact on her preferred teaching methods. She strove to develop student skills rather than to simply infuse knowledge. Of all the teachers interviewed, Maisa was the only teacher who saw the value of and sought to implement a student-centered approach.

Rana: Teacher-centered philosophy. Rana learned about educational philosophy in her studies, but she believed there was much more to learn. She stated, "Apart from what I learned, the philosophy that I believe and employ in my instruction is based on teaching respect, good morals, and flexibility in work." Rana criticized her teachers because they lacked flexibility, commenting, "Despite the efficiency of my teachers during undergraduate study, there was no flexibility because they did not give students a chance to ask questions or give opinions for fear of ridicule." In response, Rana tended to be more flexible and granted students a chance to ask questions and express their opinions, when appropriate.

However, in spite of her flexibility with students, Rana also utilized the approaches and strategies of her previous teachers, which were focused on promoting students' intellect through reading and memorization. She believed that it was important for the improvement of students' mental abilities to read from books and memorize the information, allowing them to come to the classroom with significant prior knowledge. Therefore, although Rana demonstrated more flexibility with her students' learning process, she still tended to practice a teacher-centered approach.

In summary, though most of the participants had never received formal education regarding teaching philosophies, the majority of the participants practiced the teacher-centered approach exemplified by their own teachers. The one exception to this was Maisa who had studied abroad and had been exposed to the possibility of student-centered methods. The next section will evaluate how these approaches and beliefs affected teachers' teaching methods.

T1. b. Influence of educational philosophy on teaching methods

Teachers illustrate the influence of their philosophies and beliefs through their teaching methods and strategies. Following is a detailed narrative description of the impact of each teacher's philosophy on her teaching methods.

Samira: Influence of educational philosophy. Samira indicated that through her years of experience in the field of education, and because of her major in Shariah Sciences, she perhaps preserved Islamic values and beliefs in her teaching methods more than other teachers. This philosophy guided her to provide accurate and profound explanation of the Islamic materials that students needed in their daily lives. She stated, "My philosophy enhances my teaching methods to empower students to think deeply and memorize the rules of the Islamic religion. It also helps me evaluate students' performances in order to confirm their understanding." As a conservative

teacher, Samira's teaching was influenced by the Islamic philosophy of linking the reality of the issues in the Islamic curriculum to solutions found in Islamic laws. As Samira sought to frame her teaching philosophy on Islamic beliefs and values, it is natural that her methods sought to incorporate the deeper understanding and application of those beliefs.

Wafa: Influence of educational philosophy. Wafa's philosophy held that the teacher is center of the learning process, responsible for accurately and effectively communicating needed knowledge to students. Therefore, her methods relied on her own extensive preparation and skilled communication. She stated:

> Within my philosophy, I place significant focus on providing solid and direct teaching of the materials' subject matter. I always attempt to demonstrate my teaching method by integrating the ideas of several subjects together, because every subject in my lessons builds on the previous one.

As Wafa placed the onus of the learning process directly on her shoulders she had to be the primary source of knowledge; therefore, if her students failed, she failed. As a result, her methods necessitated direct instruction.

Zainab: Influence of educational philosophy. Like Wafa, Zainab saw herself as the sole source of information for her students. Zainab had relatively little knowledge of educational philosophy, so she created her own philosophy that enabled her to convey the requisite information to students. She stated:

> My philosophy and beliefs commit me to help students understand deeply about the materials because these materials need more explanation to progress students' minds. My philosophy also guides me to teach students by presenting detailed information for them to understand, memorize, and utilize when needed.

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She indicated that sometimes the class time finished, but she still wanted to continue the lecture since there was so much more to share. Zainab's burden to be the source of all information for her students left her feeling like their learning was completely on her shoulders. Her methods reflected this philosophy because she felt the need to lecture until all information was communicated to students, rarely allowing time for their interaction.

Maisa: Influence of educational philosophy. Maisa had a very different approach to her students' learning. After Maisa studied abroad, she affirmed that her philosophy and beliefs of teaching were changed entirely. Her philosophy manifested in her teaching through her desire to improve students' skills and thinking for the future. Forward-thinking Maisa followed the approach of extracting any prior knowledge the students had of new content before introducing it, allowing students to develop previous as well as new skills. She stated:

As an active teacher, I seek to ensure a thorough understanding for students through the active discussion. Despite the presence of more efficient teachers than me in teaching, I know I am successful because I encourage active dialogue during the lesson.

She emphasized that her experience of studying abroad had a major impact on her teaching methods. Maisa's philosophy that her students should develop needed skills manifested in her teaching methods because it was necessary for them to interact to develop the needed skills.

Rana: Influence of educational philosophy. Rana created her own philosophy centered around helping her students develop respect, good morals, and flexibility. This manifested in her methods because she sought to create an environment where students and teachers displayed respect and morals with each other. She stated:

My teachers' approaches and beliefs influenced my teaching. Although I adopted their beliefs that reading from books leads to understand better, I am keen to construct an

effective relationship with students and provide the information that they need.

In addition, Rana used her teachers' strategy of preparing exams to evaluate students' progress and achievements. She also said, "Students understanding and memorizing information on their own might be more helpful than learning solely through the teacher's explanation." Rana exhibited some characteristics of student-centered methods by encouraging student interaction, but ultimately, she still utilized traditional methods because she asked students to memorize the information rather than interact with it.

The teachers' responses proved that a teacher's philosophy really does affect teaching methods. As we will see below, those methods tended to manifest themselves in a certain way if the teacher's philosophy was teacher-centered.

Theme 2: Teachers' Teaching Methods

T2. a. Teachers' teaching methods: Traditional vs. nontraditional.

In the previous section, I described the current teachers' individual educational philosophies, as well as how those philosophies influenced their teaching methods. In this section, I will demonstrate how these teachers practice these methods and influence the students' learning through either traditional or nontraditional methods.

Samira: Traditional teaching methods. Samira's teacher-centered approach informed the teaching methods she used in her classes, but she asserted that she did not have freedom in choosing or changing her method of teaching because she had to defer to the objectives of the curriculum. Samira stated, "I liked my undergraduate teachers' strategies, and I practice them in my own classroom. I present the lectures with a detailed explanation to inform students about the basic information of Islamic rules and laws." She used the lectures to help students understand and acquire different intellectual and cultural skills.

Samira gave different kinds of assignments to students, such as detailed questions and activities, to evaluate their daily progress. She pointed out:

> I provide periodic exams that include questions with long and short answers about the rights and duties of the individual in religion and Shariah. These exams further include multiple choice questions where students are to provide a brief explanation of their choice that built on the information covered in the lectures.

Based on Samira's presentation of information and the mode of her assessment, her methods fall under the traditional category.

Wafa: Traditional teaching methods. Wafa's teaching methods are characterized by the traditional style because she practiced a teacher-centered approach. She focused on lectures in order to make students understand more clearly the subject's ideas. Wafa stated:

> As a science teacher, I want to change my teaching methods from lecturing to discussing because sometimes this material needs more than simple memorization. However, faculty members in Saudi universities have no freedom to choose other teaching methods than those prescribed by the Ministry of Education.

Thus, although Wafa would have liked to utilize nontraditional methods, she employed traditional methods through direct instruction and memorization as was prescribed by the Ministry of Education. Her teaching methods generally explained how to balance the theoretical and practical aspects of each subject. She said, "I assess students' overall performance by providing mid-term and final exams that need theoretical and practical work." Additionally, she assessed students' progress in class daily by giving them tests and assignments. Overall, Wafa measured student learning and understanding of the subject matter through traditional scored exams and evaluations.

Zainab: Traditional teaching methods. Zainab was an advocate of the teacher-centered approach. The nature of her major required more memorization and repetition by students in order to understand the material effectively. She stated, "I do not have the freedom to teach other methods, but I support and agree with the methods that are issued by the Ministry of Education." Hence, Zainab's teaching was implemented traditionally by presenting lectures, giving assignments, and preparing exams. As the center of knowledge and information, she did not encourage her students to think or search for information independently because she provided them with the knowledge and facts needed. She emphasized that employing traditional methods helped students focus on her explanation better.

Zainab evaluated students' progress by asking questions according to her explanation in the previous lectures to ensure that students understood what she said. She indicated that, "The questions on my exams depend on the book content and what I had explained during the semester. Most of these questions require long-answer explanations, while others are multiple choice." She also assessed them by asking students to utilize the methods previously learned. Once again, we see another teacher adhering to a traditional form of instruction and assessment.

Maisa: Nontraditional teaching methods. On the other side of the spectrum, Maisa initially employed mostly traditional teaching methods, but after studying abroad in the United States, she altered her methods to reflect the teaching methods that were current at that time. She stated:

> I rely on dialogue during the teaching process to enable students to obtain new knowledge themselves. In addition, I actively participate with students in the learning process to help them generate knowledge and integrate new ideas with the current content.

In order to facilitate the process of knowledge acquisition, Maisa sought to give her

students hands-on practice. For example, to help students learn how to solve problems, Maisa

posed a problem to the students, discussed its dimensions, and guided them to the process that

lead to the solution of the problem. Then, she asked students to think about the processes before

working together to evaluate the solution reached.

Maisa indicated that her freedom was restricted to emphasizing students' benefits, to

achieving teaching goals, and to finishing practice requirements in record time. She remarked:

Although I take a student-centered approach to teaching, my freedom is slightly limited

by the standards of the Ministry of Education. However, I seek to change my teaching

methods gradually from year to year to introduce new strategies during teaching.

In summary, although Maisa actively practiced student-centered teaching methods, she was also

limited to the standards dictated by the Ministry of Education.

Rana: Traditional teaching methods. Rana utilized traditional methods in her teaching,

and she believed that they were useful for students based on her own experience as a student. She

also used deep explanation for her material because she believed that students needed special

understanding about English because it was a second language for them. She prepared periodic

tests to assess students' understanding of the material, using the students' results as evidence of

their mastery of information. Even though she admired her own teachers' teaching style, Rana

tended to be more flexible than they were in her teaching. She stated:

My teaching methods have evolved through my experiences over the years, but I still

teach what is specified for us by the Ministry because it dictates that the primary job of

the teacher to be a conduit of information from the books to the students.

In addition to regular exams and homework, Rana provided different assignments in her classes,

which she collected at the end of the year to assess the students' progress. Overall, Rana believed that traditional teaching methods were an effective practice in her classroom, although she tended to be more flexible in her approach.

In summary, most of the teachers employed traditional teaching methods that were informed both by the Ministry of Education and their own traditional teaching philosophies. Once again, Maisa was the only exception as she tended to incorporate more student-centered methods based on her student-centered philosophy of education.

T2. b. Influence of teaching methods on students' learning.

Regarding their teaching methods' influence on students, most teachers emphasized that their methods were the best for producing a generation that preserved the traditions and values of Saudi society. Conversely, some teachers indicated that the majority of students faced stressful and frustrating challenges in their learning. In the following section, I discuss the influence of the participants' teaching methods on students' learning from the teachers' points of view.

Samira: Influence of teaching methods on students' learning. Samira claimed that although her students complained about having insufficient time to complete all their assignments and often asked her to lessen the amount of homework or cancel it completely, they were nevertheless idealistic and conscientious about finishing their duties and assignments in the specified time frame.

Thus, Samira attempted to help her students by allowing them to do their assignments in class after finishing the lesson, but time constraints sometimes forced her to give them homework. She indicated that, "Although I know that students cannot do their duties or memorize the lessons because they are disorganized and preoccupied with entertainment programs, I have to give them an assignment and ask them to do it." However, Samira believed

that her students were happy with the quality of her teaching because they posted positive responses to teacher evaluation questionnaire on the university site.

Wafa: Influence of teaching methods on students' learning. Likewise, Wafa also posted that her students appreciated her teaching methods because they were keen to attend her course and make up absences by attending other class sections. Additionally, Wafa remarked, "My students always comment that I convey the information in a way that helps them understand and remember easily." Wafa believed that continuous guidance and instruction lead to students' development in scientific skills and supported them to be effective and impactful.

She stressed that she noticed her students' reliance on memorizing information more than understanding. She stated:

> Despite the fact that my material requires a thorough understanding of the content, it seems that students still memorize information as a way to pass the exam rather than learning the information to utilize it in the proper place. Students also want to move away from traditional learning and embrace the teaching strategies they see online.

Students told her that they wanted to practice more new and easy teaching methods and strategies in the future. For example, they liked discussing as a group, doing a project instead of the test, and doing homework with a group. In spite of these students' feedbacks, Wafa still believed that her teaching strategy was effective because her students were dedicated to attending her classes and because they communicated that she was able to explain the material in a way that was easy to understand.

Zainab: Influence of teaching methods on students' learning. Zainab shared a completely different narrative about her students' responses regarding her teaching methods. For example, she noticed that her students' absences had increased even though she had tried to

address the problem many times. She indicated that she always provided students with effective and beneficial feedback when they made a mistake to help them improve. She stated:

> Despite the inherent benefit of class attendance, students still miss class, and their absence makes them miss a lot of the important lectures and information. As a result, I decided to prepare exam questions that focused on material that is only covered in the classroom in order to motivate better attendance.

Zainab noted that students also complained about the pressure of assignments and the amount of material each semester. In her interview, Zainab sighed deeply and said, "I think the current generation lacks focus due to the external temptations on social media and other sites."

Overall, Zainab experienced low attendance and constant complaining from her students about her methods, but she believed it was due to students' interaction with outside media.

Maisa: Influence of teaching methods on students' learning. Conversely, Maisa affirmed that giving students freedom to engage actively and practice cooperative learning by using diverse strategies lead to the professional development. She said, "My students share freely in discussion and practice active learning in addition to the reflective thinking they engage in during lectures. They receive the ideas and information presented in class well, and they accomplish their duties before requested."

She indicated that the majority of her students provided new research information. She laughed and said, "I was not satisfied with my philosophy, but after studying abroad, I sought to improve my teaching to enhance my students' skills in self-reliance, cooperative learning, and dialoguing." In addition, she believed that the Ministry of Education should introduce new and developed strategies to be officially practiced by teachers without fear or hesitation, and which were compatible with Vision 2030 (Appendix B). It was apparent that not only did Maisa's

students enjoy her class, they were active participants in their own learning process as a result of her teaching style.

   Rana: Influence of teaching methods on students' learning. Rana rated her students' love and acceptance of education during the semester by pointing to their success and achievements at the end of the year. She confirmed that, "Although my teaching strategy seems difficult, it has a positive influence on students and helps them meet their goals and earn successful scores on their exams." She also indicated that she had a strong relationship with her students inside and outside of Saudi Arabia. She explained, "One of my students studying in the United States told me that she chose me as an inspiring character in her life to present in her thesis." She believed that though her methods were challenging, the teacher's personality was the most important aspect of teaching. Although Rana employed strategies that her students believed to be difficult, she reported successful student exam scores and close relationships with former students.

   In summary, the teacher's teaching methods might be satisfying or challenging to their students. In general, most participants reported that their specific methods directly correlated with effective student learning, but a few teachers admitted that their students faced challenges as a result of their teaching methods. Next, the results of how these teachers improved their teaching methods and what their beliefs and opinions were about learning a new philosophy in order to enhance Saudi education are presented.

Theme 3: Development of Saudi Education

T3. a. Improving teaching methods through learning new educational philosophies

   Each teacher in this case study indicated that there are several things that could assist them in improving their teaching. For example, learning the philosophy that created an

environment of student-centered approach would enable them to improve their teaching. In addition, all of them had begun to improve their teaching methods by reading and learning to align themselves with the new philosophy. Each teacher's responses and opinions regarding the development of Saudi education are discussed below.

Samira: Improving teaching methods. Samira improved her teaching methods by personal development and by learning from veteran teachers in her profession. To align with Vision 2030, Samira started to improve her teaching through intensive reading and by attending courses and interacting with those who had more experience teaching. She said, "Even though I teach in a traditional way, like most teachers, I would like to learn new philosophies and change my thinking because change is a cosmic Sunnah." (Sunnah is the second source of Islamic legislation). She suggested that the professional development program is a suitable environment for faculty members to adapt their beliefs and philosophy and hone their skills.

Wafa: Improving teaching methods. Wafa improved her teaching methods by attending conferences and reading scientific research from her field, but overall, she believed that the education system needed to provide in-service preparation for teachers. She stated, "I seek to constantly improve my teaching skills to align with the current developments of education and the globalization that allows access to methods all over the world." She started to incorporate more modern methods into her teaching after attending conferences and scientific forums and reading scientific research. She said:

> Due to rapid development, there is a need to learn new educational philosophies and teaching methods to keep up with Vision 2030 in appropriate ways, and to ensure that we are prepared for the coming generation to enter the labor market and embrace technological innovation.

Wafa seemed to be very proactive in improving her teaching practices and sought to incorporate modern methods as she learned them. She believed that in order to meet the expectations of Vision 2030, the new teaching philosophy and improved teaching methods would be indispensable for teachers.

Zainab: Improving teaching methods. Zainab was also proactive in her appropriation of new skills. She indicated that, "I practice, attend special seminars, and exchange experiences with colleagues who are good examples." She applied new methods that were proposed by students or teachers, if they helped to strengthen her abilities and her students' learning. Zainab stated:

> I believe that future generations need to learn to think deeply in order to brace themselves for the challenges they could face as they strive to achieve Vision 2030. To that end, I push myself to read and learn new educational philosophies that would equip students to solve societal problems.

She also confirmed that aspiring to attain Vision 2030 was a priority because it provided the foundation for reconstructing the nation. Zainab sought to improve her teaching through personal development and by gleaning wisdom from her colleagues.

Maisa: Improving teaching methods. Maisa sought to improve her teaching and to learn new educational philosophies in order to effectively prepare her students to achieve Vision 2030. She said, "My goal is to prepare graduates to be distinguished in their technical skills, work in a team, work under pressure, think critically, and engage in problem solving." Although Maisa's goal was to prepare students to achieve Vision 2030, she believed that by centering her methods on student learning, she could help students to develop critical thinking skills while also enhancing her own teaching.

Maisa stated that "Conducting discussions with students, using arguments, and providing convincing evidence is an effective way to improve teachers' teaching." For this reason, she confirmed that teachers should center learning on students because teachers' teaching depends entirely on the student and their desire to receive information. Maisa's main tactic to improve her teaching was to listen to the needs of her students and support them to face the challenges of the future.

Rana: Improving teaching methods. Rana improved her teaching by focusing more on the resources available to her. She hoped to ameliorate her teaching by attending courses at the Center of the University Education Development. Additionally, as her family worked in the education field, Rana had personal experience from her upbringing. She asserted, "I engaged with methods and teaching in my personal life before entering the education field. Therefore, I rely a lot on my family's experiences and the diversity of their teaching methods as a good source of information." Although Rana had a wealth of personal experience, she also believed that reading and learning new educational philosophies was important in order to keep up with the changes in the KSA.

In summary, although some teachers believed it was the job of the Ministry of Education to prepare them professionally, all teachers took it upon themselves to grow in their skills and understanding by reading, attending conferences, or gleaning from the experiences of other colleagues in their field.

T3. b. Acceptance of a new philosophy.

All teachers agreed that integrating a new philosophy would improve their teaching and enable them to create an environment of student-centered learning.

Samira: Acceptance of a new philosophy. Samira asserted that the Saudi education system was effective because it aligned with the teachings of the Islamic religion, values, and traditions. However, she did comment that it failed to teach students effective application of the curriculum. She agreed to adopt a new philosophy with the condition of balancing teaching methods that are based on religion and ethics. Samira remarked:

> I am strongly in favor of adopting a new philosophy in my teaching to help teachers be a part of society, to serve their students religiously and morally, and to build and develop Saudi education and society. In addition, the influence of this philosophy would be positive if it touched students' lives directly and helped them to positively engage with and change their lives and society.

Her desire was to link the process of education with societal change and relate the curriculum's contemporary issues with the teachings of the Islamic religion and the traditions of Saudi society. In Samira's opinion, the most important aspect of an educational philosophy was that it be based on the religion and ethics important to the KSA.

Wafa: Acceptance of a new philosophy. Wafa was also in favor of adopting a new philosophy, but she had a few stipulations. She indicated that learning about a new philosophy should be worthwhile to officials if it could help to develop society as a whole. Although Saudi education had strength and diversity in displaying the information, there was a repetitive curriculum, which means monotony, routine, and resistance to updating information. Wafa said, "Teachers need a philosophy that enables them to improve students' skills in responsibility and social communication in order to solve society's problems." Because the main objective of education is to reform and develop society in all aspects, she supported any new philosophy as long as it served to develop teachers and to help students to learn and receive information.

Zainab: Acceptance of a new philosophy. Zainab, on the other hand, was hesitant to adopt a new teaching philosophy because she believed that there were no major weaknesses in the education system, though she did concede that the system had both negative and positive sides. One advantage, she believed, was the centralization of education, which meant that the concentration of power, planning, and decision-making belonged exclusively to the Ministry of Education. She stated, "I cannot describe accurately the education system's need to adopt a new philosophy because teaching as a profession does not start or end with the school day at all."

However, she supported philosophies that would help to prepare graduates' skills to coincide with the requirements of Vision 2030. She also indicated that the new philosophy of education should conform to the needs of the local and global environment. In summary, although Zainab saw no real need for a new educational philosophy, she did agree that whatever philosophy was adopted should help to prepare students to meet the Vision of the KSA.

Maisa: Acceptance of a new philosophy. Maisa asserted that the goal of the EDP was to construct the future of the country by preparing tomorrow's teachers to equip individuals with the skills to make a positive contribution to society. As a result, Maisa was in favor of adopting a new philosophy if it would serve that end. She stated:

> I am in favor of a philosophy of change that keeps up with modernity and incorporates all available possibilities to promote students' learning because Saudi education is not a powerful system. This system should focus on the learner's goal in the 21st century, on teachers' preparation programs, and on changing the way it tests and measures academic achievement.

Maisa advocated for a system that focused more on preparing teachers to meet student needs. In addition, she believed that the future generation needs to think about social problems, analyze

their causes, and provide solutions. Furthermore, Maisa asked Saudi officials to continue the scholarship program to enable students to learn a new philosophy that stimulates critical thinking skills and then apply that philosophy in the Saudi learning environment. As with all other participants, Maisa's main argument for adopting a new philosophy was that it should serve the students in their improvement.

Rana: Acceptance of a new philosophy. Rana was also in favor of adopting a new philosophy in Saudi education because she believed that Saudi society had changed over the years, so education should change in response. She claimed that interest in exploring teaching philosophy had almost vanished from the education process and from teachers' teaching methods. She said, "Although Saudi education is a dynamic system, its deficiencies make it difficult for teachers to confront societal challenges." Therefore, she was open to learning a new philosophy if it motivated teachers to help students to understand, think, and implement.

In conclusion, all participants expressed a desire to improve their teaching through the adoption of new strategies. They were enthusiastic to learn a new philosophy if it served to improve students' learning. All teachers agreed that implementing a new teaching philosophy would more effectively develop the Saudi educational system and society as a whole.

Summary

In this chapter, findings revealed that all but one teacher adhered to a teacher-centered philosophy, and as a result, they employed traditional teaching methods. Additionally, due to a lack of instruction, the teachers who did adopt a teacher-centered philosophy did so because that was the only philosophy to which they had been exposed. It is interesting to note that only one teacher, who had studied abroad, saw the need for a student-centered philosophy and sought to employ nontraditional teaching methods. Finally, all teachers were committed to self-

improvement and saw the benefit of adopting a new philosophy if it served Saudi society as a whole.

Chapter 5 provides the interpretation and analysis of these teachers' responses to inform the need and feasibility to introduce Social Reconstructionism Philosophy into Saudi teachers' teaching methods. Chapter 5 contains a summary of the results, discussion and interpretation of the findings, implication of findings, Limitations of the Study, recommendations, and conclusions.

Chapter 5 - Discussion

This chapter includes a summary of the results and a discussion of the major findings related to the current educational philosophies of five participants in the Educational Diploma Program. The chapter concludes with the implication of the findings as well as recommendations for the Kingdom of Saudi Arabia as it seeks to reinvigorate the country's educational philosophy in light of Vision 2030 (Appendix B).

Summary of the Results

The purpose of this qualitative multiple-participant case study was to examine the teaching philosophy of Saudi teachers in the Educational Diploma Program (EDP) and to determine if Social Reconstructionist Philosophy (SRP) was viable for teaching and learning in the Kingdom of Saudi Arabia (KSA). This chapter discusses findings and future research possibilities to answer the following research questions:

(RQ1): How do Saudi teachers in the Educational Diploma Program describe their philosophy of teaching?

(RQ2): How do Saudi teachers in the Educational Diploma Program describe their teaching methods?

(RQ3): What suggestions do Saudi teachers have to develop Saudi education?

Six major categories emerged from the data collected from the research questions. These categories illustrated three themes: (1) Teachers' teaching Philosophies, (2) Teachers' Teaching Methods, and (3) Development of Saudi Education. In general, the participants seemed to employ mostly teacher-centered philosophies and traditional teaching methods, with the exception of one participant, Maisa, who had been exposed to student-centered philosophies during her studies abroad and therefore employed nontraditional teaching methods. However, all

participants strove to develop their personal teaching skills and believed the adoption of a new teaching philosophy would be welcome as long as it served the larger goals detailed in Vision 2030. Discussion and interpretation of the findings, implications of findings, limitations and recommendations, and the conclusion are expounded on in the following.

Discussion and Interpretation of the Findings

All of the themes noted above will help to illustrate the types of educational philosophies that emerge from the EDP, what methods are utilized as a result of these philosophies, and whether the adoption of a new philosophy, namely SRP, would be beneficial to the educational system as a whole. Each theme is described and discussed below in relation to the pertinent literature.

T1. Teachers' Teaching Philosophies

The findings of this study illustrate that the majority of participants described their teaching philosophy as teacher-centered, showing characteristics of Perennialist and Essentialist philosophies. On the other hand, one teacher, Maisa, focused more on a Reconstructionist, student-centered philosophy. The reasons for these outcomes are explained below.

Participants attested to never receiving formal instruction on educational philosophies, though some knew a little information. This finding is consistent with studies conducted elsewhere – there is a decline, or in this case, a lack of instruction on educational philosophies (Clark, 2013). Saudi teachers simply practice the tenets of the philosophy they were exposed to as students themselves. Therefore, the curriculum and teaching have not changed much over the years (Al-Ali, 2017). As Hasan Under (2008), in his article, "Philosophy of Education as an Academic Discipline in Turkey: The Past and the Present," stated, the revival of teaching educational philosophy in graduate curricula is necessary because it leads to greater production,

deepens the democratic conception of education, and is more effective in determining and clarifying social and educational policies. If Saudi education is going to experience true reformation, it must adopt a formal plan to teach educational philosophies.

As participants received no formal preparation regarding educational philosophies, they were forced to implement the only philosophy to which they were exposed themselves. For example, four participants acknowledged that their philosophies about teaching were influenced by their own experience as students as they watched their previous teachers' teaching methods. This lack of formal preparation leads to a domino effect through the generations as the same philosophy is inadvertently passed from one generation to the next without any forethought or planning. This finding is in agreement with the findings of Haque and Rao (2018) who claimed that the majority of Saudi teachers utilize the same teaching styles to which they were exposed as students; they do not alter or innovate in their teaching or philosophy regardless how experienced they are. What other choice do Saudi teachers have but to pass on what they have learned, if no formal preparation is offered? However, as we see in the findings below, that does not mean the participants were completely devoid of effort when creating their philosophies.

As a result of the absence of formal instruction about teaching philosophies, all participants believed that every teacher should build her own beliefs or philosophy. "Developing a philosophical perspective on education is not a simple or easy task. It is, however, a necessary one if a person wants to become an effective professional educator" (Ozmon & Craver, 1981, p. 268). Though necessary, without formal instruction, it is much more difficult to develop a balanced philosophy that is in line with each teacher's personal teaching goals or those of Vision 2030. As Weshah (2013) indicated, providing different strategies and philosophies in teachers' professional preparation programs improves pre-service teachers' abilities to determine their

teaching philosophy. Additionally, in a study conducted in Jordan by Weshah (2013), it was determined that exposure to professional practices encourages teachers to obtain their own teaching philosophy in their field. Although each teacher must develop her own philosophy, without exposure to philosophical alternatives, most teachers are left to employ the philosophies to which they were exposed as students, which, in this case, encompasses a largely teacher-centered approach.

With the exception of one participant, Maisa, all teachers practiced a teacher-centered approach. This approach, according to Cuban (2007), refers to teachers who control the teaching process, speak more than students, and transfer knowledge and values to their students (p. 3). Findings in this study showed that more attention was given to teaching material than to developing the students' skills. This finding aligns with Chen's (2015) assertion that those who practice a teacher-centered approach fail to engage their students in the learning process. However, research shows that those teachers who engage students in the learning process will see students who are willing to claim greater responsibility for their learning (Lea et al., 2003). Most of the participants in this study complained about the lack of student responsibility over their education. Unfortunately, teachers who ascribe to a philosophy that relies on repetition and memorization inadvertently produce learners unwilling to think or develop themselves and their society. This outcome is not in line with the goals of Vision 2030.

On the other hand, Maisa was different among the other four participants in that she focused on developing a student-centered teaching philosophy that would improve her teaching and her students' learning. This purposeful development of a teaching philosophy enabled her to be more open-minded, which is compatible with the research of Suissa (2008) and Livingston, et al. (1995), who asserted that when teachers explore and delineate philosophical concepts, they

are able to develop their learning skills, improve their thinking ability, and harmonize between philosophical intellect and their teaching methods. When teachers define their preferred educational philosophy, they practice a consistent and deep teaching method. Additionally, teachers who determine their own philosophy are able to enhance their reflection and obtain a comprehensive grasp of the teaching process (De Vries et al., 2014; Ryan, 2008).

Therefore, teachers who fail or are not given the opportunity to create an effective educational philosophy in their preparation program may negatively affect students, the education system, the curriculum, and also their teaching. In addition, as Gashan (2015) indicated, this places the teacher in the role of providing and conveying information rather than facilitating the education process. Teachers should seek to share knowledge with students rather than simply transfer it.

In summary, although findings indicated that the majority of participants practiced a teacher-centered approach, it was not because they made a purposeful decision, but rather because they lacked exposure to any other philosophies. As a result, it was found that when a teacher-centered philosophy was practiced, the burden of learning was the teacher's responsibility, active class engagement was lacking, and in the end, most students were unsatisfied with their learning. On the other hand, when the philosophy was student-centered, the burden of learning was shared and became more engaging among the ideas, the teacher, and the student. Not enabling teachers to choose their own philosophy has major effects on students, teachers, and the educational system as a whole, not to mention the teaching methods employed in the classroom.

T2. Teachers' Teaching Methods

To achieve the purpose of this study, teachers' teaching methods and their influence on

their students' learning were explored. The findings revealed that the majority of the participants utilized traditional teaching methods because they were directed by a teacher-centered philosophy. The majority of participants required students to read and memorize in order to understand the lesson rather utilizing discussions or conversations. This finding is in agreement with current literature by Haque and Rao (2018), who claimed that Saudi teachers utilize traditional methods and styles where memorizing information is dominant in all levels of education. Additionally, these strategies are employed across several generations of teachers.

The findings also indicated that teachers lacked the freedom to practice or innovate new teaching methods because they were viewed by the Ministry as conveyors of information from books to students. According to Schiefelbein and McGinn (2017), "Many, if not most, systems still employ teachers principally as instructors, as sources and transmitters of knowledge and skills, as skilled workers. The improvement of school system effectiveness will take several generations" (p. 121). As simply conveyors of information, participants confirmed that they were to follow the specific instructions of the high authority in the education system: teachers were to commit to the curriculum objectives, without any modifications, additions, or deletions.

As a result, most teachers resorted to memorizing the lesson plans given, without much consideration for student variation in learning style. In fact, when the related literature was reviewed (Al-Amri, 2011; Al-Zahrani, et al., 2016), it was found that educators in Saudi universities and even those who studied abroad were restricted by the educational officials. As long as the Ministry of Education sees teachers as conveyors of information rather than as facilitators of it, change is likely to be slow. This also explains why the current teaching approaches that dominate Saudi education are still teacher-centered; change is not an option.

Traditional teaching methods dictate the use of homework and exams to help students

learn and to demonstrate their understanding of information presented. The findings of this study illustrated that participants' teaching methods included giving lectures, homework, and exams because they saw those as effective means of helping students learn. However, this belief is contradicted by a Finnish study that found assigning students more homework does not improve their skills or increase their success (Sahlberg, 2015). In actuality, according to LeTendre and Akiba (2007), the high amount of homework that students receive leads to a decrease in exam scores. Moreover, teachers reported asking long questions on exams, often asking students to memorize the material from class lectures. They believed that high exam scores indicated teacher effectiveness. Although, participants reported high student satisfaction with their teaching because students turned in assignments before requested, left positive reviews for them online, and chose their classes based on personality, more information is needed to adequately gauge teacher success.

Research shows that the professional personality of the teacher and the positive atmosphere of the environment can be significant determinants of student satisfaction and success. According to Al-Kathiri (2013) and Oesterle (2008), even though most teachers assert that their teaching methods reinforce students' success and accomplishment, students assert that the qualities of teachers and the classroom environment are more effective for their improvements and achievements. Hence, it is important to utilize teaching methods that reinforce desired skills because a teaching method "is defined as a means by which a teacher facilitates students' learning how to think and produce knowledge" (Schiefelbein & McGinn, 2017, p. 131). In addition, teachers should create a cooperative and interactive environment for students in order to motivate them to engage in the learning process positively. This approach works not

only on raising students' responsibility, but also it encourages teachers to improve their skills and teaching (Lea et al., 2003).

In a study done in the UK and Finland, Lindblom-Ylänne et al. (2006) found that teachers who teach social sciences, history, and education tend to employ a more student-centered approach. My findings are not consistent with the research of Lindblom-Ylänne et al. because Zainab taught social sciences but still employed a teacher-centered approach. On the other hand, Lindblom-Ylänne et al. (2006) argued that teachers who teach hard disciplines, e.g., the sciences tend to be more teacher-centered, which is consistent with Wafa's approach in my study. The results of my study seem to indicate that regardless of disciplines, the majority of participants employed a teacher-centered approach more often suited to the hard disciplines. This one-size-fits-all approach fails to address the needs of the student, which will fail to enable students to meet the needs of a changing society.

Conversely, one of the participants, Maisa, practiced a student-centered approach and saw herself as a facilitator to her subject because she always posed problems and encouraged students to obtain the information and knowledge needed to find a solution. Maisa's approach aligns with the study of Reed and Davis (1999) and the principles of critical theory, which claims that involving students in the strategy of problem-posing enables students to think deeply, develop knowledge, and discover reality (Freire, 2000, p. 81). Hence, allowing students to discuss and interact with the teacher is essential for their long-term success and short-term satisfaction. In addition, when the student thinks critically, discusses confidently, and engages cooperatively, the student begins to take more responsibility for their education.

Unfortunately, many teachers do not know how to employ a student-centered approach because they lack critical thinking preparation. Although many agree that critical thinking is

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important, there are few instructors who know how to employ and utilize it successfully in their positions (Choy & Cheah, 2009). In fact, according to Evans (2013), there are numerous teachers who do not even understand the features of critical thinking. When teachers lack a full understanding of critical thinking and how to apply it in the teaching process, a significant opportunity is missed to help students appropriate viable skills and abilities, which could have far-reaching consequences. Stedman and Adams (2012) indicated that the lack of teachers' understanding of critical thinking could influence students' learning, development, and achievements. Maisa recognized this problem and demanded the Ministry of Education to provide new strategies in teachers' education programs to expand teachers' understanding of critical thinking and that the Ministry enable teachers to practice it freely in their classrooms. Maisa's assertions agree with the literature of Allamnakhraha (2013), who indicated that there is a need for educational reform, with an emphasis on critical thinking in order to positively affect the future generations' culture.

T3. Development of Saudi Education

To obtain the main goal of this study, significant research was conducted to collect data that would help to improve teachers' teaching methods, which, in turn, would assist in developing Saudi education. When the findings of the study were analyzed, it was found that all teachers actively sought to improve their personal teaching practices. Additionally, it was clear that all participants were interested in educational improvement to keep up with Vision 2030. It was interesting to note that all participants' responses and thinking were somewhat similar, despite the fact that they were from different universities and had diverse majors.

The findings indicate that participants, regardless of the pervasive control of the Ministry on their teaching methods (Al-Amri, 2011), strove to change and improve themselves by reading

or learning. Specifically, teachers intended to expand their understanding by reading from books and websites, attending courses and seminars, engaging in scientific research, and interacting with veteran teachers to gain experience. In addition, all of them tried to apply suggested strategies from other teachers or the students, when appropriate and applicable. In fact, the desire for growth was so great that many participants expressed a desire for the Ministry of Education to prepare courses and programs that would enhance their teaching to help in developing the education process. According to Al-Rowaithi and Al-Salem (2015), these programs enhance teachers' competence and skills in critical thinking to support their teaching and abilities. In order to develop education and reform society, the KSA needs teachers who can think critically and who can teach future generations to do the same (Allamnakhraha, 2013). For this reason, the Ministry needs to expand the professional development program by applying scientific research and experiments, preparing teachers to improve their skills in pre-service and in-service opportunities, and continuing the scholarship plans to faster new ideas (Al-Suwaida, 2016).

If a new Vision is set for societal change, new methods and philosophies must be adopted to realize that Vision. Teachers need a strong philosophy that aligns with the societal reforms set in Vision 2030. Additionally, they need new strategies that will help them shape future generations. Therefore, to develop the education system, the KSA needs teachers who empower their students' learning. This can only be done through integrating a new philosophy.

Interestingly, although many participants reported apprehension about adopting a student-centered philosophy, all participants agreed that integrating a new philosophy would be beneficial if it enhanced citizenship, increased the responsibility of the learner, and evolved the teaching and learning process. Unfortunately, the findings of this study illustrate that there are no resources in place to help teachers integrate a new philosophy. This finding uncovers a gap;

teachers need to be educated in workshops that explain the foundational principles of the philosophical application and help them understand the extent of its usage. These results align with the findings in the reviewed literature (Under, 2008; Weshah, 2013) that emphasized teachers' education programs should include teaching philosophies' principles because they increase the production of the education process and clarify the democratic conception of education.

In regard to expectations for what the new philosophy should produce, participants expressed their main expectation would be that the new philosophy should enhance students' critical thinking in order to construct a new society and solve its current problems. Specifically, participants were adamant that the new philosophy should help prepare future generations of students to possess skills that align with Vision 2030 and societal requirements. Moreover, participants expressed a desire that the philosophy should enable students to engage in the labor market and benefit from technological advantages. It is clear that a new philosophy is not only needed, but desired in order to help students and teachers realize the standards set by Vision 2030.

According to her explanation, Maisa was the only participant who utilized a student-centered approach to prepare the coming generation to utilize critical thinking skills, work as a team to solve social problems, and develop the society. The main difference between Maisa and the other participants was that Maisa defined her philosophical preference, which is student-centered philosophy (Conti, 2007). Thus, her focus was on the students, and she saw her role as a facilitator of conversation rather than a conveyor of information.

In summary, participants expressed a strong desire to see the adoption of a new philosophy if it would enhance student learning, improve teacher understanding and skill, and

help realize Vision 2030. However, the successful adoption of a new philosophy will take time for teacher preparation.

Implications of Findings

It can be stated that most of the findings from this study correspond with the relevant literature. The current study strove to help improve teachers' teaching methods by providing information about an effective philosophy that seeks to direct and inform their teaching. Interestingly, in this research, it seems that the researcher's responsibility was to provide a unique philosophy that guides teachers' teaching practices, works on improving the student-centered perspective, maintains life-long learners, develops the whole education system, and finally seeks to reform the current society. Findings of this study could advance teachers' abilities in teaching, liberate their minds from traditional methods, and embed consciousness in their thinking to be transformative intellectuals.

According to the last theme that emerged in the study, it was found that all teachers agreed about adopting the new philosophy as a springboard to develop education and society. They expected that the new philosophy would help students to be as a part of society and interact with the current situation to change it for the better. In the beginning of the interviews, I noted the majority of participants were committed to their personal teaching styles and practices, confident that the methods they applied in the classroom were effective. Then, I informed them about the major purpose of SRP - to improve teachers and students, to sustain their self-actualization, to develop the current education, and to reform society. After being exposed to the tenets and goals of SRP, all participants supported the idea of incorporating SRP into the Saudi education system. As a whole, SRP answers the need for educational and societal change to answer the call of Vision 2030.

Saudi Development Plans

At the time of this study, there were several educational reforms and developments in the KSA to improve the quality of the teaching process in schools. The Ministry of Education started with Vision 2030 in 2016 to prepare teachers through the teachers' education programs and to increase their professional competence. The Ministry was also working on examining standardized tests in order to evaluate teachers who needed to apply for teaching positions. Although the KSA worked hard to find a balance between scientific progress and the religion of Islam, it did not relate experiences to future expectations, aspirations, changes, or needs of the society. It focused rather on teaching students the basic principles, which benefits them only in the present. Therefore, it is important to develop and adopt an educational philosophy that fosters teachers' skills and students' thinking to work collaboratively in solving social problems.

John Goodlad (1991), an educational theorist who advocated for renewing schools and teacher education, emphasized that education systems still need many reforms and modifications. These reforms include enhancing teachers' education and linking theory with teaching practice. The officials in Finland also believe that the best way to develop teachers is to improve teachers' efficiency through different preparation and education programs (OECD, 2010, p. 124).

Therefore, the quality of teachers' teaching is an important factor in teacher education and educational reform, which in turn enhances students' learning, and promotes their self-esteem (Lin et al., 2014). In order to develop Saudi education and society, we need to enhance the quality of our education programs by employing outstanding teachers, adopting student-centered teaching methods, and developing critically-thinking students (Al-Harbi, 2016).

The Ministry of Education was making numerous plans to develop Saudi education as a whole. Among these developments was the renewal of the EDP to be a Professional Master's

Program. This new program seeks to accept qualified students and provide master's certificates based on their broad understanding and critical thinking. Hence, my study about adopting SRP in Saudi education is appropriately timed with the development of this program and Vision 2030, which is meant to focus on reconstructing a new society. Therefore, a compelling argument can be made that the current Perennialist approach should be changed to a more advanced one by integrating Reconstructionist philosophy in teachers' teaching in order to ameliorate education and society. Now, I will elucidate the rationale for choosing SRP among other philosophies to be integrated in Saudi teachers' teaching.

Rationale of Social Reconstructionist Philosophy (SRP)

In chapter one, I discussed several educational philosophies that guide teaching approaches. In this section, I compare the results of this study to the educational philosophies discussed in the first chapter in order to determine what approach is being utilized currently and what approach is needed to accomplish the goals set out in Vision 2030.

Perennialism

The tenets of Perennialism suggest promoting students' intellectual and moral qualities. As Kneller (1963) stated, "The chief purpose of education is to cultivate the use of reason" (p. 95). The findings of this study suggest that three participants practiced Perennialism. For example, Samira stated, "I attempt to embed religious and ethical values in my teaching approach as it is prescribed to build a robust educational environment that promotes moral and intellectual skills." In addition, Zainab said, "My philosophy and beliefs commit me to help students understand the materials deeply because these materials need more explanation to progress students' minds." As Mayer (1966) illustrated, Perennialists answer students' questions and provide them with appropriate understanding, which enables students to develop their minds

(p. 192). Furthermore, Rana stated, "Apart from what I learned, the philosophy that I believe and employ in my instruction is based on teaching respect, good morals, and flexibility in work."

However, continuing to utilize a Perennialist approach will not meet the goals outlined in Vision 2030. Perennialism inadequately addresses the needs of the KSA. The approach works on preserving the teachers' criteria and estimating the achievements of the students according to these criteria. It also emphasizes the importance of assessing intellectual tasks without thinking about assessing development. The major problem is that Perennialism promotes the teachers who practice power and leadership in their classroom because it thinks the teacher has more knowledge and awareness than the students (Hutchins, 1943). As outlined in Vision 2030, Saudi education is looking for teachers who support students instead of dominating them.

Essentialism

This study also argues that Essentialism is not appropriate for the KSA because Saudi education needs self-regulation, intellectual persistence, and futuristic plans to keep up with the 2030 Vision. This cannot occur with Essentialist philosophy as it focuses on educating society by conveying previous knowledge. Essentialism also aims to instill the essential academic knowledge in students' intellect and helps them to obtain practical skills (Gutek, 2009, p. 310). The findings indicated that one participant, Wafa, practices Essentialist philosophy because she stated, "My philosophy and beliefs about the teaching process are based on how I can explain the subject matter in such a way as to instill the appropriate knowledge in students' mind."

Saudi society needs a critical approach to meet the ongoing and changing needs. Essentialist philosophy believes that schools are not responsible for social change, but instead teaches the principles that are considered to be true all the time and everywhere (Bagley, 1920). Because Saudi education's goal is societal reform, Essentialism cannot meet the needs of Saudi

society. We cannot reform the future by only looking to the past and not applying what we have learned to our own lives.

Progressivism

Even though Progressivism shares some properties with Social Reconstructionism, it is not appropriate for Saudi education due to its focus on child reform and growth instead of social reform and evolution. Progressivist philosophy concentrates on the means instead of the ends and it is preoccupied with child growth and interests without caring about social justice (Dewey, 1916). Hence, Social Reconstructionists deny the Progressivists' idea that focusing on child freedom should be the main goal of education. They affirmed that the goal of education is achieved when students' ideas and objectives correspond with the requests and needs of societal development (Counts, 1932, p. 7). Progressivism is not appropriate for Saudi education due to its focus on child modification instead of social transformation. The KSA needs development, change, and reform of the entire society.

Social Reconstructionism

Through reviewing various educational philosophies in this study, Perennialism, Essentialism, Progressivism, and Reconstructionism, it was clear that SRP is best suited to contemporary Saudi education because it stands the greatest chance of bringing about social, cultural, and educational development. Because most teachers' philosophies and teaching styles tended to be more teacher-centered, which align more with Perennialism and Essentialism, teachers will need a new philosophy that supports a student-centered teaching process more if they are to meet the goals of Vision 2030. Social Reconstructionism provides an effective educational environment for the interaction and dialogue between teacher and student, which is a new term that Freier (2000) coined, "teacher-student with students-teachers" (p. 80). He meant

that both of them are responsible for the progress and improvement and for placing authority beside freedom, not against it. He stated that, "The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach" (p. 80).

Maisa was the only participant who practiced some tenets of SRP because she experienced more success in the classroom than the other participants. She stated, "My goal is to prepare graduates to be distinguished in their technical skills, work in a team, work under pressure, think critically, and engage in problem solving." Her statement coincides with Brameld's view (2000, p. 41) for the purpose of developing education and society. Maisa's enthusiasm about student-centered education reveals that it is not that student-centered philosophies were not effective in the KSA, they were simply not known. However, although participants were unaware of SRP, they still felt the needs left in the wake of a teacher-centered philosophy that employed traditional teaching methods – the Vision was not being realized in the prevailing educational climate – society was not being reformed. Therefore, I will demonstrate how the results of this study indicate that the implementation of SRP would be most beneficial to the country's educational goals.

Reconstructionism a Favorable Philosophy for the KSA

Due to the KSA's need for an effective educational philosophy, I described the different kinds of educational philosophies in the initial chapters as well as above.

The reason for choosing SRP to be the vital philosophy of education in Saudi Arabia is that Social Reconstructionist schools teach learners how to build a relationship between what is and what should be. According to Stanley (1992), "The reconstructionist task was to examine our culture and find the extent to which current social institutions were unequal to our crisis situation

so that we can work to realize the changes required to achieve a complete cultural transformation" (p. 20). Schools are the optimum environment to help teachers and students practice ideas and activities that will help to transform society. In fact, Seda (1996) indicated that Reconstructionists consider the schools to be the best place to improve both teachers' and students' understanding in order to effect social change.

Reconstructionism asserts that education has the power to change society by utilizing schools as instruments to solve social problems. Because all teachers are the fruits of the schools, schools need to create curriculum that advances their evolution. As Counts (1932) indicated, all schools need to have a new vision and strive to empower learners to achieve the goal of this vision. The developed school's role is to teach students how to construct a new civilization rather than to contemplate the condition of the current world. He stated:

> If the schools are to be really effective, they must become centers for the building, and not merely for the contemplation, of our civilization . . . We should, however, give to our children a vision of the possibilities which lie ahead and endeavor to enlist their loyalties and enthusiasms in the realization of the vision. Also, our social institutions and practices, all of them, should be critically examined in the light of such a vision. (p. 37)

Hence, SRP offers a superior role in promoting teachers' abilities, learners' thinking, and curriculum development in order to engage in social change, construct a new democratic society, and solve social problems. This finding is consistent with the study of Lugg and Shoho (2006) who illustrated the role of Reconstructionist teachers in constructing a democratic society by practicing the tenets of SRP in their teaching.

Additionally, according to Degener (2001), Reconstructionist philosophy has a significant role in defining educational aims of teachers and orienting their teaching methods. It

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also facilitates students' critical thinking skills in analyzing complex problems in order to reform society. In addition, it is exemplified in the reinforcement of self- efficacy and self-esteem in students' behavior to engage effectively in social change. It also has a critical role in the development of curriculum that widens the paths of thinking, views, beliefs, and objectives (pp. 45-46).

As discussed earlier, Saudi Arabia took the first step by developing Vision 2030 to develop many fields in the country. Education is one of those fields that needed to evolve its elements, such as teachers, students, and curriculum. The Reconstructionist philosophy is an appropriate approach for this field and Vision 2030 due to its encouragement for learners to obtain education for social change and develop society. When reviewing the related literature, there were studies (Hollins, 2011; Reed & Davis, 1999) that aligned with this inference, which indicated that teachers need to integrate SRP in order to improve students' learning and pave the way for social change and social reform. For this reason, I have illustrated below the impact of SRP on three elements of the educational environment: teachers, students, and curriculum.

The Teachers

Reconstructionists recognize that education is a means of reconstructing society and that teachers are the primary agents of social change. Therefore, teachers and students should cooperate and work as co-agents in schools in order to increase engaged parts and eliminate passive parts of education. Thus, there are different ways to prepare students and assess them to eliminate the boundary of traditional teaching and prevent its movement to the future generation. Teachers should give freedom to all students to think, create, and implement. Teachers should improve their teaching methods by thinking critically to replace exams by innovative and professional projects and serve students as facilitators of learning rather than conveyors of

information (Rogers & Freiberg, 1994, p. 186). According to Mulnix (2012), critical thinking helps educators to reflect and provide reasons for what they believe.

In addition, teachers need effective teaching methods to use as instruments in their roles as agents of change. Reconstructionists also believe that schools have significant roles in human life. They agree that the best environment for the development of the individual is the school. Teachers are responsible for promoting the evolution of students' lives. Teachers are considered the facilitators of knowledge and methods (Koole, 1986, p. 8). Hence, Reconstructionist teachers reinforce students' thinking to institute a strong educational environment that meets the requirements of the current society by bringing about social reform and solving real problems. "Students and teachers should engage together in problematizing knowledge and it is the teacher's role to provoke students to identify how to move forward critically in their practice" (Keesing-Styles, 2003, p. 14). This interactive environment also empowers teachers to enact plans in which students obtain critical consciousness during the interaction between action and reflection.

Reconstructionist teachers encourage students to interact with others for the development and betterment of each individual. In addition, they believe that working in a group is considered an important process to create a successful class because the impact of group work gives students the freedom of expression and creativity. According to Giroux (1997), Reconstructionists emphasize that teachers are transformative intellectuals who help students to think critically, to solve problems, and to gain power to make changes. The principle of critical theory also considers the teachers are transformative intellectuals who possess skills and values to be change agents for their teaching methods by adopting SRP in their teaching. Hence, teachers as transformative intellectuals are committed to facilitating their teaching and by assisting students

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to think critically in exploring the new knowledge in order to develop their society and solve its social problems (Giroux, 1997).

Counts (1939) argued that teachers are responsible for constructing a new democratic social order, saying that they should enhance the evolution of students intellectually and ethically (p. 17). Counts (1932) also argued that teachers are responsible for developing students' steadfast mentality and critical consciousness. Additionally, he believed that teachers should participate in designing curriculum in order to influence the behaviors of future students. He stated:

> The teachers should deliberately reach for power and then make the most of their conquest...To the extent that they are permitted to fashion the curriculum and the procedures of the school, they will definitely and positively influence the social attitudes, ideals, and behavior of the coming generation. (Counts, 1932, p. 28)

He also clarified that teachers should prepare students to adjust their attitudes toward social change in order to improve society socially, economically, and politically.

In addition, teachers should provide students all possible chances to be creators and innovators. In fact, Brameld (2000), pointed out:

> Reconstructionism . . . believes that you and I, as teachers and citizens, have the obligation to analyze critically what is wrong with the values that we have been holding and then to decide about the values that we should be holding. (p. 75)

Teachers should consider the classroom a lab room for students to test their ideas and experiment to find effective results. Brameld (2000) encouraged teachers by saying, "allow room for the learner to deviate, to be different, to create something not quite according to standard. Encourage the learner to do this every time you get the chance" (p.102). Teachers, as facilitators, should

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improve their skills and abilities to help students to practice critical thinking in order to solve social problems.

To fully understand, teachers need to learn how to apply the principles of this philosophy by engaging in a professional development program. According to De Vries et al. (2014), teachers' beliefs affect their teaching and encourage them to strive to develop themselves professionally. It is clear that teachers play a very important role in the educational system of any society because they actively influence the next generation's thoughts and beliefs. If the KSA wants to see lasting social change, then investing in developing and preparing teachers is paramount to lasting success.

The Students

If teachers are the agents of change in SRP, then students are considered the fruits of education, primary agents in the learning process, and effective contributors to the solution of social problems. The main goal of the Social Reconstructionist approach is to support students so they are able to examine social issues and pursue effective solutions.

Reconstructionist philosophy "encourages students, teachers, and all members of the community to not merely study knowledge and problems crucial to our period of culture but also to make up their minds about the most promising solutions and then to act concertedly" (Brameld, 1950, p. 86). Students are born powerless and they need to practice their abilities in order to be able to fulfill their needs as well as the society's needs. Count (1932) pointed out that the student, "is merely a bundle of potentialities which may be developed in manifold directions" (p. 15). Today's Saudi society requires critical thinkers and creative students. To meet this requirement, students need to develop their knowledge and skills in order to take on the responsibility of creating a new social order and to solve the KSA's social problems. The new

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generation needs the improvement and evolution of their minds and skills to construct a new

society and eliminate the problems and mistakes that hinder progress in the KSA.

To realize this potential for creating social change, SRP advocates that students learn

critical thinking in order to address social issues with a fuller understanding of democratic

viewpoints. Students should interact with their peers and society members to strengthen their

thinking skills in order to construct a new democratic society. Reconstructionists see the school

as a type of social democracy where there is collaboration among teachers, students, and parents.

To foster this democratic atmosphere, cooperative discussion, constructive interaction, and

effective dialogue must occur. As Counts (1932) put it, "I believe firmly that democratic

sentiments should be cultivated, and that a better and richer life should be the outcome of

education" (p. 21). Through the democratic process, skills and knowledge will be gained by

students, and a better life will be prepared for their future.

In addition, Reconstructionists empower students to have optimum learning opportunities

to meet society's needs and to obtain critical thinking to solve social problems. According to

McNeil (1996), Social Reconstructionism is distinguished from other philosophies because

students' learning should accomplish three outcomes. The first norm is that this opportunity

should be real, which means students need to concentrate on an existing problem in society they

can alter and transform. Then, students must take action toward the problem at hand by

cooperating with a group to brainstorm solutions. Finally, students should shape a cohesive

framework of values that enable them to distinguish between "right and wrong, desirable and

undesirable" (pp. 32-33). Thus, the conscious students realize the society can be changed and

developed by obtaining a good education. While students merge their knowledge with their

action, they conduct a critique, analysis, and discussion to understand and start to change society

individually and collectively (Freire, 2000, p. 125). If teachers are agents of social change, then students are the hands that bring that change about. Through investment in teachers, there is an inevitable trickle-down effect that will enable students to effect the desired change. In essence, change starts with the teachers' philosophy and is subsequently passed down to the students.

The Curriculum

The objectives of Reconstructionist curriculum are comprised of defining the requirements and shaping strategies for radical changes (McNeil, 1996, p. 31). Social Reconstructionism demands the evolution of a new vision to solve pressing problems and to achieve social justice and equality in order to construct a better society. Education, in the Reconstructionists' view, is the only means of designing a curriculum with a social perspective through which a better society can be constructed. This vision can be achieved by the curriculum that contains the society's real problems, allows the learner to criticize them, analyze them, and find solutions for them (Schiro, 2013, p. 151).

Social Reconstructionists confirmed the importance of designing a curriculum that abstains from the current society's mistakes and focuses on social reform as the primary goal of learning. They emphasized that curriculum should concentrate mainly on educating students to gain critical thinking in examining real social problems and focusing on a society that is based on values and virtues (Schiro, 2013, p. 157). White (2016) also indicated that to achieve the social reform goal, Social Reconstructionist curriculum should strive to implant a critical consciousness in student intellects.

According to Rugg (1937), Reconstructionist curriculum gives students the knowledge needed for the future, acquaints them with current problems, and enables them to apply their knowledge to solving these problems. Hence, to achieve the educational reform, officials need to

design curriculum that includes the principles of teaching critical thinking, conducting the research that correlates theory with practice, and merging pre-service teacher education with in-service teacher education to exchange experiences (Pantić, 2012). With a foundational understanding of the benefits of SRP on the elements of education, which are the teachers, students, and curriculum, it is time to illustrate the significant impacts of SRP on Saudi education and society.

In summation, countries cannot keep pace with global development without educated people. If the development of education is the first step to progress and growth, the amelioration of teachers is the first step in the development of education. Because teachers' philosophies determine their approach to teaching subjects and curriculum, managing classrooms, and evaluating students, it is necessary to incorporate an effective philosophy in their teaching methods to develop educational process as a whole. Social Reconstructionism is the most effective philosophy to positively impact teachers' performance and the educational process as a whole. Thus, the improvement of teaching is the secret to achievement and the key to success.

Reconstructionism offers an opportunity to the KSA by making critical thinking a way of life. It also supports youth to solve society's problems and eliminates difficulties and challenges that occur for the purpose of developing society socially, culturally, and economically. Saudi society needs solutions for these existing issues.

Limitations of the Study

This case study was based on interviewing teachers of the Educational Diploma Program in the KSA. Some limitations occurred during the conduction of this study.

1. Lack in the previous research in the KSA on the following areas.

   a. Qualitative research regarding teachers' teaching philosophy and teaching methods.

b. All kinds of research regarding Social Reconstructionist philosophy.

c. Theoretical framework that related to teacher philosophy.

2. Some restrictions occurred while communicating with participants.

   a. It was summertime and most of them were busy.

   b. The lack of information the teachers possessed about SRP lengthened the interview times.

   c. All participants refused to participate in video calls or share any of their teaching artifacts.

3. All participants were female teachers because it was difficult to contact male teachers or interview them for religious reasons.

4. The methodological choices were constrained by the participants because they were careful in revealing personal information or giving opinions in detail for fear of losing their jobs.

Despite these restrictions, this qualitative study concentrated on providing thorough information of participants' teaching philosophies and their influence on their teaching methods and how these methods affect students' learning. More research should be conducted to address the limitations listed above. Recommendations for future research are divulged below.

Recommendations

Recommendations for Future Research

While a qualitative study was the best choice for this research, however it is recommended to measure student need and satisfaction with current methods utilized in the KSA by a quantitative study. A qualitative study would be recommended to focus on demonstrating the importance of Social Reconstructionist philosophy for education and society. Additionally,

here is a need for a similar study to incorporate SRP with teaching methods of the educators in the other universities, colleges, and all levels of schools. It is highly recommended that a study should be conducted to address how to practice SRP among pre-service teachers in teaching programs. Additionally, a deep future study is needed to consider the impact of SRP on students' learning and progress. Conducting a deeper study for developing the curriculum by including the basics of Reconstructionism and explaining its influence on the education process would be an issue of interest. Findings of this study are recommended to be used in creating a quantitative study to widen this study to a mixed research design, which would reduce the pitfalls of using each method by itself and lead to a better generalization of the results.

Recommendations for Practice

This research was conducted for the purpose of examining the current teachers' teaching philosophies to see if they need to adopt a new philosophy in their teaching methods. After achieving the purpose of the study and illustrating the importance of SRP for Saudi education, findings of the study demonstrated that Saudi education urgently needs to integrate SRP in teachers' preparation and teaching. Therefore, the importance of this study is the potential benefit for Saudi teachers in general and for the college of education's teachers in particular.

Since Saudi Arabia is a valuable political, cultural, and economic entity, it should strive to be exemplary in education as well. As Reconstructionism enables the teacher to be an effective element in the education process, Saudi education will be developed, students will be critical thinkers, and society will be prepared for the reform. Therefore, teachers should be encouraged to adopt SRP in their practices in order to support students' thinking to promote societal change.

It is important for teachers to be certain that the school is the best venue for making change and to be interested in improving students' values in this venue. Teachers should acquire the abilities and skills in order to be prepared to face the potential challenges. Findings of this study include the possible advantages for motivating educators in the KSA to obtain the new pedagogies and in turn to teach students critical thinking and critical consciousness. Teachers might personally benefit from integrating SRP into their teaching approach in order to enhance their own knowledge and skills.

Consequently, the Ministry of Education needs to improve the educational experiences for teachers by integrating SRP in their preparation and professional development programs. Officials also need to address changes and work to avoid problems. Teachers should be motivated and encouraged to engage in the teachers' education programs, to learn about this philosophy, and then practice what they have learned to improve their teaching skills. In addition, teachers should provide distinct instructional practices by dialogue and effective ideas to ensure personal and social reform.

Furthermore, teachers, administrators, students, and parents must take a role in developing curriculum. The curriculum structure of any society is the society's culture and social history. The improvement of curriculum should include students' needs, the labor market, provision of accurate and beneficial sources of information, and the teaching of creative and positive thinking toward solving problems and the reformation of society. The curriculum itself must be seen as a part of the larger culture. Curricula also should be considered a social, cultural, and political project because educational and social reforms should be the integral part of the activities developed for student learning. Finally, the development should be comprised of all aspects of education, such as schools, teachers, students, curriculum, and technologies.

Conclusion

Based on the discussion of the results, this study illustrated that the majority of participants practiced a teacher-centered approach because they had not been exposed to any other philosophies during their education. Additionally, the majority of participants employed traditional methods because they were guided by a teacher-centered philosophy. Furthermore, all participants agreed to adopt the new philosophy that helps to improve teachers' skills, enhance students' learning, and develop education and society as a whole.

In summation, Saudi Arabia is striving to broaden its educational scope Vision 2030. Education is pivotal to the process of development and growth. Thus, introducing and applying SRP to Saudi education is an effective method of developing the education process and changing society for the better. This development and change will occur by adopting SRP to promote teachers' skills to be facilitators of knowledge and improve their teaching techniques to be suitable for the students' needs. Social Reconstructionism will also be an effective instrument to link the students with their society and assist them in handling the current societal problems and solving. Saudi Arabia is ready for this change.

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Appendix A - Learning Instrument in the KSA

Figure A. 1. Students showing their handwritten Arabic alphabet letters drawn on wooden boards. Retrieved from http://www.alriyadh.com/863767

Figure A. 2. Soeeh, M. Drawing instruments. brushes, inkwell used for holding ink, and wooden brush case. Retrieved from http://www.traidnt.net/vb/traidnt1591548/

Appendix B - Vision 2030

Saudi Vision 2030 was prepared by the Council for Economic and Development Affairs under the chairmanship of the Crown Prince Mohammed bin Salman on 25 April 2016. This Vision lays the foundations and objectives to transform the national economy from its current state to an economic and development pattern based on independence. This transformation will be from dependence on oil to reliance on the productivity of the human component because humanity is the foremost pillar of any society (Kammy, 2016).

Prince Mohammad Bin Salman started to develop this Vision by this statement, "It is my pleasure to present Saudi Arabia's vision for the future. It is an ambitious yet achievable blueprint, which expresses our long-term goals and expectations and reflects our country's strengths and capabilities" (Vision 2030, 2016, p. 6). He indicated that this Vision was built on three hubs related to the following educational objectives. First, constructing and reforming the society, which is linked to the promotion of basic values, the improvement of the educational environment, and the development of the curriculum and teaching methods. Second, establishing a prosperous economy, which is linked to productive opportunities and competition. Third, creating an ambitious homeland, which is linked to an effective government that diversifies funding sources, enhances the capacity of the education system to meet the needs of the labor market, improves the recruitment and qualification of teachers, and promotes students' learning to become creative, conscious, and knowledgeable for the future jobs (Vision 2030, 2016, p. 13).

Appendix C - IRB Approval Letter

TO: Dr. Kay Ann Taylor   Proposal Number: 9767
          Curriculum and Instruction
          246 Bluemont Hall

FROM: Rick Scheidt, Chair
          Committee on Research Involving Human Subjects

DATE: 05/21/2019

RE: Approval of Proposal Entitled, "The Future for Education in Saudi Arabia - Social Reconstructionist Philosophy?."

The Committee on Research Involving Human Subjects has reviewed your proposal and has granted full approval. This proposal is **approved for three years** from the date of this correspondence.

APPROVAL DATE: 05/21/2019

EXPIRATION DATE: 05/21/2022

In giving its approval, the Committee has determined that:

       ☒   There is no more than minimal risk to the subjects.
       ☐   There is greater than minimal risk to the subjects.

This approval applies only to the proposal currently on file as written. Any change or modification affecting human subjects must be approved by the IRB prior to implementation. All approved proposals are subject to continuing review, which may include the examination of records connected with the project. Announced post-approval monitoring may be performed during the course of this approval period by URCO staff. Injuries, unanticipated problems or adverse events involving risk to subjects or to others must be reported immediately to the Chair of the IRB and / or the URCO.

Appendix D - Interview Protocol

Prior to Interview

I will inform the participants about the following prior to the study:

1. The purpose of the research

    I. To examine the teaching philosophy of Saudi teachers.

2. The procedures of the research

    I. Interview primary source of data collection

        i.   Video/Audio meetings.

        ii. Electronic mail.

        iii. Other suggestions participants desire to share.

    II. Member checks

        i.   Participants review the interview transcripts for the modification or addition to
             secure that what participants said was correct.

        ii. Initial coding based on transcripts.

        iii. Categories will be analyzed as themes emerge.

3. The benefits of research and the risks

    I. Benefits of the research

        i.   Contribution to limited research on examining teachers' teaching philosophy in
             the KSA.

        ii. Contribution to the lack of qualitative research about the philosophy of education
             in the KSA.

        iii. Opportunity for educators/teachers to view the different kinds of educational
             philosophies.

       iv.   Opportunity for educators/teachers to become acquainted with Social

             Reconstructionist philosophy.

    II.   Risk

       i.   None to participants.

4. The voluntary decision to withdraw from the research at any time without fear.

5. The procedures utilized to protect confidentiality. Anonymity will be provided to protect
    confidentiality.

6. The participants and I will sign two copies of the consent form. Each one of participants and
    the researcher will keep a copy. Interview questions will be provided to the participants in
    advance to give them a time for any explanation. This procedure will be implemented via
    email.

7. Participants will be granted my email and contact number in the event they need it.

Conclusion of Interview

At the end of the interview:

1. I will thank participants for their participation and cooperation.

2. Schedule the next meeting.

3. Actions needed immediately after interview.

    I.   Record notes.

    II. Do reflections after each interview.

4. Listen to the participant interviews and transcribe.

Appendix E - Interview Questions

Time of Interview:

      Beginning time:

      Ending time:

Date:

Place:

Interviewer:

Interviewee Pseudonym:

Overarching Research Questions

1. How do Saudi teachers in the Educational Diploma Program describe their philosophy of teaching (Stake, 1995, p. 19)?

2. How do Saudi teachers in the Educational Diploma Program describe their teaching methods (Stake, 1995, p. 19)?

3. What suggestions do the teachers have to develop Saudi education (Patton, 2015)?

Research Sub-questions

a. What is the current teaching philosophy of Saudi teachers in the Educational Diploma Program?

b. How do the teachers describe the influence of their teaching philosophy on their teaching methods?

c. What are the current teaching methods of Saudi teachers in the Educational Diploma Program?

d. How do the teachers describe the influence of their teaching methods on students' learning?

e. How do the teachers in the Educational Diploma Program improve their teaching methods to develop Saudi education?

f. What do the teachers think about adopting a new philosophy to improve their teaching methods and develop Saudi education?

Background/ Personal Questions

Participants will receive the background/personal questions through email before the first interview.

1. Tell me about yourself?

    a. What is your degree?

    b. What is your major?

    c. What college did you attend?

    d. Why did you decide to become a teacher?

    e. What were you taught about teaching philosophy?

2. Please tell me about your career as a teacher.

    a. How long have you been teaching?

    b. How many courses do you teach in this program? What are they?

    c. How would you describe yourself as a teacher? Please explain.

First Interview

Teaching Philosophy of Saudi Teachers

Philosophy Definition

      A philosophy of education is a belief and value that influences the methods of teaching and learning. A philosophy of education addresses questions regarding goals, nature, and foundations of education.

1. What is your teaching philosophy?

    Probes:

    a. How would you describe your teaching philosophy?

    b. How would you describe your teaching philosophy compared with the philosophy you learned when you were in your teacher education program?

2. Please describe the influence of your teaching philosophy on your teaching methods.

    Probes:

    a. What philosophy is represented in your teaching? Why?

    b. How does your teaching philosophy influence your teaching methods?

    c. When you were a student, were you affected by any teacher's approach? Explain?

Second Interview

Teaching Methods of Saudi Teachers

1. What is your teaching method?

   Probes:

   a. How would you describe your teaching method?

   b. How your teaching method has changed over your years of experience?

   c. How free are you to practice your own teaching methods in the classroom?

   d. What would you say about posing a problem in the classroom and giving students a chance to solve it? Have you tried it before? Please explain.

2. Please describe the influence of your teaching methods on students' learning.

   Probes:

   a. How does your teaching method influence your students?

   b. How would you describe your students' satisfaction with your teaching?

   c. What do you think are the greatest challenges facing your students in learning?

Learning a New Teaching Philosophy to Develop Saudi Education

1. What would you think about learning a new philosophy to improve your teaching

   methods?

   Probes:

   a. With Vision 2030, do you think learning about a new philosophy is worthwhile for

      improving your teaching methods? Please explain.

   b. How can you alter your teaching methods to reflect the new philosophy?

2. How would you describe Saudi education?

   Probes:

   a. What are the Saudi education strengths and weaknesses?

   b. What developments does the Saudi education system need?

   c. If you had the power to change education, what would you like to do?

This is a brief explanation of a new philosophy - SRP - I suggested for Saudi education
It is a philosophy of values and ends and it emphasizes that all humans have a responsibility to analyze what is wrong in the values that they hold and the values that must be maintained and required for the reconstruction of schools. It makes social reform a primary goal for students to learn and participate in social change individually and collectively. It is not only teaching students how to think, but also how to bring about change and improve society through education. Reconstructionism emphasized that the school curriculum should be linked to the society in which students live to enable them to understand social issues and solve the problems of society in order to expand democracy and prepare for a better future. In addition, teachers should commit themselves to address social problems in teaching methods to encourage their students to bring about social change and reconstruct society.

3. What do you think about adopting Social Reconstructionist Philosophy to improve your

   teaching methods and develop Saudi education?

   Probes:

   a. What knowledge do you have about SRP and how did you learn it? If not?

b. After I gave you the brief information about SRP, do you have a desire to adopt it in your teaching? Why or why not?

c. What do you think the impact of SRP on Saudi education would be if it was adopted in teachers' teaching?

Closing Questions

1. How would you describe your teaching experience in three words?

2. What are your recommendations for educators and teachers in the educational field in the KSA?

3. Would you like to share any additional information?

Appendix F - The Consent Letter

The Project Title

The Future for Education in Saudi Arabia – Social Reconstructionist Philosophy?

The Researcher

Nadyah Abdullah, Doctoral Candidate in Curriculum and Instruction at Kansas State University

Faculty Sponsor and the Principal Investigator

Dr. Kay Ann Taylor, PhD/ Associate Professor and the Director of Curriculum and Instruction Graduate Programs at Kansas State University, Manhattan, Kansas, The United States of America.

The Purpose

The purpose of this qualitative multiple-participant case study is to examine the teaching philosophy of Saudi teachers in the Educational Diploma Program and to determine if Social Reconstructionist Philosophy is viable for teaching and learning in the Kingdom of Saudi Arabia.

Type of Participant Involvement

With respect, you are being asked to participate three interviews between 60 to 90 minutes pertaining to the philosophy and method of your teaching and your opinion about integrating another philosophy in Saudi education. Please ask any questions before your agreement to participate in this study. Your signature on this form indicates your understanding of the nature, purpose, and proceedings of this study.

Procedures

If you approve to involve in this study, the interviews will be conducted by audio/video communication and the interviews will be audio/video recorded.

Benefits or Risks for Participating

Participating in this study will not expose you to any kind of risks. There are also no personal benefits to the participants. However, it is expected that the outcomes of this study will provide valuable findings to the field for education by divulging a new philosophy for teaching and learning. In addition, the results of this study will contribute in the area of limited qualitative research demonstrating educational philosophies and practicing them in the KSA.

Confidentiality of the Participant

Participants' identity will be not revealed; instead pseudonyms will be used in research results. Data confidentiality will be preserved, and it will not be shown to anyone. All interviews will be coded and kept in my own computer locked by password.

Confirmation for Participants

Participants are free at any time to withdraw from the study without repercussion.

Contacts for Questions

Please feel free to contact for asking any questions.

<div align="center">

Nadyah Abdullah at nana87@ksu.edu

Dr. Kay Ann Taylor at ktaylor@ksu.edu

</div>

If you have any questions as a research participant, you may contact:

<div align="center">

Rick Scheidt, Committee Chair (785) 532-1483, rscheidt@ksu.edu

Cheryl Doerr, Associate Vice President for Research, (785) 532-3224, cdoerr@ksu.edu

</div>

Participant Name

Participant signature_____

Date_____

Witness signature_____

Date_____