

**The ability of Islamic Religious Education to
deliver Citizenship Education in elementary
schools in the Kingdom of Saudi Arabia.**

Submitted by

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Abstract

This empirical study endeavours to shed light on the ability of Islamic Religious Education to deliver Citizenship Education in elementary schools (pupils aged 13 to 15) in the Kingdom of Saudi Arabia. The aims of the study are to explore teachers' and students' perceptions of the knowledge, skills, values and attitudes that Saudi citizens need in the 21st century. As part of this, it investigates the views of Social Studies and Islamic Religious Education teachers and students with a view to understanding where in the curriculum they think Citizenship Education should best occur. The study identifies and explores the challenges and opportunities of including Citizenship Education within both Islamic Religious Education and Social Studies. The merits of each approach are discussed. There then follows a series of recommendations regarding the sort of changes to the curriculum that may be required.

The research underpinning this study followed a mixed-method approach. It employed an closed-ended questionnaire with two parts of open questions completed by over 266 students (ages 13 to 15), and 20 Islamic Religious Education and 20 Social Studies teachers. Semi-structured interviews were also undertaken with nine students, and nine Islamic Religious Education and nine Social Studies teachers.

The findings from this study indicate that participants linked many of the knowledge components, skills, values and attitudes associated with Saudi citizenship to the Islamic religion. Responses from the participants indicate that students' voices are absent in school, as they are anxious about expressing their opinions and believe their sole purpose for coming to school is to acquire knowledge. In addition, this study provides evidence of different views amongst the participants that reflect

current tensions in the Kingdom of Saudi Arabia regarding tolerance, outside influences, faith and extremism. Many students, for example, appeared to be intolerant towards other faiths or ideas, which is arguably not in accordance with the Islamic religion.

The study argues that, as it is currently taught, Citizenship Education in the Kingdom of Saudi Arabia can be perceived as limited in comparison to Western conceptions of Citizenship Education, and that it is not meeting the needs of future Saudi citizens. The study proposes that the Kingdom of Saudi Arabia needs to change its education system to keep pace with change in the wider world and within Saudi society, and concludes by making recommendations for such change and for future research in Islamic Religious Education and Citizenship Education.

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List of Abbreviations

SS: Social Studies subject

IRE: Islamic Religious Education

RE: Religious Education

CE: Citizenship Education

MOE: Ministry of Education

KSA: Kingdom of Saudi Arabia

ST: Student

SST: Social Studies Teachers

IRET: Islamic Religious Education Teachers

Chapter One: Introduction to the Study

1.1 Introduction

Saudi society has become exposed to other cultures and ideas from different places as a result of both the technological revolution and international events. Since the events of September 11, 2001 in New York City, the Kingdom of Saudi Arabia (KSA) has come to world attention because most of the hijackers were Saudis. One of the consequences has been pressure from a number of Western countries on the KSA government to reform its education system, and particularly the curriculum, as there are concerns about the link between this event and the role of Islam in KSA. Key areas of concern which are particularly relevant to the Saudi context are terrorism, racism and intolerance. These issues are particularly relevant to young people and my experience as a Saudi educator leads me to believe that the education system has a vital role to play in addressing these concerns, either through Citizenship Education (CE) or Islamic Religious Education (IRE). After reading the comparative research between CE in England and the KSA I obtained a scholarship to the UK to investigate effective CE in the Saudi context. This study is thus very pertinent in terms of its contributions to the international debate on how we educate young people in an age of idealism and extremism.

1.2 Rationale for the study

There has been a growing interest in citizenship education (CE) since the early 1990s. Chryssochoou (2009:5) notes that in Europe “we have been witnessing a systematic revision and re-evaluation of programmes related, explicitly or less so, to education for democracy”. This interest in CE in Western countries has been fostered by huge transformations, including the challenges of increasingly multicultural societies, the alleged breakdown of moral fabric, the democratic deficit, the decline of volunteerism in community activities and also the changing role of

women (Mellor & Prior, 2004; Wilkins, 2003). CE is seen as a means by which we can equip young students with the knowledge, skills and understanding to play a decisive role in society. Teaching individuals about values, knowledge and skills helps in building strong individuals capable of taking an interest in contemporary issues and being involved in discussion and debate (QCA, 2007).

Unlike the Western context, CE in Arab countries has only been introduced into the educational arena since the beginning of the current decade (Almaamari, 2009). Many conferences and seminars about CE have been held at national and regional levels. For instance, in the Gulf region, where the KSA is located, there has been growing interest in CE among policymakers, academics, the media and educational stakeholders. During the first decade of the 21st century, three major conferences on CE were organized in three Gulf states: (1) in Bahrain from February 24th to 25th, 2008 (under the title: The culture of citizenship in the countries of the Gulf Cooperation Council), (2) in the UAE capital, Abu Dhabi, from March 31st to April 4th, 2008 (under the title: Arabian Gulf between conservatism and change) and (3) in Kuwait, from February 21st to 22nd 2010 (under the title: Citizenship in Kuwait - Present and Future).

As far as the KSA is concerned, CE was re-introduced into the education system in 1997 to provide students with information about the values, principles and characteristics of good citizens. CE as a subject also aims at educating students in a humanitarian manner so that their behaviour and actions are based on sound ethical principles. As a result, it is hoped that students gain sufficient knowledge to enable them to assume responsibility and serve their religion, country and society (Mokhtar, 2007).

The need for CE in the KSA is indisputable because of the substantial economic and social developments that the country has witnessed since the 1970s and 1980s. Before the discovery of oil in 1938, the KSA consisted of scattered tribes with their own customs and territories. Education was then the family's sole responsibility; however, after discovering oil, the government received sufficient income and took on the responsibility of providing education to all its citizens. This led to the formation of a national education system, aimed at preparing young people for a different, more urban way of life (Alhuqail, 1994).

However, the rapid increase in the income of the Saudi people has caused a number of problems, such as those connected with concerns about excessive materialism. Alturaqi (2000:4) explains that "in our contemporary Gulf societies, particularly in the KSA the phenomenon of over materialism has turned into a problem worthy of study and treatment". People in the KSA have become dependent on material goods and accustomed to a certain level of income, which has caused a reluctance to work in particular jobs, like manual work, with many Saudis favouring office work instead. As a result, the government has brought in many foreign labourers to do such jobs, so huge amounts of money are now transferred out of the country by foreign workers, which has in turn weakened the economy, creating further problems.

On the social side, Saudi Arabia has not been immune from the recent revolution in technology. There are concerns that the influence of this technology might be negative, especially in relation to younger people who constitute a high percentage of the population. These concerns relate to identity and social traditions, many of which have been challenged by the global media. As a result of technological developments, seven out of ten people in the KSA now have a smart phone (CITC, 2013) which has inevitably influenced relationships and communication between

young people within the country and abroad. In addition, according to the sixth Arab Social Media Report, the KSA has the highest number of Twitter users in the Arab region reaching 2.4 million users and accounting for over 40% of all active Twitter users in this region (MBRSG, 2014). These innovations should be reflected by changes in the education system in order to prepare young people to deal with this new era.

Interest in CE in the KSA increased after the events of September 11, 2001, especially with the spread of terrorism in the region and in the KSA. In parallel with this, there is a trend towards increasing political participation leading to municipal elections in towns and cities and national dialogues which centre round such issues as women's rights and the role of young people in KSA society. As a result, there has been an ongoing debate about the role of CE in the education system. The Government held a national conference in Riyadh, the capital of KSA, in 2009 under the title "National affiliation in public education in the KSA". The conference resulted in a number of recommendations being made, such as the need for CE to be reviewed in state schools and the need to learn from the experiences of other countries in the teaching of CE. In addition, several empirical studies which assessed the implementation of CE in KSA schools have indicated that CE faces many challenges in reaching its aims and that there is a need to review the subject and revise the current curriculum in order to be effective (Aldubyan, 2013; Almalki, 2008; Alkaitah, 2011; Hanivah, 2000). Alabdulkarim & Alnassar (2005) also found that CE in the KSA focuses on the national level and the role of students towards their country and their community, while global issues, citizens' rights, and the international level are neglected.

Politics and religion play a major role in the education system in that they determine the aims and curriculum of education. Many Western countries tend to minimise the importance of religion in political contexts as they believe it has no legitimate political role (Hudson, 2003); however, the situation in the KSA is different since there is a strong relationship between politics and the Islamic religion. The KSA is an Islamic state that has a constitution based on the Holy Quran and the Sunna (traditions of Prophet Muhammad). The supremacy of these two sources of authority is stressed and asserted by the Basic Law of the country which was issued in 1992 (Saudi Arabia: Basic Law, 1992, articles 1, 6, 7). Consequently, Islam plays a significant role in shaping the education system.

Islamic Religious Education (IRE) in the KSA occupies a large portion of the school timetable because of its importance in the eyes of the State. In the KSA education system, more than 30% of the school day in elementary schools is dedicated to the teaching of IRE (Prokop, 2005), which has implications for CE. A number of empirical studies conducted in the KSA (Algamdi, 2003; Almalki, 2008; Alrufdi, 2009) suggest that the education of citizens cannot be left to one subject alone, but should receive contributions from others. Thus, in a country like the KSA, where Islam defines values and actions, IRE is one of the fields which may contribute to and support CE.

My own experience as an IRE teacher and lecturer at a Saudi Arabian University for more than seven years, where I engaged with students learning about CE, has provided me with personal experience of the challenges. I noted that some students complained because they thought the current provision for CE was only about transferring knowledge and not about teaching skills. Moreover, I noted that there was a lack of respect from some students for those of other nationalities who lived in

the KSA and for those from other tribes, suggesting a lack of tolerance to others. Discussion with Social Studies teachers who are supposed to teach CE in the elementary stage (ages 13 to 15) indicated that they tried to avoid teaching the subject as they felt that its topics were more related to IRE. The possibility of the inclusion of CE within IRE rather than within SS interested me because of the important role of religion in the education system within the KSA, as an Islamic state. Drawing on my experience as a teacher, I have observed that students often ask questions about the view of Islam on different global issues. In addition, several studies conducted in the KSA (Bawazer, 2010; Alkahtany, 2012; Afif, 2009; Alanazi, 2004; Al-Sulaiman, 1999) suggest that many students do not find IRE interesting as it is taught through a transmission mode and some topics are not seen as relevant. Thus introducing CE, including a more active learning pedagogy, into IRE would help make IRE relevant for the 21st century and IRE teachers might find their students more interested in the subject.

The students' questions mirror the growing national interest in CE and its importance, especially after the events of the "Arab Spring", terrorist attacks, and the changes that have occurred in Saudi society. Reflecting this, the Saudi Government launched a general education project (Tatweer) in 2007 which aimed to reform the curriculum in public schools in the KSA. The emphasis of this project was on supporting the growth of students' personality and promoting good citizenship and social responsibility. As part of this, the project aimed to prepare students professionally with the knowledge and skills required for the 21th century (Tatweer, 2007). The findings and recommendations of research studies and the conclusions of "the Conference of National Affiliation in Public Education in the KSA" (2009) recommended that CE should now be part of IRE in government schools, rather than

be included in Social Studies, as has been the case since 1997. All these reasons have contributed to the need to investigate whether it would be more effective to include CE within IRE or to keep it as a separate subject within SS. An integral part of this enquiry is the need to research the knowledge, skills, values and attitudes needed to be a good Saudi citizen in order to teach these within IRE in elementary schools in KSA.

1.3 Purpose of the study

The main aim of this study is to explore the potential for IRE to deliver effective CE in the KSA. As part of this, the study investigates the knowledge, skills, values and attitudes needed to be a good Saudi citizen, using as a basis the literature on effective CE. The study seeks to investigate the views of CE and IRE teachers and students in order to identify the most appropriate place in the curriculum to cover the different aspects of CE. Thus, the study aims to explore teachers' and students' perspectives on the teaching of CE within IRE and within Social Studies (SS) in the KSA context. The study also seeks to investigate the specific challenges and opportunities of including CE within IRE and whether such inclusion would strengthen or weaken CE. Recommendations are made regarding the sort of changes to the curriculum that may be required, based on the findings from the participants and from the literature.

1.4 Research questions

The study considers one major question, with six subsidiary questions, as follows:

To what extent can IRE deliver effective CE in elementary schools in Saudi Arabia?

What are the knowledge, skills, values and attitudes needed to be a good Saudi citizen?

1.1 To what extent do IRE and SS address these areas?

1.2 What are the challenges of including CE in IRE?

1.3 Does IRE need to be changed to accommodate CE?

1.4 Would CE be strengthened or weakened by including it in IRE?

1.5 Should CE stay as a separate subject taught by Social Studies teachers?

1.5 Significance of the study

This study is significant in several ways. First, it brings knowledge of Western views of citizenship and explores them in relation to CE/IRE in the KSA. Most research conducted in the KSA has focused on CE in terms of loyalty to the Government: this study thus presents a different perspective, drawing on research and practice from the United Kingdom. Second, with reference to research on CE, the study investigates the situation of CE in the KSA and the perceptions of students and teachers. This helps in exploring similarities and differences among international understandings of CE, and in identifying the limitations of introducing CE into an Islamic country such as the KSA. Another significant aspect of the study is that it provides insights into the challenges of including CE within IRE, which should help the Ministry of Education (MOE) in its bid to include CE within IRE in elementary schools. Finally, this study makes a significant contribution to previous studies on effective CE, not only in the KSA context, but also in other Arab countries who share a number of common cultural characteristics including religion and language. In order to assist the reader in understanding the specific context, the following section gives some information about the Saudi context.

1.6 Overview of the KSA context

The KSA, sometimes called “The Land of the Two Holy Mosques”, is an Arab and Islamic state. Geographically, it is located in the Middle East and occupies most of the Arabian Peninsula; it is also the largest country in the Arabian Gulf region. At the political level, the Saudi constitution is based on a particular interpretation of Islamic Sharia Law (Sunnah school of Sharia interpretation). The Arabian Peninsula is the homeland of Islam, which was first revealed in Makkah, and it played an important role in the early history of Islam as it includes the two holiest cities in the Islamic world, Makkah and Madinah. Thus, the KSA has religious commitments and responsibilities as it receives more than two million Muslims from around the world who undertake the Hajj pilgrimage to Makkah each year. According to estimates announced by the Department of Statistics, in 2010 the Kingdom's population reached 27.1 million, including about 18.7 million Saudi nationals and 8.4 million foreign residents (Ministry of Economy and Planning, 2010).

Saudi nationals are Muslims and the Islamic religion is an integral part of Saudi citizens' identity. Religion plays a significant role in people's lives and Islamic and Sharia Law prevail overwhelmingly in the day-to-day lives of Saudi citizens (Elyas, 2011). There is a direct correlation between being a citizen of the KSA and being Muslim. Thus, to be Saudi citizen or to apply for Saudi citizenship you need evidence that you are Muslim.

1.7 The KSA educational system

The MOE in the KSA is responsible for the education policy of the entire country including both public and private schools. The MOE has responsibility for ensuring that the education process is effectively carried out, which includes developing theoretical and practical guidelines and making policy decisions which facilitate their

implementation (MOE, 1970). The education system is segregated by gender whereby boys and girls are taught in separate buildings in order to conform to Saudi religious and cultural values. The MOE is responsible for the supervision of both boys' and girls' schools.

The general education system in the KSA is divided into four major stages: (1) the kindergarten stage, that is not compulsory, and accepts children from three to five years old; (2) the primary stage, which is compulsory, and covers ages six to twelve, where the emphasis is on developing children's skills in reading, writing and arithmetic; (3) the elementary stage for ages 12 to 15, which corresponds to the beginning of adolescence and focuses on equipping pupils with the knowledge, skills, values and attitudes appropriate for this age; and (4) the secondary stage, where students spend three years from the age of 16 and choose between two tracks, the arts track that focuses on social science, geography, psychology, religious studies and history, or the sciences track that focuses on mathematics, chemistry and physics. After successfully completing this stage, students are awarded the General Secondary Education Certificate (GSEC) which allows them to complete their studies in higher education institutions.

1.8 Chapter summary

This chapter has indicated the relation between IRE and CE in the KSA, where religion plays a key role. All Saudi citizens are Muslim and the law in the country is based on the Sunnah interpretation of Islamic Sharia Law. The education system in the KSA is influenced by Islam, with a third of school time being allocated for IRE. The study explores the relationship between CE and IRE, by investigating the knowledge, skills, values and attitudes needed to be a good Saudi citizen and the possibility of including the teaching of these within IRE. The next chapter will

consider the literature relating to CE and IRE, focusing on the implementation of CE in England and the KSA.

Chapter Two: Literature Review

2.1 Introduction

This chapter reviews the literature with regard to Citizenship Education (CE) and Islamic Religious Education (IRE). It is divided into two main parts. The first part relates to CE. It provides a review of the relationship between religion and nation states in European and Islamic countries and what has been written about CE from two perspectives, namely the Western perspective and the Arabic perspective, in order to contextualise the research. In addition, the implementation of CE and RE in England and the Kingdom of Saudi Arabia (KSA) is discussed, alongside a review of the differing content, approaches and pedagogies of CE. The challenges facing CE in both countries are also outlined. CE in England has been selected as a focus as there is little in the Asian and specific Arab writing on effective CE, whereas the relatively recent introduction of this subject in England has generated a great deal of research and was one reason for my scholarship to the UK.

The second part of the review examines IRE and the emerging relationship between IRE and CE in Saudi Arabia. It discusses IRE in the KSA in terms of definition, sources, characteristics, content, approach and aims.

2.2 CE in Western countries

This section presents background information about CE in Western countries. It first presents the relationship between faith and state in Europe, and then moves to the history of CE in Europe, focusing on England. It goes on to describe the implementation, content, approach and challenges facing CE in England.

2.2.1 Relationship between faith communities and the state in Europe

Faith communities may influence state policy-making, including education policy and practice and, as such, the influence of religion on the education system cannot be

ignored. The relationship between religion and nation-states in European and Islamic countries is thus explored in order to have a clear picture of the influence of faith communities on education. In Europe there are four different kinds of modern state which engage with religion, which can be classified as: state religion, state church, state sponsorship, and separation of state and church (Arthur, Gearon, & Sears, 2010).

The Roman Catholic Church is one example of a faith community. It has preserved an official relationship with some European states such as Spain and Italy through concordats (formal agreements between the Vatican and particular countries which grant admission and privileges for the Catholic Church, especially in the education field) (Arthur et al., 2010).

In Europe, Malta is the only state which officially declares Catholicism as the state religion. On the other hand, some European states, like Poland and Spain, unofficially acknowledge that the majority of their population is Catholic and therefore the Catholic Church is, in practice, the state religion (Pépin, 2009). For example, the law in Spain is secular but the country has to take into account the majority religion of society and therefore seeks to preserve suitable collaborative relations with the Catholic Church and other denominations. Catholicism cannot be treated as a state church, as Arthur et al. (2010) explain, because it is a universal religion, not restricted to a particular nation. In addition, they argue that the Catholic Church has had to abandon being a direct political agent in democracies and a distinction between church and state has been accepted (Arthur et al., 2010).

There are two kinds of state church in Europe as Arthur et al. (2010) note: Protestant and Orthodox. Many countries in Europe have a national church, such as England,

Denmark, Iceland, Estonia, Latvia, Scotland, Norway and Sweden. In addition, there are marginal national churches in Holland, Wales and Finland. There are national Orthodox churches in Eastern Europe, in Georgia, Bulgaria, Cyprus, Ukraine, Russia, Greece and Albania. In the countries listed above, the constitution stipulates that the support of a church is the state's responsibility and the state applies various controls over the church (Arthur et al., 2010). In England, for example, the Committee on Religious Offences is selected by the House of Lords and it states that "The constitution of the United Kingdom is rooted in faith - specifically the Christian faith, exemplified by the established status of the Church of England." (House of Lords, 2003: 38).

All of the above relates to state religion and the state church. Moving to state sponsorship, some states support Christian churches financially and in this situation those states recognize the church as defined in law; the church is viewed as established within society (Arthur et al., 2010). In Germany and Austria, for example, the state collaborates with the church to maintain it by raising taxes from citizens. Another example of financial support of the Catholic Church is seen in Italy, where an agreement between state and Church finances the maintenance of the Church (Pépin, 2009). The final relationship is the separation of state and church, such as in France. France is the only country in Europe that supports 'neutrality' in its law between the state and religion (Gearon, 2009). In 1905, a law was passed by which the government provided for the separation of religion from the state (Arthur et al., 2010). This law bans the government from officially recognizing, supplying or supporting religious groups. However, this separation is different from other countries. For example, in France, there are about 9,000 Catholic schools which receive a subsidy from the government to teach nearly two million pupils around the

country. Ninety five per cent of private schools are controlled by the Catholic Church in France which accepts government support in order to deliver Catholic education (Judge, 2002).

From the above, we can see that in most European countries there is a legal relationship between church and state, even if the method by which this relationship is institutionalized and practised differs from place to place. In addition, it is clear that despite Europe's Christian heritage the majority of European countries are secular and governed by secular governments (Arthur et al., 2010). Bruce (2003) adds that European countries are on the road to secularization, as evidenced by their low level of participation in religious practices, while other countries across the world seem to be becoming more religious. The cause of this situation is attributed by Arthur et al. (2010) to the weakness of religious institutions in society. They also state:

Some believe that the secularization process is not only irreversible, but normal and progressive - something to be welcomed. The result has been the privileging of European secular identities and secularist self-understandings which has resulted in religion being viewed by European political elites as fundamentally irrelevant to political activity or to the identity of the European citizen. (Arthur et al., 2010, p.13)

This leads us to examine the relationship between politics and education. The education system in Europe is influenced by a secular view of education rather than a religious one. The main aims of secular education, in the view of Arthur et al. (2010), are based on the belief that there is no soul, no mystery and no supernatural. In other words, its proponents believe in the rational explanation of the physical world and that there is nothing more than the physical world (Pike, 2008). Secular education seeks to socialize pupils into "a powerful set of naturalistic political

assumptions, affections and practices” (Arthur et al., 2010, p.41). This secular view of education is based on a scientific explanation of the world. In other words, it neglects religious ways of thinking and explanations of the world (Pike, 2008). According to Arthur et al. (2010), secular education is accepted by many young students as it does not provide guidance on morality or lifestyles, other than technical and practical advice.

However, Keown (2001) disagrees with this view of secular education. He notes that moral education in such secular schools appears to be embedded in values education. Moreover, in England, which is a largely secular society, the School Curriculum and Assessment Authority (SCAA) set up the National Forum for Values in Education and the Community in 1996 which resulted in official guidance on morality, which has since been included in the National Curriculum (QCA, 1999, p.147-9). In addition, we can see from the components of CE that the Crick report put morality at the heart of CE (Rowe & Huddleston, 2000). In this report, Crick identified a number of moral concepts which he saw as central to education for citizenship in a democratic society. These involve: fairness, rights, responsibilities, co-operation, freedom and equality (Crick, 1998). Taking together the views of Arthur and Crick, questions are raised about the relationship between religion and morality, and the need for guidelines for moral behaviour, especially in religious countries such as the KSA. These issues are relevant to the current study, as it investigates the interface between religion, education and values.

The above discussion has focussed on the influence of the church on the state which may affect the kinds of values and attitudes that the state wants to pass to its citizens through CE. Now I move on to explore the role of CE in the democratic state.

Education for citizenship in most democratic countries aims to transfer political values, attitudes and modes of behaviour to its citizens, without reference to religious identity (Eurydice, 2005). In Austria, for example, CE aims to “encourage an interest in politics and political involvement and identification with democratic and constitutional values” (Eurydice, 2005, p.1). It focuses on helping students to form their own opinions and to become politically liberated. Moreover, in Germany, the aims of civics education are to help students understand the structure and institutional aspects of a democratic society at local, regional and national levels, as well as the interrelationship between the different sectors of society and the relationship between social/civic policy-making, the individual and society (Eurydice, 2005). In France, CE is clearly focused on human rights, due to the French separation between state and religion. In secondary school, lessons cover subjects such as the Declaration of Human Rights, good behaviour at home and school, ethical and moral issues, and acting responsibly (Eurydice, 2005). It is intended to encourage diverse populations to integrate into one national culture. According to Gearon (2009, p.25), the citizenship curriculum tries to “provide pupils themselves with the knowledge, skills and understanding to undertake active political engagement within public and especially political life”. In addition, Starkey (2000) notes that CE in England aims to build a diverse society founded on multicultural citizenship. Whilst in France religious education is completely absent in state schools, in England students have to understand religious identities, as Crick (1998, p.17) stated:

A main aim for the whole community should be to find or restore a sense of common citizenship, including a national identity that is secure enough to find a place for the plurality of nations, cultures, ethnic identities and religions long found in the United Kingdom.

Citizenship education creates common ground between different ethnic and religious identities.

It can be seen that there are different models of the relationship between religion and the state in Europe. This relationship may influence government policy which includes education in countries like France and England. However, in the majority of European countries, CE is shaped by a secular view where values and principles are based on human rights rather than religious belief (Arthur et al., 2010).

The reason for examining the relationship between religion and state is to understand the role of religion and community faith in the education system and more specifically in CE as provided in schools. In addition, this helps provide an understanding of the place of religious education in the various education systems. For example, in France, religious education is not taught in public schools due to historical reasons which have led to a strict separation between religion and state, while in England state education includes religious education which runs in parallel with CE provision. Later on I show how this relationship is very different in the Saudi Arabian context.

2.2.2 History of CE in Europe, focusing on England

CE in Europe has a long history, and a brief overview of the last century indicates some of the stages in its development. By the early 1900s, civics education had been implemented in many countries in Europe (Heater, 2004). Civics, and later CE, concentrated on teaching the constitution and was intended to result in loyal citizens. In 1918, an Education Committee was formed by the League of Nations Union to encourage the teaching of international affairs in England. Soon, the term 'education for world citizenship' came into use (Heater, 2004). The 1938 Spens Report did not advocate that CE be taught directly, but rather that history could serve this purpose

for students under 16. In 1949 the pamphlet, *Citizens Growing Up*, supported the teaching of citizenship or civics in order to cover aspects of national and local government, taxation, the judicial system, the Commonwealth and the UN (Heater, 2004). This Ministry of Education pamphlet indicated dissatisfaction with the schools that were seen as doing too little.

Along with history, there were many in nineteenth-century and early-twentieth century England who thought that religious education should be the primary means by which citizenship was taught. Religious education, alongside reading, writing and arithmetic, was one of the main subjects in elementary school curricula (Crook, Freathy, & Wright, 2011). This was due in part to Arnold's ideas (1795–1842) which strongly influenced the English public school system and were based on using Christian education as a means of equipping the upper class for the privileges and duties of leadership (Freathy, 2008). This arose from the view that the morals and values of Christianity were the basis of English citizenship. Freathy (2008, p.110) maintains that "it is possible to argue that Christian educationists played a central part in ensuring that education for citizenship [as a discrete curriculum subject taught through direct instruction] did not gain a firm foothold in the curriculum of English schools in the mid-twentieth century".

By the 1970s different attitudes to CE emerged. For example, there was an attempt to develop political education, as evidenced by the establishing of the Political Association which was a result of the combined concerns and initiative of educators and academics, led by Professor Bernard Crick. The aim was to establish a professional association which would support the introduction of political education at secondary school level (Heater, 2004).

However, an attempt to include CE in the UK failed in the 1980s because it was non-statutory and other National Curriculum subjects took precedence. In the 1990s, the focus changed and civics education, with its emphasis on learning about political systems, gave way to a more inclusive approach which included learning about democracy and preparing young people for a responsible and active role in society. Research conducted by Halpern, John and Morris demonstrated that this approach to CE was necessary and appropriate at that time, and that general support for it existed (Halpern, John, & Morris, 2002), supported by Crick (1998) and the then Labour government. Finally, in 2002, CE was introduced into the National Curriculum in England as a compulsory subject in secondary schools.

Freathy (2008, p.110) notes that mass immigration on the one hand and:

The partial disentanglement of Christian culture from the political allegiance of UK citizenship through state secularisation on the other, created a context in the early twenty-first century in which it was possible for a secular and pedagogically progressive form of education for citizenship to arise in community schools.

In turn, this led to a decline in the importance of religious education as a vehicle for CE. This background is helpful when exploring the Saudi context, an Islamic society with an Islamic culture, to see whether IRE is the best vehicle to provide CE or whether there is a better alternative. But prior to examining the Saudi situation, the implementation of CE in England is discussed, as again, there may be implications for the introduction of CE in KSA.

2.2.3 Implementation of CE in England

The introduction of CE in England sits alongside the attention paid to CE worldwide. The Information Network on Education in Europe (Eurydice) defines CE as: “School

education for young people, which seeks to ensure that they become active and responsible citizens capable of contributing to the development, and well-being of the society in which they live” (Eurydice, 2005, p.10). Collado and Lopez (2006, p.206) state that CE: “Can be understood as the knowledge, means, and activities designed to encourage students to participate actively in democratic life, accepting and exercising their rights and responsibilities”. CE is seen as an important tool in preserving a democratic society from alienation, detachment and cynicism. According to Crick’s argument (2000, p.338):

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

However, CE was seen in England as being not only about political literacy, but also about promoting students’ critical thinking and providing them with the knowledge, skills and understanding to play an important role in the society. In her analysis, Holden (2004, p.252) argues that “One of the intentions of the new citizenship curriculum is that children should know more about and be more involved in their local communities”. It is clear that the vision of CE in England goes beyond political literacy to include active citizenship at both community and national levels. Evidently, this kind of CE emphasizes and advocates thinking skills in order to assist pupils in justifying their opinions and evaluating decisions. CE has the ability to promote independent thinking and to make citizens socially effective in their societies (Wringe, 1992). In addition, it aims to equip students with information about their

communities, and with values and skills, and through this, as QCA (2000, p.4) states, it “gives pupils the knowledge skills and understanding to play an effective role in society at local, national and international levels”.

To achieve these aims, there is an ongoing debate about what constitutes an appropriate curriculum for CE, with the result that different approaches have been introduced in England. The following section will explore some of these approaches.

2.2.4 Content, approach and pedagogy of CE in England:

The content of CE would appear to be influenced by what each country believes to be its strategic goals. According to Crick’s report (1998, p.7-8), CE in England should aim at achieving:

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

Crick’s report (1998, p.40) identified three elements to CE: (1) social and moral responsibility, (2) community involvement, and (3) political literacy, which related to the needs of the country at that time. It saw them as three heads on one body:

1. Social and Moral Responsibility:

Children learn from the very beginning about self-confidence and socially and morally responsible behaviour both in and beyond the classroom, both towards those in authority and towards each other.

2. Community Involvement:

Pupils learn to become involved in the life, and concerns of their communities including learning through community involvement and service to the community.

3. Political Literacy:

Pupils learn how to make themselves effective in public life through knowledge, skills and values.

CE in England focuses on a number of key concepts. Students need to understand human rights as well as political and justice systems and be able to compare and contrast their system of government with other systems outside the UK. Students also explore the role of citizens and parliament. Critical thinking and enquiry, advocacy and representation and taking informed and responsible action are all seen as essential skills that students need to learn to make progress (QCA, 2004a).

The Ajebo Report (2007) argued that the diversity of the UK, including the range of identities and communities, should be included in the revised citizenship curriculum of 2007. This report was a response to criticisms that the first iteration did not sufficiently address issues of inequality and racism. As a result the revised curriculum saw an increased emphasis on teaching about culture and race, with a new strand on Identity and Diversity. This fourth strand, 'Identities and diversity: living together in the UK', involves students:

- Appreciating that identities are complex, can change over time, and are informed by different understandings of what it means to be a citizen in the UK.
- Exploring the diverse national, regional, ethnic and religious cultures, groups and communities in the UK and the connections between them.

- Considering the interconnections between the UK and the rest of Europe and the wider world.
- Exploring community cohesion and the different forces that bring about change in communities over time. (QCA, 2007)

Since its introduction in 2002, schools in England have seen CE delivered using one of three different approaches. The first one sees CE as a discrete subject, taught in its own right; the second approach presents it as an integrated component with other subjects, such as Social Studies, geography or history. Finally, the third one sees CE taught as a cross curricular theme.

Regardless of how it is delivered, the teaching of CE is underpinned by specific pedagogical methods. They are participatory, interactive and open-ended. Such methods come from a radical tradition in education based on the work of (Paulo Freire, 1972; and Carl Rogers, 1983, as cited in Clough and Holden, 2005). They argue that in order to teach students how to participate and think, teachers should use interactive participatory methods. These pedagogical approaches have been developed by educators such as (Richardson, 1976; Pike and Selby, 1988; Hicks and Steiner, 1989; and Fisher, 1980, as cited in Clough and Holden, 2005) and supported through the work of the World Studies Trust and the Development Education Association. CE in England is thus based on an approach which has as central active learning and active participation. Gearon (2009, p.135) states that with active participation “teachers are enjoined to ensure that their pupils are able to take informed and responsible action based on research and investigation, and to analyse the impact of their action”. The aim of active participation is not only to ensure that students gain knowledge and as a result take action, but it also seeks to allow them

to be creative and reflective about the events with which they are involved. In this kind of pedagogy the purpose is not the activity itself, but what students, through this activity, can learn. This includes how to become involved and how to analyse the influence of this involvement on themselves and others (Gearon, 2009). In an active learning approach, there is a shift in the role of teacher from transmitter of knowledge to a facilitator of knowledge. Thus learners are the centre of the educational process. The implementation of CE in England, as in many countries, has not been without its challenges. The next section will address these.

2.2.5 Difficulties facing CE in England

Looking at the wider impact of CE in England, Holden (2004) examined parents' knowledge about CE in English schools. She found that none of the primary school parents had heard of education for citizenship while secondary parents were unlikely to know what was being taught in school. She argues that "if we do not engage in such open debate, genuinely listening to parents' perspectives, and creating a curriculum which has the support of home and school, then one of the dangers is that citizenship education will become just another academic subject with its success judged by GCSE grades" (Holden, 2004, p.258), the implications being that it would not have the desired effect on pupils' social and moral development nor on their involvement in their local community or political literacy.

In addition to the challenge of bringing parents 'on board', teachers of CE in England appear not to have received enough training, especially with regard to subject knowledge and teaching methods. The Keating report (2009) indicated that 50 per cent of CE teachers had not received any training in CE and this percentage has remained stable over time, with a sizeable number of teachers mentioning that they need further training in CE, specifically in the areas of subject matter, teaching

methods, assessment and reporting. The training of teachers is also mentioned in the Ofsted report of 2010 where it recommends more in-service citizenship training for teachers. Insufficient knowledge on the part of the teacher can result in inadequate provision as they find it difficult to “deal with sensitive and controversial issues or where there was insufficient emphasis on these in the curriculum” (Ofsted, 2010, p.7).

Moreover there are specific concerns about the implementation of one of the aims of CE: helping students understand and become involved in their communities. Keating, Kerr, Lopes, Featherstone, & Benton (2009, p.82) note that:

The overtime perspective confirms that embedding citizenship education through links with the community remains an unfulfilled goal in schools..... Many schools have also found it difficult to make clear and consistent links between the citizenship learning taking place in the curriculum, in the school and in the wider community.

It is apparent that student levels of participation both within and outside of school have remained relatively low (Keating et al, 2009).

In spite of the challenges still facing CE, it has achieved some success since its introduction in 2002. One of these successes is the establishment of the Association for Citizenship Teachers (ACT) which was founded in 2002 when CE became statutory in schools in England. It is an active organisation, supporting teachers and schools in delivering CE through training, continuing professional development (CPD), support and advice to citizenship teachers. In addition citized.info was a government funded website created to provide support to teacher trainers of CE. Successes have been noted which relate to teaching methods, as pupils report that

CE lessons include more active participation than lessons in other subjects (Keating et al, 2009).

In terms of delivery methods, it is interesting to note that there has been a decline by nine percentage points in CE being taught with PSHE (Personal, Social and Health Education) since 2006 and that more CE is now being taught discretely (stand-alone). Moreover, Ofsted (2010, p.10) notes that “better-performing schools sought ways to provide more time for citizenship and to make it a clearly defined element in the curriculum”. The report identifies that keeping written records of students’ work, including independent research using books, printed media and information and communication technology (ICT) were seen as very important in the schools where citizenship was strongest. Students seemed to be aware of knowledge of CE and understanding of its aspects. However, “this good knowledge sometimes omitted the central areas of parliamentary government and politics and, less frequently, justice and the law” (Ofsted, 2010, P.9). The Ofsted report asserts that some of the highest achievement in the areas of participation and responsible action was associated with school councils.

Students enjoyed CE because of “its relevance, interactivity and the opportunities it provided for exploring and sharing views on topics that were important to them” (Ofsted, 2010, P.13). Where the subject was made more interesting, students’ attitudes were more positive (Ofsted, 2010). In addition, the report showed good schools had a strong and distinctive core of citizenship. However, finding time for citizenship was inevitably seen as a challenge. The most effective schools ensured a timetabled lesson for citizenship in each year of Key Stages 3 and 4. Many schools admitted that more time was needed, and that it was often shared with relevant areas such as PSHE (Personal, Social and Health Education) or humanities. Several

schools argued that GCSE courses in RE could deliver citizenship in Key Stage 4, but in practice, “the courses seen fell far short of what was needed. The content was lightweight, often demonstrating little or no progression from Key Stage 3; additionally, it was routinely treated to meet objectives for RE rather than those for citizenship” (Ofsted, 2010, p.26). These findings are of direct relevance for the present study, where the discussion is about the inclusion of CE within IRE.

2.3 RE in England

There are several definitions of RE which relate to its nature and purpose. Hull (2003) has distinguished between ‘learning religion’, ‘learning about religion’ and ‘learning from religion’.

1. ‘Learning religion’ refers to teaching one religious tradition where the aim is to “enable pupils to come to believe in, or strengthen their commitment towards, a religion” (Freathy, 2008, p.490).
2. ‘Learning about religion’ may be called ‘religious studies’ as it relates to the history, phenomenology and ethnography of religions. This approach does not aim to indoctrinate students into a religion but to use historical or social scientific perspectives to study different religions.
3. ‘Learning from religion’ refers to developing pupils’ understanding of what religion means to believers and to help their spiritual and moral development.

RE in England has been shaped by the affiliations of the country. Jackson (2004) indicates that until the late 1950s, RE in England was essentially Christian instruction that included moral, civic and spiritual aims. He notes that, since the mid-20th century, migration and the settlement of people from different ethnicities and religions have created a diverse British society. England is now multicultural with a

multi-religious presence. As a response to this RE now offers a multi-faith approach, as evidenced in the Religious Education Agreed Syllabuses. These reflect secular and religious diversity and were considered to be the best response to the issues of 'racial' integration and immigration (Parker and Freathy, 2012). However a school's religious affiliation also plays important role in how RE is taught. Freathy (2008, p.491) explains that

In England and Wales, state-maintained schools with a religious character are allowed to 'teach religion' in accordance with the school's religious affiliation, but state-maintained schools without a religious character provide a multi-faith form of religious education in which pupils 'learn about' and 'learn from' religion(s) and other life-stances. This protects their freedom of conscience, while encouraging them to know, understand and think critically and freely about religion(s).

RE is a statutory subject in English schools. However, students' parents have the right to withdraw their child from all or any part of RE (QCA, 2004b). In schools without a religious character RE does not aim to teach or promote one specific religion over another. Instead it seeks to contribute to students' spiritual well-being and to "help pupils to gain a clear understanding of the significance of religions and beliefs in the world today and learn about the ways different faith communities relate to each other" (QCA, 2004b, p.9).

2.3.1 Relationship between RE and CE in England

When CE was introduced into the National Curriculum, one of the curriculum areas within which educators were looking to teach CE was RE, particularly in schools without religious affiliation. Freathy (2008) argues that through the QCA's management structures, the publication of a Citizenship and RE Scheme of Work

(Department for Education and Skills 2006), RE Agreed Syllabuses, and curriculum materials, several links were made between CE and RE. He notes that this “evidences widespread acceptance of the relationship between RE and citizenship whether this is as curricular competitors or companions” (Freathy, 2008, p.105). According to the second Longitudinal Survey, conducted by Kerr et al. (2004) to measure and evaluate CE development in schools, there is a link between CE and RE in many schools. Indeed 88% of school leaders indicated that CE was taught through RE.

Whilst some have argued that RE and CE should be separate subjects; others have maintained that RE has a vital role to play within CE as it helps students understand today's diverse society. Ipgrave (2003) argues that RE allows students to explore different religions and faiths through dialogue which is a vital contribution to citizenship education. Teece (2011, p.164) argues that RE is:

instrumental to the requirement to contribute to pupils' spiritual and moral development with the possibility that this may contribute to a greater understanding, not only of their own beliefs and values, but to others' beliefs and values, and hence make a contribution to social cohesion.

To some extent, RE is related to CE because RE has long been seen as a means to develop students' spiritual nature, alongside tolerance and respect for different religious and ethnic identities, all of which relate to the aims of CE. Moreover, RE enables pupils to understand other religions and faiths which can contribute to social cohesion in a multi-faith country. However, teaching CE within RE has its challenges. As mentioned earlier, there is a danger that RE teachers cover CE topics to achieve the goals of RE rather than CE (Ofsted, 2010). Consequently, topics which are not

seen as related to RE, such as politics or global issues may be omitted. In addition, CE issues when discussed in RE may focus on religious perspectives and solutions, ignoring secular opinions.

In summary, it would appear that in England CE aims to provide pupils with the knowledge, skills and understanding to help them to be active in their society. It focuses on elements such as social and moral responsibility, community involvement, political literacy, and teaching about culture and race, with a new strand on Identity and Diversity introduced in 2007. It is noticeable that CE faces challenges, including the training of teachers to become specialists in CE, appropriate teaching styles which promote critical thinking, dealing with topical controversial issues and the challenges of involving young people in their community. CE can be delivered as a discrete subject, as an integrated component within other subjects or as a cross curricular theme and there are on-going discussions about the most effective method of delivery in an increasingly crowded curriculum. The benefits and challenges of delivering it within PSHE and RE have been identified. A brief overview of RE in England has been given in order to identify the relationship between RE and CE, which will inform the discussion of the Saudi context. RE in England does not promote a specific religion (unless it is a school of religious character) but rather helps students to understand religions. This is seen by some educators as helping students to explore other faiths which will help promote social cohesion. In the following section CE in Arab countries is discussed.

2.4 CE in Arab countries

This section of the literature review gives background information about the relationship between faith and state in Islamic countries, focusing on the KSA. It looks at national identity in the KSA, the philosophy underpinning the education

system, the meaning of CE in Arabic and Islamic contexts, including the history of CE, its implementation, content, approaches and pedagogy, and finally the difficulties facing CE in the KSA.

2.4.1 Relationship between faith communities and the state in Islamic countries, focusing on the Kingdom of Saudi Arabia (KSA)

In Islamic countries the relationship between religion and the state is different from that described earlier in England, because religion plays a variety of roles in the government of countries where a majority of the population is Muslim. There are four different models of Islamic countries, categorized as: (a) countries which declare that they are Islamic states, (b) countries with Islam as the state religion, (c) countries which do not declare any religion, and (d) countries which declare that they are secular states (Lineback, 2005). In the first model (a), there are 10 countries where Islamic law, or Sharia, forms the constitution. These countries are: Afghanistan, Bahrain, Brunei, Iran, Maldives, Mauritania, Oman, Pakistan, the KSA and Yemen (Lineback, 2005). It is important to note that religious scholars are very influential in these countries and play a major role in the government. Indeed, in some countries it is the religious scholars who hold most power and who can therefore monopolise the government. For example, in Iran, religious scholars run the government because the Constitution of the Islamic Republic of Iran states that

During the Occultation of the Wali al-Asr (may God hasten his reappearance), the wilayah and leadership of the Ummah devolve upon the just [‘adil] and pious [muttaqi] faqih, who is fully aware of the circumstances of his age, courageous, resourceful, and possessed of administrative ability, and will assume the responsibilities (Islamic Republic of Iran Constitution, 1979, Article 5, cited in Schirazi, & O’Kane, 1997).

In Saudi Arabia, religious scholars do not run the government or lead the Ummah or nation because the KSA is a Kingdom whose leaders are provided by a royal family who are not religious leaders themselves, but take advice from them. In consequence, the KSA is not a theocratic state where the clergy controls the country, a contrast with Iran's position. In model (b), twelve countries have declared that Islam is the religion of the state. These countries are: Algeria, Qatar, Iraq, Egypt, Jordan, Kuwait, Bangladesh, Malaysia, Morocco, Libya, Tunisia and the United Arab Emirates. These twelve Muslim countries have civil laws which do not necessarily follow Islamic law or sharia. Religious people have a certain amount of power in these countries but are not all-powerful. For example, in Egypt there are civil courts which do not follow Islamic laws and which are independent of the clergy. In the third model (c), there are 12 countries whose laws do not declare affiliation to any religion. However, this does not necessarily mean that some Islamic laws are not applied in those countries. These countries are: Uzbekistan, Somalia, Sudan, Sierra Leone, Gambia, Djibouti, Comoros, Indonesia, Syria, Lebanon and Albania. To demonstrate the power of religious institutions and leaders in Syria for example, Islamic Religious Education (IRE) is a compulsory subject in all grades of primary and secondary education, even though Syria has religious minorities, like Christians (Landis, 2003). However, education in Syria seeks to make citizens who believe in umma arabiyya, or the Arab nation, and who oppose outsiders and alien influences (Landis, 2003). This goal is influenced by the government's belief in Ba'thism. Finally, the fourth category (d) involves secular states. The law of these states recognizes the diversity of religions within their communities, so that the followers of all religions have some constitutional rights. These countries are: Turkmenistan, Turkey, Tajikistan, Kyrgyzstan, Azerbaijan, Senegal, Niger, Mali, Guinea, Chad and Burkina Faso.

Education for citizenship in Islamic countries differs from country to country, depending on the power of religion in each country. In Lebanon, for example, whose laws are not affiliated to any religion, the aim of CE is to strengthen Lebanese and Arabic identity without making links to religion. While in an Islamic state such as Iran, citizenship is compatible with religion, as demonstrated by Vajargah (2001, p.3): “in fact the considered citizenship in the Iranian society is in harmony with religious and cultural conditions of Iran and CE cannot be accounted in a specific country without including the specific conditions and the dominant values of that country”. Moreover, in Pakistan, the main thrust of CE is towards the Islamification of society. In other words, it seeks to focus on Islam as the national ideology of the state as a result of the vital role of Islamic parties and their allies in setting national education policy (Ahmad, 2004). In contrast, in countries declared to be secular, such as Turkey, citizenship and human rights education aim to emphasise the meaning of citizenship, and the responsibilities and political literacy of citizens (Kenan and İpek, 2007).

In conclusion, it can be seen that the relationship between religion and the state takes various forms and differs between European and Islamic countries. This may be attributed to the power of religious institutions or parties on the one hand and to religious leaders on the other. Politics also plays a major role in the education system in that it determines the curriculum and aims of education. Thus, we cannot omit the role of religion and community faith in the education system, as states which have a state religion will inevitably influence the kind of CE found in that country.

In addition to that, there are questions about the role of education systems in different countries, with regard to whether they aim to maintain or challenge the status quo. In other words, does the education system mirror these wider religious/political relationships or do they seek to change them? For example, in the

KSA to what extent does the education system reflect and aim to maintain the strong relationship between religion and state? The answer to this will determine the nature and concepts underpinning CE for this society. I next examine national identity and the philosophy of the education system in the Kingdom of the KSA as this too affects the nature of the CE provided.

2.4.2 National identity in the KSA

In many Muslim Arabic countries, especially in the Middle East, national identity involves three elements: the Islamic, the Arab and in the narrow, local sense, the national (which normally includes traditional factors such as geographical region, tribe, or extended family) (Nevo, 1998). However, it is not necessarily the case that all these elements complement and work in harmony with each other. Moreover, in terms of shaping national identity, the contribution of each component is different from state to state and from one community to another, according to the differences in religious and social structures, in the nature of the system or government, and the diverse histories (Nevo, 1998).

Saudi Arabia, as mentioned before, is an Islamic state where the Saudi constitution is based on the Holy Quran and Sunna (traditions of the prophet). The supremacy of these was stressed by the Basic Law of the country, issued in 1992, which asserted their supremacy: "The Kingdom of Saudi Arabia is an Arab, Islamic state; its religion is Islam and its constitution is the Holy Qur'an and the Sunnah (Prophetic sayings and deeds). Arabic is its language and Riyadh is its capital." (Saudi Arabia: Basic Law, 1992, article1). Consequently, Islam has played a significant role in shaping its citizens' private and national identities and their national values. According to Ochsenwald (1981, p.277), "Saudi identity is as much religious as national".

Education policy in the KSA asserts that “Religious education is compulsory in all years of primary, intermediate and secondary schools, and Islamic culture is a core subject in all years of higher education” (MOE, 1970). Looking at the reading material in the textbooks of the Saudi public schools, one third is dominated by Islamic issues. For example, Religious Education makes up about a third of the elementary schools' curriculum and, if we include Arabic studies, they make up more than half of the curriculum. Similarly, more than a third of secondary schools' curriculum is religious education and Arabic studies together (Prokop, 2003). In addition, the main aim of the Saudi Arabian educational system is to consolidate Islamic values and “to aim the students in the true Islamic direction”. (MOE, 1970)

Thus the reflection and promotion of national identity in state schools is primarily and predominantly Islamic, a local version of the greater Islamic nation: “the private homeland” within the “wide Islamic homeland” (Nevo, 1998). The education system aims, as Nevo (1998, p.48) stated, at “instilling allegiance to both. Saudi textbooks discuss history first and foremost in Islamic terms; they stress the achievements of the Islamic culture (even at the expense of Arab culture).”

From the above, it can be seen that the Islamic religion is an integral part of Saudi citizens' identity. To gather more information about the influence of religion on citizens' identity, the philosophy of the education system in the KSA is discussed in the next section.

2.4.3 Philosophy of the education system in the KSA

It is essential to understand the principles on which the education system in the Kingdom of the KSA is based because this determines the type of citizen which this

country seeks to produce. Almosharaf (2003) identifies three principles: ideological, social and psychological, as discussed below.

2.4.3.1 Ideological principles

The ideological principle includes the basic assumptions that provide human beings with a comprehensive view of the universe, life and humanity, the relationship of each of them to the creator God, the relationship of the universe and life to the human being and the role played by humans in this life and in the after-life (Kalifa, 2010).

Almosharaf (2003) argues that the presence of human life is accompanied by belief, in which the human views the physical and metaphysical worlds and extracts explanations for phenomena, either in relation to their emergence, destiny or relationships. Therefore, belief is part of the entity and presence of the human being.

Education, in its highest form, seeks to create integration between ideological perceptions and reality, so that belief should be the starting point for a life that deals with all elements of human existence, fulfils all its potential and acts with all its moral and material constituents (Alshfie, Alkathiri, and Alkatim, 1996).

Education in the KSA is unique in its emergence from Islam as an approach to thinking and laws for life; this is confirmed by the Education Policy Document of the KSA (MOE, 1970). Accordingly, the most important features of the ideological base of the Saudi education system are that the whole universe is a creation of God, and the human being, as part of this universe, was created on earth to worship God. The relationship between the human being and the universe is one of exploitation, i.e. the universe is available to be exploited by human beings (Al Mosharaf, 2003).

Humans following these beliefs will have lives which extend forever and the period of earthly life is the less important part, as the real life is in the afterworld. This means that the human should balance work in their earthly life with preparation for the afterworld. But, in relation to knowledge, the ideological basis affirms that there is no distinction between religious fact and scientific fact, as all facts have the same status, as being of the sense, revelation or mind (Al Mosharaf, 2003). Therefore, it is inevitable that there is no disagreement between facts mentioned in the revelation and facts reached by the sense or mind, because the source of order and creation is the same.

In addition, the Islamic approach to knowledge in the applied sciences is an experiential approach combining theoretical and practical methods, on one hand, and conclusions and experimental methods on the other (Al Mosharaf, 2003)., Kalifa (2010) argues that the Islamic approach draws success and inspiration from God and is guided by revelation. The following is a list of the most important ideological bases on which education in the Kingdom of the KSA depends, as mentioned in the Education Policy document:

1. Faith in God as the lord, Islam as the religion and Mohamed as the prophet.
2. The Mohammedan message is the appropriate approach for the virtuous life that achieves happiness for all humans and saves humanity from corruption and misery.
3. The ideals stipulated by Islam establish rational human civilization that takes its guidance from the Mohammedan message to achieve self-esteem and happiness in the worldly life and in the afterlife.

4. The complete Islamic perception of the universe, life and humanity is that existence as a whole is subject to the norms of God, so that each creature can do his job without impediments.
5. Faith in human dignity is stipulated by the Holy Quran and “We have honoured the children of Adam, carried them on land and sea, provided them with the good things and opted for them on many of our creatures” (17: 70 Madinah version).
6. The human being is a creature distinguished by God to be free and able to choose within the framework of the utmost will of God.
7. The purpose of existence is to worship God and the most important function of education is to help people achieve this target.
8. People are equal in their common human origin and in their legal responsibility, but the differentiation between them is by godliness.
9. People are able to bear legal responsibility in adulthood, if they do not have any deficiencies which may affect their abilities.
10. Faith in the afterworld is one of the original beliefs and this includes faith in death, Isthmus (period which people spend in the grave), Paradise, Hell and other places mentioned in the Holy Quran and Hadith. People need to be well prepared for this.
11. Life is time and the appreciation of and investment in time by the student is considered to be one of the indicators of his recognition of the Islamic way of life.
12. Strength in its highest and broadest sense is the strength of belief, morals and the body, as the strong believer is better than the weak believer, but all are good.

13. Calling to Islam in the East and West of the earth by wisdom and beautiful preaching is one of the duties of the state and of the individual in order to bring everyone out of darkness into the light and raise people's belief to the level of Islamic thinking (MOE, 1970).

2.4.3.2 Social principles

Educational curricula at all levels of the education system are subject to the nature of society, reflecting the beliefs, culture, needs and hopes of its members (Kalifa, 2010). The principles agreed upon by educators include those that maintain that the curriculum should be closely related to the needs of pupils and society (Sarhan, 1981).

With reference to the social basis of the educational curriculum in the Kingdom, Saudi society is, above all, a Muslim society, so this establishes the religious basis of education. The culture of this society emerged from Islam as a divine system with a comprehensive approach to life that was seen to guide people to the right and good in their beliefs, rituals and transactions.

In addition, Islamic society has a long and distinctive history, as the Islamic religion emerged from the land of the Arabian Peninsula that is currently called the "Kingdom of Saudi Arabia". Reflecting these beliefs, educational policy maintains that God has dignified the people of KSA with guarding the Sanctities of Islam, taking Islam as belief, worship, legislation and law of life and perceiving its great responsibility in leading humanity in the way of Islam and guiding it to the good (MOE, 1970).

The use of the Arabic language underpins the relationship of Saudi society to the Islamic religion, as this is the language of the Holy Quran and is considered as the language of the Islamic religion (Kalifa, 2010). Therefore, the Arabic language is the

language of education in all subjects and phases, excluding what is required by necessity to be in another language (MOE, 1970). The following are the most important social bases as summarised by the MOE:

1. The values, principles and morals of Saudi society, extracted from its religion, history and language, play a key role in the cohesion of its members, and the understanding and formation of their characters. They are the basis of sound cultural and moral character building.
2. Saudi society is a contemporary Muslim society that interacts with the world and is not separated from the same. It seeks to raise its members to the level of self-censorship, able to bear responsibility, feel a sense of belonging, take pride in their cultural identity and able to compete, lead and change.
3. Complete trust in the constituents of the Islamic nation, as being the best nation for the people, and believing in the unity of its different races and colours as mentioned in Holy Quran that “this is your nation, that is one and I am your God, so you should worship me” (21: 92 Madinah version).
4. The close relationship between the history of our nation and the civilization of our Islamic religion, recognising the story of our development, is crucial for our present and future.
5. Respecting the general rights adopted and kept by Islam in order to maintain the security and stability of Muslim society in relation to religion, soul, progeny, honour, mind and money.
6. Social solidarity between the members of the society in order to cooperate, share mutual love and give preference to the public interest over the private interest.

7. Mutual dialogue between the ruler and citizens in order to ensure that rights and roles are respected and to increase loyalty and devotion (MOE, 1970).

2.4.3.3 Psychological principles

The psychological bases refer to the general principles and laws of human behaviour, including theories of growth and education, and incorporate environmental and genetic factors affecting human behaviour (Al Mosharaf, 2003).

The fact that people spend many years of life in an educational environment provides them with the opportunity to build their character and helps to determine their cultural, social and individual identity. This takes place under social and political systems determined by the culture of the society and provides a starting point to make young people effective and positive members of the society.

The most important psychological bases, according to the MOE, include the following:

1. Human knowledge may not reach perfection because it emerges from the minor nature of the human being that is not permanently perfect.
2. Knowledge is a characteristic of humans and while it does not originate in them, the tools of knowledge are necessary.
3. The objective of education is to create the good human, characterised by fairness, honesty, justice, rights and advice, charity, defending the oppressed, respecting the rights of neighbours and other features of goodness and righteousness. These are basic constituents and should be observed in the behaviour of Muslims in their dealing with the Muslim and the Non-Muslim.

4. The human being has an originally good nature, but is able to respond to good or evil, and his/her soul is raised by choosing the good and sinks by choosing the evil.
5. The human is a creature chosen by God with the freedom and ability to choose.
6. Females are sisters of the males and both genders are equal in the origin of humanity and in legal entrustment. There are differences between the nature of both of them resulting in difference in their roles and functions. This is preserved in the law.
7. Humans interact with the environment and both affect, and are affected by, it. Inclusion in the environment encourages desirable behaviour which is important to attain.
8. This worldly life is a phase of production and work and the Muslim invests his powers in it for his faith in the immortal afterlife, as today is working without judgment and tomorrow is judgment without working.
9. People are like metals, and their abilities, attitudes and motivations differ, necessitating the provision of suitable educational environments which respect the differences between them.
10. Education suitable for a student is one that enables him/her to reach the maximum limit of creativity and excellence according to the controls of Islamic legislation.
11. Education is a continuous process for the student and teacher. The teacher provides an education environment for students and develops their skills and abilities during the education process (MOE, 1970).

According to the above, it is clear that these ideological, social and psychological bases emerge from a religious perspective and are strongly connected to the Islamic religion, because the Kingdom is an Islamic state seeking to apply the Islamic religion in all fields, including that of education. Elyas (2011, p.57) mentioned that “What is interesting and unique to the Saudi Arabian education system is the fact that religion is not separated from, but is a part of the disciplines of education, economics, sociology, medicine, and law”. According to Jamjoom (2010), in Saudi Arabia religion is considered to be the basis of all educational decisions.

The principles of the Saudi education system aim to prepare good Saudi citizens in the light of Islamic religion. This demonstrates a close relationship between CE and religion, so that religion can serve the homeland in its several social, cultural and political fields. Alzonidi (2009) maintains that the values required from the Muslim as ruler or citizen, individual or group, are the values required to achieve useful citizenship in Saudi Muslim society, whose political and civilized presence is connected to Islam. One of the purposes of this study is to ascertain if this is indeed the case. In other words are the knowledge, skills, and values which are purported to be aspects of CE sufficient to educate citizens in the KSA or is more needed? Given that the education system in the KSA has boundaries, as it is Islamic education, how would these boundaries affect CE? What is the interrelation between CE and RE? The next section will discuss the meaning of citizenship in Arabic contexts, of which the KSA is part.

2.4.4 Meaning of CE in Arabic and Islamic contexts (The terminology)

It is interesting that the word ‘citizenship’ is absent in Arab contexts. Lewis (1996, p.53) notes:

There is no word in Arabic, Persian, or Turkish for 'citizen.' The cognate term used in each language means only 'compatriot' or 'countryman.' It has none of the connotations of the English word 'citizen,' which comes from the Latin civic and has the content of the Greek polities, meaning one who participates in the affairs of the polis.

Lewis (1996) relates this absence to the idea that citizen as participant and citizenship as participation does not exist in Arabic countries. Alrashed (2005) and Essa (2010) support this view. According to Alrashed (2005) there is no word equivalent to the word "citizenship" in the Arabic dictionary, although linguistic roots are evident. In Arabic dictionaries, the word citizenship comes from the word 'Al Watan' (homeland) which is the place that person lives, and the word (Watna) means life with others in the same place (Aldubyan, 2013). Alrashed (2005) notes that if we go back to the origin of the word (Muattanat), we find that it is a concept in Arabic which probably came from the Western context, and which corresponds to the word 'citizenship' in English.

Many Arabic scholars (e.g. Mannah, 1997; Alkuwari, 2004; Away, 2006; Hanivah, 2000; Alharbi, 2010) think that there is no difference between the concept of citizenship and homeland and Muattanat. Alkuwari (2004) claims that the translation of the word citizenship into Arabic as Muattanat is acceptable. Thus, I will use the same concept (citizenship or Muattanat) for the following sections.

Moving on to the Islamic concept of citizenship, Al-Qahtani (1998, p.16) maintains that this concept is "a set of relationships and linkages and connections that arise between an Islamic country and every resident of this country, whether they are Muslims or non-Muslims". It is noticeable that his definition focuses on local relationships, while Abo Dof (2004, p.251) defines citizenship in the Islamic view as:

A form of human interaction between members of the same society on the one hand and the global human society on the other hand, which is based on the rights and duties and benevolence of people and concern for their benefit and to cooperate with them in light of Islamic principles.

It is noteworthy that in this definition the concept of citizenship in Islam goes beyond the relationship of the citizen in his homeland to one with the global society. The concept of citizenship in Islam thus has multiple levels, starting from the relationship of the Muslim citizen within the local community, moving to his relationship with the Arab and Muslim world, then reaching out to his relationship with global society. All of these relationships are underpinned by Islamic principles.

To understand the principles of CE in the KSA it is important to explore the roots of both citizenship and subsequent CE in Arabic and Islamic history. The following section describes the history of citizenship, focusing on the KSA.

2.4.5 History of Citizenship in Islam

Citizenship, as defined above, has a long history in the KSA, as it has in England. It is worth reviewing the history of citizenship in the Islamic religion as it started in the KSA, which should give a clear picture of the roots of citizenship in the Kingdom. Many scholars in Eastern countries have argued that citizenship started here earlier than in Western countries (Yaseen, 2007; Alsudairy, 2008; Jumaah, 2010) but, as mentioned above, citizenship in the West can trace its roots to 6th century BC Greece which predates the 14th century.

The development of notions of citizenship, however, is not restricted to ancient Greece. Roman citizenship also involved a system of duties and rights. Heater (2004) mentions that the duties of a Roman citizen included military service and paying taxes, whilst a system of rights gave the citizen protection from the authority

of the regional governor. In addition, political rights included the right: “to vote for member of the Assemblies and for candidates to political office ...; to sit in the Assemblies; and to become a magistrate” (Heater, 2004, p. 32)

The Jewish/Roman situation is also pertinent, with particular reference to 63 BC, when the Jews came under jurisdiction of the Roman Empire. The Jews were a people (of faith) living as citizens in another empire. Culturally they were Jewish, politically they were Roman. Caesar and Augustus enhanced and supported legal arrangements by which Jews were allowed to live according to their own law, the Torah, and were thereby given freedom of religion and custom (Pucci, 1998). Jews were given special privileges in the Roman Empire, including financial and military privileges. The financial privileges includes “the permission to raise certain internal revenues, the remission of fiscal debts of whatever kind, immunity from taxes, exemption from indirect taxes, reduction of direct tribute and gifts of various kinds (money, buildings or parts of buildings and gifts of grain).” (Pucci, 1998, p.454)

The privileges related to military were exemption from contribution to war, and freedom from military service (Pucci, 1998).

The beginning of citizenship in Islam can be traced to when the Prophet Mohammed came to Madinah from Makah before the 14th century; he found that there were different faiths and various tribes which formed a stable society. There were three groups in Madinah society: Muslims, Jews, and Arab polytheists. In light of this diversity, the Prophet Mohammed wanted to establish a strong state of peace, cooperation and partnership between all the different faiths. He established the Madinah Document which stated that there should be no distinction between citizens in terms of colour, race, sex or religion. In addition, it asserted that defending the

borders of the country was everyone's responsibility. One of the main foundations of this document was justice: the consensus of rights and duties. It included all of the rights of individuals in the exercise of their religion, their right to security and freedom, to earn their living, to keep their money and their places of worship and, conversely, their duties which included defending the country, exchanging information, consultation and other duties which benefitted all citizens and the country as a whole (Alshuabi, 2006).

Jummah (2010) notes that the Madinah Document was the first constitution to regulate the relationship between Muslims and non-Muslims, where the principle of citizenship was adopted to lay down the rights and duties of citizenship on the basis of full equality between Muslims and other residents in and around Madinah. In addition, in the light of the demographic diversity that prevailed in the city at that time, among whom Jews were the most prominent group, the Jews were mentioned more than once. Jews were seen as citizens of the Islamic state and one of its constituent parts: "And who follow us from the Jewish faith, he will be supported the same as any of the oppressed" (Alshuabi, 2006). Thus this document worked on replacing the concept of division and conflict between people and tribes with the concept of a nation based on harmony and coexistence, with the conservation of privacy. It helped form Medina into a multicultural society in which different faith groups were united in their relationship with the homeland.

The Madinah Document provides the basic concepts of citizenship in Islam. Thus, the Madinah Document is seen as a basis for citizenship in the KSA. The history of CE in the KSA education system will be discussed in the next section.

2.4.6 History of CE in the KSA

CE in the KSA education system has passed through many stages (Alsalam, 1990; Alabdulkarim & Alnassar, 2005). The first stage, between 1929 and 1936, saw the emergence of CE under the name of “Ethics and Citizenship Education”. It was taught to classes 3 and 4 in primary schools for one year. In 1930 the MOE changed the name to “Civic Information” to be taught once a week, to class 4 only, until 1936. The second stage was from 1936 to 1984. Over this period, CE was absent from the education system. Alharbi (2010) attributed this absence to the different views of educators about the ability of these curricula to achieve the aims of CE. They argued that the responsibility of achieving these aims lay with other curriculums, the school and social institutions. On the other hand, some researchers argue that the absence of CE at that time was down to political concerns. The policy makers sought to isolate education from politics and to keep students away from all aspects of political activity, which was incompatible with the delivery of CE (Alsalam, 1990).

Between 1984 and 1990, CE came back into the education system. In this period there was a new education system which was known as ‘Developer Education’. It was similar to the higher education system in that students could choose their subjects and make their individual timetables. Citizenship in this system occupied two hours a week. However, the system was cancelled in 1990. The present stage began when the MOE decided to re-introduce CE into the National Curriculum in 1997 as an independent subject in public schools, at all stages from fourth grade in primary school (age 10) to the third grade in secondary school (age 18), for one class a week (MOE, 1997). In 2010, as a result of the MOE’s aims to develop a new curriculum, CE was amalgamated with geography and history into one subject called

Social Studies. The next section will shed light on the implementation of CE in the KSA in the current phase.

2.4.7 Implementation of CE in the KSA

Looking specifically at citizenship in the Kingdom of Saudi Arabia, one of the important aims of education in the KSA is to “educate citizens to take part in building the nation, and teach responsibility to serve their country and defend it” (MOE, 1970). In addition, it aims at developing students’ understanding of the problems of community (cultural, social, economic), and at preparing them to contribute to solutions. Given the importance of citizenship to this process, as noted above, the MOE introduced CE into the National Curriculum in 1997 as an independent subject in public schools, justifying it by the need to:

1. Develop a national sense of belonging and identity.
2. Develop knowledge of society, values, attitudes, participation in community service, and knowledge of rights and duties.
3. Prepare international citizens in accordance with circumstances and international developments. (Alrashid, 2004).

The MOE in the KSA identified the overall objectives of CE as follows:

1. Implanting Islamic faith in the hearts of students, so that it guides their behaviour.
2. Promoting belonging to the homeland and ensuring its security and stability by understanding the need to defend one’s country.
3. Informing students about their rights and duties as citizens.
4. Emphasizing the necessity of obedience to authority, according to Islamic law.

5. Training students in the skills of dialogue, including how to express opinions and participate in debates.
6. Introducing students to the characteristics and distinctive features of Saudi society.
7. Promoting values and positive social habits.
8. Introducing students to the status of the KSA as the centre of the Islamic world and clarifying its role (Gulf, Arab, Islamic, and international).
9. Developing pride in belonging to the Islamic nation and Arab nation and the importance of communicating this internationally.
10. Introducing students to their home institutions and systems.
11. Educating students in the importance of preserving private and public property.
12. Developing positive attitudes among students towards work of any kind unless it is contrary to Islamic religion.
13. Ensuring students use critical thinking to solve problems.
14. Inculcating the spirit of giving to charity and volunteer work.
15. Providing students with skills to deal with environmental problems.
16. Encouraging students to make good use of their time and invest it wisely.

(MOE, 1997, p.2)

The above mentioned goals can be seen as emanating from the principles of education in the Kingdom of the KSA as the Holy Quran and the Sunnah (the traditions of the Prophet) urge that students understand the concept of citizenship, the defence of country, and love and obedience to its rulers. Likewise critical thinking, which is one of the aims of CE in the KSA, needs to be understood within an Islamic framework, that is, one derived from Islamic principles. In other words,

given the Saudi context, critical thinking mainly applies to issues that do not directly relate to revelation; the Holy Quran and the Sunnah cannot be criticised. In addition to these fundamental principles, the dominant culture in Saudi society emphasizes social ties, cooperation and solidarity among members of society. It also stresses the importance of these roles in the life of the community and its members.

As noted in the introduction, CE in the Kingdom has become an urgent necessity as the country has witnessed upheavals and changes in the last two decades both economically and socially. Economically, the discovery of oil has led to a massive revolution in the KSA with the result that increased consumption has changed values about the kinds of work Saudis are prepared to do. The government has tried to influence attitudes, reminding people that they should appreciate any kind of work and respect those who do it, as the influx of foreign workers doing manual work has negatively affected the economy (Federation of GCC Chambers, 2007). This impact is demonstrated by the increase in funds transferred annually out of the Kingdom as well as by the rise of unemployment of Saudi Arabians. The Saudi Minister of Labour noted that the unemployment rate rose to about 10.5% in 2009 from 8.2% in 2000 (aljazeera.net).

Socially the Kingdom has gradually become more open to the outside world, communicating with other peoples and nations through media and new technologies. Social media such as Facebook and Twitter now play a crucial role for the younger Saudi generation who, through this, receive large amounts of information about cultures and events in different parts of the world. At the same time, young Saudi people appear to be engaging less with social and national events, and relationships between neighbours have become weaker than in the past (Alessa,2009). As the researcher for this study, I find that, from my own observations, this raises questions

about changing values in Saudi society which some have seen as threatening the identity of communities and citizens. Such concerns relate directly to the content and approaches of CE, which are described in the following section.

2.4.8 Content, approaches and pedagogy of CE in the KSA

As noted above, CE was introduced as a compulsory subject at all educational phases: primary (7-12), intermediate (13-15) and secondary (16-18) in 1997. In both the primary and intermediate stages, CE is an integrated component of the Social Studies curriculum, which includes geography and history. At the secondary stage, the subject is taught separately. It is apparent from the aims of CE that it focuses on belonging to the homeland and the security and stability of the country. Moreover, CE puts the emphasis on enhancing Islamic values so that pupils can understand their rights and obligations using the Islamic faith as a guideline. CE in the KSA, as Alabdulkarim & Alnassar (2005) argue, aims to prepare students by developing their sense of belonging to their country and taking pride in it. According to Almaamari (2009, p.66), CE is “intended to equip the student with basic historical and geographical information about their country, rights and responsibilities, the government and its institutions, and the role of the government in economic and social developments”. With regard to the content of CE in the Kingdom, the material comprises the following topics:

- Geographical and historical information about the country (e.g. its location and history).
- Characteristics of the homeland (e.g. communications with the ruler and Islamic identity).
- The role of government institutions.
- Citizens’ rights and duties.

- The role of government in maintaining the environment.
- Law and order (e.g. implementation of Sharia law and respecting the law.
- Civic engagement and volunteering.
- Communication skills. (Almaamari, 2009, p.67)

It is noticeable that CE in the KSA focuses on national knowledge more than international and that there is little emphasis on skills and attitudes. Hanivah (2000) maintains that CE content in the elementary school (ages 13 to 15) does not meet the students' needs in specific areas. For example, he notes that CE does not include topics about voluntary work and appropriate methods by which Saudi citizens can voice their opinions. Moreover, in terms of skills, CE does little to help students to improve their inquiry skills (being able to question and reflect on different ideas, analyse, interpret and evaluate different viewpoints). Problem solving skills, time management skills, and dialogue skills are also absent from CE at the elementary stage (Hanivah, 2000). Lack of emphasis on global issues within CE in the KSA was noted by Aldubyan (2013) who reports that CE in Saudi Arabia does not address world and global issues such as the economy, the environment, climate change, emigration and terrorism. He believes this will result in pupils who feel isolated and different from the wider world, which may, in turn, have negative consequences, hindering their openness to others and other cultures around the world. Faour and Muasher (2011, p.17) assert that "Young people today need to be both national and global citizens in order to expand their capacity to compete in an interdependent world and a globalized economy".

It is also important to explore how the content of CE is delivered. In other words, what is the pedagogy of CE in Saudi Arabia? The lecture approach is the most commonly used teaching approach to transfer knowledge to pupils (Hanivah, 2000).

This method puts the teacher at the centre of the educational process, where learners are passive recipients who ask few or no questions in the classroom. One of the reasons why many teachers in the KSA use this method relates to the number of students in the classroom, as there are usually between 35 and 40 students. Al-Shimmari (2007) confirms that class size is one of challenges facing the introduction of non-traditional teaching methods in the KSA. Nwokocha & Osuji (2008, p.9) argue that through the lecture approach “teachers can reach a large number of pupils at the same time; a large amount of materials can be covered in a short period of time”. However, this method does not allow students to participate actively in learning and thus it does not promote skills of participation. Moreover, this approach is not necessarily appropriate for teaching concepts such as attitudes, feelings and values “which are not learned through pure telling” (Nwokocha & Osuji, 2008, p.12). Questions need to be asked, therefore, about whether such an approach to teaching is appropriate for the delivery of CE which involves discussion of attitudes and values as well as acquiring knowledge.

It is noteworthy that in England CE has been seen to be effective where students are at the centre of the educational process through the use of active methods which encourage them to debate, question and participate, whilst in the KSA the teacher is the centre of the education process and the approach is more passive. However, an appropriate pedagogy is not the only challenge facing CE in the KSA: there are other obstacles which will be discussed in the next section.

2.4.9 Difficulties facing CE in the KSA

CE in Saudi Arabia, as in England, faces many challenges. From the above mentioned topics, it is clear that CE in the KSA emphasizes citizens’ responsibilities, duties, identity formation, and obedience towards the system and how one can

achieve these. It would appear that promoting freedom, equality, fairness, freedom of expression and participation in the decision making process is poorly addressed. According to Alsubaih (2005), the curriculum in the KSA is intended to emphasize citizens' duties and responsibilities and ways of fulfilling these, such as voluntary work, whereas equality, citizens' rights and ways of obtaining these, are minimally addressed. In addition, Alabdulkarim & Alnassar (2005) note that the content of CE in the KSA focuses on the national, i.e. citizenship within the boundaries of the country, and the role of students towards their country and community, while the courses are almost empty of any lessons which focus on matters that relate to world events and global issues. This view is supported by Almaitah's research (2011) on the citizenship curriculum from grade five in primary (age 12) to grade two in secondary (age 17). According to her analysis, symbols of the homeland dominate the curriculum, with active citizenship and participation in society being absent. According to Aldubyan (2013), CE has not exposed young people to the relationship between Islam and other religions or how to deal with non-Muslim people. He argues that this situation will lead to increasing intolerance and a lack of respect among students for those from other religions and cultures.

A study conducted by Hanivah (2000) describes the reality of CE in the elementary stage. His research revealed that students were not motivated and that their satisfaction with the subject was moderate or less than moderate. The study concluded that repetition in the subject, lack of teaching aids and lack of specialist teachers were among the most common problems found in CE in the Arab world in general and the KSA in particular. According to Majed (1994, p.2), the quality of CE in the Arab world:

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

These observations from 1994 still hold and are in fact endorsed by (Aldubyan, 2013; Hanivah, 2000; Alabdulkarim & Alnassar, 2005). Insufficient training of teachers in the subject of citizenship is thus one of the shared problems in the Arab world, including the KSA. In his study, Alajaji (2002) pointed out the difficulties and challenges teachers face in teaching CE in secondary schools in KSA. He reported that insufficient training was a major difficulty and that the goals of CE were not clear, findings endorsed by Alabdulkarim & Alnassar (2005) and Aldubyan (2013). Additionally, Almaitah (2011) argues that the CE curriculum needs to be reviewed by the MOE and that it needs to be supported and enriched by other subjects. CE, she says, is only one element in achieving good citizenship and as such may not be able to achieve its purposes alone. Almalki (2008, p.49) endorses this, saying that “although citizenship education has been approved as a separate article in the education system in the Kingdom of Saudi Arabia, other educational curricula must have an active role in contributing to the field of citizenship education.”

It is evident from the above discussion that CE in both the KSA and England face many challenges related to content, aims and teacher training. In addition, many

authors note the danger of focusing on knowledge to the detriment of developing values, skills and a sense of active participation. In this context, Haste (2004, p.435) argues that:

The knowledge model of citizenship education is not enough. It is through praxis, whether in the school or in the community, that the young person gains an identity as an active citizen, and the skills and efficacy to become one. A paradigmatic knowledge model, focusing on factual material about institutions, is unlikely to fire the imagination of the growing person.

This review of CE, both in England and in Kingdom of Saudi Arabia, suggests the need for CE itself to be reviewed and for other subjects to play an active role and contribute to its development. In addition, we need to acknowledge that there are different approaches to CE in Eastern and Western countries. In the Kingdom of Saudi Arabia, the focus is on how to build good citizens and ensure loyalty to the country whilst in England the focus is more on learning about democracy and human rights, alongside developing the skills of active participation. Research from the KSA suggests that the education of citizens cannot be left to one subject alone, but should have contributions from others. In the KSA, where Islam defines values and action, IRE is one of the subjects which may contribute to and support CE. In the next section, the review will explore IRE in Saudi Arabia.

2.5 IRE in the KSA

Reviewing the Islamic classical writings on Tarbyia (Arabic for 'education'), it is important to note that the term Tarbyia (education), was not used by early Muslim scholars despite references to it in the Holy Quran and the teachings of the prophet Abu A'rad (2005). The Holy Quran refers to the principle of raising or educating children clearly in chapter 26: 18: "Did we do not raise you amongst us, as a child?"

And you spent many years of your life among us!” In their writings, early Muslim scholars have largely ignored the use of the term *Tarbyia*, and have not discussed it properly as a subject, according to Abu A’rad (2005). On the contrary, their attention was instead focused on the study of religion and learning through emphasizing the role, characteristics, morals, rights and responsibilities of both the teacher and the learner. The reason for this negligence of *Tarbyia* was due to Muslim societies abiding by the laws and practices of Islam (Abu A’rad; 2005). Therefore, teaching or discussing the concept of *Tarbyia* was not a pressing issue as Muslims ignored education or *Tarbyia* because Islam itself was seen as providing it.

Recently, the concept of IRE ‘*Tarbyia Islamiyah*’ has been introduced and discussed widely by some Muslim scholars. As Abu A’rad (2005) explains, the term had to be introduced to counter what was seen as an invasion of Islamic culture by Western oriented concepts of education which challenged Muslims’ way of life and day to day activities. This led to a concern that *Tarbyiah Islamiyah* is incapable of adapting to the ongoing technological, social and political changes in society. As a result, this has motivated Muslim scholars to demonstrate and highlight the crucial role of Islam in educating and building good citizens based on Islamic thought and ideology. Accordingly, the term *Tarbyiah Islamiyah* emerged with its distinct features as a main contributor to the field of education.

Yalgin (2005, p.3) defines the concept of IRE as “the process that aims at preparing the Muslim individual in every aspect in this life and the hereafter based on principles, values, and methods revealed by Islam”.

In addition, in his discussion of the concept of IRE, Abu A'rad (2005) indicates that IRE is one branch of the field of education. It differs from other forms of education in the following ways:

1. Its sources: the Holy Quran, Sunna (traditions of the prophet), and Al-Ijtihad, or the experience of judgment.
2. Its objectives: fulfilling the individual's needs both of this life and the hereafter.

What can be extrapolated from the above is that IRE claims to be a comprehensive subject that aims at establishing the good citizen, based on the principles and values of Islam. In addition, this definition of IRE is underpinned by Islamic ontology which is based on the belief that God exists and he created the world (Alavi, 2008). Therefore, the aim of education is to bring people to worship God. We now look at the importance of IRE in order to understand the concepts which are included in such a curriculum.

2.5.1 The importance of IRE

IRE is different from other subjects in the curriculum in the KSA education system. Because it derives its importance from Islam itself, the foundations of which are the Holy Quran and Sunnah, it holds a prestigious position. It also differs from other subjects in its purpose and content. In addition, the majority of students come from an Islamic background and are therefore familiar with basic Islamic practices such as prayer, fasting and charity. Thus, the importance of IRE is not so much teaching the basic principles of Islam, but rather in consolidating and ensuring their continuity. Mousa (1998, p.15) summarises some of the main reasons for IRE to be taught:

- The excessive takeover of material life that has led to the weakness of spirituality, traditions and values.

- The failure of parents to provide a proper Islamic upbringing and teachings due to material life distractions.
- The multiplicity of different schools of thoughts and paradigms that are considered as forms of invasion and a threat to the teaching offered by Islam.
- Spread of crime and other social problems due to lack of religious deterrence.

One school of thought argues that it is important to refer to religion to make sense of culture and politics (Wright, 2004). Proponents of IRE claim that this is increasingly important because religion meets the needs of the individual whether they are physical, psychological, social or spiritual (Alavi, 2008, Al-Nahlawi, 2008). They claim that the proper utilization and application of IRE will in turn act as a check on the individual's life and provide them with comfort and stability. As a result, it will prepare good citizens, whose lives have purpose for themselves and society (Akram, 2005). Moreover, proponents of IRE claim that it is comprehensive as it focuses on worship as well as behaviour, and thus prepares the individual to be a useful member of society. It addresses the body, the soul and the emotions and helps students understand the meaning of their lives. It encourages philanthropy, advises appropriate behaviour and improves critical thinking. IRE according to Sudjana, (1988) aims to prepare students for a faithful life and directs them towards spiritual generosity and it provides a framework for living that leads to self-knowledge which in turn fosters moral, religious and spiritual development.

As we can see above, IRE derives its importance from Islam and its proponents argue that it is both comprehensive and flexible. If it is indeed comprehensive, then this raises the question about its ability to incorporate CE, preparing young adults for contemporary society, and this is a main focus of this study. Furthermore, the flexibility of IRE should allow for the incorporation of global values within Islamic

values, which are a part of CE. A further issue relates to whether or not there is sufficient flexibility and openness within IRE to cover new issues which arise in society. Again, these challenges will be addressed in this study. The following section summarises the general aims of IRE.

2.5.2 General aims of IRE

As mentioned earlier, IRE differs from other subjects in that students come to school with a foundation in Islam. They already have acquired some knowledge of Islam and its rituals, whilst in most other subjects they do not have any background. This knowledge influences the aims of IRE which are to continue a process whose foundation has been planted at home and in social institutions. The process involves all religious activity at school, including parties, shows, conferences and visits to holy sites. IRE is intended to produce a significant change in the student's approach towards life; this is why the classroom is only one of many settings in which to achieve these objectives (Alshafeay, 1989). The aims of IRE can be divided into four general aims: religious, moral, intellectual and social.

2.5.2.1 Religious goal

According to Alshafeay (1989), IRE seeks to achieve the worship of God. This aim is the essence of IRE. Worship here does not mean celibacy and the performance of the statutes, but is a larger concept which includes all human actions and sayings (Aldakhil, 1997).

2.5.2.2 Moral goal

There is a strong link between morality and religion. Alnajjar (1995) emphasises that the development of morality and self-control is one of the main goals of IRE, in order to build an integrated individual of high moral character. This goal is primarily derived from the Holy Quran in its description of the character of the prophet (PBUH) and

also from the teachings of the prophet himself. The Holy Quran states (68:4 Madinah version) “And indeed, you are of a great moral character”. In addition, the moral goal of IRE seeks to “cleanse the soul, sponsor virtues and good morals, and hate evil vices; by advocating avoiding practising them” (Yalgin, 1990, p.78).

2.5.2.3 Intellectual goal

A third aim of IRE is to improve and develop an individual’s knowledge, skills and potential in accordance with the call in the Holy Quran to think and contemplate about God and the creation. According to Abbas (1988, p.81), the Holy Quran calls upon people to “search, contemplate, and think critically about the universe and its creation”. The primary purpose of this is to train and equip the mind with the skills to help solve problems individually or collectively (Akram, 2005).

2.5.2.4 Social goal

With regard to society, IRE views the individual as the nucleus of society and one of its pillars. IRE thus seeks to produce good and active citizens who are capable of working effectively with others through a deepening sense of belonging and connectivity (Algamdi, 2003). It also ensures that individuals are educated about their rights, responsibilities and duties through consolidating a sense of loyalty to their community. There is an emphasis on loyalty to the group and society, based on Prophet Muhammad who states that “The example of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever” (Albukhari, 2011, p.5665). Moreover, one of the main social pillars that is strongly supported by IRE is the principle of altruism (Algamdi, 2003), as found in the Holy Quran (76:8 Madinah version): “And they give food in spite of love for it to the needy, the orphan, and the

captive. [Saying], we feed you only for the countenance of Allah. We wish not from you reward or gratitude.”

The above general aims of IRE were divided into small goals by the MOE in 2000, as described in the following section.

2.5.2.5 Aims of IRE in the KSA education system

The MOE adapted the aims of IRE from general aims to specific educational aims, thus:

1. Strengthening the link between the learner and Allah (God) and his prophet.
This link is based on love and obedience to Allah and Prophet Muhammad.
2. Forming holistic concepts about Islam as the best way of life.
3. Setting religious principles for individuals.
4. Deepening students' belief in divination on the basis of understanding, discussion and contentment.
5. Forming conceptual and scientific insights in the mind of the learner to enable him/her to differentiate between the correct concepts and misguided innovation in Islam.
6. Enabling the learner to defend Islamic values and to counteract destructive ideas by demonstration and proof.
7. Forming learners' ability to extract the values and principles and rules from the Holy Qur'an and the Prophet's Tradition (Sunnah).
8. Continuing to support the belief of the learner by showing the manifestations of Allah's abilities and creativity in humans and the universe.
9. Developing the skills of analysis and thinking in the learner.

10. Instilling the importance of performing holy rituals such as prayer and alms (Zakah).
11. Instilling the importance of Islamic Daawa (Calling to Islam).
12. Developing study and research skills to help the learner make use of resources, references and Islamic books.
13. Instilling the spirit of forgiveness and respect for opposing views
14. Instilling the importance of co-operation between Muslims.
15. Teaching students how to engage in scientific discussions.
16. Supporting participation in charity.
17. Forming a holistic Islamic personality including health, mental and spiritual wellbeing, creativity, and knowledge.
18. Demonstrating the value of Islamic Sharia (laws) and its relevance for tackling problems that face humanity.
19. Encouraging the ability to manage and resolve problems based on a set of beliefs.
20. Instilling the need to apply what has been learned during study in one's daily life.
21. Practising good Islamic manners.
22. Instilling an understanding of the need to respect the rights of others.
23. Enabling students to participate in community. (MOE, 2000)

It is noticeable that these aims are not defined in detail and issues may emerge in IRE which relate to the conflict between what the students are taught and the reality of society. For example, students live in Islamic society and they learn that charging interest is prohibited but they see that many banks do this. According to Afif (2009), the widening gap between the words and actions of people, between people's

behaviour and their claims to faith, result in many young people believing that religion is pure fantasy or a dream which does not relate to their reality, and has no relevance to their life. This again has implications when we consider appropriate and effective CE for the Saudi citizen.

In the same vein, Akram (2005) argues that IRE is not the responsibility of a teacher of IRE alone, but of the whole society. Thus social institutions have a role in modelling Islamic values and working together to reduce the mismatch between what exists and Islamic practice. Islamic religious teachers are seen as 'honest men' in students' eyes because they teach how to become a good Muslim person, which can put pressure on them to believe in the subject and to act as a good Muslim. Generally speaking, however, the role of IRE teachers is still as it was in the past, ie to transfer knowledge to students. According to Afif (2009, p.50), "teachers in general, are unable to play the new roles which are imposed by the new developments of social, economic, scientific and technological improvements". In his view, the role of IRE teachers should go beyond giving students knowledge as they are also mentors, designing material that is taught according to the laws and principles of learning. Thus, IRE teachers must, in his view, ensure that they undertake professional development so that they are able to develop appropriate programmes and deliver them for the benefit of their students. This is a key issue for education in the KSA as many students are currently not interested in IRE, feeling that teachers do not relate topics to the contemporary issues they face in their lives today (Afif, 2009).

2.5.3 Content, approach and pedagogy of IRE in the KSA

IRE is a compulsory subject in the KSA at all phases: primary, intermediate and secondary. The content is subdivided into five subject areas in order to help students focus on different aspects. The subject areas are as follows:

2.5.3.1 The Holy Quran

It is the Holy Book of God which was revealed to the Prophet Mohammed by the Angel Gabriel. It was revealed in clearly understandable Arabic language and has remained unique until today. The Holy Quran is one of the fundamental sources of guidance to Muslim people who believe that it is final and unchangeable in spite of changing human values, opinions and desires (Bedaiwi, 1998). The Holy Quran is smaller in size than the New Testament. It includes one hundred and fourteen chapters of very unequal length. There are 6666 verses in the Holy Quran and it was revealed over a period of 22 years and 5 months (Bedaiwi, 1998). All the revealed books are mentioned in the Holy Quran. These holy books are: (Suhuf- Ibrahim) Scrolls of Abraham; the (Injil) Gospel of (Isa) Jesus; (Tawrat) Torah of Moses (Musa); the (Zabur) Psalms of (Dawud) David. The main aim of this subject is to apprise students of the fundamental and correct way of reciting the Qur'an.

2.5.3.2 Tafseer (Interpretation of the Holy Quran)

This subject area aims to interpret and explain the meaning of the Holy Quran, which needs to be fully and correctly understood. It is important to take into account the time, place and context as these have an effect on the interpretation of the Holy Quran texts. The subject gives selected verses and short chapters of the Qur'an. Each topic includes an extract followed by an explanation of any new or unclear vocabulary and the reason of revelation. At the end of each topic there is a section on the lessons or rulings that can be derived from the verses.

2.5.3.3 Prophet Tradition (Sunnah)

This subject area focusses on the recitation of the Prophet's biography, morals, manners, sayings, reports, deeds and silent affirmations. Sunnah is considered the second most important source of Islamic faith after the Holy Quran.

2.5.3.4 Theology (Tawheed)

This subject area gives information about God and asserts the oneness and uniqueness of God. The word (Tawheed) means Allah the One and only God and no other God.

2.5.3.5 Jurisprudence or Islamic law (Fiqah)

The final area explains Islamic laws. It could be described as the legalistic or jurisprudence side of Islam (Bedaiwi, 1998). Fiqah explains all the laws and rules of Islam as contained in the Holy Quran and the Hadith.

The focus of the above five topics relates to Islam only, with the aim of providing religious principles for students.

It is also important to explore how the content of IRE is delivered. Several researchers maintain that the teaching methods which are used in delivering IRE are inadequate. Al-Sulaiman (1999), in his study, notes that IRE teachers rely mostly on traditional methods when teaching IRE and avoid using discussion in the classroom. A further study by Alkahtany (2012), measuring the use of different teaching methods, found that IRE teachers recorded low levels of use of alternative methods. In addition, Alanazi (2004, p.23) indicates that amongst IRE teachers "Teaching is based on the lecturing method of using standardised texts, and there is much reliance on memorisation and rote learning. The teaching approach is highly didactic".

Bawazer (2010) concurs with Alanazi (2004) that the teaching methods used by IRE teachers do not engage students' attention and do not encourage students to ask questions and discuss issues related to the topics in IRE. Therefore, it would appear that the pedagogical challenge of IRE is the same as that for CE in the KSA as both rely on teacher-centred pedagogies where the role of students is essentially passive.

2.6 Chapter summary

This literature review has looked at both citizenship and religious education. It began by reviewing the relationship between faith communities and the state in European countries and the history of CE in Europe, focusing on England. It then looked at the introduction and implementation of CE and RE in England before moving on to review the relationship between faith communities and the state in Islamic countries with particular reference to the Kingdom of Saudi Arabia. It looked at the history of citizenship and principles of the education system before moving to the introduction and implementation of CE in the Kingdom of Saudi Arabia. The second section examined IRE in the KSA in terms of its definition, sources, characteristics, content, approach and aims and then posed questions about its ability to deliver a curriculum that is appropriate for contemporary society. From the above, we can see that there was a time in the English education system where Religious Education was the main vehicle to deliver CE and it would appear that CE is often found taught within Religious Education once again, although Ofsted (2010) notes concerns about this approach. However, RE in England differs from IRE in the KSA. While IRE in the KSA aims to promote Islam and its principles, RE in England in schools without a religious affiliation does not promote any religion but instead aims to enable students to understand and think critically about religions. This difference needs to be taken into account when examining the ability of IRE in the KSA to deliver CE.

It is evident, after looking at the relationship between religion and state, that the role of religion and faith in the education system will inevitably influence the kind of CE found in the KSA. The national identity and philosophy of the education system and the nature and concepts underpinning CE in the KSA reflect the strong relationship between religion and state where the role of the education system is to transmit Islamic values. This means that the purposes of IRE sometimes overlap with those of CE and this interface or overlap is central to this thesis.

This examination of IRE in the Kingdom of the KSA has indicated that there are strong links with CE as both subjects focus on the preparation of citizens for their role in society. Evidently, religion is seen as superordinate in the KSA because citizenship is itself conceived of in Islamic terms. Moreover, as we see from the characteristics of IRE, it emphasises both worship and behaviour and thus aims to prepare the individual to be a useful member of society.

The exploration of these links and the potential for IRE to incorporate education for citizenship is the main focus of this thesis. The above review has identified the need for education in the Kingdom of the KSA to respond to the challenges of the 21st century and the thesis now looks to establish how best to educate young citizens in an Islamic context. Key to this is understanding the current situation of CE in the KSA and examining the extent to which IRE can include bringing knowledge of Western views of citizenship and exploring them in relation to CE/IRE. The study will do this by examining the perspectives of students and teachers of IRE and CE and setting these against the literature and research from both Arab and Western nations.

The next chapter will discuss the methodological framework and the methods which are used in the study including the means of analysis, in order to answer the research questions.

Chapter Three: Research Design

3.1 Introduction

This chapter discusses the methodological framework and the methods which used in the study. I first give a rationale for the research paradigm adopted in the study, followed by a justification of the research design and methods for data collection. I also discuss piloting, trustworthiness, ethical issues, data analysis, the limitations of the study and sampling techniques. The challenges of conducting the interviews in Saudi context are also considered.

3.2 The Paradigm followed in this study

The study holds to the interpretive paradigm. MacNaughton et al. (2001, p.35) indicate that "Interpretivism seeks to explain how people make sense of their circumstances, that is, of the social world". In this sense, the aim of the study is to understand what it means to educate young Saudis effectively so that they may be good citizens within KSA, in an Islamic context. The interpretive approach is appropriate for understanding the context within which participants act, and the processes by which events and actions take place (Maxwell, 1996). The interpretive approach will thus help me, the researcher, to understand what participants consider to be the appropriate knowledge, skills and values that students in the KSA need in the 21st century. Radnor (2001, p.vii) asserts that "interpretive educational research has explanatory powers and can inspire through offering illuminating insights into human situations". Such an approach will help illuminate teachers' and students' perceptions about what is meant by a 'good citizen' and how citizenship education (CE) may be effectively delivered.

Based on the above and the exploratory nature of this study, the interpretive mode of inquiry seems pertinent since the study aims to deal with social realities. For example, the students' subjective views of what is appropriate in the CE curriculum is

one of the focuses of the study. It will examine what kind of curriculum, including knowledge, skills, values and attitudes, is appropriate given the changes on the world stage, including the spread of social media. This necessitates understanding how learners see themselves and how they see the aims of CE. The study will also examine the extent to which IRE can prepare students for their place in society. Part of this will involve finding out what IRE teachers think and know about CE and the differences between teachers' and students' views about what is required to educate a 'good Saudi citizen'. In addition, the research aims to find out the challenges which IRE may face if CE is included within it, be they to do with timetable, content or teaching methods.

The realities stated above are socially constructed and there exist as many such constructions as there are individuals (Guba & Lincoln, 1989). It is believed that teachers and students are capable of supplying valuable insights into the curriculum they teach or learn and the interpretive paradigm has the potential to enable such participants to articulate their ideas, beliefs and processes. In this sense, investigating the social world of informants gives them the opportunity to clarify what they know, aspire to, and seek to achieve in CE, alongside reasons for their views and suggestions. From the interpretive perspective, I must be independent but be within the situation, as I am part of the research process, in order to understand participants' views and interpret each participant's experience. Thus, I will interact with the participants, as the main data-collecting instrument, to understand the teachers' and students' perspectives about CE and explore participants' different perspectives in delivering CE both within Social Studies and within IRE. Cohen, Manion and Morrison (2000, p.22) indicate that "From an interpretive perspective the hope of a universal theory which characterizes the normative outlook gives way to

multi-faceted images of human behaviour as varied as the situations and contexts supporting them". The study deals with an area that has not yet been explored in the KSA context as far as I am aware from studying the literature. Adopting the interpretive paradigm should yield valuable information, as most related studies in the field of IRE and CE have used the positivist paradigm, this being the most common approach in the KSA. A study conducted within the interpretive paradigm should help address the lack of this kind of research in the KSA where we need to investigate the social world of teachers and students in context in order to understand their views.

3.3 The Research design for the study

The study follows an explanatory mixed-method design, which has wide applicability in educational research (Punch, 2009). As Creswell (2011, p.542) explains, this "consists of first collecting quantitative data and then collecting qualitative data to help explain or elaborate on the quantitative results". Additionally, Cohen defines the mixed-methods design as "the use of two or more methods of data collection in the study of some aspect of human behaviour" (Cohen et al. 2000, p.112). This approach was deemed appropriate for the study as including both quantitative and qualitative approaches would allow for different sorts of evidence to be collected. Combining different methods provides a richer understanding of the phenomenon under investigation from more than one source of information and from more than one perspective (Cohen et al., 2000; Gorard, 2002). Employing mixed methods also helps ensure an in-depth understanding of the phenomenon in question (Denzin and Lincoln, 2000) and helps the researcher to check the trustworthiness of an interpretation as more than one perspective is used (Stake, 1995). According to Henn, Weinstein, and Foard (2006, p.215):

Using different methods sequentially can overcome the problem of choice between an inductive or deductive approach, while aiding research design. The use of data triangulation can offer increased validity. Combining methods would, therefore, appear to offer a variety of ways of improving the research design, which should arguably be the pursuit of all researchers regardless of their theoretical standpoint.

Using a mixed-method approach also gave me, as the researcher, more confidence in the collected data as there is a danger that dependency on one method alone may lead to bias or distort the picture of the reality being investigated. Furthermore, the use of a mixed-method approach allowed me to get over the problem of method boundedness, whereby the data collection might involve using questionnaires alone which might result in little in-depth information about the participants' viewpoints. Pring (2000, p.54) points out that, "Surveys which tot up similar responses to the same question might in fact give a much distorted picture of how the different people really felt about or understood a situation". Likewise, dependency on interviews alone might not provide the whole picture. Pring (2000, p.40) adds that, "Given the claimed uniqueness of each individual's understanding of an event or an activity, it would seem impossible for the interviewer to grasp the significance of what is said".

Thus, the combining of quantitative and qualitative methods was seen as appropriate in order to achieve a fruitful investigation. Ritchie (2003) points out that in situations where there is a need to examine both the number and nature of a phenomenon, quantitative and qualitative methods can be used in tandem to study this.

In this study, qualitative data were used to help explain and build upon preliminary quantitative results. Thus two complementary methods of gathering and analysing data were used, bringing together the different strengths of the two methods (Punch,

2009). Cohen et al. (2000) emphasize that using both quantitative and qualitative approaches has the power to explain more completely the richness and complexity of human behaviour by studying it from more than one standpoint. According to Gorard (2002), the quality of educational research is increased by conducting multi-approach research. Verma & Mallick (1999, p.115) indicate that:

In conducting a survey, the researcher will probably employ questionnaires and, probably, interviews. In this way, the results from one form of data will help to inform and refine the other data, so that the conclusions drawn are meaningful, precise and representative.

They add that:

It is common for the two tools to be used in the same study: the questionnaire providing what are often called the hard data, and the interviews making it possible to explore in greater detail and in depth some particularly important aspects covered by the questionnaire (supplementary) or related topics which do not lend themselves to the questionnaire approach (complementary). (Verma & Mallick, 1999, p.122).

Thus a questionnaire and in-depth interviews were used to investigate the perceptions of both teachers and students about the knowledge, skills, values and attitudes required by Saudi citizens and the consequent ability of both SS and IRE courses to deliver CE in boys' elementary schools in the KSA. The data gained from the questionnaire represented a starting point for exploring the views of the respondents which were examined in depth through the use of semi-structured interviews.

3.4 Methods of data collection

This section provides a detailed account of the methods of data collection which were undertaken with a view to ensuring the trustworthiness of both the process and the evidence. Lewis & Ritchie (2003, p.289) stress the value of providing “a clear account of research methods as part of displaying the credibility of evidence”. They also add that “written accounts need to explain not only how the research was conducted but also why particular approaches and methods were chosen to meet the aims of the research” (Lewis & Ritchie, 2003, p.289). The following section will summarise my rationale for the methods I selected to in order to gather the required data, whilst also indicating an awareness of their limitations.

3.4.1 Questionnaire

A questionnaire is considered the most common quantitative method in research in education (Cohen et al., 2000). Questionnaires can be used to explore the attitudes, opinions, perceptions and preferences of respondents about certain issues and situations (Ary et al., 1990). In this study, questionnaires were used to obtain an initial understanding of the different perceptions of three groups of people about specific aspects of CE relevant to Saudi citizens in 21st century.

The advantages of questionnaires have been discussed by a number of writers. According to May (1993), questionnaires help the researcher to explore the relationships between different elements of a study and provide a chance for considered responses. Thus, the questionnaires in this study helped shed light on the aspects of CE which students and teachers considered important. Moreover, Oppenheim (2008) points out that questionnaires can be completed in a relatively short time and are thus inexpensive when distributed to large population samples. This allows questionnaires to be used as a means of gathering initial information,

prior to further in-depth research, where individual interviews are commonly used (Gall and Borg, 1989). In this study, the questionnaire is used as supplementary to the interview.

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

Several kinds of questions can be used in designing the questionnaire. The first type is structured and the second is open-ended (Cohen et al., 2000). The aim of the questionnaire in this study was to obtain quantitative and qualitative data from the perspectives of students, IRE teachers, and CE teachers, and to highlight specific issues which could be investigated in more depth in the interviews.

Both the structured and open-ended questions in the questionnaire were drawn from the literature review about CE in the UK and KSA. The questionnaire statements were designed from the aims of both the UK and the KSA CE curriculums (see appendix 1). They focussed on participants' perspectives about the knowledge, skills, values and attitudes needed to be a good Saudi citizen. The questionnaire consisted of several parts. The first part gathered demographic information such as occupation and teachers' specialization which enabled comparison between the different groups of participants. The second part was divided into three sections: knowledge, skills, values and attitudes, to reflect the focus of the study. The questionnaire was designed to be completed easily by the participants, with clear instructions on how to do this. It is worth mentioning the importance of the covering letter of the questionnaire. The covering letter is a vital component of any

questionnaire as indicated by Cohen et al. (2000, p.339) who point out that “the purpose of covering letter or sheet is to indicate the aim of the research, to convey to respondents its importance, to assure them of confidentiality, and encourage their replies”. These issues were taken into account when writing the covering letter, which pointed out the aim of the research, indicated how to respond, indicated the importance of the research, and of participants’ responses, indicated the time that should be taken to answer the questionnaire, thanked the respondents, and assured them of the total anonymity of their responses.

The questionnaire included closed questions, using a five-point Likert scale as well as open ended questions which allowed participants to give their opinions in their own words about specific aspects and any additional aspects that they thought it was essential for students to learn. Peterson (2000, p.33) confirms the value of this approach, saying that:

The primary benefit of an open-ended question is that its answers can provide extremely insightful information. Because study participants provide answers in their own words, no researcher bias is introduced by presenting predetermining answers.

Muijs (2004) mentions several ways the researcher can administer questionnaires: pencil and paper, face to face, telephone interview, postal, online and e-mail questionnaires. Online questionnaires were initially attempted for this study for three reasons. Firstly, it would enable the questionnaires to be delivered to the respondents more quickly than any other way. Secondly, it would give the respondents time to think about and possibly modify their answers in their own time. Finally, online and e-mail questionnaires are becoming widely used in the KSA which may result in a higher return rate than the more traditional paper version, which was

my experience when doing my master's degree. However, attempts to use an electronic version in the pilot study resulted in a nil response so pen and paper questionnaires were used in the end.

3.4.1.1 Pilot study of the questionnaire

Robson (2002, p.185) defines a pilot study as: "a small-scale version of the real thing, a try-out of what you propose so its feasibility can be checked". I considered that conducting a pilot study for this research would be important to help me check the suitability of my methods, and the validity and reliability of my chosen research instruments. Yin (2011, p.79) adds that: "the pilot study will help you to refine your data collection plans with respect to both the content of the data and the procedures to be followed". I hoped that the results of the pilot would give me beneficial feedback before the implementation of the main study. Thus a pilot study was conducted to test the interview structure and questionnaire, using a similar but smaller population than the main study. As Gall & Borg (1989, p.464) suggested, the pilot study "should be taken from the same population as the main study sample whenever possible and from a very similar population when research design does not permit drawing from the main study population."

The pilot study had several aims. The first was to check the clarity of the words of the research instruments and the accuracy of translation, as the research was carried out in Arabic, with the results translated into English. Second, conducting a pilot study enabled me to practise using the research tools which helped me become aware of any challenges which could then be addressed and minimised before the main study. It also helped me to estimate the time needed to conduct the interviews and questionnaires. Finally, the pilot study was useful for obtaining suggestions from the teachers and students themselves for improving the study.

I conducted a pilot study with the teachers and students from Hail city in the KSA from 8-12 September 2012. Hail city was chosen as I had contacts in this area. It is an agricultural city in the north of Saudi Arabia with a population of half a million. Having initially tried to distribute the questionnaires electronically with no success, paper versions of the pilot questionnaire were distributed to 15 volunteer students from first, second and third stages in school and four teachers (two Social Studies teachers, two IRE teachers). The pilot study was useful in many ways. First, it enabled me to ensure that the language of the questionnaire was not ambiguous. Respondents were asked specifically if there were any items which not clear or ambiguous. Second, doing the pilot study revealed that electronic distribution was not efficient and that paper and pencil questionnaires would be more appropriate.

3.4.1.2 Analysis of the pilot questionnaire

The analysing of the questionnaire indicated that first statement, "The Islamic faith", was not clear to the students, as they kept asking me about it, so I added some words to make it clear (The basis of the Islamic religion). Regarding statement number six, "Globalisation and its impact on Saudi society", there appeared to be some confusion about the word "Globalisation" in Arabic. Most of students asked me about the meaning of globalisation and I tried to clarify it to them but it did not work. I discussed this with my supervisors and decided to delete this item from the questionnaire for two reasons. Firstly, the definition of "Globalisation" includes many aspects such as economics, culture and social issues, and if I were to list these aspects separately to aid clarity, this would make the questionnaire too long. Secondly, statement number six was very similar to number five which relates to "Global economy and its impact on Saudi economy", which meant the former could be removed without a loss of data.

In the pilot study, it was noticeable that seventeen of the twenty respondents did not answer the item about “The electoral system and methods of voting” with one of them being undecided. This may indicate that this item was seen as sensitive to the participants, but it is nonetheless important because the government in the KSA is on the way to introducing voting and elections. The government created a local council in each city in Saudi Arabia in 2006 and asked citizens who were 18 years and over to vote in these councils to choose the people who would represent the city in the government. Despite the lack of response in the pilot, I kept this question in the main study as I thought it was important to explore participants’ views on this, given the beginnings of an electoral system in KSA. I discussed this item with the participants in interview to further understand their opinions about including the electoral system and methods of voting in the curriculum.

However, as a result of the response to the statement about elections, I reviewed item number seven: “Saudi laws and political systems”. I discussed the word “political” with my supervisors as I felt that this word might be also seen as sensitive to the participants and we agreed to delete this one word as it would not change the meaning of the statement.

In addition, with reference to statement number 20, “The appropriate methods by which Saudi citizens can voice their opinions”, it appeared that the word ‘appropriate’ was not clear to students. I added some examples to this statement in the main study such as write letters to officials, or visit them.

I noted that there was a correlation between positive responses and statements relating to Islam. For example, responses to “The Islamic faith” indicated that ten participants strongly agreed that this knowledge was needed whilst six participants

agreed. Likewise, of the twenty, eleven participants strongly agreed and five of them agreed that knowledge of “the principle of Shura or consultation in Islam” was important. It appeared that the areas of knowledge deemed to be most important for students (the top five) were the Islamic faith, the rights and duties of citizens, Saudi culture and the role of Saudi Arabia in the world, respectively. These results were interesting but given the very small scale of the survey must be treated with caution. The responses indicated that the statements were useful and appropriate for the main study where it would be possible, through a wider questionnaire sample and then interview, to conduct further investigations into these perspectives.

Regarding the skills sections, it appeared to be clear and unproblematic for participants and did not need any changes. It was interesting to note that when asked about information and communication skills, and skills related to taking informed and responsible action in relation to society and the world, eight of the participants were undecided. The statements were deemed appropriate for the main study and were thought to be useful as starting points for further investigation in the interview.

The statements relating to values and attitudes seemed to be unproblematic for the participants. Those which appeared to be most important were pride in belonging to their country, pride in belonging to the Islamic nation, willingness to sacrifice oneself for one’s country, challenging injustice and inequality, and universal values. The most interesting finding was that ten of the participants agreed or strongly agreed that knowledge about global issues such as the environment, including climate change, terrorism and human rights, was needed to be a good Saudi citizen, whereas eight of participants disagreed that the values of tolerance of other religions and cultures were important. Another interesting finding was that the respondents did

not see knowledge about the challenges facing the Arab nation as important, whereas having pride in belonging to the Arab nation was. Thus the pilot was useful in identifying potential conflicts in people's values and these positions were investigated in depth in the interview in the main study.

It was apparent that some of the respondents did not answer some of the open-ended questions in the questionnaire. This may be because it was too time consuming, as suggested by Peterson (2000), who points out that the answering of open-ended questions needs more time and effort. Or it may be a reluctance to answer open-ended questions per se. As a result of this, I amended the first box of the questionnaire which asked respondents to choose and then record their five top 5 attributes from each of the three sections and instead asked them to put the number by each item. However, the second box which was about further attributes was important to keep because emerging attributes were explored in depth in the interviews in order to ascertain participants' beliefs about the knowledge, skills, values and attitudes needed by future Saudi citizens. I therefore decided to keep the open-ended questions in the main study because of their relevance to the research questions, although, in the end none of the participants chose to add their own additional statements.

3.4.1.3 Implementation of the questionnaire in the main study

As mentioned earlier, attempting to use an electronic version in the pilot study resulted in a nil response, so I decided to send the questionnaires to teachers whom I knew and asked them to administer them to the participants. The questionnaires were distributed to 400 students and 100 teachers. The number of questionnaires returned was 306 (266 from students and 40 from teachers).

3.4.2 Interview

The interview is commonly recognized as one of the most appropriate methods of data gathering in qualitative research (Hitchcock and Hughes, 2005). Interviewing involves the gathering of data by direct verbal interaction between individuals. Kvale (2007, p.14) defined an interview as:

An interchange of views between two or more people on a topic of mutual interest. It sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research data.

There are many advantages to using interviews for gathering data and for using it as a research instrument (Cohen et al., 2000; Bell, 2002; Verna and Mallick, 1999). Interviews provide opportunity for interaction between the interviewer and the interviewees concerning the subject under discussion. In my study, using interviews allowed me to explore the participants' views and their interpretations of the issue of appropriate CE, clarifying and explaining any questions which may not have been clear. I could also ask more detailed questions of the respondents in order to acquire greater clarity of their views and greater depth.

There are several reasons for using interviews to collect data. Gray (2004, p.214) summarises these as:

- There is a need to attain highly personalized data.
- There may be a need for probing.
- There is a need for a high return rate.
- Respondents are not fluent in the native language of the country, or where they have difficulties with written language.

There are three types of interview: structured, semi-structured and unstructured. A structured interview, also known as a standardised interview, is one where all participants are asked the same questions, prepared beforehand, and which avoids any probing of the responses of the interviewees. By contrast, an unstructured interview is not conducted from a list of prepared questions but allows respondents to talk freely, and can thus appear more casual than the structured interview. It gives interviewees more freedom to handle their responses (Gray, 2004). The third type of interview is the semi-structured interview. Key questions are asked of all interviewees but the structure also allows respondents the freedom to expand their own views and talk in their own way and is thus more flexible than the structured interview. In addition, it enables the researcher to gain more in-depth information from the interviewees by providing the opportunity to probe their responses (Hitchcock & Hughes, 2005; Powney, & Watts, 1987). Probing allows the interviewer to explore new paths which were not initially considered (Gray, 2004). According to Gall & Borg (1989), a semi-structured interview is considered the most appropriate method for collecting in-depth information from respondents. Flick (2006) asserts that semi-structured interviews are widely used because participants are more likely to express their opinions in an openly designed interview situation than in a structured interview or a questionnaire. In addition, this type of interview is more likely to gain the confidence of the participants and lead to more valuable information than a structured or closed interview.

The semi-structured interview was chosen for this study rather than a structured interview. This format enabled interviewees to speak freely about what was of central importance to them, but will allowed me to make sure that all aspects of the study were covered and to probe where appropriate (Bell, 2002). The literature suggests

that this type of interview is the most effective in stimulating participants to talk freely about their perspectives, views and experiences concerning the delivery of CE within IRE and SS in the KSA.

The aim of the interviews was to probe the participants' understanding in order to gain insight and build up a picture of what they felt should be included in CE in the 21st century. Information was also needed about participants' views on the capability of IRE to deliver CE in an Islamic country such as the KSA. Additionally, it was important to examine in depth any pertinent issues raised in the questionnaire. A number of key opening questions, common to all participants, was used in each interview, as this was regarded as an effective approach. This semi-structured approach was used for the pilot and found appropriate for the main study (see appendix 2).

The questions in the interview included direct, indirect, specific and more open or general questions. Such questions enabled me to go into depth on particular issues and to ask further questions to clarify any misunderstandings. They also helped to identify the limits of the interviewees' knowledge, and to understand their beliefs. This open approach facilitates co-operation and good relationships between the two parties (Cohen et al., 2000).

An interview guide or schedule was used while conducting the interviews, consisting of a list of questions, subjects and issues that needed to be covered. Using an interview guide resulted in using the interview time in a purposeful way, which was both systematic and focused. In addition, the interviews were recorded, with participants' permission, to help with the subsequent analysis.

3.4.2.1 Pilot study of the interviews

The interview questions were piloted in order to achieve many aims. These included assessing and improving the questions, identifying inappropriate wording or ambiguities, appraising the length of the interview and the amount of time needed to conduct each interview, and identifying threatening questions (Gall et al., 2008).

The pilot interviews were conducted with two teachers in different subjects (an IRE teacher and a SS teacher) and three students from different year groups in an elementary school from 2 - 6 March 2013. The results of the pilot study showed that the interview questions were appropriate for collecting data. During the discussions, interviewees responded freely and raised no comments regarding the ambiguity of the questions. Moreover, the quality of the recording was good with each interview being between one hour and one and a half hours long. However, one question relating to the KSA National Day caused concern for one of the participants who thought this question related to political matters that normally people in the KSA would avoid discussing. Realising the sensitive nature of the question, I clarified it and reassured the participant that this was related to the research and that their name would not appear in any part of the study. In addition, I pointed out that the question about the National Day arose from the questionnaire which they had already answered. The participant was reassured. The pilot study was thus deemed to be successful and no changes were made to the structure before proceeding to the main study.

3.4.2.2 The main study: conducting the interviews

There was a section at the end of the questionnaire in the main study asking participants who were interested in the research and who would agree to being interviewed to give their details such as the name, telephone number and email

address so that they could be contacted. However, after collecting the questionnaires, it was apparent that only three (two students and one teacher) had given their details for interviewing. I was not surprised by this as interviewing is not a common research method in the KSA. In order to increase the number of participants, I visited all the teachers who had answered the questionnaire and encouraged them to be interviewed. In terms of students, I tried to meet them to encourage them to participate in the interview. However, I was not allowed to meet them and it was the teachers who then selected the students to be interviewed. The limitations of this method of selecting a sample of students are discussed in the limitations section. As a result of speaking to teachers individually, I managed to obtain a sample of nine IRE teachers, nine SS teachers and nine students who agreed to be interviewed. I contacted the interviewees the day before the interviews to remind them gently of the appointment. To avoid any interruptions during the interviews, precautions were taken. The interviewees were asked to switch off their mobile phones or to put them on silent, and a quiet room in the school was chosen with the door closed.

The teachers were interviewed individually face-to-face, whereas I conducted group interviews with the students. Yin (2011, p.142) advises that “group interviews are desirable when you suspect that people (e.g., youngsters and children) may more readily express themselves when they are part of a group than when they are the target of a solo interview with you”.

Cohen et al., (2000) add that conducting group interviews may be less frightening for children than individual interviews. There are challenges with group interviews. For example, how to keep pupils to the point, how to use language that is clear to them and how to ensure that some pupils do not dominate the conversation. There are

also the possibilities that the children's teacher may want to attend the interview and the researcher may be seen as an authority figure (Cohen et al., 2000). Being aware of these challenges helped me try to avoid them. Three group interviews were conducted by me without the teacher present. Each group had three students from the first stage (age 13) the second stage (age 14) and third stage (age 15). All interviews were recorded using a portable digital voice recorder. There were benefits to recording the interviews. It helped me to listen again to what the interviewee had said because during the interview itself I may have been taking notes and focussing on the questions. Moreover, recording enabled me to go back to the interview and listen again and again to pick up small details or specific ways of phrasing things that might otherwise be missed. The following table summarises the data collected.

Table 3.1 Amount of collected qualitative data

NO	Interviewees	Duration	Mode of the interview
1.	SS Teacher 1	1:27	Face-to-face
2.	SS Teacher 2	1:40	Face-to-face
3.	SS Teacher 3	1:25	Face-to-face
4.	SS Teacher 4	1:26	Face-to-face
5.	SS Teacher 5	1:23	Face-to-face
6.	SS Teacher 6	1:16	Face-to-face
7.	SS Teacher 7	1:05	Face-to-face
8.	SS Teacher 8	1:06	Face-to-face
9.	SS Teacher 9	1:03	Face-to-face
10.	IRE Teacher 1	1:50	Face-to-face
11.	IRE Teacher 2	1:10	Face-to-face
12.	IRE Teacher 3	1:00	Face-to-face
13.	IRE Teacher 4	1:06	Face-to-face
14.	IRE Teacher 5	1:00	Face-to-face
15.	IRE Teacher 6	1:02	Face-to-face
16.	IRE Teacher 7	1:09	Face-to-face
17.	IRE Teacher 8	1:00	Face-to-face
18.	IRE Teacher 9	1:03	Face-to-face
19.	Student 1	1:33	Group interview
20.	Student 2	1:33	Group interview
21.	Student 3	1:33	Group interview
22.	Student 4	1:20	Group interview
23.	Student 5	1:20	Group interview
24.	Student 6	1:20	Group interview
25.	Student 7	1:38	Group interview
26.	Student 8	1:38	Group interview
27.	Student 9	1:38	Group interview

3.4.3 Translation of the questionnaires and Interviews

The questionnaire and interview schedules were translated from English into Arabic. The translation was conducted by a specialist in the field of translation. I ensured that the translation was correct and clear by sitting with the translator and checking each item.

3.4.4 Data analysis

3.4.4.1 Questionnaire data analysis

Completed questionnaires were numbered and coded. The data were analysed using SPSS version 20. The mean scores on each item in the questionnaire for the whole sample were categorised into five levels of agreement with the statements which corresponded to five levels of perceived importance of the item. A factor analysis was performed on each set of statements separately in order to reduce the large number of individual items to a smaller number of underlying components. A t-test was done to compare students and teachers on the factor scores in knowledge, skills and attitudes. A detailed account of the quantitative analysis is presented in Chapter Four.

3.4.4.2 Interview data analysis

There are many ways of analysing qualitative data (Cohen et al., 2000). Radnor's suggested technique includes six stages which were followed here (Radnor, 2001). In the first stage I transcribed the semi-structured interviews. It is important to clarify that the interviews, transcriptions and analysis were all done in Arabic, the mother tongue of both the participants and myself, and then interview excerpts were translated into English to illustrate participants' responses. This allowed me to immerse myself in the original data and meanings. During this phase, I read and re-

read the transcriptions to familiarize myself with the data and listed the categories that emerged from the data.

The second stage in the process was to list sub-headings for each category. I read the transcripts again to identify specific aspects related to each category in order to generate sub-categories, thus integrating the second and third stages identified by Radnor. For example, by reading through the statements on the knowledge needed by the Saudi citizen, I identified two sub-categories under the main category.

The fourth stage was to code the transcripts for each category. There are two ways of handling qualitative data either manually or computer-assisted, known as Computer-Assisted Qualitative Data Analysis (CAQDAS), e.g. NVivo software, MAXQDA (Creswell, 2011). A computer strategy was adopted, using a PC computer programme called MAXQAD version 11. This approach was chosen as there were 27 interviews, with each one lasting between one hour and one hour forty-five minutes, and it would have been difficult to handle this amount of data manually. The transcripts of the interviews were entered into MAXQAD. The study questions, the interview schedule and the questionnaire items provided the initial codes and themes. The Figure below shows an example of the qualitative data inserted into MAXQAD. Through these stages, Braun and Clarke (2006, p.92) mention “identifying the ‘essence’ of what each theme is about (as well as the themes overall), and determining what aspect of the data each theme captures”. Each code in the transcript was linked to a related category. The example below presents the third stage.

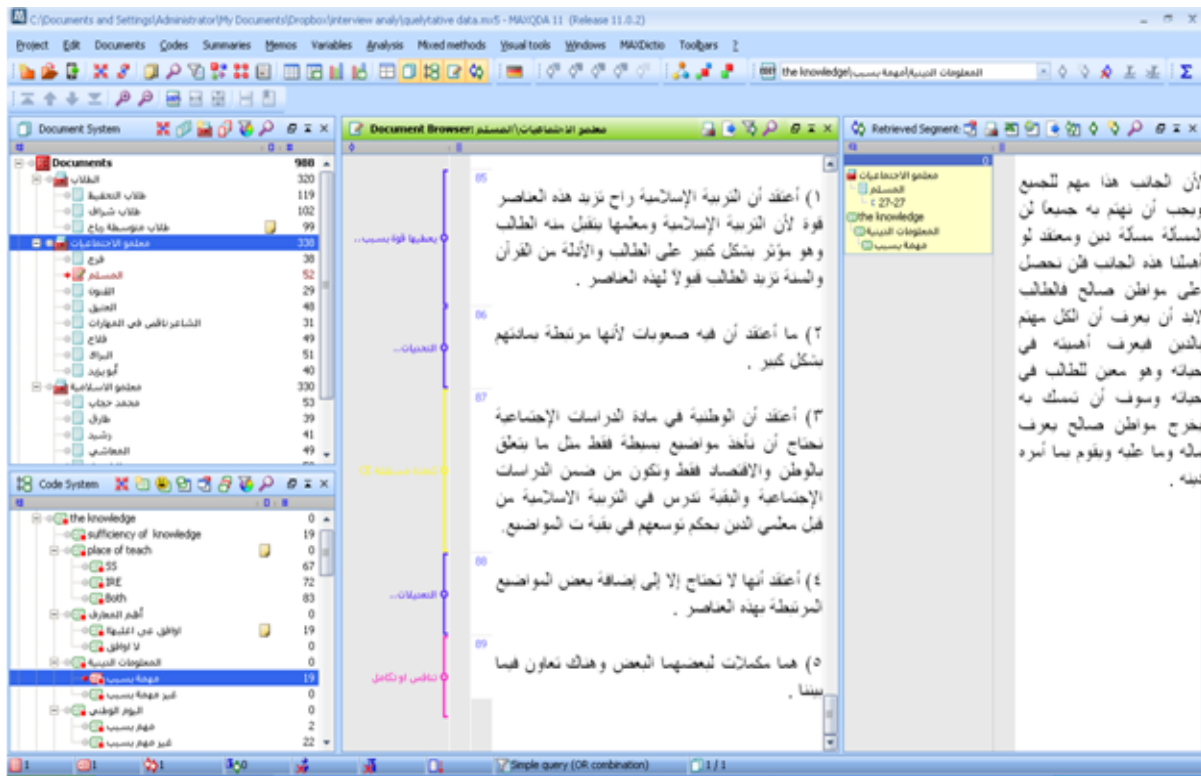


Figure 3-1 An example of the qualitative data inserted in MAXQAD

The report of the data was then written as the fifth stage. In the chapter reporting on the findings, I have tried to provide sufficient evidence of the themes, including quotations from participants in order to make the findings coherent, logical and non-repetitive.

3.5 Trustworthiness

It is crucial to ensure trustworthiness in qualitative research. Patton (2002) states that in any qualitative research trustworthiness is a key concern when designing research questions, analysing results and judging the quality of the research. According to Lincoln and Guba (1989, p.290), the essential question addressed by trustworthiness is: “How can an inquirer persuade his or her audiences that the research findings of an inquiry are worth paying attention to?” In quantitative research, validity and reliability are essential criteria for research instruments, while in quantitative research there are alternative measures to assess instruments.

Lincoln and Guba (1989) constructed principles that are seen as alternatives to quantitative criteria to address the trustworthiness of qualitative research. The notions of credibility and dependability parallel validity and reliability in quantitative research, with credibility being one of the key criteria in ensuring the quality of qualitative research. One of the crucial techniques for establishing credibility, to improve the trustworthiness of research, or to evaluate the findings of qualitative research is triangulation. Mathison (1988, p.13) states:

Triangulation has arisen as an important methodological issue in naturalistic and qualitative approaches to evaluation [in order to] control bias and establish valid propositions because traditional scientific techniques are incompatible with this alternative epistemology.

Triangulation in research is defined as "the use of two or more methods of data collection in the study of some aspect of human behaviour" (Cohen et al., 2000, p.112). In addition, triangulation as a strategy is advocated by Patton (2002, p.247) by stating "triangulation strengthens a study by combining methods. This can mean using several kinds of methods or data, including using both quantitative and qualitative approaches". The use of mixed methods, such as interviews and questionnaires, will result in more valid, reliable and diverse constructions of realities (Golafshani, 2003). Moreover, the trustworthiness of a study may be influenced by the qualitative researcher's perspectives, so mixed methods help decrease bias and increase the truthfulness of propositions about social phenomena (Golafshani, 2003).

To help ensure credibility, two methods were used in this research which allowed for triangulation of the data collection (interview and questionnaire). Cohen et al. (2000, p.141) point out that:

Triangular techniques in social science attempt to map out, or explain more fully, the richness and complexity of human behaviour by studying it from more than one standpoint and, in so doing, by making use of both quantitative and qualitative data.

I used questionnaires in the study as a starting point to gain the views of participants about what might be appropriate CE for the students in the KSA. I then followed this with interviews to explore in more depth the views and choices of the participants. Many important issues were raised in the questionnaires and appeared in the quantitative results which needed further investigation in the interviews. In addition, to enhance the credibility of the study, I compared the participants' answers from the questionnaire and interview in order to check for consistency, the results of which are discussed in Chapter Five. However, triangulation of data was not possible in every case (Gill, Stewart, Treasure, & Chadwick, 2008). For example it was not possible to ask questions about the practices, perceptions and experiences of teaching CE in the KSA in the questionnaires in addition to the interviews. Likewise questions such as the capability of IRE to deliver CE in an Islamic country, the challenges facing the inclusion of CE within IRE, and whether CE should stay as a separate subject taught by Social Studies teachers, were only appropriate for interview and were thus not triangulated.

It is also important to check the reliability of findings. Member checking is one such technique (Lincoln and Guba, 1989). This is a procedure whereby "the transcribed interviews or summaries of the researchers' conclusions are sent to teachers for

review. In the current study, member checking was undertaken by asking some participants (four IRE teachers, two SS teachers, three students) to review the transcriptions of the interviews and to agree that the transcript represented their views.

Additionally, in order to ensure that the interview and questionnaire questions were appropriate, I discussed them fully with my academic supervisors. They were discussed it terms of the language used, the layout, and the order of questions. In addition, the questions were discussed with two university teachers of IRE and social education at the Faculty of Education in Hail University. All comments from the supervisors and teachers were taken into account.

Dependability is another criterion used to indicate the trustworthiness of qualitative research. The dependability of data is related to the consistency of the results, whereby these would be repeated in other settings (Lincoln & Guba, 1989; Thomas et al., 2005). The concept of dependability in qualitative studies mirrors that of reliability in quantitative research. Lodico et al. (2006, p.275) suggest that dependability relates to “whether one can track the procedures and processes used to collect and interpret the data. Good qualitative studies provide detailed explanations of how the data are collected and analysed”. Thus, in this study, every effort was made to provide full details of the procedures and processes used in the collection, analysis and interpretation of data.

3.6 Ethical considerations

Addressing the ethics of research is an area in which there has been dramatically increased interest. Wellington (2000, p.3) advises that "ethical concerns should be at the forefront of any research project and should continue through to the write-up and

dissemination stages". While conducting research, Mason (2002, p.120) advised that: "You will need to consider the ethics and politics of your arguments, analyses, and explanations, and of the way you are presenting them to a wider audience". There were several ethical issues that needed to be considered for this study. The British Educational Research Association (BERA) (2004) sets codes of ethical conduct and guidelines for ethical research, which were followed here. The first ethical issue to be taken into account was that of obtaining the agreement of the participants to take part in the study. Informed consent was obtained from the Graduate School of Education in Exeter University which helped with gaining consent from the MOE in the KSA. I then obtained permission and written consent forms from all participants and obtained permission to access the school. The local MOE in Hail City sent an official letter to the public schools requesting permission for me to conduct the research (see appendix 3). Additionally, I obtained permission from the parents of the students who were involved in the study. I then provided participants with information about the study, its purposes, data collection, sample and scope, to ensure that all understood the processes involved and the importance of their participation. In addition, they were informed about their right to refuse to answer any questions and their right to withdraw at any stage. They were asked for their permission to record the interviews. In terms of anonymity and confidentiality, which relate to ethical issues, the information which was collected from participants was kept in a secure place, the names of participants were kept confidential and not disclosed as they were given pseudonyms. Names were not required on the questionnaire.

In addition, due to the nature of the study which involved student interviews, I was aware that ethical issues such as power relationships and tensions between teacher

and students might emerge. Wellington (2000, p.3) advises that "ethical concerns must be at the centre of any research from the beginning until write-up of the result". In order to address this, I tried to reduce discomfort and minimize stress in all interviews but especially among students. I started these interviews by having a 'normal chat' with the students to put them at their ease. Moreover, the teachers were gently asked to leave the interview room.

3.7 Sample

There are many strategies for selecting samples in qualitative research. One of the most common sampling strategies in qualitative research is purposive sampling in which "the researcher specifies the characteristics of the population of interest and then locates individuals who match those characteristics" (Johnson & Christensen, 2008, p.231). Maximum variation is derived from purposive sampling techniques and is often used in qualitative research. Maykut and Morehouse (1994, p.57) assert that "maximum variation sampling provides the qualitative researcher with a method by which the variability characteristic of random selection can be discussed, while acknowledging that the goal of a qualitative study is not generalizability". They add that the objective is not to construct a random sample, but rather to choose people or settings that are believed to describe the range of experience of the phenomenon. The participants in this study represented various educational stages, experience and school subjects which teachers taught.

The sample chosen for the main study was students and teachers of both IRE and SS from seven elementary schools in Hail City. These schools were different from the school where I conducted the pilot. Students were interviewed from all grades. Nine students were selected, with three students from each different grade (i.e. three from first year, three from second year and three from third year). The students were

between 13 and 15 years old. This age group was selected as these years are crucial for the development of attitudes and values and it is at this time that students learn to recognize that actual events or actions can influence their future (Firchow, 2004). In addition, students at this stage have a greater level of understanding than those at the primary stage and for all of these reasons were deemed to be more appropriate for the study than those who were in the lower levels of schooling.

In terms of IRE and SS teachers, nine teachers of each subject were interviewed who taught in the first year, second year and third year in elementary school. All samples were from the participants who had answered the questionnaire.

3.8 Limitations of the study

This study was confined to male teachers and students. The reason for this is that the education system in the KSA, for cultural and religious reasons, is separated by gender after kindergarten. As a result, there are separate governmental administrative offices and school buildings for men and women, and as a male it is impossible to have access to girls' schools. The study was also limited to the elementary stage (ages 13 to 15) for the reasons noted above. However, the students were selected by their teachers to be interviewed as the school would not allow me to choose them. I think this was done because they wanted me to see those considered the best students, which may have meant that I was given the most academic and religious boys. I must, therefore, be cautious with the data from the students and take care not to assume that their views are representative of all students. To balance this small selected group, I do have questionnaire data from 266 boys which, it could be argued; give a more accurate picture of students' views as all members of a class completed these.

The study was also limited to the IRE and SS teachers from elementary state schools. This presents possible limitations as there are different types of school in the KSA, such as religious schools and private schools, where the teachers may have had other perspectives. Another limitation is related to the way in which the teachers were selected. The sample was limited to those who agreed to be interviewed and may not be representative of other IRE and SS teachers in elementary schools who did not wish to be interviewed and share their views.

3.9 Difficulties in conducting the study

Any researcher may encounter difficulties, but this is especially so in educational research because it deals with human beings, both teachers and children, as in this study. There were several difficulties encountered in the process of undertaking the study. One of the challenges related to the interviews. This study used interview as a method to collect data, which is not common in the KSA. The interviews were personally arranged by myself with each group of participants, which demanded a great deal of time and effort. In addition, the field work coincided with a week of national holidays, which made it even more difficult to complete the collection of data within the allocated time. Moreover, making appointments with teachers was difficult because they had busy timetables and they were reluctant to spend one hour in interview. Cancellation of the interview was a major risk and therefore I tried to ensure that teachers understood and were committed to participate before the interview day, though this did not always work. As mentioned earlier, only three people (two students and one teacher) gave their details in order to be interviewed after completing the questionnaires, which meant I had to visit the participants who had answered the questionnaires and encourage them to be interviewed. The second difficulty was the language. The study was conducted in Arabic as the

mother tongue of the KSA which led to challenges in the use of appropriate words to accurately reflect the meaning in translation. In order to ensure accuracy, another Arabic speaker was asked to check the translation of the interview schedule and questionnaire into Arabic, and to check samples of the responses which had been translated from Arabic to English. A final challenge related to the returning of questionnaires. I had thought that online and e-mail communications to distribute and collect the questionnaires would be easy and convenient for participants. However, this was not the case and after a nil response, I resorted to paper and pencil questionnaires which achieved a much better response rate.

3.10 Chapter summary

This chapter presented the interpretive paradigm as appropriate for this study and then moved on to discuss the use of an explanatory mixed-method design, combining both quantitative and qualitative approaches. The study used questionnaires and interviews to collect the data, both of which were piloted. I demonstrated through my pilot study that the methods chosen were appropriate and indicated how the pilot informed the main study. This chapter also presented the rationale for the means of analysis of both quantitative and qualitative data. Ethical considerations and the limitations of the study were also addressed. In the next chapter I present the quantitative analysis where the findings from the questionnaires are revealed.

Chapter Four: Quantitative Analysis

4.1 Introduction

This chapter presents the data obtained from the questionnaire which was distributed to the students and IRE and SS teachers in elementary schools. It is divided into three main parts. The first brief section provides a description of the sample and method of scoring items on the questionnaire. The second part presents data relating to the means and standard deviations of the sample on each statement from the knowledge, skills, and values and attitude sets of questions. The final part focuses on factor analysis. It outlines the factor analysis technique and provides a comparison of factor rankings for the three groups and the correlations between factors.

4.2 Descriptive analysis

This section presents information about the sample of the study, the number of questionnaires distributed and returned, followed by the methods used for scoring the questionnaire statements, as presented below.

4.2.1 Description of the sample

The sample in this part of the study which generated quantitative data consisted of male students (ages 13 to 15) and male Islamic Religious Education and Social Studies teachers in elementary schools in Hail city. The questionnaires were distributed to 400 students and 100 teachers. The number of questionnaires returned was 306 (266 from students and 40 from teachers). The 266 students were distributed fairly evenly across the elementary stage, although rather more were from the third stage than from each of the earlier stages (as shown in the table below).

Table 4.1 Students' returned questionnaires

		Frequency	Percent
Valid	First stage (13yrs)	83	31.2
	Second stage (14yrs)	87	32.7
	Third stage (15yrs)	96	36.1
	Total	266	100.0

The 40 teachers were distributed evenly across the specialist subjects (Religious Education and Social Studies), with 20 teachers from each subject specialism.

4.2.2 Scoring the questionnaire statements

The questionnaire was designed to examine the most important areas of knowledge, skills, values and attitudes needed to be a good Saudi citizen from the participants' perspectives. The purpose of the questionnaire was to explore participants' understandings of how best to deliver effective CE, including the suggestion that citizenship education (CE) could be included within IRE. The questionnaire was also designed to lead on to the interviews, so that participants could be probed in more depth about their responses in interview. The full questionnaire is given in the appendix. Knowledge statements were named Q2, skills statements were Q3, and values and attitudes statements were Q4. Each item was scored on a Likert scale from one to five: 1= strongly disagree; 2= disagree; 3= undecided; 4= agree; 5= strongly agree. Since all items were positively worded it was not necessary to reverse the scoring on any items.

4.3 The mean and standard deviation of the whole sample:

SPSS version (20) was used to compute the mean and standard deviation on each item from the knowledge, skills, and values and attitude sets of questions. The mean score on each item for the whole sample was categorised into five levels of

agreement with the statements, which corresponded to five levels of perceived importance of the item for a good Saudi citizen. The range of possible mean scores was from 1.00 showing the strongest possible disagreement with the statement indicating that it was perceived to be of no importance at all to a good Saudi citizen, up to 5.00 showing the strongest possible agreement with the statement, giving it the maximum importance. This was done to give an overall idea of the degree of importance ascribed to each item by the sample as a whole. The levels are shown in the table below.

Table 4.2 level of importance ascribed to each item

Range of mean scores	Level of agreement	Level of importance
From 4.50 to 5.00	Strongly agree	Very important
From 3.50 to 4.49	Agree	Important
From 2.50 to 3.49	Undecided	Neutral
From 1.50 to 2.49	Disagree	Unimportant
From 1.00 to 1.49	Strongly disagree	Very unimportant

The results of this analysis are shown in the following three tables. The items are arranged in descending order of means.

Table 4.3 Means and standard deviations on knowledge items for the whole sample (n=306)

Rank	Knowledge item	Mean	SD	Level of importance
1	Q2.1 The Islamic faith.	4.78	.510	Very important
2	Q2.3 The rights and duties of citizens.	4.36	.800	Important
3	Q2.16 The principle of Shura or consultation in Islam.	4.33	0.937	Important
4	Q2.14 Islamic laws which relate to Obedience to the ruler.	4.30	0.928	Important
5	Q2.6 Saudi laws and system.	4.29	0.941	Important
6	Q2.15 The position of voluntary work in Islam.	4.28	0.830	Important
7	Q2.13 The concept of family and its role in Saudi society.	4.28	0.953	Important
8	Q2.7 Saudi national day.	4.22	1.108	Important
9	Q2.8 Saudi culture	4.20	0.86	Important
10	Q2.2 The students' responsibility to the community.	4.18	.765	Important
11	Q2.19 The appropriate methods by which Saudi citizens can voice their opinions.	4.12	0.982	Important
12	Q2.12 The role of Saudi Arabia in the world.	4.10	0.957	Important
13	Q2.9 Challenges facing the Islamic nation	4.09	1.09	Important
14	Q2.10 Challenges facing the Arab nation	3.77	1.100	Important
15	Q2.17 Active citizenship	3.74	1.030	Important
16	Q2.18 The electoral system and methods of voting.	3.64	1.225	Important
17	Q2.5 Global economy and its impact on Saudi economy.	3.56	.966	Important
18	Q2.11 Cultures around the world.	3.56	1.106	Important
19	Q2.4 Global issues.	3.55	1.108	Important

Table 4.3 shows that 18 out of 19 items were rated as being important (means between 3.50 and 4.49) while only one item Q2.1, which was about the Islamic faith, was rated as being very important. Thus the respondents did not see these aspects of knowledge as being irrelevant to Saudi citizens but rather they agreed that the items were all important or even very important.

Table 4.4 Means and standard deviations of skills items for the whole sample (n=306)

Rank	Skills item	mean	SD	Level of importance
1	Q3.10 Time management	4.28	0.994	Important
2	Q3.3 Problem solving skills	4.27	0.879	Important
3	Q3.2 Cooperative skills	4.27	0.805	Important
4	Q3.9 Dialogue skills	4.22	0.949	Important
5	Q3.8 Communication skills	4.13	1.000	Important
6	Q3.4 information skills	4.13	0.969	Important
7	Q3.1 Critical thinking	3.98	1.035	Important
8	Q3.5 Informed action	3.88	0.952	Important
9	Q3.6 Decision making	3.88	0.937	Important
10	Q3.7 Participatory skills	3.82	1.015	Important

Table 4.4 shows that all 10 items were rated as important (means between 3.50 and 4.49). From the table we can see that the highest mean was for item Q3.10 which was about time management, while the lowest mean was for statement Q3.7 (Participatory skills). It was noticed that the mean of the top three items –Q3.10 (Time management), Q3.3 (Problem solving skills) and Q3.2 (Cooperative skills) were practically identical, which indicates that they were deemed to be of equal importance for a good Saudi citizen.

Table 4.5 Means and standard deviations of values and attitudes items for the Whole sample (n=306)

Rank	Values and attitudes items	Mean	SD	Level of importance
1	Q4.1 Pride in belonging to his country Saudi Arabia.	4.96	4.759	Very important
2	Q4.2 Pride in belonging to the Islamic nation.	4.79	0.598	Very important
3	Q4.17 Universal values	4.75	0.676	Very important
4	Q4.12 Respect for human rights.	4.68	0.652	Very important
5	Q4.7 Obedience to authority, according to Islamic law.	4.62	0.836	Very important
6	Q4.13 Loyalty towards the king of Saudi Arabia.	4.47	0.865	Important
7	Q4.3 Pride in belonging to the Arab nation	4.46	0.813	Important
8	Q4.5 Responsibility for preserving public	4.45	0.902	Important

	property.			
9	Q4.14 Respect for the symbols of the Kingdom.	4.44	0.858	Important
10	Q4.8 Challenging injustice and inequality.	4.38	1.017	Important
11	Q4.6 Willingness to sacrifice oneself for one's country.	4.37	1.007	Important
12	Q4.4 Valuing and practising Saudi traditions and culture.	4.36	0.826	Important
13	Q4.15 Appreciation for work of any kind.	4.24	0.991	Important
14	Q4.16 Willingness to participate constructively in public life.	4.13	0.944	Important
15	Q4.11 Disapproval of discrimination, for example, on the grounds of gender, tribe or religion.	3.75	1.300	Important
16	Q4.9 Tolerance of other religions and cultures.	3.68	1.217	Important
17	Q4.10 Tolerance of ideas, philosophies and ideologies	3.60	1.216	Important

Table 4.5 shows that 12 out of 17 items were rated as important (means between 3.50 and 4.49) while only five items Q4.1 (Pride in belonging to his country Saudi Arabia), Q4.2 (Pride in belonging to the Islamic nation), Q4.17 (Universal values), Q4.12 (Respect for human rights), Q4.7 (Obedience to authority, according to Islamic law) were rated as very important (means of 4.50 and above). In addition, it can be noticed that items relating to tolerance came at the bottom of the table with the lowest means. This indicates that the items Q4.9 (Tolerance of other religions and cultures) and Q4.10 (Tolerance of ideas, philosophies and ideologies) were of less importance to the participants than the other items, though they were still rated as important.

4.3.1 Comparison of ranking of items for the three groups (IRE teachers, SS teachers, and students)

The statements about knowledge, skills, and values and attitudes on the questionnaire were derived from my suggested list of attributes which were

themselves derived from the literature. I wanted to get feedback from three different groups of stakeholders on this list from the three groups: IRE teachers, SS teachers and students (ST). This feedback was obtained from participants' responses to questions 2, 3 and 4 and to their top five choices on questions 2A, 3A and 4A. For each group of participants the mean score for each item was computed and then the items were ranked in order of this mean score, from most important to least important.

The items were also ranked by a second method using the top five items in each of three sections (questions: 2A, 3A and 4A). A ranking was arrived at by weighting the choices so that the first choice for each participant scored five, the second choice scored four, the third choice scored three, the fourth choice scored two and the fifth choice scored one. The total score for each item was then computed and formed the basis for the second ranking. The next step was to calculate the average ranking for each item from the two methods. The tables showing the intermediate stages of the calculations are given in the appendix (4) while the final tables for knowledge, skills, values and attitudes are given below.

4.3.1.1 Ranking of knowledge items

The table below showed the final result of average ranking of knowledge statements after using the two methods mentioned above.

Table 4.6 Comparison of average ranking of knowledge items for the three groups (IRE, SS and ST)

Questions	Statements	Final rank for IRE	Final rank for SS	Final rank for ST
1	Q2.1 The Islamic faith	1	1	1
2	Q2.2 The students' responsibility to the community.	3	3	8
3	Q2.3 The rights and duties of citizens.	2	2	2
4	Q2.4 Global issues (environment including climate change, terrorism, human rights)	8	10	14
5	Q2.5 Global economy and its impact on Saudi economy.	13	14	16
6	Q2.6 Saudi laws and system.	12	7	3
7	Q2.7 Saudi National Day.	16	15	5
8	Q2.8 Saudi culture.	15	16	6
9	Q2.9 Challenges facing the Islamic nation.	6	5	11
10	Q2.10 Challenges facing the Arab nation.	19	18	15
11	Q2.11 Cultures around the world.	17	13	18
12	Q2.12 The role of Saudi Arabia in the world.	14	12	12
13	Q2.13 The concept of family and its role in Saudi society.	9	6	7
14	Q2.14 Islamic laws which relate to Obedience to the ruler.	7	9	9
15	Q2.15 The position of voluntary work in Islam.	11	8	10
16	Q2.16 The principle of Shura or consultation in Islam.	5	4	4
17	Q2.17 Active citizenship (how to participate in local and/or national political processes.)	10	17	17
18	Q2.18 The electoral system and methods of voting.	18	19	19
19	Q2.19 The appropriate methods by which Saudi citizens can voice their opinions.	4	11	13

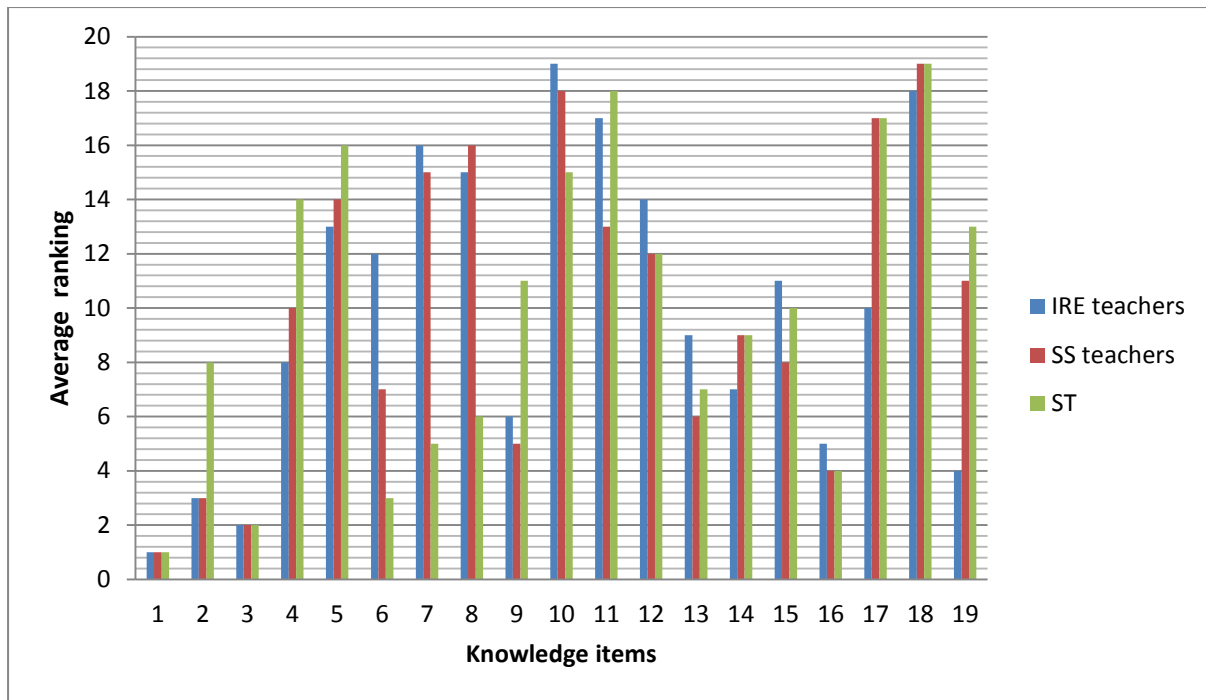


Figure 4-1 Comparison of average ranking of knowledge items for the three groups

Table 4.6 shows that item Q2.1 (The Islamic faith) was ranked highest in importance by all three groups, underlining the importance of the Islamic religion to the citizen in Saudi Arabia. Item Q2.3 (The rights and duties of citizens) was ranked as the second most important by all three groups. This shows substantial agreement between teachers and students on the importance of learning about citizens' rights and duties. Q2.2 (The students' responsibility to the community) was ranked as third most important by the teachers but was put in the eighth place by the students, who put Q2.6 (Saudi laws and systems) in third place. In addition, it is noticeable that with Q2.7 (Saudi National Day) there was a big difference between teachers and students. While teachers saw that knowledge of Saudi National Day was not important for being a good Saudi citizen, students ranked it as the fifth most important area of knowledge. Another interesting result was that IRE and SS teachers ranked Q2.9 (Challenges facing the Islamic nation) as the sixth and fifth

most important areas of knowledge respectively, whereas the students differed from them as they ranked it as much less important at number 11.

Item Q2.16 (The principle of Shura or consultation in Islam) was seen as equally important by SS teachers and the students, though it is interesting that the IRE teachers placed more importance on Q2.19 (The appropriate methods by which Saudi citizens can voice their opinions) than either the SS teachers or students, putting it in fourth position. This difference between IRE and SS teachers is of interest and will be investigated further in the interview.

To sum up, knowledge of Islamic faith appears to be most important to all groups, and is thus fundamental to their values and attitudes. The SS teachers were just as likely as the IRE teachers to rate religious items highly which might seem surprising in view of their non-religious subject specialism. However, there were differences of opinion around the knowledge students required which related to challenges facing the Islamic nation, which was ranked as more important by teachers than by students. By contrast, the students ranked the Saudi National Day as more important than did the teachers. Moreover, while knowledge of active citizenship is related to CE and SS, IRE teachers ranked it as much more important than did SS teachers. All these issues will be investigated in the interview in order to gain insights into the reasons for these differences.

4.3.1.2 Ranking of skills items

The table below shows the final result of average ranking of skills statements after using the two methods described above.

Table 4.7 Comparison of average ranking of skills items for three groups (IRE, SS, ST)

Questions	Skills items	Final rank for IRE	Final rank for SS	Final rank for ST
1	Q3.1 Critical thinking and enquiry skills	1	5	4
2	Q3.2 Cooperative working skills	3	2	1
3	Q3.3 Problem-solving skills	5	6	2
4	Q3.4 Information and communication technology skills	2	1	5
5	Q3.5 Skills of taking informed and responsible action in relation to your society and the world	10	4	9
6	Q3.6 Decision-making skills	9	9	8
7	Q3.7 Participatory skills	7	10	10
8	Q3.8 Communication skills	8	8	7
9	Q3.9 Dialogue skills	4	7	3
10	Q3.10 Time management skills	6	3	6

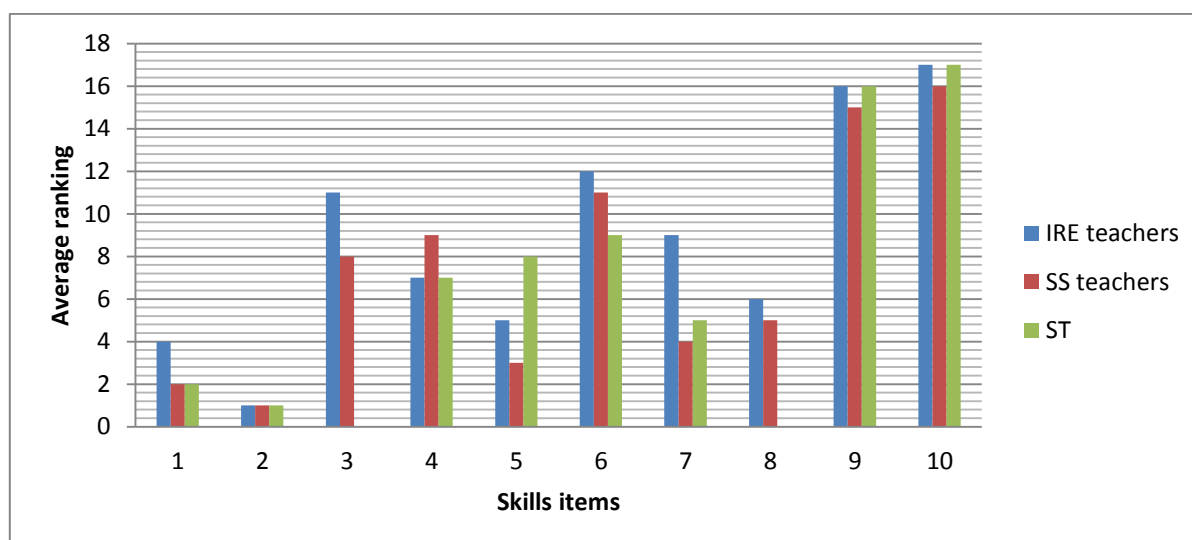


Figure 4-2 Comparison of average ranking of skills items for the three groups

Table 4.7 shows that, for students, the key skill they felt they needed to be a good Saudi citizen was Q3.2 (Cooperative working skills), while SS teachers chose Q3.4 (Information and communication technology skills) and IRE teachers Q3.1 (Critical thinking and enquiry skills). This indicates a difference in views between the groups. For example, it is interesting that Q3.1 (Critical thinking and enquiry skills), which is

related to CE more than to IRE, was chosen by IRE teachers as the most important skill set while SS teachers ranked it in fifth place and the students put it in fourth place. This important difference may have relevance to the possibility of delivering CE through IRE and is thus an area to explore in depth in the interview.

Item Q3.3 (Problem-solving skills) was chosen as the second most important set of skills by the students, whereas the SS teachers ranked Q3.2 (Cooperative working skills) as the second most important, and IRE teachers chose Q3.4 (Information and communication technology skills).

The groups still differed when it came to the third choice. The students ranked Q3.9 (Dialogue skills) as third, whereas the SS teachers placed Q3.10 (Time management skills) in this position and IRE teachers put Q3.2 (Cooperative working skills) as third. It is interesting that these skills were ranked by IRE teachers and students more highly than SS teachers, given their relevance to SS. The item most commonly ranked fourth by the students was Q3.1 (Critical thinking and enquiry skills) while SS teachers chose Q3.5 (Skills of taking informed and responsible action in relation to your society and the world) and IRE teachers Q3.9 (Dialogue skills).

The students differed from the SS and IRE teachers in their choice of the fifth most important skills. While they ranked Q3.4 (Information and communication technology skills) as fifth, the SS teachers chose Q3.1 (Critical thinking and enquiry skills) and the IRE teachers chose Q3.3 (Problem-solving skills).

Both the students and the SS teachers ranked item Q3.7 (Participatory skills) as the least important skills while the IRE teachers selected item Q3.5 (Skills of taking informed and responsible action in relation to your society and the world) as the least important. It is noticeable that, as with the least important aspect of knowledge, there

was agreement between the students and the SS teachers about the least important skills. For the second least important, Q3.6 (Decision-making skills) was chosen by both the SS and IRE teachers while the students' choice was Q3.5 (Skills of taking informed and responsible action in relation to your society and the world). The SS and IRE teachers agreed that Q3.8 (Communication skills) were the third least important to Saudi citizens while the students selected Q3.6 (Decision-making skills).

All in all, comparing the top five choices of the three groups, it is apparent that the IRE teachers and students made similar choices but that SS teachers differed considerably. This suggests that the SS teachers held a different view of which skills were important compared to the majority of the sample. Perhaps the students, attending these non-selective state schools and being drawn from various geographic areas and social classes, had views that were more representative of the population as a whole than those of the SS teachers. Moreover, the relationship between IRE teachers and students in school, where they spent a lot of time together, may be one reason for this similarity in that the IRE teachers may have known the students well and known their needs. On the other hand, it may be that SS teachers realised that there were particular skills and knowledge that their students needed to be good citizens, of which the IRE teachers were unaware, which led to their different responses. In addition, there are differences between the IRE and SS teachers' ranking of skills that might be seen as related to CE more than IRE. This indicates the need for further exploration to find out the reasons for the participants' choices which will be done through the interviews.

4.3.1.3 Ranking of values and attitudes items

The table below shows the final average rankings of values and attitudes statements after using the two methods mentioned above.

Table 4.8 Comparison of average ranking of values and attitudes items for the three groups (IRE, SS and ST)

Questions	Values and attitudes items	Final rank for IRE	Final rank for SS	Final rank for ST
1	Q4.1 Pride in belonging to his country Saudi Arabia	4	2	2
2	Q4.2 Pride in belonging to the Islamic nation	1	1	1
3	Q4.3 Pride in belonging to the Arab nation	11	8	4
4	Q4.4 Valuing and practising Saudi traditions and culture.	7	9	7
5	Q4.5 Responsibility for preserving public property	5	3	8
6	Q4.6 Willingness to sacrifice oneself for one's country	12	11	9
7	Q4.7 Obedience to authority, according to Islamic law	9	4	5
8	Q4.8 Challenging injustice and inequality	6	5	13
9	Q4.9 Tolerance of other religions and cultures	16	15	16
10	Q4.10 Tolerance of ideas, philosophies and ideologies.	17	16	17
11	Q4.11 Disapproval of discrimination	13	10	15
12	Q4.12 Respect for human rights	2	6	6
13	Q4.13 Loyalty towards the King of Saudi Arabia	15	12	12
14	Q4.14 Respect for the symbols of the Kingdom	8	13	11
15	Q4.15 Appreciation of work of any kind	10	17	10
16	Q4.16 Willingness to participate constructively in public life	14	14	14
17	Q4.17 Universal values	3	7	3

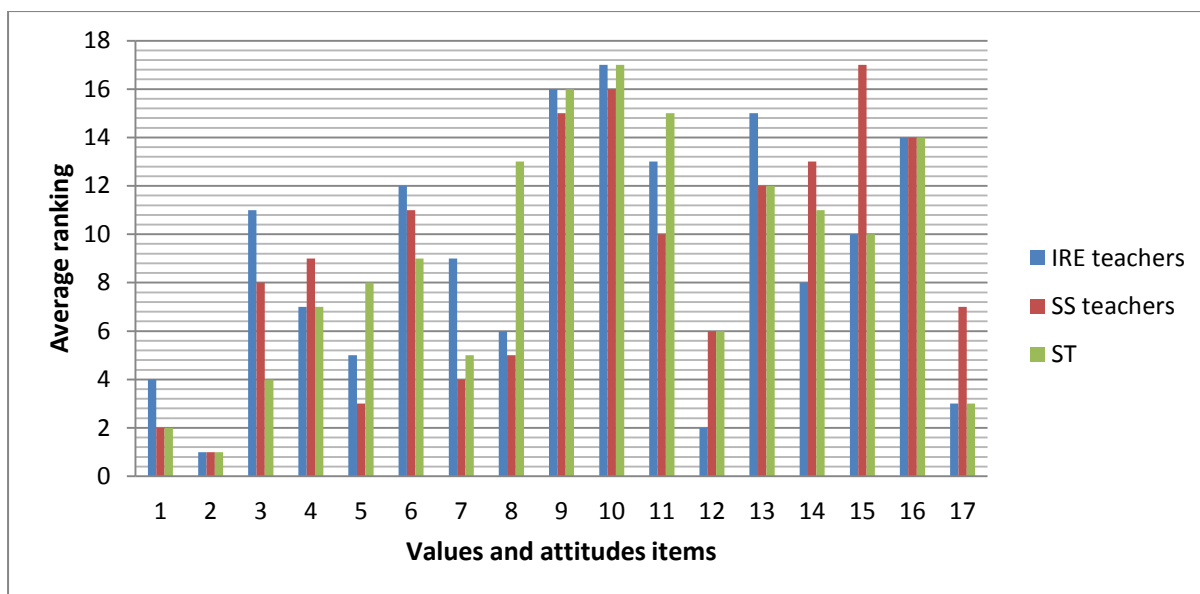


Figure 4-3 Comparison of average ranking of values and attitudes items for the three groups

Table 4.8 shows that item Q4.2 (Pride in belonging to the Islamic nation) was ranked as the most important by all three groups. This shows substantial agreement between teachers and students on the importance of religious identity for Saudi citizens. Q4.1 (Pride in belonging to his country Saudi Arabia) was ranked as second most important by the SS teachers and the students but was put as the fourth place by the IRE teachers, who put Q4.12 (Respect for human rights) in second place. This indicates another interesting difference in perceptions between SS teachers and IRE teachers. Students and IRE teachers chose Q4.17 (Universal values) as the third most important, though SS teachers put Q4.5 (Responsibility for preserving public property) in third position. As for the fourth choice the groups all differed here, as IRE teachers ranked Q4.1 (Pride in belonging to his country Saudi Arabia) in fourth place, the SS teachers ranked Q4.7 (Obedience to authority, according to Islamic law) as fourth and the students chose Q4.3 (Pride in belonging to the Arab nation). While the students ranked Q4.7 (Obedience to authority, according to Islamic law) as the most fifth important value, SS teachers selected Q4.8

(Challenging injustice and inequality) and IRE chose Q4.5 (Responsibility for preserving public property) as the fifth position.

Moving to the least important values and attitudes, the students and IRE teachers chose Q4.10 (Tolerance of ideas, philosophies and ideologies) as the least important, with the SS teachers putting this as second least important. There was thus broad agreement here. Likewise all three groups placed Q4.9 (Tolerance of other religions and cultures) in either the second or third least important position. It is noticeable that all groups thought that attitudes of tolerance were not important to a good Saudi citizen while, in fact, the Islamic faith encourages people to be tolerant. This issue needs further investigation. All three groups showed substantial agreement on item Q4.16 (Willingness to participate constructively in public life) as they ranked this as fourth least important. Item Q4.8 (Challenging injustice and inequality) was chosen by the students as the fifth least important while SS teachers chose Q4.14 (Respect for the symbols of the Kingdom) and the IRE teachers placed Q4.11 (Disapproval of discrimination) as the fifth least important attitude. It is interesting that Q4.7 (Obedience to authority according to Islamic law) was placed fourth and fifth by the SS teachers and students, but was only placed ninth by the IRE teachers.

The main points to emerge from this analysis of the items relating to values and attitudes are, firstly, that all three groups concur in the importance of instilling pride in belonging to the Islamic nation and to the country of Saudi Arabia. There is considerable overlap between these two attitudes as, of course, Saudi Arabia is a prime Islamic country. Secondly, teaching universal values was rated as highly important by the students and IRE teachers but not by the SS teachers. This is surprising as one might expect SS teachers to have a broader social outlook

encompassing universal values compared with the students and IRE teachers who might have been expected to have a more parochial and closed outlook. This might be explained by the SS teachers being interested in 'society', which, in their minds, may have national boundaries, while the IRE teachers were interested in Islam which, unlike society, has no boundaries as it is universal. In addition, it is interesting that students ranked 'pride in belonging to the Arab nation' more highly than did the IRE and SS teachers, while teachers ranked 'challenging injustice and inequality' much more highly than did the students. This may indicate that teachers realised that these particular values and attitudes would be needed by their students to be good citizens, but the students were not yet aware of this. All these issues needed further exploration in the interviews.

4.4 Factor analysis

A factor analysis was performed on each set of statements separately in order to reduce the large number of individual items to a smaller number of underlying components. This was done to make it easier and more manageable to compare perceptions of the importance of the knowledge, skills, values and attitudes required by Saudi citizens between different groups, and to see how they related to each other.

The first stage was to assess the suitability of the data for factor analysis, as this procedure requires a sufficiently large sample to be valid. Tabachnick and Fidell (as cited in Pallant, 2010) say that "it is comforting to have at least 300 cases for factor analysis" (p.174). My sample of 306 cases is therefore sufficiently large. In addition, there should be quite a high level of correlation between the items for factor analysis to be appropriate. According to Field (2005), the items in the factor analysis should be inter-correlated if they are measuring very similar dimensions, in order for the

output of the factor analysis to be deemed acceptable. A correlation matrix was therefore produced for each set of items separately. Tabachnick and Fidell recommend that such a matrix should show several coefficients greater than 0.3. It was also decided to apply two tests to assess the factorability of the data. These were the KMO test and Bartlett's test of sphericity which were performed for each set of statements separately.

4.4.1 Statements relating to knowledge

Inspection of the item-item inter-correlation matrix (see appendix 5) showed that each item correlated with several other items to a statistically significant level, indicating that all items were measuring similar dimensions so that factor analysis was appropriate. In addition, each set of statements passed the KMO test and Bartlett's test, further evidence that it was appropriate to proceed with the factor analysis. For the 19 items relating to knowledge, the value of the KMO index was 0.784, which is greater than the 0.6 suggested as the minimum value by Tabachnick and Fidell. Bartlett's test was significant at the 0.01 level. Both of these results justified proceeding with the factor analysis.

SPSS was used to perform a principal components factor analysis. Components with eigenvalues greater than 1 were selected and this gave five factors which cumulatively explained 50.8 % of the variance in the knowledge scores. Varimax rotation was used in order to make the factors easier to interpret, as presented in the table below.

Table 4.9 Rotated components factors for knowledge items (n=306)

Knowledge items	Component				
	1	2	3	4	5
Q2.1 Islamic faith	.732				
Q2.16 The principle of Shura or consultation in Islam	.627				
Q2.15 The position of voluntary work in Islam.	.583				
Q2.3 The rights and duties of citizens	.522				.429
Q2.2 The students' responsibility to the community	.000	.000	.000	.000	.000
Q2.8 Saudi culture		.724			
Q2.6 Saudi laws and system.		.585			
Q2.14 Islamic laws which relate to obedience to the ruler		.559			
Q2.13 The concept of family and its role in Saudi society		.416			
Q2.7 Saudi National Day	.000	.000	.000	.000	.000
Q2.17 Active citizenship			.753		
Q2.18 The electoral system and methods of voting.			.691		
Q2.19 The appropriate methods by which Saudi citizens can voice their opinions.			.464		
Q2.9 Challenges facing Islamic nation				.736	
Q2.10 Challenges facing Arab nation				.682	
Q2.4 Global issues				.578	
Q2.5 Global economy and its impact on Saudi economy				.462	
Q2.11 Cultures around the world					.752
Q2.12 The role of Saudi Arabia in the world					.555

Table 4.9 shows which items load on to which factors and how strongly. There were five underlying dimensions to participants' responses to the statements about knowledge. The first dimension (factor) is how important the participants thought knowledge of religious issues was (the Islamic faith, the principle of Shura or consultation in Islam, the position of voluntary work in Islam, the rights and duties of citizens). The rights and duties of citizens are based on Islamic religion, so this statement fits logically with factor one which was named 'Religious issues'. The second dimension relates to the importance placed by participants on knowledge of national matters (Saudi culture, Saudi laws and system, obedience to the ruler, the concept of family and its role in Saudi society). Therefore the second factor was

named 'national issues'. The third dimension relates to the degree of importance given to knowledge of civil issues (active citizenship, the electoral system and methods of voting, the appropriate methods by which Saudi citizens can voice their opinions). Thus, this factor was named 'civic issues'. The fourth dimension concerns how important participants thought knowledge of problems facing the wider world and especially Islamic and Arab countries was (challenges facing the Islamic and Arab nation, global issues, global economy and its impact on Saudi economy), so this factor called 'international issues'. The final dimension relates to participants' views on the importance of knowledge of cultures around the world and Saudi Arabia's place in the world (Cultures around the world, the role of Saudi Arabia in the world), so this factor was named 'Saudi world role'.

4.4.2 Statements relating to skills

The skills item-item inter-correlation matrix (see appendix 5) showed significant correlations between most of the statements. Each set of statements passed the KMO test and Bartlett's test, and therefore it was deemed appropriate to proceed with the factor analysis. For the 10 statements relating to skills the value of the KMO index was 0.783, which is greater than the 0.6 suggested as the minimum value by Tabachnick and Fidell. The Bartlett's test was significant at the 0.01 level. Both of these results justified proceeding with the factor analysis.

SPSS was used to perform a principal components factor analysis. Components with Eigenvalues greater than 1 were selected and this gave three factors which cumulatively explained 50.6 % of the variance in the skills scores (see appendix 5). Varimax rotation was used in order to make the factors easier to interpret, as presented in the table below.

Table 4.10 Rotated component factors for skills items (n=306)

Skills items	Component		
	1	2	3
Q3.10 Time management	.725		
Q3.3 Problem solving skills	.690		.410
Q3.2 Cooperative skills	.621		
Q3.8 Communication skills		.763	
Q3.4 Information skills		.579	
Q3.9 Dialogue skills		.545	
Q3.6 Decision making skills	.000	.000	.000
Q3.5 Informed action			.694
Q3.1 Critical thinking			.614
Q3.7 Participatory skills			.564

Table 4.10 shows which items load on to which factors and how strongly. There are three underlying dimensions to participants' answers with reference to the skills they thought were needed for Saudi citizens. The first dimension (factor) is how important the participants thought skills related to working efficiently and effectively with others were. These skills included time management, problem solving skills and cooperative working skills. I decided to name this factor 'efficiency' because, as defined in the Oxford Dictionary, efficiency means "the quality of being productive with minimum waste or effort" (Thompson, Fowler & Fowler, 1995, P.432). Good time management (how to set clear goals, focus on important tasks, organise your work schedule, avoid procrastination) leads to being productive without wasting time. Moreover, to improve the effectiveness of one's working time it helps to be able to solve problems that arise (how to identify problems and find solutions), and work with others cooperatively (helping students to practice leadership, compromise, and accept constructive criticism) to reach goals effectively. These three skills, called 'efficiency', thus all relate to working efficiently and productively. The second dimension (factor) relates to the importance placed by the participants on skills

related to communication issues. Communication skills (how to communicate with people and organizations all over the world, including social media), information and communication technology skills (how to use and benefit from new technology e.g. social media), and dialogue skills (how to accept and listen to other viewpoints, defend your viewpoint and communicate with different audiences) are all concerned with being able to interact with others either in face to face situations or via new social media. This factor was thus named 'communication and ICT skills'. The third dimension (factor) incorporates those skills relating to making changes at the local and global levels (praxis). This included informed action (skills of taking informed and responsible action in relation to your society and the world), critical thinking and enquiry skills (being able to question and reflect on different ideas, analyse, interpret and evaluate different viewpoints), and participatory skills (how to bring about change in local issues and in public policies). Surprisingly, decision-making skills (how to recognize key issues, examine alternative solutions and justify decisions) did not load sufficiently on to any of the factors. I would have expected it to load on to this factor. Thus the statements in this last category relate to action that involves thinking critically about a situation, coming up with a line of action and working together with others to bring about change; which I have called 'praxis'.

4.4.3 Statements relating to values and attitudes

The item-item inter-correlation matrix (see appendix 5) for values and attitudes indicated that most of items correlated with other items to a statistically significant level. Each set of statements passed the KMO test and Bartlett's test, and therefore it was deemed appropriate to proceed with the factor analysis. For the 10 values and attitudes statements the value of the KMO index was 0.797, which is greater than the 0.6 suggested as the minimum value by Tabachnick and Fidell. The Bartlett's test

was significant at the 0.01 level. Both of these results justified proceeding with the factor analysis.

SPSS was used to perform a principal components factor analysis. Components with eigenvalues greater than 1 were selected and this gave five factors which cumulatively explained 55.31 % of the variance in the values and attitudes scores (see appendix (5) for the details). Varimax rotation was used in order to make the factors easier to interpret, as presented in the table below.

Table 4.11 Rotated component factors for values and attitudes items (n=306)

Values and attitude items	Component				
	1	2	3	4	5
Q4.13 Loyalty towards the King of Saudi Arabia	.722				
Q4.7 Obedience to authority, according to Islamic law	.681				
Q4.1 Pride in belonging to his country Saudi Arabia	.613				
Q4.6 Willingness to sacrifice oneself for one's country	.571				
Q4.3 Pride in belonging to the Arab nation	.540				
Q4.12 Respect for human rights		.763			
Q4.17 Universal values		.660			
Q4.2 Pride in belonging to the Islamic nation	.508	.551			
Q4.5 Responsibility for preserving public property		.440	.437		
Q4.14 Respect for the symbols of the Kingdom		.402			
Q4.15 Appreciation of work of any kind			.806		
Q4.16 Willingness to participate constructively in public life			.746		
Q4.11 Disapproval of discrimination				.668	
Q4.9 Tolerance of other religions and cultures				.666	
Q4.8 Challenging injustice and inequality				.510	
Q4.10 Tolerance of ideas, philosophies and ideologies				.455	.710
Q4.4 Valuing and practising Saudi traditions and culture					.700

Table 4.11 shows which items load on to which factors and how strongly. There are five underlying dimensions to participants' answers. The first dimension (component or factor) relates to the importance placed by participants on values and attitudes relating to one's country and authority issues. These items included loyalty towards

the King of Saudi Arabia, obedience to authority according to Islamic law, pride in belonging to one's country Saudi Arabia, and willingness to sacrifice oneself for one's country, pride in belonging to the Arab nation and pride in belonging to the Islamic nation. These items reflect patriotism in being loyal to the King and others in authority, being proud of one's country and the wider Arab nation, and being willing to make sacrifices for it. Therefore this factor was named 'patriotism'.

The second dimension (factor) relates to the views of participants about respect. This includes respect for human rights, universal values such as accepting others, respecting elderly people, looking after one's parents, and respect for the symbols of the Kingdom. All of these statements relate to values reflecting the need to respect human rights, universal values and national symbols, hence the name 'respect' for this dimension.

The statement 'pride in belonging to the Islamic nation' loaded on to both factor one and two, but more strongly on to factor two, though it might seem to fit logically with factor one. I decided to group it with factor one, 'patriotism', because the KSA is the birth place of Islam and includes the two holy mosques, which indicates that pride in belonging to an Islamic nation is closely linked to pride in belonging to the KSA, thus fitting with factor one.

The third dimension (factor) relates to the importance placed by participants on the values and attitudes of public responsibility. This includes responsibility for preserving public property (e.g. buildings, parks and schools), appreciating work of any kind, and willingness to participate constructively in public life. These items are all to do with responsibility to the community by engaging in work, participating in public life and preserving public property; therefore this factor was named 'public

responsibility'. The item 'responsibility for preserving public property' loaded almost equally on to two factors, two and three, so it was decided to include it with factor three because it seems logically to be an aspect of public responsibility.

The fourth dimension (factor) relates to participants' views on the importance of values and attitudes related to equality and tolerance issues. This includes disapproval of discrimination, tolerance of other religions and cultures, challenging injustice and inequality, and tolerance of ideas, philosophies and ideologies. These items all relate to not discriminating against people belonging to groups other than one's own. The types of discrimination that might be salient in respondents' minds could be based on tribe, colour, gender, nationality or social class. Tolerating other people's ideas and religions in the Saudi context is likely to relate to ideas about secularity and accepting non-Islamic religions such as Christianity and Judaism. Challenging inequality has to do with the ways that people might try to contest the types of discrimination mentioned above. It was decided to name this factor 'tolerance' because all of these items were to do with accepting other ideas and social groups on an equal footing with ones' own.

The fifth dimension (component or factor) relates to the importance placed by participants on values and attitudes related to national traditions, in other words valuing and practising Saudi traditions and culture. The issues in respondents' minds might include clothes, whether Western or Saudi, and celebrations, whether Christmas or Eid. Therefore, this item was named 'national traditions'.

Tolerance of ideas, philosophies and ideologies presented a puzzle in interpreting the factors because it loaded on to factor four (factor loading .455) but more strongly (factor loading .710) on to factor five. Logically, tolerance of ideas is consistent with

tolerance of other religions and cultures, as well as disapproval of discrimination and challenging injustice and inequality, and for this reason I included it with factor four. However, the fact that Q4.10 loaded so strongly on to factor five presents something of a problem because tolerance of ideas and practising Saudi traditions might appear to be contradictory. It could be thought that when people accept foreign ideas they would be less likely to cling to their own traditions. Nevertheless, the inter-item correlation matrix (appendix 5) shows a positive correlation coefficient of (.280) between items Q4.4 (Valuing and practising Saudi traditions and culture) and Q4.10 (Tolerance of others' ideas, philosophies and ideologies). This indicates that respondents who tended to agree with Q4.4 also tended to agree with Q4.10, while those who tended to disagree with Q4.4 also tended to disagree with Q4.10. Perhaps this indicates that people who are confident in their own Saudi traditions are also confident enough to accept other ideas.

4.4.4 Comparison of factor rankings for the three groups

In a similar way to the ranking of the individual items by each of the three groups, the mean factor scores for each group on each factor were computed. The factors were then ranked in descending order of the means, from most important to least important (see appendix 6). The results are summarized in the following tables. The factors relating to knowledge, skills, and values and attitude are shown first, followed by an amalgamation of the three factors.

Table 4.12 Ranking of knowledge factors for the three groups (n=306)

Knowledge factors	IRE	SS	Students
Religious issues KF1	1	1	1
National issues KF2	3	2	2
Civic issues KF3	2	5	3
International issues KF4	5	4	5

Saudi World role KF5	4	3	4
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It is clear that religious issues are top of the ranking followed by national issues; with international issues having the lowest ranking.

Table 4.13 Ranking of skills factors for the three groups (n=306)

Skills factors	IRE	SS	Students
Efficiency SF1	1	1	1
ICT SF2	3	2	2
Praxis SF3	2	3	3

As for skills factors, efficiency is the most highly prized by all groups, ahead of ICT and praxis.

Table 4.14 Ranking of values and attitudes factors for the three groups (n=306)

Values and attitudes factors	IRE	SS	Students
Patriotism AF1	3	1	2
Respect AF2	1	2	1
Public responsibility AF3	2	3	4
Tolerance AF4	5	5	5
National traditions AF5	4	4	3

Among factors for values and attitudes respect is considered the most important on the whole followed by patriotism, while tolerance is seen as the least important.

Table 4.15 Ranking of all factors for the three groups (n=306)

All factors	IRE	SS	Students
Religious issues KF1	2	1	2
National issues KF2	10	6	5
Civic issues KF3	7	13	11
International issues KF4	13	12	13
Saudi World role KF5	12	9	12
Efficiency SF1	3	7	6
ICT SF2	9	10	8
Praxis SF3	6	11	9
Patriotism AF1	5	2	2
Respect AF2	1	3	1
Public responsibility AF3	4	4	7

Tolerance AF4	11	8	10
National traditions AF5	8	5	4

The table above shows that throughout all of the factors, religious issues and respect are seen as the most important while international issues, Saudi world role, civic issues and tolerance have the lowest ranking. Skills factors (efficiency, ICT, praxis) stay in the middle of all factor rankings.

4.4.5 Comparison of students and teachers on factors scores

To compare students and teachers on the factors scores with reference to their perceptions of the importance of knowledge, skills, and values and attitudes, the means and standard deviations were computed, then an independent samples t-test was carried out to ascertain whether the difference between the means was statistically significant. The results are shown in the following table.

Table 4.16 Comparison of students and teachers on factor scores (n=306)

Factors	Occupation	N	Mean	Std. Deviation	Student mean-teacher mean	Sig (2-tailed)	Sig diff?
Religious issues KF1	student	266	4.4060	.55432	-0.237735**	0.000	T > S
	teacher	40	4.6438	.30428			
National issues KF2	student	266	4.25752	.62741	-0.01956	0.843	
	teacher	40	4.27708	.57033			
Civic issues KF3	student	257	3.7918	.81968	-0.366505**	0.005	T > S
	teacher	40	4.1583	.73181			
International issues KF4	student	266	3.6955	.70889	-0.346178**	0.007	T > S
	teacher	40	4.0417	.72942			
Saudi World role KF5	student	265	3.7717	.86040	-0.390802**	0.000	T > S
	teacher	40	4.1625	.54758			
Efficiency SF1	student	266	4.2450	.68652	-0.188346*	0,019	T > S
	teacher	40	4.4333	.42164			
ICT SF2	student	265	4.1377	.73053	-0.112264	0.303	
	teacher	40	4.2500	.62132			
Praxis SF3	student	266	3.8377	.68671	-0.395614**	0.000	T > S
	teacher	40	4.2333	.53483			

Patriotism AF1	student	264	4.5626	.58052	0.027626	0.729	
	teacher	40	4.5350	.44880			
Respect AF2	student	263	4.6141	.54823	-0.052598	0.472	
	teacher	40	4.6667	.40650			
Public responsibility AF3	student	262	4.2335	.73449	-0.274873**	0.002	T>S
	teacher	40	4.5083	.44650			
Tolerance AF4	student	263	3.7937	.79564	-0.406274**	0.000	T>S
	teacher	40	4.2000	.62012			
National traditions AF5	student	253	4.3518	.84912	-0.048221	0.686	
	teacher	40	4.4000	.67178			

The table above shows that on 8 out of 13 factors a significant difference was found. In every case the teachers' mean scores were higher than the students' mean scores, indicating that the teachers saw these factors as being more important for a good Saudi citizen than did the students. The table also reveals that the standard deviations of the students' scores were greater than the standard deviations of the teachers' scores except in the case of 'international issues' KF4. This indicates that the students' scores were more widely spread than the teachers' scores except for 'international issues' KF4. Perhaps the students genuinely held a wider range of views than the teachers, or possibly they tended to guess the answers.

4.4.5.1 Knowledge factors

On the first knowledge factor, religious issues, the students' mean score was 4.41 while the teachers' mean score was 4.64. The difference between the scores was 0.24 in favour of the teachers, which was significant at the $p=0.01$ level. This indicates that the teachers believed that knowledge of religious issues was more important for a good Saudi citizen than did the students. Perhaps this is not surprising as half of the teachers specialized in religious education. However, on national issues students and teachers had practically identical mean scores (students mean = 4.26; teachers mean= 4.28). This slight difference was not

statistically significant. Therefore students and teachers would appear to hold similar views on the importance of knowing about national issues.

Concerning civic issues, the students' mean (3.79) was lower than the teachers' mean (4.16); the difference (0.367) was statistically significant at the $p=0.01$ level. Thus, the teachers held that knowledge of civil issues was more important than the students did.

Similarly the students' mean on international issues was lower (at 3.70) than the teachers' mean (4.04), the difference of (0.346) being significant at the $p=0.01$ level. So, once again, the teachers, compared to the students, attached greater importance to knowledge of international issues. On the last knowledge factor, Saudi's world role, the students' mean score was 3.77 while the teachers' mean score was 4.16. The difference between the scores was 0.39 in favour of the teachers, which was significant at the $p=0.01$ level. Accordingly, it would seem that the teachers believed that knowledge of Saudi's world role was more important for a good Saudi citizen than did the students.

In summary, the teachers were more convinced than the students of the importance of knowing about religious, civic and international issues and Saudi's world role but students and teachers were equally convinced of the importance of knowing about national issues. This will be further investigated in the interviews.

4.4.5.2 Skills factors

On the first skills factor, efficiency, the students' mean (4.25) was lower than the teachers' mean (4.43); the difference (0.188) was statistically significant at the $p=0.01$ level. Thus, the teachers attached greater importance to skills of efficiency than did the students. However, on ICT skills, the difference between the scores was

(0.11) which was not significant at the $p=0.01$ level. So students and teachers held similar views on the importance of ICT skills. With respect to praxis, the teachers' mean (4.23) was higher than the students' mean (3.84); the difference (0.396) was statistically significant at the $p=0.01$ level. Thus, the teachers believed that skills of praxis were more important for a good Saudi citizen than did the students.

In total, skills of efficiency and praxis were seen as more important for a good Saudi citizen by the teachers than by the students, while ICT and communication skills were equally valued by both groups.

4.4.5.3 Values factors

Regarding the first values and attitudes factor, patriotism, students and teachers had practically identical mean scores indicating that they held similar perspectives on the importance of the values of patriotism to the Saudi citizen. Similarly, the scores relating to the values of respect indicated that the students and the teachers felt this was equally important. On the third values factor, public responsibility, the students' mean (4.23) was lower than the teachers' mean (4.51); the difference (0.275) was statistically significant at the $p=0.01$ level. It would appear that the teachers believed that values of public responsibility were more important than the students did.

Similarly the students' mean (3.79) on values relating to tolerance was lower than the teachers' means (4.20), with the difference between the scores (0.41) being statistically significant at the $p=0.01$ level. So, once again, the teachers, compared to the students, attached greater importance to values of tolerance. On the last values factor, national traditions, students and teachers had nearly the same mean scores (students means = 4.35; teachers mean= 4.40), and there was no significant

difference at the $p=0.01$ level. Thus the students and the teachers held similar perspectives on the importance of holding values related to national traditions.

All in all, the majority of the values were given equal emphasis by students and teachers (patriotism, respect and national traditions) although public responsibility and tolerance were seen as more important by the teachers than by the students.

4.4.6 Comparison of IRE and SS teachers on factor scores

A similar procedure to that used in previous section was carried out but this time IRE teachers' scores were compared with SS teachers' scores. The results are shown in the following table.

Table 4.17 Comparison of Islamic Religious Education and Social Studies teachers on factor scores

	Teacher specialization	N	Mean	Std. Deviation	IRE / SS teachers mean	Sig (2-tailed)	Sig diff?
Religious issues KF1	IRE	20	4.6750	.32546	0.062500	0.523	
	SS	20	4.6125	.28648			
National issues KF2	IRE	20	4.26667	.514128	-0.020833	0.910	
	SS	20	4.28750	.634921			
Civic issues KF3	IRE	20	4.3500	.47726	0.383333	0.101	
	SS	20	3.9667	.89115			
International issues KF4	IRE	20	4.0833	.64606	0.083333	0.723	
	SS	20	4.0000	.81918			
Saudi World role KF5	IRE	20	4.1250	.53496	-0.075000	0.671	
	SS	20	4.2000	.57124			
Efficiency SF1	IRE	20	4.6000	.29814	0.333333	0.011*	IRE>SS
	SS	20	4.2667	.46642			
ICT SF2	IRE	20	4.3167	.59702	0.133333	0.505	
	SS	20	4.1833	.65315			
Praxis SF3	IRE	20	4.4333	.48486	0.400000	0.016*	IRE>SS
	SS	20	4.0333	.51753			
Patriotism AF1	IRE	20	4.5167	.46169	-0.036667	0.800	
	SS	20	4.5533	.44674			
Respect AF2	IRE	20	4.8000	.27359	0.266667	0.038*	IRE>SS
	SS	20	4.5333	.47634			
Public	IRE	20	4.5333	.47634	0.050000	0.728	

responsibility AF3	SS	20	4.4833	.42543			
Tolerance AF4	IRE	20	4.1500	.57456	-0.100000	0.617	
	SS	20	4.2500	.67376			
National traditions AF5	IRE	20	4.3500	.58714	-0.100000	0.644	
	SS	20	4.4500	.75915			

The table shows that only 3 out of 13 comparisons between factor scores showed a statistically significant difference, which is fewer than when teachers and students were compared. The three factors were Efficiency SF1, Praxis SF3, and Respect AF2. In each of these three cases the IRE teachers scored higher than SS teachers. There were no statistically significant differences between the two groups of teachers on any of the knowledge factors. This was surprising because one might have expected IRE teachers to score higher on the religious issues factor but lower on civic issues factor than the SS teachers, but this was not the case. Even more surprising, the IRE teachers actually scored higher than the SS teachers on the civic issues factor (mean of 4.35 compared to 3.97) though the difference (0.38) was not statistically significant. The small sample size of 20 of each type of teacher, together with the wide spread of scores of the SS teachers on this item (S.D= .891) may have contributed to the differences not being statistically significant.

Two of the statistically significant differences occurred among the skill factors. On the efficiency factor IRE teachers had a mean of 4.60 while the SS teachers had a mean of only 4.27. The difference between the means 0.33 was significant at the $p=0.05$ level, suggesting that IRE teachers thought efficiency, that is time management, problem solving skills and cooperative working skills, was a more important skill for a good Saudi citizen than the SS teachers did. Similarly, the mean of IRE teachers with reference to praxis was 4.43 while the SS teachers' mean was only 4.03, with the difference between the means (0.40) being significant at the $p=0.05$ level. This indicates that IRE teachers viewed the skill of praxis, that is taking

informed action, thinking critically and participating, as more important to a good Saudi citizen than SS teachers did. There was no difference in views on communication skills between IRE and SS teachers.

There was only one statistically significant difference between IRE and SS teachers' views on values and attitudes., This related to respect, where again IRE teachers had a higher mean (4.80) than SS teachers (4.53). The difference (0.267) was also significant at the $p=0.05$ level. Thus the IRE teachers attached greater value than the SS teachers to respect for human rights and universal values in a good Saudi citizen. This was explored further in interview.

4.4.7 The correlation between factors

A correlation was performed between all 13 factors to investigate the relationship between them. This would show up whether certain combinations of knowledge, skills and attitudes factors tended to go together. In other words, if respondents scored highly on one factor, would they also tend to score highly on another factor? This was done for the students and teachers separately because the relationship between factors could be different for each group. The Pearson correlation coefficient was computed between each pair of variables and a two-tailed significance test was done because the directions of the correlations were not predicted in advance. The results can be seen on the following tables.

Table 4.18 Correlation between factors for the teachers

		Religious issues KF1	National issues KF2	Civic issues KF3	International issues KF4	Saudi world role KF5	Efficiency SF1	ICT SF2	Praxis SF3	Patriotism AF1	Respect AF2	Public responsibility AF3	Tolerance AF4	National traditions AF5
Religious issues KF1	Pearson Correlation	1	.340*	.327*	.408*	.260	.368*	.201	.104	.095	.138	.376*	-.066-	-.006-
	Sig. (2-tailed)		.032	.039	.009	.105	.019	.215	.524	.559	.395	.017	.687	.969
National issues KF2	Pearson Correlation	.340*	1	.536**	.685**	.146	.086	.557**	.348*	.505**	.249	.207	-.227-	.038
	Sig. (2-tailed)	.032		.000	.000	.368	.597	.000	.028	.001	.122	.199	.159	.816
Civic issues KF3	Pearson Correlation	.327*	.536**	1	.755**	.350*	.132	.450**	.646**	.192	.297	-.061-	-.073-	-.115-
	Sig. (2-tailed)	.039	.000		.000	.027	.417	.004	.000	.236	.063	.709	.654	.481
International issues KF4	Pearson Correlation	.408**	.685**	.755**	1	.210	-.007-	.495**	.349*	.319*	.221	.097	-.222-	-.087-
	Sig. (2-tailed)	.009	.000	.000		.193	.966	.001	.027	.045	.171	.550	.169	.593
Saudi world role KF5	Pearson Correlation	.260	.146	.350*	.210	1	.224	.091	.217	.079	-.019-	-.102-	.188	.272
	Sig. (2-tailed)	.105	.368	.027	.193		.165	.576	.178	.629	.906	.532	.245	.090
Efficiency SF1	Pearson Correlation	.368*	.086	.132	-.007-	.224	1	.337*	.222	.183	.183	.222	.330*	.247
	Sig. (2-tailed)	.019	.597	.417	.966	.165		.033	.168	.259	.259	.168	.037	.124
SF	Pearson	.201	.557**	.450**	.495	.091	.337*	1	.317	.520	.429**	.331	.165	.082

	Correlation													
	Sig. (2-tailed)	.215	.000	.004	.001	.576	.033		.046	.001	.006	.037	.310	.615
Praxis SF3	Pearson Correlation	.104	.348*	.646**	.349*	.217	.222	.317*	1	.308	.367*	.230	.109	.138
	Sig. (2-tailed)	.524	.028	.000	.027	.178	.168	.046		.053	.020	.153	.503	.396
Patriotism AF1	Pearson Correlation	.095	.505**	.192	.319*	.079	.183	.520**	.308	1	.420**	.289	.309	.156
	Sig. (2-tailed)	.559	.001	.236	.045	.629	.259	.001	.053		.007	.071	.052	.335
Respect AF2	Pearson Correlation	.138	.249	.297	.221	-.019-	.183	.429**	.367*	.420**	1	.330	.195	.063
	Sig. (2-tailed)	.395	.122	.063	.171	.906	.259	.006	.020	.007		.038	.228	.701
Public responsibility AF3	Pearson Correlation	.376*	.207	-.061-	.097	-.102-	.222	.331	.230	.289	.330	1	.043	.160
	Sig. (2-tailed)	.017	.199	.709	.550	.532	.168	.037	.153	.071	.038		.794	.325
Tolerance AF4	Pearson Correlation	-.066-	-.227-	-.073-	-.222	.188	.330*	.165	.109	.309	.195	.043	1	.167
	Sig. (2-tailed)	.687	.159	.654	.169	.245	.037	.310	.503	.052	.228	.794		.302
National traditions AF5	Pearson Correlation	-.006-	.038	-.115-	-.087	.272	.247	.082	.138	.156	.063	.160	.167	1
	Sig. (2-tailed)	.969	.816	.481	.593	.090	.124	.615	.396	.335	.701	.325	.302	

The correlations for the 40 teachers are shown in the table above. Out of 78 correlations in the table, 26 were positive and statistically significant, indicating that teachers who tended to score highly on one of these factors would tend to score highly on another. There were some negative correlations, though these were not statistically significant and, interestingly, these were between tolerance and knowledge of national issues, and between tolerance and knowledge of international issues, suggesting that teachers who thought it was important to know about national and international issues did not think it was important to teach tolerance.

Table 4.19 Correlations between factors for the students

		Religious issues KF1	National issues KF2	Civic issues KF3	International issues KF4	Saudi World role KF5	Efficiency SF1	ICT SF2	Praxis SF3	Patriotism AF1	Respect AF2	Public responsibility AF3	Tolerance AF4	Nationaltradition AF5
Religious issues KF1	Pearson Correlation	1	.410	.281	.248	.280	.373	.246	.264	.277	.311	.181	.069	.124
	Sig. (2-tailed)		.000	.000	.000	.000	.000	.000	.000	.000	.000	.003	.268	.050
National issues KF2	Pearson Correlation	.410	1	.412	.279	.252	.345	.381	.162	.422	.339	.182	.116	.222
	Sig. (2-tailed)	.000		.000	.000	.000	.000	.000	.008	.000	.000	.003	.061	.000
Civic issues KF3	Pearson Correlation	.281	.412	1	.230	.356	.263	.230	.359	.260	.249	.250	.151	.197
	Sig. (2-tailed)	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.016	.002
International issues KF4	Pearson Correlation	.248	.279	.230	1	.248	.257	.221	.270	.170	.120	.220	.213	.018
	Sig. (2-tailed)	.000	.000	.000		.000	.000	.000	.000	.006	.052	.000	.001	.773
Saudi world role KF5	Pearson Correlation	.280	.252	.356	.248	1	.233	.348	.425	.200	.184	.229	.202	.141
	Sig. (2-tailed)	.000	.000	.000	.000		.000	.000	.000	.001	.003	.000	.001	.026
Efficiency SF1	Pearson Correlation	.373	.345	.263	.257	.233	1	.414	.293	.502	.438	.415	.308	.328
	Sig. (2-tailed)	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000
ICT SF2	Pearson Correlation	.246	.381	.230	.221	.348	.414	1	.331	.367	.313	.321	.168	.217

	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.007	.001
Praxis SF3	Pearson Correlation	.264**	.162**	.359**	.270**	.425**	.293**	.331**	1	.190**	.255**	.353**	.383**	.114
	Sig. (2-tailed)	.000	.008	.000	.000	.000	.000	.000		.002	.000	.000	.000	.069
Patriotism AF1	Pearson Correlation	.277**	.422**	.260**	.170**	.200**	.502**	.367**	.190**	1	.518**	.380**	.233**	.418**
	Sig. (2-tailed)	.000	.000	.000	.006	.001	.000	.000	.002		.000	.000	.000	.000
Respect AF2	Pearson Correlation	.311**	.339**	.249**	.120	.184**	.438**	.313**	.255**	.518**	1	.397**	.249**	.358**
	Sig. (2-tailed)	.000	.000	.000	.052	.003	.000	.000	.000	.000		.000	.000	.000
Public responsibility AF3	Pearson Correlation	.181**	.182**	.250**	.220**	.229**	.415**	.321**	.353**	.380**	.397**	1	.273**	.137
	Sig. (2-tailed)	.003	.003	.000	.000	.000	.000	.000	.000	.000	.000		.000	.030
Tolerance AF4	Pearson Correlation	.069	.116	.151*	.213**	.202**	.308**	.168**	.383**	.233**	.249**	.273**	1	.205**
	Sig. (2-tailed)	.268	.061	.016	.001	.001	.000	.007	.000	.000	.000	.000		.001
National traditions AF5	Pearson Correlation	.124*	.222**	.197**	.018	.141*	.328**	.217**	.114	.418**	.358**	.137*	.205**	1
	Sig. (2-tailed)	.050	.000	.002	.773	.026	.000	.001	.069	.000	.000	.030	.001	

For the 266 students, shown in the table above, 71 out of 76 correlations were positive and statistically significant. There were no negative correlations. This is a very puzzling result. It is possible that in some of the schools the students tended to agree strongly with most items whereas in other schools they tended not to agree strongly. Unfortunately, the data on students' school membership was not recorded on the questionnaire, so it is not possible to investigate this idea further. Another reason for no negative correlations could be that the students had different patterns of responses in different year groups.

To test this latter hypothesis a pair of variables with a high positive correlation was selected. The skill factor 'efficiency' and the attitude factor 'patriotism' had a positive correlation of 0.502 which was significant at the $p=0.01$ level. A scatterplot of 'efficiency' against 'patriotism' was produced for the students with the dots in different colours for the different three stages as shown in the graph below.

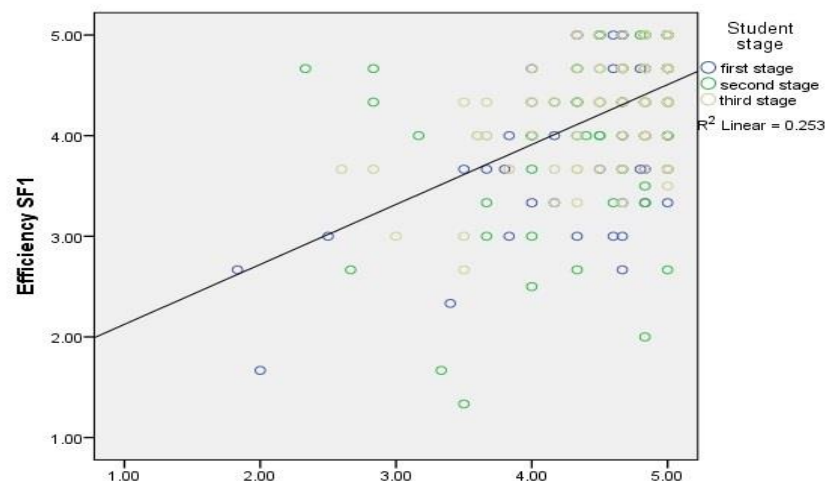


Figure 4-4 Scatterplot of efficiency against patriotism for the students by stage

The positive correlation is clearly shown but it is not clear whether this is due to a different pattern of response from the different year groups. To make it clearer, bar

charts to show the mean efficiency and patriotism scores by year group were produced.

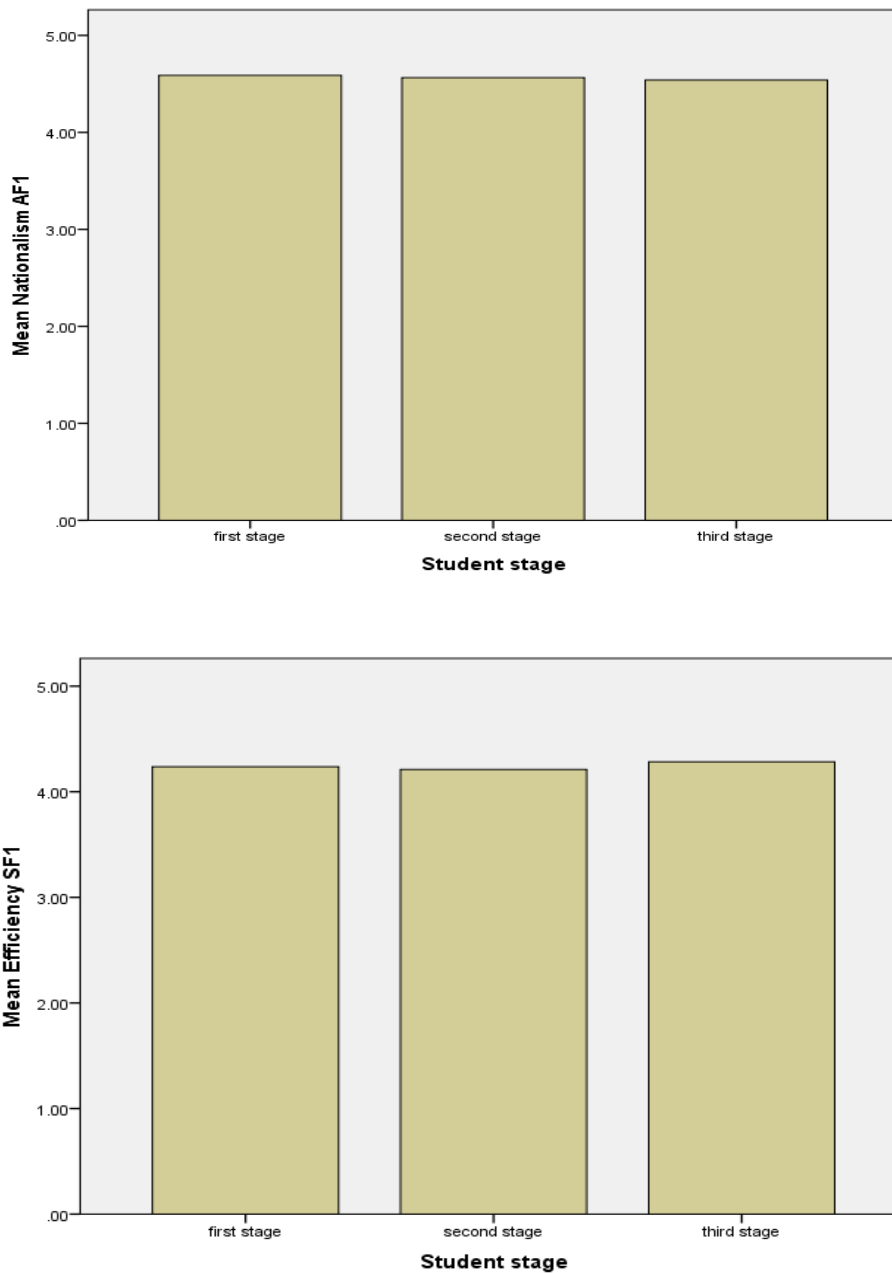


Figure 4-5 Mean efficiency and patriotism scores by year group.

These charts show that there was practically no difference in scores on these two variables by the students' stage or year group. Therefore, different patterns of response by students' stage cannot account for this particular positive correlation (and probably not for the rest either).

To sum up, both students and teachers showed many positive correlations among their factor scores. Perhaps the most interesting correlations were the negative ones (though they were not statistically significant) between 'tolerance' and 'knowledge of national issues', and between 'tolerance' and 'knowledge of international issues' which indicate that teachers who felt that it was important to impart knowledge on national and international issues were less likely to feel it important to teach tolerance. This latter point will be explored in greater depth in the interviews.

4.5 Chapter summary

This chapter detailed the perceptions of both teachers and students about the knowledge, skills, values and attitudes required by Saudi citizens, as derived from the questionnaires. It presented the sample used in the study, the numbers of questionnaires distributed to participants and the number returned. It then presented quantitative findings in the form of means and standard deviations for each statement relating to knowledge, skills, and values and attitudes. Further insights were gained from factor analysis which identified underlying factors in the data and compared factor rankings for the students, IRE and SS teachers.

The findings indicate that all aspects of knowledge which were listed in the questionnaire were deemed important to a good Saudi citizen. There was agreement about the Islamic faith and rights and duties as the first and second most important areas of knowledge, while there were a variety of responses with regard to the remaining statements about the knowledge required. Moreover, there was a large difference between teachers and students about the importance of Saudi National Day. While the students ranked it as one of the five most important areas of knowledge, the SS teachers ranked it as of low importance from the choices given. Religious issues constituted the most important factor in the whole quantitative

analysis. There were discrepancies between groups on perceptions of the importance of civic issues and international issues while national issues were seen to be of high importance to a good Saudi citizen by the majority of participants. The examination of skills needed to be a good Saudi citizen revealed that all the skills listed were deemed to be important. However, a comparison of responses from the three groups indicated that the IRE teachers and students ranked skills in a similar way but that the SS teachers differed considerably. For example, IRE teachers ranked critical thinking and enquiry skills as the most important skill set (out of ten), while SS teachers ranked this skill fifth.

The examination of values and attitudes needed to be a good Saudi citizen revealed that, with the exception of values and attitudes relating to tolerance, the values and attitudes listed were deemed to be important. Values relating to respect - respect for human rights, universal values such as accepting others, respecting elderly people, looking after one's parents - were the most important set of values for the students, while the data analysis indicated that all participants ranked items related to tolerance, tolerance of other religions and cultures, and tolerance of ideas, philosophies and ideologies, as the least important of the whole list to teach students.

The questionnaire raised issues which needed to be examined in depth in the interviews, whereby participants could be probed in more detail about their responses. This enabled the findings from the questionnaire to be discussed, and compared with the findings from the interviews. The next chapter thus presents the analysis of the qualitative data obtained from interviewing the students and teachers, which explored the key findings emerging from the quantitative data.

CHAPTER Five: Qualitative Findings

5.1 Introduction

The qualitative data in this chapter were gained from the interviews and the open-ended questions on the questionnaire (see Chapter 3). The research questions, the interview schedule and the questionnaire items provided the initial codes and themes, while further themes and sub-themes emerged from the data. The quantitative data had revealed some issues which needed to be explored in depth and so the interview questions were designed based on both the research questions and the quantitative data from the questionnaire. There were 306 questionnaires (266 from students and 40 from teachers). The 40 teachers were distributed across the two subjects (Religious Education and Social Studies), with 20 teachers from each subject specialism. From these 266 students and 40 teachers, nine students and eighteen teachers (nine IRE teachers and nine SS teachers) were interviewed, as explained in section (3.4.2.2) in Chapter 3. In the following sections, students are referred to as ST while IRE teachers and SS teachers are referred to as IRET and SST respectively.

The findings are organized into two parts. The first part, which forms the bulk of the chapter, presents the views of participants about the content of the CE curriculum. As in the previous chapter, results are presented with reference to three key areas, which are: the knowledge needed to be a good Saudi citizen, the skills needed to be a good Saudi citizen, and finally the values and attitudes needed to be a good Saudi citizen. The second part of the chapter addresses the relationship between CE and IRE and what participants felt about where the content of CE would be best taught. It includes participants' views on: the inclusion of CE within IRE, teaching CE as a separate subject, the potential challenges of inclusion, and the changes needed to accommodate CE within IRE.

5.2 The Content of CE

In examining the content of CE, three areas or themes had been identified in advance. The first of these was the knowledge needed to be a good Saudi citizen. The second examined the skills required, whilst the third looked at the values and attitudes needed to be a good Saudi citizen. The views of participants on each theme are presented in the following sections.

5.2.1 Knowledge needed to be a good Saudi citizen

Eight sub-themes were devised to categorise the data for this first theme: sufficiency of knowledge, place of teaching areas of knowledge in the curriculum, key areas of knowledge, religious issues, National Day, civic issues, national issues and international issues. As will become apparent, this theme takes up nearly half of the chapter. This is because there were very many issues arising from the questionnaire which related to the knowledge needed to be a good Saudi citizen. The views of participants for each sub-theme are presented in the sections below.

5.2.1.1 Sufficiency of knowledge

This section related to the first sub-theme of Knowledge needed to be a good Saudi citizen. It aims to answer the following research question: What is the knowledge needed to be a good Saudi citizen? There were a variety of views among the participants as explained in the following subsections.

5.2.1.1.1 Students' perceptions

All the students who were interviewed felt that the areas of knowledge which were included in the questionnaire were appropriate for students in the elementary school (ages 13 to 15). One student stated that: *"I think this knowledge is sufficient at this stage, because this knowledge will help us to understand the community and share in building our society."* (ST4)

5.2.1.1.2 SS teachers' perceptions:

With regard to the SS teachers, eight out of the nine SS teachers interviewed agreed with the students that these topics were appropriate for the students. A SS teacher mentioned that: *"I think it is sufficient for students because it is a comprehensive list and covers most personal aspects that the student needs."* (SST1)

Another SS teacher thought that, not only was this knowledge sufficient, but it also connected more with students' lives than the existing curriculum. He stated that:

I think it is enough to produce a good Saudi citizen because a lot of what is taught today in school is not linked to the student's real life. The student needs to know more about his country and his community, which I found in this knowledge. (SST6)

Adding to this, one SS teacher cited the needs of the technological era. He said: *"It is enough for students at the elementary level because it meets the requirements of this time, which is the era of technology and smart phones."* (SST5)

However, one SS teacher thought there was too much information about the Islamic faith. He stated:

Students do not need to be taught knowledge about the Islamic Faith at this stage because I believe that we are an Islamic society and matters of religion do not need to be taught, as the students come to school with sufficient information about Islam; they are taught at home and in primary school. (SST2))

5.2.1.1.3 IRE teachers' perceptions:

Moving to the IRE teachers, five out of the nine IRE teachers interviewed thought that the knowledge content was sufficient for students at this level. The following examples indicate this.

It is sufficient because it meets the information needs of the students at the present time and prepares them for the future and for the changes that may happen in the future. (IRET1)

It is enough to make a good Saudi citizen because it is a mixture of national and international matters and there is a balance between national and international knowledge. (IRET8)

One IRE teacher, reflecting the opinion of the other teachers, claimed that the Saudi National Day was not important to the students. He stated: *"I think it is appropriate except the Saudi National Day, which I think is not important because it does not have any impact on citizenship."* (IRET2)

For another IRE teacher, 'Challenges facing the Islamic nation' was seen as more important than 'Challenges facing the Arab nation'. He explained that:

For the challenges facing the Arab nation, I feel it is not important. Challenges facing the Islamic nation is the most important knowledge because it is related to the Islamic religion but the Arab nation is not definitively related to religion. (IRET3)

One IRE teacher thought, however, that this knowledge was not sufficient and needed additions. He thought that studying Islamic unity and women's rights were essential topics to be taught at the elementary level. He stated:

I added 'The importance of Islamic unity' because you represent the capital of the Islamic world and if you knew that you would take your responsibility towards your country. What makes you love this country? It is Mecca and Medina! So you love the country because your country is the capital of Islam. Also you can see how people from around the world come to your country and care about it; so you will really feel its value. (IRET9)

He also pointed out the importance of women's rights in Saudi society, adding that:

Women's legitimate rights are also an important issue. Global issues are penetrating our society; and within our society there is cohesion. We owe this societal cohesion to women, to their role and high status in our society. Therefore, we fear that the issue of Saudi women might be exploited because of the fact that they do not really know their legitimate rights and they might be attracted to the calls of the West and believe them to be true. (IRE9)

Overall, the responses indicated that most participants saw the 'knowledge needed to be a good Saudi citizen', as outlined in the questionnaire, as sufficient and appropriate for students in elementary schools in Saudi Arabia. However, one SS teacher thought that students already had sufficient knowledge about the Islamic faith by virtue of living in an Islamic society and all IRE teachers removed the Saudi National Day from the list because they believed it did not help students' understanding of citizenship. Only one IRE teacher out of 27 participants believed that the areas of knowledge needed to be expanded. His view was that students should also learn about issues related to women's rights and the concept of Islamic unity. It is significant that while the questions concerned male students' knowledge, an IRE teacher should focus on women's rights as something needing to be understood in order to be a good male Saudi citizen. The issue of women's rights is a topic that currently being discussed in the KSA. It would appear that there is an element of fear and apprehension in relation to how women's rights are perceived in the West and the possible effect of this on the Islamic conception of women's rights. Teaching women's rights in the KSA as a current concern is a part of this study which will be explored in the next chapter.

In addition, this IRE teacher stressed the importance of the concept of Islamic unity since Saudi Arabia holds an important position in Islam as within its borders are the

two holiest Muslim sites, the two cities of Makkah and Madinah. It is interesting that he focused on Islamic unity rather than on Arab unity. This might also relate to the 'challenges facing the Islamic nation' which needs to be further explored in the discussion chapter, as this has implications for the curriculum.

5.2.1.2 Place of teaching areas of knowledge in the curriculum

This second sub-theme focuses on participants' views of the most appropriate place within the curriculum to teach the knowledge that Saudi citizens require. It aims to answer the following research question: To what extent should IRE or SS cover these areas?

The participants' answers were divided into three major groups, according to which subject they thought the items should be taught in. The items were allocated under (1) IRE, (2) SS, (3) shared between IRE and SS.

More than half of participants agreed that the global economy and its impact on Saudi economy, Saudi National Day, and the role of Saudi Arabia in the world should be taught within the subject of SS. In addition, there was agreement among participants that the following items should be taught under IRE: the Islamic faith, Islamic laws relating to obedience to the ruler, the position of voluntary work in Islam, the principle of Shura or consultation in Islam, and the appropriate methods by which Saudi citizens can voice their opinions. It was surprising that among all participants there was no agreement on items that should be shared between IRE and SS. More than half of the students and SS teachers shared the view that the following items would be better taught within both IRE and SS: the rights and duties of citizens, global issues, Saudi laws and systems, cultures around the world, the electoral system and methods of voting. Moreover, there was agreement between more than

half of the students and IRE teachers that Islamic faith, challenges facing the Islamic nation and the concept of family and its role in Saudi society were best placed within IRE. More than half of SS and IRE teachers agreed that the students' responsibility to the community should be taught in both subjects, whereas Saudi culture should be taught in IRE and active citizenship should be taught in SS. It would thus seem that further work needs to be done to ascertain the most appropriate subject for delivering these aspects of knowledge, taking on board the insights of the participants. The table below shows the participants' choices, after which the responses of each group of participants are looked at in more detail.

Table 5.1 Place for teaching the required knowledge areas in the curriculum

Type of participant	Taught in SS	Taught in IRE	Shared
More than half of all participants	<ul style="list-style-type: none"> -The global economy and its impact on Saudi economy. - Saudi National Day. - The role of Saudi Arabia in the world 	<ul style="list-style-type: none"> -The Islamic faith. - Islamic laws relating to obedience to the ruler. - The position of voluntary work in Islam. - The principle of Shura or consultation in Islam. - The appropriate methods by which Saudi citizens can voice their opinions. 	
More than half of the students and SS teachers			<ul style="list-style-type: none"> -The rights and duties of citizens. - Global issues. - Saudi laws and systems. - Cultures around the world. - The electoral system and methods of voting.
More than half of the		- Islamic faith.	

students and IRE teachers		- Challenges facing the Islamic nation. - The concept of family and its role in Saudi society.	
More than half of the SS and IRE teachers	- Active citizenship.	- Saudi culture.	-The students' responsibility to the community.

5.2.1.2.1 Students' perceptions about the place of teaching specific knowledge

Starting with the students, most of them selected the following items to be taught under the umbrella of IRE: the Islamic faith, students' responsibility to the community, the concept of family and its role in Saudi society, the position of voluntary work in Islam, the appropriate methods by which Saudi citizens can voice their opinions, the principle of Shura or consultation in Islam, Islamic laws which relate to obedience to the ruler, and challenges facing the Islamic nation. The following quote by ST8 is an example of their answers:

The best place to teach the Islamic faith, the concept of family and its role in Saudi society and challenges facing the Islamic nation is in Islamic Religious Education only.

The students provided different reasons for their selection. One view was that these aspects of knowledge were encouraged by the Islamic religion whereas others raised the issue of clarity and depth. ST6 explained the first view: *"I think we can learn about challenges facing the Islamic nation because they are brothers in Islam and our religion demands us to look after other Muslim people."*

Giving a second reason, ST7 stated:

Islamic Religious Education explains clearly the appropriate methods to express one's voice and in the Islamic religion there are

many Hadith telling us how to give advice to the ruler and people without harming anybody.

Moving on, the majority of students selected the following items: global issues, the global economy and its impact on Saudi economy, Saudi National Day, challenges facing the Arab nation, and the role of Saudi Arabia in the world, as areas of knowledge which they felt should be taught under the umbrella of Social Studies. As ST4 said: *“I think global issues, Saudi National Day and challenges facing the Arab nation - we can learn about them in social studies”*

The students provided reasons for their selection which relate to specialization, saying, for example: *“The global economy [should come] in Social Studies because it links to the community more than to religion.”* (ST4)

In the third category, topics which should be shared between IRE and SS, the majority of the students selected the following items: the rights and duties of citizens, Saudi laws and systems, Saudi culture, cultures around the world, active citizenship, the electoral system and methods of voting. The following quote by ST1 exemplifies their responses: *“For the rights and duties of citizens, it possible to learn them in Social Studies and in Islamic Religious Education.”* Their reasoning relates to their view that these items have both religious and non-religious dimensions. As one said:

We should study different cultures in both Islamic Religious Education and in Social Studies because there are religious cultures around the world we should know about in order to deal with them and also there are different non-religious cultures around the world. (ST3)

The students' ideas on where these areas of knowledge should be best taught may be influenced by their understanding of the relationship between religious and non-

religious issues. However, it is noteworthy that students chose to put knowledge about the appropriate methods by which Saudi citizens can voice their opinions within IRE rather than within SS. This issue needs further discussion around what students understand by appropriate methods, who decides what is appropriate or not, and why the students put it within IRE rather than within SS or shared between both.

5.2.1.2.2 SS teachers' perceptions about the place of teaching specific knowledge

SS teachers' responses revealed that six out of nine chose only five items (global issues, global economy and its impact on Saudi economy, Saudi National Day, challenges facing the Arab nation, active citizenship) to be taught under the umbrella of SS. As SST5 explained: *"The best place to teach the global economy and its impact on the Saudi economy and Saudi National Day is in Social Studies."*

It would appear that they allocated these items under SS because they viewed these aspects as relating to SS rather than IRE and thus felt SS had the ability to cover these items in more depth. SS is mainly composed of the study of history and geography and citizenship which may be the reason for this choice. An example of this view is clearly stated by SST2 in the following extract:

I think the place of global economy is within Social Studies because it links with topics in Geography I teach now so this will enable me to teach it in depth more than in Islamic Religious Education. Also the global economy is not related to Islamic Religious Education topics.

With respect to the second group, the following items were chosen by most of the SS teachers to be taught within IRE: Saudi culture, the position of voluntary work in Islam, Islamic laws which relate to obedience to the ruler, the principle of Shura or

consultation in Islam, appropriate methods by which Saudi citizens can voice their opinions. This quote by SST4 illustrates their thinking:

The field of Islamic law which relates to obedience to the ruler, the principle of Shura or consultation in Islam, and the position of voluntary work in Islam, I think these should come within Islamic Religious Education.

The teachers put these items under IRE as they relate to the content of this subject. Within IRE, topics such as the Sunnah, which refers to prophetic traditions called Hadith, are covered. These Hadiths are records of the words and actions of the prophet that often encourage people to express their opinions and have their voice heard. In this sense, an example of this view is given by SST1:

It is better for students to learn about the appropriate methods by which Saudi citizens can voice their opinions because this aspect is strongly related to Islamic religion as it is a part of it and there is a lot of evidence in Islamic Religious Education about appropriate ways to give your opinion.

This raises interesting questions for discussion as to whether having a voice and giving an opinion can only occur within the framework of IRE and in relation to Islam.

However, the following items were chosen by most of the SS teachers as more appropriate for sharing between SS and IRE subjects: the Islamic faith, students' responsibility to the community, the rights and duties of citizens, Saudi laws and system, challenges facing the Islamic nation, cultures around the world, the role of Saudi Arabia in the world, the concept of family and its role in Saudi society, and the electoral system and methods of voting. The following quote given by SST8 is an example of their thinking:

From my point of view, these items (the students' responsibility to the community, the rights and duties of citizens and the concept of family and its role in Saudi society), if they are to be taught in elementary school, should be taught through Islamic Religious Education and Social Studies.

The SS teachers' reason for selecting these items (except "Islamic faith") to be shared between IRE and SS subjects relates to their view that such items have both religious and non-religious dimensions. As one explained:

Teaching Saudi laws and system should be done in Islamic Religious Education and in Social Studies because we have Islamic laws like fasting in Ramadan and zakah and as well we have the civic laws like road traffic safety which we can teach in Social Studies. (SST2)

The SS teachers felt that, as the students are Muslims, the areas of knowledge must be covered in both subjects. SST3 said: *"the Islamic faith should be taught in both subjects because it is important for the student to know about his religion. Religion is a way of life that the student must know in both subjects."*

It is interesting that the SS teachers' choice was dependent on the ability of the subjects to cover these aspects in depth. It would appear that their decision was based on whether they saw the areas of knowledge as relating to religion or whether they were non-religious issues. For example, they allocated to the IRE curriculum aspects which related to Islam, such as the position of voluntary work in Islam, Islamic laws which relate to obedience to the ruler and the principle of *Shura* or consultation. For this reason, it is surprising to note that SS teachers also chose "appropriate methods by which Saudi citizens can voice their opinions" to be taught

within IRE, although this may reflect the view noted above that giving one's opinion relates to learning about prophetic traditions.

5.2.1.2.3 IRE teachers' perceptions about the place of teaching specific knowledge

With respect to the IRE teachers, the following areas of knowledge were chosen by most of the IRE teachers to be taught within SS: the global economy and its impact on Saudi economy, Saudi laws and system, Saudi National Day, cultures around the world, the role of Saudi Arabia in the world, active citizenship, the electoral system and methods of voting. The reason for their choice was related to the specialty and the existing SS topics which provide opportunities to teach these issues. This quote by IRET4 is an example of their response:

...global economy and cultures around the world I think it is better to be taught within Social Studies subjects because there are opportunities within the topics of Social Studies to deliver these items.

In addition, this IRE teacher stated: *"National Day must be taught under Social Studies because this item is prohibited in Islamic Religion."* (IRET7)

On the other hand, the following items were chosen by more than half of the IRE teachers to be taught within IRE: the Islamic faith, the rights and duties of citizens, global issues, Saudi culture, challenges facing the Islamic nation, challenges facing the Arab nation, the concept of family and its role in Saudi society, Islamic laws which relate to obedience to the ruler, the position of voluntary work in Islam, the principle of Shura or consultation in Islam, the appropriate methods by which Saudi citizens can voice their opinions. The basis of their choice was that IRE can cover

these items in more depth than can SS, as there is a greater variety of topics in IRE.

The following quote by IRET1 explains:

I see that global issues and rights and duties can be taught within Islamic religious education because Islamic religious education is subdivided into many subject areas such as Hadith and Tawheed which allow the teachers to cover these issues.

It was surprising that the majority of IRE teachers only chose one item (the students' responsibility to the community) to be shared between SS and IRE. One gave the following justification:

The students' responsibility to the community is shared between Islamic Religious Education and Social Studies also because there are religious responsibilities and social responsibilities that the student must know. (IRET5)

From the above, it is noticeable that IRE teachers gave the same reasons as SS teachers for allocating the suggested areas of knowledge, namely, whether they saw the areas of knowledge as relating to religion or whether they were non-religious issues. It is interesting that IRE teachers put "Saudi law and systems" under the umbrella of SS even though Saudi Arabian law is based on Islamic law. This might be related to their understanding of the law and whether they differentiate this from Sharia law or not. This is similar to the SS teachers' understanding of the non-religious and religious dimension of areas of knowledge. Moreover, it is interesting that IRE teachers do not want to teach the "Saudi National Day" within IRE as they consider it to be prohibited in the Islamic Religion, although neither do they suggest teaching about the prohibition of this day. These tensions around the place of Saudi National Day and the political implications behind this choice, will be discussed further in the next chapter.

It is noticeable that IRE teachers felt “the rights and duties of citizens” should be taught within IRE. This might be related to their view that rights and duties of citizens are seen as emanating from Islam. With regard to teaching about “challenges facing the Arab nation”, this was located within IRE by five IRE teachers, while two IRE teachers believed this aspect was unimportant to the Saudi citizen. The difference in views may refer to their understanding of the concept of the ‘Arab nation’. It is also interesting to note that IRE teachers agreed with the students and the SS teachers that “the appropriate methods by which Saudi citizens can voice their opinions” should be taught within IRE. This may relate to the teachers’ understanding of what ‘the appropriate methods’ are within the Saudi context. Teachers’ understanding of how to help students express opinions will be explored in the next chapter, both in terms of pedagogy and the appropriate curriculum area for such teaching.

5.2.1.3 Key areas of knowledge

This section presents the third sub-theme out of eight such sub-themes, relating to the knowledge needed to be a good Saudi citizen. It describes participants’ view about the key areas of knowledge that they feel a Saudi citizen needs. In the open-ended section of the questionnaire, participants were asked to select the five most important areas of knowledge, indicating which was most important (one) to least important (five), from a suggested list of nineteen items. The following table shows their choices.

Table 5.2 Key areas of knowledge

The students' five most important areas of knowledge	1	The Islamic faith.
	2	The rights and duties of citizens
	3	Saudi laws and system.
	4	The principle of Shura or consultation in Islam
	5	Saudi National Day.
The SS teachers' five most important areas of knowledge	1	The Islamic faith.
	2	The rights and duties of citizens,
	3	The students' responsibility to the community.
	4	The principle of Shura or consultation in Islam.
	5	The challenges facing the Islamic nation.
The IRE teachers five most important areas of knowledge	1	The Islamic faith.
	2	The rights and duties of citizens.
	3	Students' responsibility to the community.
	4	The appropriate methods by which Saudi citizens can voice their opinions.
	5	The principle of Shura or consultation in Islam.

5.2.1.3.1 Students' perceptions of key areas of knowledge

The following topics were ranked by students who completed the questionnaire as the most important: the Islamic faith, the rights and duties of citizens, Saudi laws and systems, the principle of Shura or consultation in Islam, and Saudi National Day. Students were asked in the interviews whether they agreed with these choices and what their reasons were for their decisions.

With the exception of "Saudi National Day", the majority of students interviewed agreed that these topics were very important. The following quote by ST5 exemplifies their answers:

I agree with them that the Islamic religion is important as it is our religion and also duties and rights are important. If someone knows his rights and duties, he will be treated fairly. Also laws are very important to avoid that others might deceive you. In terms of Saudi National Day, I think it is not important. (ST5).

The importance of the Islamic faith for the students, which may underpin their choices, was stated by another student:

Islamic faith is the most important to me.... It is my religion and I am Muslim so I should know about my religion.... How can I pray or know what is good or wrong without Islamic faith?
(ST7)

Further reasons for not choosing Saudi National Day are presented later, in section (5.2.1.5). Some students felt that other things were more important than National Day. For example, the majority of students interviewed chose “challenges facing the Islamic nation” to be the fifth choice, ahead of Saudi National Day which is not consistent with the questionnaire results. Whilst we cannot know for sure why there is this discrepancy, we can suggest that it may be those selected by the teacher to be interviewed were more religious than the majority of those responding to the questionnaire, or it may be that in interview they were more thoughtful and reflective in their responses. It appeared that the students saw the Islamic nation as being at war, as one student explained (ST2):

We are a threatened nation and as we see all nations fight the Islamic nation, especially after 9/11. You see people killed in Iraq and Burma because they are Muslim. So we must know the challenges that face our Islamic nation, so that we can beware of enemies.

This perception of being under threat from other nations is echoed in comments from the SS teachers below. It would seem that the students feel threatened and as a result want to know more about the ‘enemy’. This point will be explored in the following chapter in relation to the ways in which teachers can help students understand their place in the world. This includes providing students with Islamic

perspectives on global issues and engaging them in moral debates, including openness to Western culture in order that they may understand it.

5.2.1.3.2 SS teachers' perceptions of key areas of knowledge

The following aspects of knowledge were ranked by SS teachers as the five most important: the Islamic faith, the rights and duties of citizens, the students' responsibility to the community, the principle of Shura or consultation in Islam, and the challenges facing the Islamic nation. The SS teachers were asked in interview whether they agreed with this ranking of items and their reasons.

Most of the SS teachers agreed that these five areas of knowledge were the most important to students at the elementary level. The need to know about the Islamic faith was seen as the most important by the majority of SS teachers. This view is the same as that of the students. The SS teachers felt that Islamic faith had an impact on students' understanding of citizenship and would help integrate them into their community. SST2 exemplifies their answers:

I think it's important, especially the principles of the Islamic religion, as it is the most important thing because our religion must be taught to the students and, if they are able to apply it, it will affect their citizenship. But if they do not know their religion, they will perhaps contravene the society in which they live and they may lean towards other communities more than their own society.

The SS teachers agreed with the students that knowledge of 'the rights and duties of citizens' was the second most important aspect of knowledge for students in elementary school, although the majority also highlighted the lack of emphasis on such rights and duties in the current curriculum. According to one SS teacher:

It is important for a student to know his rights and duties today as it affects his citizenship... but there isn't much knowledge about his rights and duties in the curriculum, especially as social studies is all about history and geography. (SST3)

Another SS teacher saw knowledge of rights and duties as important for establishing the principles of justice among citizens. He stated: *"If students know their rights and duties, they will be prepared on the basis of justice, so they will know what they have to do and what they have not to do."* (SST5)

In terms of the students' responsibility to the community, the SS teachers thought that knowledge of this would establish a society in which everyone would take responsibility and be aware of the importance of the community in which they lived.

SST2 explained that:

... the responsibility towards society helps students to know their society and contribute to the development of the society in which they live. For example, preserve public and private property is all important for the advancement of society.

In addition, the majority of SS teachers highlighted the need for students to know about the principle of Shura, or consultation, in Islam as it is part of Islamic religion.

According to one participant:

It is important for all the students to know the principle of consultation as our Islamic religion is based on the principle of consultation. It is enough for us to remember that God said in Holy Quran: 'and their affairs are conducted by mutual consultation among themselves'. (SST9)

Finally, "challenges facing the Islamic nation" was selected as the fifth of the five most important topics of knowledge by eight of the nine SS teachers. Like the

students, they too felt the Islamic nation was at war with other nations and that students needed to know about this. SST4 exemplifies the SS teachers' responses:

The 'challenges facing the Islamic nation' is important because the student should know the current position of the Islamic nation, as well as know that the plots against the Islamic nation are from institutions that do not want Islam. So, the student should be aware and know that these plans are arranged to destroy him.

Another SS teacher supported his colleague's idea. He stated:

We are a target for the enemies of Islam. So, we must take caution and prudence. Everyone has witnessed that the media tries to introduce subversive ideas for young people. (SST2)

It is important to acknowledge and discuss these views as the aim of this study is to establish a curriculum for global citizens within a Saudi context, whereby students are open to and engage with other people and cultures. Therefore, the discussion chapter will include an exploration of SS teachers' and students' views in the light of mass media and social media which play an important role in young Saudis' lives. The role of education in helping students understand such (perceived) threats will also be discussed.

5.2.1.3.3 IRE teachers' perceptions of key areas of knowledge

Under this category, the following questionnaire items were ranked by IRE teachers as the most important aspects of knowledge to be taught: the Islamic faith, the rights and duties of citizens, students' responsibility to the community, the appropriate methods by which Saudi citizens can voice their opinions, and the principle of Shura or consultation in Islam. The IRE teachers were asked in the interview whether they agreed with this choice of items and their reasons.

The majority of IRE teachers agreed that these five aspects of knowledge were the most important to the students at the elementary level. As one said:

I agree with this choice and I think these knowledge items are the most important five that are needed, especially at this time when many changes are happening in the world. (IRET3)

The Islamic faith was seen as the most important of the five by the majority of IRE teachers. This view is consistent with the view of the students and SS teachers. The IRE teachers saw the Islamic faith as part of a Saudi citizen's identity and which they assumed should be protected. One IRE teacher explained: "*Islamic faith is important in order to protect the student's identity.*" (IRET7)

Another IRE teacher felt that the Kingdom of Saudi Arabia was built on the Islamic faith and any weakness in it would affect the whole country. This quote by IRET5 is an example of many IRE teachers' views: "*The Islamic faith is the foremost basis on which our State is constructed. The Islamic religion is our constitution. If there is a defect, it shakes the whole entity.*"

The important of Islamic faith and its influence on the education system in the KSA will be discussed in the next chapter.

Knowledge of the 'rights and duties of citizens' was seen as the second most important area of knowledge by the IRE teachers. One IRE teacher thought that such knowledge would encourage people to respect the law and help improve the community. He said:

We must focus on rights and duties and teach them well in order to be able to know what you have to give and take, so you will respect the system. This will be reflected in the society and its development. (IRET1)

Another IRE teacher felt that a lack of rights was one of the reasons for the revolutions that were happening in different Arab countries over the past three years. He felt that the students needed more knowledge about rights. He stated: “*The rights and duties are also important because the cause of revolutions in Tunisia and Egypt was closely related to the matter of rights.*” (IRET7)

It is noteworthy that the importance of the rights and duties of the Saudi citizen and the current emphasis on duties rather than on rights was also mentioned by both the students and SS teachers. Thus, the importance of citizens’ rights, the basis of rights in the KSA, and challenges facing the teaching of rights and duties will be discussed in the next chapter.

Moving to the third most important aspect of knowledge, one IRE teacher felt that individualism in the Saudi community had increased recently so that knowledge about the students’ responsibility to the community was needed more now than in the past. He stated:

The student's responsibility towards the community is important because individualism has overwhelmed us, as we do not look at the priorities in our community and what it needs, but our view is focused very narrowly around ourselves. (IRET1)

In addition, other IRE teachers felt that the Saudi community was in the process of transition from a Bedouin community, so students needed to understand their responsibility to the new community they now find themselves in. One explained:

The responsibility of the student is also important because we have begun to turn from a nomadic society to a civilized society so it is not strange to see things that are contrary to

social behaviour as there is no sense of responsibility in the new generation. (IRET8)

The IRE teachers agreed that knowledge of “the appropriate methods by which Saudi citizens can voice their opinions” was the fourth most important aspect of knowledge for students in elementary school. They felt this knowledge would help students to have a voice and convey their ideas to the Government in an appropriate way. In addition, it would facilitate the gaining of citizens’ rights. For example, one IRE teacher said:

The ‘appropriate methods by which Saudi citizens can voice their opinions’ is important for students, especially at the present time, because if he makes his voice heard by the Government, he can take his rights in the future. For example, if you want a demand from any official, and you ask him softly and choose the right occasion, you will achieve your goal. On the other hand, if you follow a violent method, this will increase the official’s obstinacy. (IRET5)

Two IRE teachers thought that a lack of knowledge of the appropriate methods by which Saudi citizens can voice their opinions was one of the reasons for terrorism in the world. IRET1 explained:

The appropriate methods by which Saudi citizens can voice their opinions are very important and we have missed this. Nowadays there is either violence or repression and the opportunities for expression and voice do not exist. This is a wrong thing by which we are brought up since childhood. I can say that one of the causes of terrorism is the lack of expression, and repression.

Another IRE teacher supported his colleague’s viewpoint. He stated:

... the appropriate methods are also important at the present time because if the student turns to unsuitable methods, disasters will be caused. When a person is depressed, he turns to do things God forbids, like explosions or kidnapping, that in turn influence him and others as well. So students should know that these ways are the legitimate and appropriate. (IRET8)

The issue of voice and expression of views is again followed up in the discussion chapter.

The principle of Shura or consultation in Islam was seen as the fifth most important area of knowledge for students in elementary school. One IRE teacher pointed out that the principle of Shura is an Islamic principle and it encourages students to be collaborative. He stated: *"It is always important to tell them to consult in order that it is not only one student who takes a decision they are all working for the same goal. Also it is an Islamic religious principle."* (IRET5)

Another IRE teacher felt that the Shura principle was important to students to help them know the difference between the principle of Shura or consultation in Islam and what is applied in real life, which may be far from this principle. He stated:

The principle of Shura is important because the student should know that Islam is different from what is applied. For example, the Consultation Council - no one agrees with it because it is not built on a correct basis - it is formal consultation and people understand this. If we made the consultation decisions obligatory and implemented them, it would have a value and the election would be for people to take decisions correctly. (IRET8)

From the above, it is noticeable that all participants saw knowledge of the “Islamic faith” as most important for the students. Linked to this, both students and the SS teachers saw the Islamic nation as *a threatened nation*. Their views are important in terms of the implications of curriculum changes or reform. This feeling that the Islamic nation is under threat needs to be explored in terms of what is perceived as a threat, and the extent to which it is a threat from the outside or an internal one.

Another interesting area for discussion is the participants’ belief that the current SS curriculum emphasised duties more than rights. Therefore, is it the social studies curriculum which needs to be reformed or should IRE include such aspects? Can there be a balance between rights and duties in the SS curriculum? These questions will be discussed in next chapter. IRE teachers felt that the students’ voice needed to be heard by the Government in a non-violent way, and warned of the dangers of not doing so. Thus, effective ways of having one’s voice heard, the organizations which determine these methods, and the subject in which this should be taught need further exploration. Saudi society was seen as in transition by IRE teachers, which reinforces the need to explore an appropriate curriculum for such a society.

5.2.1.4 Religious Issues

This section presents the fourth sub-theme in the exploration of the knowledge needed to be a good Saudi citizen. In the questionnaire analysis, a principal components factor analysis was carried out which grouped the following items together as one factor: the Islamic faith, the principle of Shura or consultation in Islam, the position of voluntary work in Islam, and the rights and duties of citizens. These aspects are for the purpose of this analysis grouped together as religious issues. The rights and duties of Saudi citizens are based on the Islamic religion, so it fits logically with the other religious items (see Chapter 4). This factor, ‘religious

issues', was seen as the most important factor in the whole quantitative analysis. Subsequently, the participants were asked in interview whether they agreed with this result and their views were examined in relation to this.

5.2.1.4.1 Students' perceptions about religious issues

The findings indicate that all the students interviewed agreed that religious knowledge was very important to them, which is consistent with the questionnaire results. The students considered that the Kingdom of Saudi Arabia was a religious country so that a good Saudi citizen should have knowledge of the Islamic religion and that this knowledge would build a good Saudi citizen. ST2 explained: *"Saudi Arabia is built upon Islamic religion.... Religion is the doctrine of the person and, if a person stuck to his religion and followed his orders and prohibitions, we would have a good citizen."*

Another student supported his peer's viewpoint. He stated:

All religious issues are attached to Islam so, if there was fear of Allah, it would prohibit the man from many faults. But if he has no religion principles he will make many faults. The Islamic religion will produce a good citizen. (ST6)

The other reason for the importance of religious issues was that it was seen as meeting students' needs. For example, according to one student:

Knowledge related to the Islamic religion meets the needs of students. It includes faith and practice in life. And these issues usually meet what we need as they are a mix between knowledge and application. (ST3)

5.2.1.4.2 SS teachers' perceptions about religious issues

The SS teachers' responses highlighted that studying religious issues, such as the Islamic faith, the principle of Shura and the position of voluntary work in Islam, was

essential for students, which again is in agreement with the questionnaire results. In addition, the majority of SS teachers felt that this religious knowledge would help build a good Saudi citizen. They thought that a good Saudi citizen must be a good Saudi Muslim. The quote by SST5 is an example of this view: *“I think, if knowledge about the Islamic religion is found in the student, we will have a good citizen because we seek to find a good Saudi Muslim citizen.”*

Another SS teacher saw a strong relationship between religious knowledge and being a good Saudi citizen. For him:

...this aspect is very important for all and we should care about it because it is a matter of religion and belief. If we neglect this aspect we will not get a good citizen. The student must know that everyone is interested in religion and he should be aware of its importance in his life. This aspect is helpful for bringing about a good Saudi citizen. (SST2)

In addition, religious issues were seen as a part of students' life. The students needed this knowledge in their daily life because it is linked to each aspect of Muslim life, where they practice their religion every day. Also the aim of education in Saudi Arabia is to relate all subjects to the Islamic religion. For example, one SS teacher said:

Being Muslims, the most important thing that we should adhere to are the Islamic religion principles, including realization of the relationship of Islam with all matters in life. Islamic religion is related to a student's life in all its aspects. I think it is a duty of every teacher, not just Islamic Religious Education teachers, to begin with religion because our life is related to our religion. We are Muslims and, if we don't know our religion, what should we know then? If we look also to the

goals of education in the Kingdom, we will find that it emphasizes linking the subject with the Islamic religion. (SST4)

Another SS teacher pointed out that Islam is not about religion only. It includes society and politics as well so it can improve citizenship within students. He stated:

Islamic religion is comprehensive. It includes political and social matters together as it has regulations related to society and politics. It also has a significant role in citizenship and strengthens the citizenship aspect of an individual...when a person applies the principle of consultation and cooperates with his society, then citizenship will grow inside himself. (SST3)

5.2.1.4.3 IRE teachers' perceptions about religious issues

The need to know about religious issues was seen as important by all IRE teachers. This result is consistent with the questionnaire results. The IRE teachers thought that knowledge about religious issues would build a good citizen as religion reinforces self-censorship and guides actions. The quote by IRET5 is an example of their view:

Islamic religion improves self-censorship within people so when they do something good or avoid doing something bad they do it for the sake of God. For example, greeting those you know and do not know, you do it for the sake of God and it is important and strengthens the bond among the members of the community. Religious matters spread love and intimacy in the community.

In addition, there is the view that the Islamic religion will control a student's actions and choices to avoid harm. According to one participant:

Certainly, it is important because there is nothing to regulate and control the human except religion, in all respects. For

example, prisons are full of criminals because all are distant from religion... Religion is a deterrent to everyone. (IRET6)

Other reasons given for the importance of religious issues were that the education system in Saudi Arabia was an Islamic education system so everyone must know about Islam. In addition, the current threat of ideas and suspicions from atheists makes learning about religious issues essential for students. As one teacher said:

It is important because we are brought up on a religious basis and Saudi people have lost their confidence in religion. So it is necessary to implant these things because of fear and suspicions and ideas from the Internet about Islam, such as doubt in the Quran and the Prophet Mohammad, and the thought of atheism. The students are young and may read or see these ideas and affect them so they have to be aware of their religion. (IRET8)

From the above, it is noticeable that participants' conception of the 'good citizen' is the same as their conception of the 'good Muslim'. For them, Islamic knowledge contributes to the making of a good Saudi citizen. Islam was seen as not only a religion but also a guide which includes social and political matters to help the citizen in Saudi Arabia. Islam then becomes a philosophy of education as well as the focus for a particular curriculum subject (IRE). This reflects the correlation between the state and religion in Saudi Arabia, where citizens follow a particular religion, namely, Islam. The ethical foundations of citizenship and CE in the KSA are very different from those in many Western societies where morality is deemed to be more tradition-specific than to be derived from divine authority, such as sacred texts, to justify moral actions. Citizenship in the West is often tied into post-Enlightenment thinking about rationalism and empiricism which, as can be seen, is completely different from the KSA society.

For these teachers the conception of morality was understood within the Islamic framework, reflecting the fact that within the Saudi context morality is only understood in religious terms. This raises the question of what underpins morality. Who determines what is good and what is not and how do we teach young people about this? Must it always be taught within the context of Islam? How do we teach children to respect and live with those from different religions or with people of no faith? In this context we need to consider the concept of freedom of religion and belief in Saudi Arabia as it is a religious, theocratic country.

Moreover, it is noticeable from the participants' responses that there is an overlap between Islam as a philosophy of education and IRE as a discrete curriculum subject. This may refer to the aims of IRE in Saudi Arabia that relate to the teaching of the Islamic religion and establishing Islam as a philosophy among the students. In addition, it is also worth elaborating on and exploring the identity of the Saudi citizen. In Saudi Arabia, can a person from another religion, or even without a particular religion, be a Saudi citizen? If so, how is such a person accommodated within the education system and how do we teach about such people? Finally, it is interesting to note that, in the context of the classroom, students are not invited to discuss issues that could be seen as critical of the Islamic religion. This raises the question of the nature of IRE, and links to indoctrination. Is there in IRE any room for argument and discussion or are the students required not to ask questions and examine the doctrine or the knowledge they have learned? Such questions also relate to the previous issue of allowing students to give their opinion and the importance of doing this. All these issues need to be further explored in the discussion chapter.

5.2.1.5 Saudi National Day

This fifth sub-theme relating to the knowledge needed to be a good Saudi citizen explores the position of Saudi National Day and its importance to the student. In the questionnaire, the SS teachers ranked Saudi National Day as the fifth least important from the choices they were given (15th place out of 19 choices), and the IRE teachers ranked it as the fourth least important (16th place). The position of the students was less clear cut. While the students also said that the National Day was not important to them, as mentioned in section (5.2.1.3.1), they put it in fifth place out of the 19 items on the questionnaire. Both students and teachers were asked in the interviews about their views regarding the position of Saudi National Day, whether they supported it and their reasons.

5.2.1.5.1 Students' perceptions

All students in the interview felt that Saudi National Day was not important. They gave two reasons for this perceived lack of importance. One view was that many troubles occurred on this day. One participant (ST9) explained: *"...there are many prohibited things that happen on this day, like playing with cars (drafting) and disturbing people by raising the noise level of music and smashing shops, so we don't want these things."*

Another view was that participants saw it as contravening Islamic religion. This was pointed out by a participant (ST3): *"Saudi National Day is not important to me because there is much chaos and accidents in this day and also it is against our Islamic religion."*

5.2.1.5.2 SS teachers' perceptions

The SS teachers' responses revealed that they too believed that Saudi National Day was not important for the students to learn about. Their views are consistent with the

questionnaire results. They gave many reasons for their views. The first reason was that they felt that Saudi National Day had been imposed on them. In other words, they did not have a choice of whether to celebrate this day. This was pointed out thus:

It is not important because the way in which this day works is not good as it is imposed on people, but it is a normal day. The aim of Saudi National Day is to implant the importance of citizenship in students' minds but it does not work. Citizenship's importance stems from within the person himself.
(SST3)

Secondly, some SS teachers saw it as being against traditional Islamic celebration.

The quote by SST2 exemplifies this:

If I rank Saudi National Day as an important thing that means the students may consider it another thing like a festival, for example, and this violates the Islamic religion as there are only two festivals in our Islamic religion. Religion should be in first position and we will not accept any other thing that goes against it.

The final reason was that Saudi National Day had been used to do negative things in society, reflecting the student's comment. A teacher stated: "*It is a day of accidents, smashing shop windows and destruction of property. We don't want it to be a day of showing the negatives.*" (SST8)

5.2.1.5.3 IRE teachers' perceptions

The views of IRE teachers about Saudi National Day echoed those given by the SS teachers and the results of the questionnaire. The majority of IRE teachers thought that it was not consistent with the Islamic religion. One teacher stated:

Legally, Saudi National Day is forbidden as people classify it as a festival and this is forbidden as we only have two festivals. It is wrong and the students know it but they examine you by asking about it. This is a clear denial, although you ordered people to celebrate it. This contradicts the religion. For example, if you told people to drink wine, it would be a clear evil. (IRET8)

Three IRE teachers commented on what had been happening on this which influenced their thinking, as explained by IRET3: *“We are not interested in the Saudi National Day because of the sort of celebrations and the chaos that are found on this day.”*

From the above discussion, it can be noticed that all participants in the interview agreed that the Saudi National Day was not important for elementary school pupils to learn about. They felt that it was against the Islamic religion and was a poor imitation of other Islamic religious festivals such as Eid. Following on from this, it would seem important to explore further the nature of the National Day, including the institution which organises and promotes it, and the view that it is against Islam. It is interesting that SS teachers raised the issue of the lack of freedom in celebrating this day. These issues merit being explored as they explicitly relate to citizenship.

In addition, it is interesting that the chaos and antisocial behaviour that occur during the celebrations are put forward as a reason not to teach it. Thus there needs to be discussion as to whether it is possible to teach the students about the National Day, its origins and purpose, in a way that fosters citizenship and yet supports Islam.

5.2.1.6 Civic Issues

This section presents the sixth sub-theme of eight, in relation to the knowledge needed to become a good Saudi citizen. The factor analysis of the questionnaire

grouped the following items together in a second factor: active citizenship, the electoral system and methods of voting, and appropriate methods by which Saudi citizens can voice their opinions. I have called this factor 'civic issues' (see Chapter 4). Participants held various points of view concerning these civic issues.

5.2.1.6.1 Students' perceptions

In the questionnaire, the students ranked civic issues as of low importance to the Saudi citizen (see Chapter 4). In interview they were asked whether they agreed with this result and why. More than half the students felt that civic issues were not important to them. The reason for their opinion was because there was no chance to participate or vote in Saudi Arabia. This was pointed out by a participant who stated: *"I agree that it is not important as we can't vote. I can't participate or vote or give my opinion because there are no elections in Saudi Arabia."* (ST7)

Another student raised the issue of freedom of expression. He felt that in Saudi society there was a lack of freedom to give your opinion, even in school. He stated:

We do not have freedom of opinion. And if you try to reach your voice to the responsible person, such as the head teacher, you will face problems because he thinks you do not have the right to give your voice. You are a student and you come to learn only. (ST9)

On the other hand, four students saw that knowledge of civic issues was essential to prepare them for the future, when there may be elections. As ST2 explained:

Civic issues will help us in the future. There is a possible election happening in the future. Civic issues prepare us for how to participate in the decisions inside the country and we need to be ready for this thing.

5.2.1.6.2 SS teachers' perceptions

There were two differing points of view about civic issues among SS teachers. The first view is consistent with the findings from the questionnaire that civic issues were unimportant to the students. Three teachers out of nine felt that these rights were not available and that there was no chance to practise them in society. SST2 exemplifies their view:

Yes, I believe these issues are not significant because our electoral system is not effective in reality. As well, in reality - active citizenship - there is not the opportunity to participate because the participation door is not clear or does not even exist.

In addition, some civic issues were seen as not relevant to the students or to their role in society. This was highlighted by one SS teacher, who stated:

...the ways of expressing, I think it is not directly related to the student as there are those in the society who perform it. There are high standard persons who do this thing and the student is not responsible. (SST9)

On the other hand, more than half the SS teachers saw civic issues as very important to students. The need for students to have such knowledge was based on the need to prepare students for the future and help them to share in building the Kingdom. As KSA was just introducing elections, this was particularly relevant. In addition, some SS teachers felt that knowledge of civic issues would help the Kingdom to avoid revolutions. This was explained by a participant thus:

Our current state needs the student to know about the electoral system because we are at the beginning of elections in Saudi Arabia. Also active citizenship is important and makes the student find his value; and building a state and society can

only occur through active citizenship and participation in decisions. For example what changes countries such as Malaysia, other than participating in building the state of society? If the individual has a role, he will do his best to build his country and maintain it as well. Also it is important to know the proper ways of expressing points of view; unfortunately, what has happened in revolutions in countries such as Egypt and Tunisia and the others is due to the improper methods that are used to express their voices to governments. (SST3)

5.2.1.6.3 IRE teachers' perceptions

By contrast, the findings of the questionnaire indicated that IRE teachers saw knowledge of civic issues as highly important to the Saudi citizen. In interview, IRE teachers agreed with the results of the questionnaire. They highlighted that knowledge of civic issues would help make the student active in his society and country because he would feel that he had a role to play. As IRET8 explained:

If you are an active person in the society, you will be a good citizen. I agree with them on these opinions, so if you are not effective in the society, you will not care about anything other than your personal benefit only because all these things give you an active role in the society.

In addition, IRET7 justified the importance of knowledge of civic issues as such knowledge would encourage students to accept others' views, especially when they are in a position of leadership in the future. He stated:

The student is the future of the country. The students will be the leaders of the country who support the state. If he can express his opinion and feel his value and the importance of his opinion he will accept others' opinions when he has power in the country or becomes an official in the country.

Going further, SS teachers were asked in interview what they thought about the IRE teachers' ranking of civic issues. They were asked why they thought that IRE teachers ranked civic issues as highly important while these issues were closer to Social Studies than to Islamic Religious Education. The majority of SS teachers indicated that the views of IRE teachers were looking to the future. For example, SST6 said:

I think that it's their view that Government might open voting. I would say that our view is more realistic but teachers of Islamic Religious Education look to the future, if the field of elections will open.

On the other hand, IRE teachers were asked their opinion about the SS teachers putting knowledge of civic issues in a lower position. Three IRE teachers indicated that the SS teachers' view was realistic in light of the present situation. IRET4 stated: *"I think that the SS teachers' point of view is limited only to the current status."* From a different perspective, four IRE teachers ascribed the SS teachers' view to their lack of knowledge and training. SS teachers are not specialists in citizenship education; most of them are geography and history teachers. IRET8 stressed that:

The SS teachers give only knowledge and they are not specialists in this subject and do not have the training -through sitting with them and listening to my colleagues.

What is revealed by IRET8 was also stressed by SST5 who stated:

Most Social Studies teachers are non-specialists. The Ministry of Education also does not give any interest to this subject, doesn't train teachers ... maybe this is the reason why don't they realize the importance of civic issues. (SST5)

It thus appears that the students and SS teachers had two contrasting opinions about civic issues. First, civic issues were seen as not important to the students as they lacked the chance to participate or vote. The second view differed where civic issues were seen as very important to the students in terms of preparing them for the future and helping them to partake in the decision-making process in their country. However, the IRE teachers shared a single view about civic issues, seeing them as very important to the students. They felt that knowledge of civic issues would improve students' sense of belonging to society because they would feel that they had a role in their community. It is interesting that these civic issues are most closely associated with Western conceptions of citizenship, and the KSA is on the road to set up an electoral system as it recently held municipal elections. In addition, an IRE teacher believed that the students are the future of the country and the education system should focus on active citizenship to produce citizens who can express their opinion and accept others'.

The view of some SS teachers regarding the unimportance of students' voice and students not being responsible enough needs to be discussed in the next chapter. In addition, it is noticeable that the students learn about civic issues but freedom of expression is non-existent. Therefore, it would be particularly interesting to explore further the nature of student voice in school, and how this can be fostered. Is the Saudi student given a voice and the right to participate or he is taught to be passive and acquiescent? Moreover, it is interesting that SS teachers felt that the IRE teachers' high rating of the importance of civic issues was based on looking forward to a future which may or may not come about, while the IRE teachers saw the SS teachers' view as being based on present day reality and as a result of their lack of

training in citizenship issues. Accordingly, the issue of the different views between IRE and SS teachers regarding to the civic issues need to be raised.

5.2.1.7 National Issues

This section presents the seventh out of eight sub-themes relating to the first theme: Knowledge needed to be a good Saudi citizen. The factor analysis of the questionnaire grouped the following items together as a third factor entitled 'national issues': Saudi culture, Saudi laws and system, obedience to the ruler, and the concept of family and its role in Saudi society. I have called this factor 'national issues'. Knowledge of these national issues was seen as of high importance to a good Saudi citizen by the majority of participants. The views of participants on the importance of students learning about national issues are presented below.

5.2.1.7.1 Students' perceptions

All students highlighted the importance of knowledge of national issues, which is consistent with the questionnaire results. They provided different reasons for their point of view. Three students indicated that Saudi culture was threatened by other cultures, especially Western culture, so they should know more about their own culture to preserve it. ST4, for example, said:

I agree with them that it is important as we have our culture and we are afraid of outside invasion, like wearing jeans instead of our cloth. People in the past insulted you when they see you not wearing traditional clothes but, nowadays, no.

The above citation indicates that wearing jeans reflects an invasion of other cultures, which in the past, would have led to insults, but this was no longer the case.

Other participants thought that knowledge of national issues strengthened the cohesion of society. ST5 explains:

...these things affect our society and it would help if we had them settled in society. For example if we respect the system we will not harm others and the relation between citizens will be stronger.

5.2.1.7.2 SS teachers' perceptions

All SS teachers felt that knowledge of national issues was essential for elementary school students. Their view is consistent with the findings from the questionnaire where SS teachers said that national issues were important for students to learn about. Four SS teachers believed that knowing about national issues helped to build social cohesion, to make society stronger and to confront any dangers coming from outside the country. The quote by SST2 is an example of their view:

Focusing on national issues is important because if the student knows these things which call for respect and knowledge of the country properly, this will help him to confront any outside enemy, as well as increasing cohesion within the community.

Another SS teacher thought that knowledge of national issues would help students to understand their community, rather than being in conflict with it. He stated:

It is important for the student to know the affairs within his society because he acts and reacts within his society. He is a useful member if he comprehends his community. As a result, this will make him react and live within this society and will not have any clash with his society. (SST3)

5.2.1.7.3 IRE teachers' perceptions

IRE teachers agreed that knowledge of national issues was important for students which again is consistent with the questionnaire results. The majority of IRE teachers felt that students did not know about these issues. In addition, they felt that Saudi

society had changed and was being affected by what were perceived as 'bad' influences from other cultures. RET6, for example, said:

It is important for the students to know about national matters because the community needs them, as you see the chaos and lack of regulation in our society. Also, for example and unfortunately, bad cultures of the West have entered our society and quickly the cultural invasion is noticeable. If the person does not have a culture, he will not have any affiliation.

In addition, other participants indicated that knowledge of national issues would minimize the conflicts in Saudi society as there were different cultures in Saudi Arabia. Whilst are all Muslims, there are differences in dress, accent and some customs so the customs of the west of the country, for example, differ from the east.

This was pointed out by a participant who stated:

National issues will reduce differences and conflicts in our society and help acceptance of others. We have diverse cultures in Saudi Arabia; if we knew all of them, we would have more merging in the community.

Altogether, the interviewees felt that knowledge of national issues was very important to Saudi elementary school students, and that this knowledge would protect their culture, which was being influenced negatively by Western culture.

The conflict between protecting Saudi culture and learning about Western culture, the participants' understanding of Western culture, and their views about the need to protect themselves from an outside enemy all warrant further discussion. In addition, the feeling of some teachers that their society should not be open to outside influences needs to be part of this discussion.

Knowledge of national issues was seen by the students and SS teachers as facilitating social cohesion. Linked to this, IRE teachers recognised that the KSA is comprised of various cultures, so knowing about national issues might attenuate conflicts and increase acceptance of others within the country. This provides scope for examining how to teach students about various tribal cultures and the differences between them in the in the KSA.

5.2.1.8 International Issues

This final sub-theme of the theme examining the knowledge needed to be a good Saudi citizen, explores the importance of learning about international issues. The fourth factor emerging from the factor analysis of the questionnaire included the items: challenges facing the Islamic and Arab nations, global issues, and the global economy and its impact on the Saudi economy. These items centred round Saudi Arabia's relationship with other countries, and were thus labelled 'international issues'. Knowledge of international issues was seen as of lower importance than the other issues to a good Saudi citizen by the majority of respondents to the questionnaire, although the views of those interviewed would seem to contradict this. The reasons for this contradiction are not clear, but it could be that the sample in the questionnaire was larger than the interview sample which was conducted with nine respondents only in each group, and therefore the questionnaire findings are more representative, with the interviewees holding different views from the majority. Or it may be that in the interview the meaning of 'international issues' was clarified and as interviewees became more confident of the subject under discussion they felt more able to offer their opinions. The fact that the data may appear contradictory does not invalidate the findings from either data set. It illustrates, rather, the need to use a

mixed methods approach to capture the full range of perspectives. The views of the interviewees are presented below.

5.2.1.8.1 Students' perceptions

The students' responses in interview indicated that the majority thought that international issues were important to the Saudi citizen. They felt that they were part of the world and that problems or issues happening in the world would affect their country. ST2, for example, stated:

I disagree with my friends that international issues are not important. International issues are very important as we are a part of the outside world and of course these issues will have an influence on our daily lives and country.

5.2.1.8.2 SS teachers' perceptions

Likewise the majority (seven out of nine) of the SS teachers interviewed felt that international issues were important to the Saudi citizen. As discussed above, this result is contrary to the result in the questionnaire. It may be that those interviewed were more aware of the effect of international issues on Saudi society, or it may be that interviewed teachers were more aware of the students' needs than those who participated in the questionnaire. Or, as discussed above, teachers who ticked a box on a questionnaire may have 'opened up' in interview and indicated that such issues were, in fact, important. One teacher explained that Saudi Arabia was part of the world so it affects other countries and is affected by other countries. SST4 stated:

International issues are important because they will affect us in our country; we are a part of the world and are affected by what happens in this world, either directly or indirectly. Today the world has become a small village, affecting and being affected by it. (SST2)

In addition, SST4 related the importance of teaching students about international issues to the large number of questions by students about such issues. He explained:

International issues are of great importance because there are many inquiries about them by the students due to our engagement with them. For example, many students ask about global issues so we should satisfy their questions.

On the other hand, two SS teachers thought that knowledge of international issues was not important to the Saudi citizen because it was difficult for students to understand these issues at their level. SST7 explains:

I think that international issues are not important because the student perception is not appropriate at this stage to accommodate these issues, but in advanced stages, such as the university, they will be suitable for him.

5.2.1.8.3 IRE teachers' perceptions

The responses of IRE teachers revealed that more than half felt that international issues were important to students at the elementary level which again differed from the responses to the questionnaire. Perhaps those interviewed were more familiar with the relation between external and internal issues than those responding to the questionnaire, or concerns may have emerged during the interview discussion which they were not aware of when filling in the questionnaire .IRET8 stated:

... international issues are very important. Our state is closely related with the outside and it has affected us. For example, students must know that we are closely related to the dollar which is influential on us and on our economy as well, so if the dollar fell, there would be a collapse. Also anything affecting the world will affect us. For example, all what has happened in

the region like Iraq and Syria will affect the stability of the region as a whole and of course on us because we are a part of it.

By contrast, three IRE teachers felt that global issues and the global economy and its impact on the Saudi economy were not important to the students due to their age.

The quote by IRET7 is an example of their view:

Regarding global issues and the global economy, I see that it is so early for the students in this age. These issues are beyond their age and their understanding.

To sum up, the majority of participants thought that knowledge of international issues was important to students at the elementary level. The reason for this view was that they saw their country as part of the wider world, affecting and being affected by it, while acknowledging that national issues were also very important. In addition, some teachers mentioned that their students ask many questions about international issues so they need to know about them.

It should be noted that one reason for participants' justification of the emphasis on national issues was that this would help students confront negative influences from outside. The tensions between these two views need further discussion. How might we teach about international issues in a way that does not threaten Saudi culture? However, some teachers thought that knowledge of international issues was not suitable for students because they were too young to have sufficient understanding. The appropriateness of learning about international issues for the age of the students will be further discussed, alongside questions about what makes an appropriate curriculum and how teachers can be trained to teach about international issues.

5.2.2 Skills needed to be a good Saudi Citizen

Moving to the second area of the first section which is the content of CE, five sub-themes were constructed under the theme of 'skills needed to be a good Saudi citizen'. These were: sufficiency of skills, place of teaching, the most important skills, differences between students and teachers' views on these skills, and the position of critical thinking. The views of participants for each sub-theme are presented below.

5.2.2.1 Sufficiency of Skills

This first sub-theme describes participants' view about the skills that a Saudi citizen needs. It aims to answer the following research question: What are the skills needed to be a good Saudi citizen? There was a variety of views among the participants.

5.2.2.1.1 Students' perceptions

The findings indicate that all students interviewed felt that the skills which were included in the questionnaire (see appendix 1) were appropriate for students in elementary school. ST8 stated that: *"These skills are enough for us because they are comprehensive skills that we need at the present time and the future."* However, one student felt that decision-making skills were not needed by students, stating: *"The skills are sufficient but I think decision-making skills are not for us because we do not have a chance to make a decision."* (ST9)

5.2.2.1.2 SS teachers' perceptions

With regard to the SS teachers, all SS teachers agreed with the students that these skills were appropriate for students. A SS teacher explained:

I think these skills are sufficient. They include thinking, working cooperatively and skills related to communication.... These skills the students should learn, as these skills help the students live in an open world which needs these skills.
(SST9)

5.2.2.1.3 IRE teachers' perceptions

In the same vein, IRE teachers agreed that these skills were appropriate for students. IRET2 indicated: *"The skills are various and I think they will meet the needs of the students."* However, one IRE teacher thought a skill needed to be added. He felt that the students needed to have military skills as these would improve students' loyalty and confidence. He stated:

In addition to these skills we need military skills. For example, Scouts have self-esteem and confidence. The Scout member has a kind of military loyalty. Military skills give the student confidence and loyalty to the country. (IRET9)

To summarize, the interviewees believed that the skills listed were appropriate for students in elementary schools. However, one student felt that they did not need to learn about decision-making processes as there was no chance to practise these. This view can be linked to the idea that civic issues were not seen as important because students do not have a chance to give their opinion and cannot actively participate. The question is then, if they do not have a voice, does it mean such skills should not be taught? In addition, one IRE teacher proposed adding military skills, linking to increasing students' loyalty to the ruler and the country as a whole. These views raise questions about the role of citizenship education and the lack of emphasis on rights in the curriculum in the KSA.

5.2.2.2 Place of teaching areas of skills in the curriculum

This second sub-theme focuses on the participants' views of the appropriate place in the curriculum to teach the skills that Saudi citizens need. It aims to answer the following research question: To what extent should IRE and/or SS cover these areas?

The participants' responses were allocated under: (1) IRE, (2) SS, (3) shared between IRE and SS. Most of the SS teachers felt that all skills should be taught within both subjects (IRE and SS) while most IRE teachers felt that they should be taught within IRE. Students were divided as to where they thought the skills should be taught. The table below presents their choices.

Table 5.3 Place of teaching the skills in the curriculum

Type of participant	Taught in SS	Taught in IRE	Shared
More than half of the students	Decision-making skills	Skills of taking informed and responsible action in relation to your society and the world. Time management skills.	
The SS teachers			All skills.
The IRE teachers		All skills.	

5.2.2.2.1 Students' perceptions about the place for teaching specific skills

With respect to the first category, more than half of the students interviewed chose the following items to be taught within IRE: Skills of taking informed and responsible action in relation to your society and the world, and time management skills. The interview data indicated that the reason for putting these items under IRE was because the Islamic religion encourages people to take responsibility and to manage their time, as one student explained: *"Islamic religion teaches us to take responsibility and maintain the security of the community."* (ST7)

Likewise, ST9 added: *"Our Islamic religion encourages us to organize our time and make the most of it. There is much evidence in the Holy Quran and Sunnah tradition about the importance of time management."*

The findings indicate that only decision-making skills were chosen by most of the students to be within SS, who felt that these skills could be better covered in this subject than in IRE. ST5 explains: *"I see that decision-making could be taught within*

Social Studies because these skills are social skills and can be covered by Social Studies better than IRE.”

On the other hand, the following skills were chosen by most of the students to be shared between SS and IRE: critical thinking and enquiry skills, cooperative working skills, problem-solving skills, participatory skills, communication skills, and dialogue skills. Their responses indicated that they felt these skills were needed for both religious matters and in life more generally, as explained by ST3:

...these skills I think are shared between Social Studies and Islamic Religious Education subjects. We need these skills in religious matters as well as in public life. For example, we want to convey the true image of Islam to the Western countries so we need to have communication and dialogue skills.

It is interesting to note that there was no agreement in students' responses on the place of information and communication technology skills in the curriculum. While a third of nine students suggested these should be taught within SS and three within IRE, the other three thought they should be taught within both subjects.

5.2.2.2.2 SS teachers' perceptions about the place of teaching specific skills

Most of the SS teachers thought that all skills should be developed across the curriculum rather than associated with particular subject areas. The reason for this was that they thought that skills such as these were related not to the subject but, rather, to the teacher. The professional teacher will teach these skills to their students. SST9 explained that:

...these skills can be improved through Social Studies and Islamic Religious Education. It stands for awareness of the

teacher about the importance of the skills and the teaching method that he uses.

5.2.2.2.3 IRE teachers' perceptions about the place for teaching specific skills

By contrast, most of IRE teachers felt that all skills should be taught through their subject. Eight out of the nine IRE teachers believed that all of the skills existed in Islam as there was evidence relating to these skills in the Holy Quran and Sunnah Tradition (the words and actions of the prophet Mohammad). IRET2 explained this view:

I can instil all these skills through Islamic Religious Education as they exist in the Islamic religion and have evidence from Quran and Sunnah. We can plant the skills through different subjects such as Tafseer (Interpretation of the Holy Quran), Islamic law and Sunnah.

In addition, one IRE teacher gave another justification for their allocation which relates to pedagogy. He stated:

We can cultivate these skills in Islamic Religious Education through the application of active learning, if the teacher is trained in this way they will develop all these skills in the students. These skills can be found through Islamic Religious Education topics but the best explanation is the practical side.
(IRET9)

It is noticeable that that the SS teachers' focus is on professionalism more than on the subjects themselves. So this raises the question of teacher training; is teacher training for both subjects adequate and if not, what needs to be done? This will be discussed in the next chapter.

5.2.2.3 Key Areas of Skills

This third sub-theme describes participants' view about the key areas of skills that Saudi citizens need. In the open-ended section of the questionnaire, participants were asked to list the five most important skills from a list of ten, indicating which was most important (one) to least important (five). The table below indicates their choices.

Table 5.4 The top five skills selected by all participants

Key skills selected by students	1	Cooperative working.
	2	Problem solving skills.
	3	Dialogue skills.
	4	Critical thinking and enquiry skills.
	5	Information and communication technology skills.
Key skills selected by SS teachers	1	Information and communication technology skills.
	2	Cooperative working skills,
	3	Time management skills
	4	Skills of taking informed and responsible action in relation to your society and the world.
	5	Critical thinking and enquiry skills.
Key skills selected by IRE teachers	1	Critical thinking and enquiry skills.
	2	Information and communication technology skills.
	3	Cooperative working skills
	4	Dialogue skills
	5	Problem solving skills

5.2.2.3.1 Students' perceptions of the key skills

The following items were ranked by students in the questionnaire as the most important: cooperative working, problem-solving skills, dialogue skills, critical thinking and enquiry skills, and information and communication technology skills. The researcher asked the students in the interviews whether they agreed with these choices and why.

The responses in interview indicated that, with the exception of ICT, students saw these skills as very important and felt they were denied them at the moment. This was pointed out by a participant (ST5) who stated:

I agree with them because it is what we need at the present time, such as dialogue skills and critical thinking. We cannot ask and distinguish between right and wrong ideas because we are trained that the teacher chooses what is best for us.

One student thought that life was changing, with new and different ideas coming in and, alongside this, many problems, which justified the need for these skills:

...these are the most important because life has changed from the past. Now we have technology we can see and receive many ideas from outside Saudi Arabia. Also, we are facing problems in our lives. Critical thinking and problem solving are very important to our everyday life. (ST6)

On the other hand, more than half the students felt that learning information technology skills was not important as all students nowadays had these skills. They felt that time management skills were more important, as ST2 explains:

I think all are important, except information technology. I think that a lot of students know how to use the technology. The management of time is very important and we need it. We do not know how to organize our time. There is chaos in our life so need to organize our time between study, play and using the internet.

It is noticeable that more than half of the students thought they already had ICT skills and therefore did not need to learn about them in school. This finding is not consistent with the questionnaire result where ICT skills were put as the fifth most important skill set (out of ten) for the students. The questionnaire data, gained from

266 students, has a larger sample and is more representative than the interview which was conducted with nine students only. It may be then, that those interviewed were more adept at ICT than the majority of those responding to the questionnaire, or it may be that in interview they were more thoughtful and reflective in their responses.

5.2.2.3.2 SS teachers' perceptions of key skills

The following skills were ranked by SS teachers as the most important: information and communication technology skills, cooperative working skills, time management skills, skills of taking informed and responsible action in relation to your society and the world, and critical thinking and enquiry skills. The SS teachers were asked in the interview whether they agreed with this choice of items and their reasons.

The findings indicate that one third of the SS teachers felt that these five skills were indeed the most important, which is consistent with the questionnaire results. This quote by SST8 exemplifies this:

I think that these five skills are the most important for the students as they need them more than other skills at the current time, but all the skills are important.

On the other hand, more than half the SS teachers believed teaching information and communication technology skills not to be important, which is not consistent with the questionnaire results. It may be that those interviewed saw that their students were already adept at ICT, while the majority of those responding to the questionnaire did not. According to one participant:

I do not agree with them about information and communication skills because I think, from my experience, that these exist in

the students and there are no students who don't use or know how to use technology. (SST4)

A third of the SS teachers thought that dialogue skills were the most important skills for students in elementary school, as explained by SST9:

Dialogue skills are very important because they help the student to review their ideas - and criticism also helps to enrich their knowledge (to add to it) and exchange of experiences among students.

Another SS teacher added that dialogue skills encouraged students to respect others and understand their views:

Dialogue skills develop students' respect for others. They will not ridicule their peers' views or denigrate others' views. Also it helps to understand other students' points of view. (SST5)

Cooperative working skills were seen as the second most important skill by all SS teachers, as one teacher stated: *"Cooperative working skills help students to find solutions to problems and cooperate in completing work in a short time."* (SST6)

In addition, another SS teacher felt that cooperative working skills were important because this was an Islamic principle. He explained:

Cooperative working skills are important because it is one of the Islamic principles that our prophet encouraged people to do it. It helps the community to become more coherent. (SST3)

The third most important set of skills, in most SS teachers' view, was time management, because they felt that there was a lack of such skills, not only in the students but in society at large. One SS teacher commented:

Time management is very important. It helps the student to achieve in his life... in our society we do not respect time. Students do not know how to organize their time - nor do adults. Most of their time is spent without benefit. We need these skills to respect time and make the most of it. (SST7)

The SS teachers agreed that 'skills of taking informed and responsible action in relation to your society and the world' was the fourth most important skill for students in elementary school. They felt that these skills would improve students' sense of responsibility to the community and so lead to a more cohesive society. As SST5 said:

... in order to keep damage away from our society and feel with others in our society we need to implant these skills in the students. 'Skills of taking informed and responsible action in relation to your society' encourages the sense towards community so the students will look after their community.

The majority of SS teachers agreed with critical thinking and enquiry skills being in fifth place. These teachers recognised the many sources of knowledge and ideas and, because of that, students needed critical thinking skills to help them distinguish between them. This was pointed out by a participant (SST3):

Critical thinking is important due to the large number of ideas that bombard us and the diversity of sources. Students do not ask, and do not know how to ask. It is important to them

In the same vein, he reasoned that critical thinking helped students to understand whether an idea was right or wrong. He stated: "*Critical thinking gives the student an internal conviction when acquiring information.*" (SST3)

5.2.2.3.3 IRE teachers' perceptions of key skills

The following questionnaire items were ranked by IRE teachers as the most important skills: critical thinking and enquiry skills, information and communication technology skills, cooperative working skills, dialogue skills, and problem-solving skills. The IRE teachers were asked in interview whether they agreed with this choice, and why. Their interview responses were consistent with the questionnaire findings.

The IRE teachers gave many reasons why critical thinking and enquiry skills were the most important skills for students in elementary school. One IRE teacher saw such thinking as part of the Islamic religion. He stated: *"Thinking is part of the Islamic religion and encouraged in the Quran and Sunnah. We are asked by our religion to think."* (IRET1)

From a different perspective, IRET2 felt that having critical thinking and enquiry skills would foster independence in the students which would help them to analyse ideas in order to know what was right and wrong. He mentioned:

I support them that critical thinking expresses the independent personality and that is what is needed in a good Saudi citizen, one who has immunity in refusing to receive an idea without any analysis. (IRET2)

Information and communication technology skills were seen as the second most important set of skills by the majority of the IRE teachers. They realised that students lived in a technological age so they needed to keep pace with technology. As one said:

Information and communication technology skills are very important because the coming generation is the generation of

technology and, for that, the student must know how to deal with it. (IRET2)

All IRE teachers agreed that cooperative working skills were the third most important set of skills for students in elementary school. They highlighted that cooperative work is an Islamic principle, teaching cooperation and leadership. IRET3 mentioned that:

Cooperative working skills are very important as it is an Islamic principle and its benefits are related to the person himself and the work... These cooperative working skills will improve the cooperative spirit in the students and also practise leadership and how to become a responsible person.

Such skills also teach students to exist in a group and appreciate the importance of society. Such skills might help move the student away from negative actions which are currently evident in society. He stated:

Cooperative working skills develop the student's personality and make him unselfish and make him feel the importance of community and association, which is a legal demand. Our Prophet Muhammad said 'Allah's hand is over the group'. (IRET8)

Most of the IRE teachers agreed with dialogue skills as the fourth most important skill set. They felt that the students lacked dialogue skills and that they were essential for the future. IRET3 explained:

Dialogue skills are very important, especially with [the tendency to] make things personal and not discuss the idea itself. In our society we do not have these skills, because old people did not learn them in the past, but we know we must teach our students these skills.

In addition, IRET2 added that dialogue skills might help to bring about changes in students' behaviour and confidence. He stressed their importance thus:

These skills are very important and they are reflected in the student, who might change his behaviour. With dialogue skills, the student might express himself and have the confidence to discuss ideas and opinions. If the student does not have dialogue skills, he will fail in sending his ideas to others so there will be misunderstandings among society. These skills are very weak in our society so we are in great need of them.

The majority of IRE teachers agreed with problem-solving skills being the fifth most important. Their views had an eye to the future when students would become responsible people and when such skills would help them. IRET1 said: *“Problem-solving skills are important because the student can claim, one day, to be a responsible person so he is able to solve the problems facing him in an appropriate way.”*

To summarise, it is interesting that the students felt that critical thinking and dialogue skills were very important because they are currently not allowed to choose or even discuss what is right or wrong in either IRE or SS subjects, while IRE teachers were saying that the current IRE curriculum was the best place for debate and critical enquiry. Thus, it is worth exploring further this apparent contradiction between the students' and IRE teachers' views regarding this. In addition, it is interesting that the students believed that these five skills were very important because of changes to their lives, with new and different ideas coming in, and alongside this, many challenges.

It is also worth noting that IRE teachers felt that dialogue skills were very important because students were not taught such skills in the past. Therefore, it is important to

explore whether the current IRE and SS curricula develop dialogue skills, the reasons for the absence of such skills, and how they might be included in a revised curriculum. The reasons why participants felt critical thinking skills were important is also of note. They felt that these skills were needed in this age of multiple resources and ideas which raises questions about critical thinking in the education system in the KSA. Are there any boundaries to critical thinking in the KSA as a religious country? Does IRE encourage critical thinking? All these questions need to be discussed in more detail in the discussion chapter. Moreover, IRE teachers and students agreed that cooperative working skills were very important as these skills arise from an Islamic principle which aims to improve students' cooperative spirit. Thus, it is worth exploring further the current position of cooperative working skills in both IRE and SS.

5.2.2.4 Comparison of perceptions of key skills between students and teachers

This fourth sub-theme out of five looking at the skills required to be a good Saudi citizen, focuses on the similarity and differences between three groups in the key areas of skills. Comparing the most important key skills identified by the three groups in the questionnaire, it was apparent that the IRE teachers and students ranked skills in a similar way but that the SS teachers differed considerably. Furthermore, in the interview the similarity persisted, with the one change that students replaced "information and communication technology skills" with "time management skills". This suggests that the SS teachers held a different view of which skills were important from the majority of the sample. In interview, participants were asked about these similarities and differences.

5.2.2.4.1 Students' Perceptions about the Similarity

The students provided two reasons for this similarity. Firstly, they felt that the IRE teachers were closer to them because they taught them their religion, so the IRE teachers knew their needs. For example, according to one student:

The Islamic Religious Education teacher is the best teacher. He teaches us religion more than anyone so he is near to us. Islamic Religious Education touches our reality, so teachers know what we need. (ST5)

The second reason given for the similarity was that the students saw that the IRE teacher engaged with them longer during the school day than any other teacher. ST6 explained:

Teachers of religion know us more than the Social Studies teachers because Islamic Religious Education teachers come to our class more than two or three times a day. There are Holy Quran, Sunnah and Tafseer (Interpretation of the Holy Quran).

5.2.2.4.2 The SS teachers' perceptions about the similarity

SS teachers indicated various reasons for the similarity. Firstly, they believed that the students had a positive attitude towards the Islamic religion, so that their thinking was the same as their IRE teachers' thinking. As one SS teacher said:

The reason is that the student has positive ideas about the Islamic religion and he tries to be close to religion. So their ideas are near to the ideas of Islamic Religious Education teachers. (SST2)

The other reason, put forward by two SS teachers, was that IRE teachers were closer to the students because IRE topics were more attractive to students and more relevant to their daily lives than were the SS topics. SST4 commented:

Islamic Religious Education teachers are close to the students. This is observed because Islamic Religious Education subjects attract the student because they touch his real life more than Social Studies.

Another SS teacher felt that the close relationship between IRE teachers and the students was related to the time which IRE teachers spent with them. He stated:

Islamic Education teachers are close to many students probably due to the greater number of subjects [within IRE] that are taught. Also, there is a confidence in Islamic Education teachers more than in others, due to the subject's close relation to Islamic religion. (SST3)

5.2.2.4.3 IRE teachers' perceptions about the similarity

The IRE teachers' responses endorsed these views. They too felt that this similarity was due to the amount of time that IRE teachers taught students, which led to them being more familiar with the students' lives and needs. IRET6 said:

It may be due to the fact that the Islamic Religious Education teachers are the teachers who engage with the students most frequently during the school day. For example, I have nine classes per week at each stage. In contrast, teachers of Social Studies have only two classes per week. So, Islamic Religious Education teachers may be more familiar with the students' reality.

The opportunities for discussion between IRE teachers and their students during IRE lessons was also seen a reason for the similarity of their views on key skills. The IRE teacher, within a discussion, can obtain a clear picture of the students' needs. This was pointed out by a participant who stated:

There are many points of discussion in Islamic Religious Education between the students and teachers, which lead to

more interaction between them. The teacher who comes into contact with the students and discusses with them is the closest and understands them. The chance of debate gives the teacher a clear picture about students' needs. (IRET2)

Moreover, one IRE teacher felt that IRE teachers engaged and participated in the community to a greater extent than SS teachers, meaning that they also interacted with students outside school and knew what they needed. He stated:

As well as Islamic Religious Education teachers having more participation in society than Social Studies teachers, Islamic Religious Education teachers are involved in volunteer work and summer centres more than others, so they know the needs of students. (IRET1)

All in all, participants felt that the similarity of perceptions about key skills between the IRE teachers and their students was due to the greater amount of time which IRE teachers spent with their students, compared to SS teachers, because IRE comprises many units and components, and in addition IRE was felt to be more relevant to students' lives. Therefore, further exploration is needed of the nature of IRE and SS in terms of their aims and content, and what it really means to be more relevant or 'closer' to young people's lives. Why is SS not seen as relevant to the student's life? What is the curriculum framework for both SS and IRE in the KSA and how does it relate to educating global citizens?

5.2.2.5 The position of critical thinking

The final sub-theme with reference to the skills required, describes SS and IRE teachers' perceptions about the position of critical thinking skills. In the questionnaire, IRE teachers ranked critical thinking and enquiry skills as the most important skill set (out of ten), while SS teachers placed it fifth. These rankings

persisted in interview. The SS and IRE teachers were asked in the interviews about their views regarding the position of critical thinking and enquiry skills, and their reasons for these views.

5.2.2.5.1 SS teachers' perceptions

The SS teachers' responses revealed a variety of perspectives. One SS teacher thought that it was too soon for students in this stage of schooling to be taught critical thinking and enquiry skills, as these skills required greater maturity and understanding. He stated:

I think that this skill is suitable in secondary school and not in the elementary stage because the students at this stage do not understand this skill and it is bigger than their mind.
(SST7)

In addition, SST4 felt that in their subject there were few chances to practise critical thinking, as SS was all about facts and knowledge, whereas in IRE there was more space for debate. He mentioned:

The most discussions in our society and in the classroom are about the Islamic Religion, as it is related to reality; it is the opposite of Social Studies which has fewer discussions as it is about facts and simple knowledge and students know it is true.

On the other hand, two SS teachers believed that teaching critical thinking was very important for the students because of the many new ideas they faced every day. One stated: "I agree with IRE teachers that critical thinking is very important. The student lives in age of multiple resources so he receives a lot of ideas each day and needs to think about and criticise them" (SST9).

5.2.2.5.2 IRE teachers' perceptions

The IRE teachers' responses indicated that, for them, critical thinking and enquiry skills were needed in teaching IRE. IRET3 felt that the knowledge which students received from IRE was very important because it was related to his religion, so he needed to have critical thinking skills to ensure that he had true knowledge. He stated:

Critical thinking skills are important in teaching Islamic Religious Education because most of what we learn from religious knowledge is important. It is also important to know its correctness. The students need this skill because they are given information without proof so, if we develop this skill, you will have a strong citizen who doesn't accept any information unless he knows its correctness, especially with the speed of the communication media.

Another teacher explained that he put critical thinking and enquiry skills as the most important because IRE had space to apply these skills to a greater degree than SS:

Islamic Religious Education is full of critical thinking, more than Social Studies, because of the simplicity of information which is found in Social Studies, where it seems there is no place to think in Social Studies lessons - quite the opposite to Islamic Religious Education. (IRE2)

It is noticeable that an SS teacher felt that Saudi students were not capable of employing critical thinking skills. This reflects a particular view of education where 13-year-old students are deemed too young to possess enquiry skills and which needs to be explored in the next chapter. Moreover, it is interesting that IRE and SS teachers felt that IRE was more complex than SS, which was seen as about facts and knowledge. This merits a discussion on the definition and perception of critical

thinking in Saudi Arabia, the content of SS, and how critical thinking can be addressed within the KSA curriculum.

5.2.3 Values and Attitudes required to be a good Saudi citizen

The first and main part of this chapter presents the views of the participants about the content of the CE curriculum as it relates to producing good Saudi citizens. So far, I have detailed their views about the knowledge and skills content. I now move on to look at participants' views of the values and attitudes which should be included in the content of the CE curriculum.

Three sub-themes were constructed: sufficiency of values and attitudes, place in the curriculum, key values and attitudes, including issues related to tolerance. The views of interviewees on each sub-theme are presented in the sections below.

5.2.3.1 Sufficiency of values and attitudes

This section offers the participants' views on what they considered to be appropriate values and attitudes for Saudi citizens. It aims to answer the following research question: What are the values and attitudes needed to be a good Saudi citizen? There were a variety of views among the participants.

5.2.3.1.1 Students' perceptions

The analysis of the interview data revealed that all students saw the values and attitudes included in the questionnaire (see appendix 1) as being appropriate for students in the elementary school. One student stated:

I see that these values and attitudes are sufficient because they are positive values and attitudes. We need these values and attitudes before they start to disappear from our society.
(ST4)

5.2.3.1.2 SS teachers' perceptions

With respect to the SS teachers, they all agreed with the students that these values and attitudes were appropriate for the students. An SS teacher mentioned that:

In my opinion, these topics are appropriate and sufficient for the students in this stage because this age is a suitable age to instil positive values in students. (SST4)

5.2.3.1.3 IRE teachers' perceptions

With regard to the IRE teachers, eight out of the nine IRE teachers felt that the values and attitudes which were included in the questionnaire were appropriate for the students at this level. They thought that these values and attitudes just needed to be put into practice as one teacher said: *"The values and attitudes here are sufficient. What we need is to practise them."* (IRET3)

The one teacher who dissented from the group thought that "pride in belonging to the Arab nation" should be removed from the topics. He stated:

I think they are sufficient, with the exception of "pride in belonging to the Arab nation" because it is contrary to Islamic religion. Also it is racism so it is a negative attitude which will not serve the students in their life. (IRE2)

In summary, all participants felt that these values and attitudes were appropriate for students in elementary school, with the exception of the one IRE teacher who felt that 'pride in belonging to the Arab nation' should not be one of the values that Saudi citizens needed, a view worth exploring further.

5.2.3.2 Place of teaching area of values and attitudes in the curriculum

This section focuses on the appropriate place in the curriculum to teach values and attitudes from the participants' points of view. It aims to answer the following

research question: To what extent should the curricula for IRE and SS cover these areas?

The participants' responses were divided into three major groups: (1) SS, (2) IRE and (3) shared between IRE and SS. Participants' responses were varied. The SS teachers and the students felt the majority of values and attitudes should be shared between both subjects, while the IRE teachers allocated most of the items to their own subject of IRE. The table below shows their choices.

Table 5.5 Place for teaching values and attitudes in the curriculum

Type of participant	Taught in SS	Taught in IRE	Shared
More than half of the participants		<ul style="list-style-type: none"> - Obedience to authority according to Islamic law. - Challenging injustice and inequality. - Tolerance of other religions and cultures. - Appreciation of the value of work of any kind. 	
More than half of the students.	<ul style="list-style-type: none"> -Pride in belonging to his country. -Pride in belonging to the Arab nation. -Valuing and practising Saudi traditions and culture. - Willingness to sacrifice oneself for one's country. - Tolerance of ideas, philosophies and ideologies. - Loyalty towards the King. - Willingness to participate constructively in public life. 	<ul style="list-style-type: none"> - Pride in belonging to the Islamic nation. - Obedience to authority according to Islamic law. - Challenging injustice and inequality. - Tolerance of other religions and cultures. - Respect for human rights. - Respect for the symbols of the Kingdom. - Appreciation of the value of work of any kind. - Universal values. 	<ul style="list-style-type: none"> - Responsibility for preserving public property. - Disapproval of discrimination.
More than half of the SS teachers		<ul style="list-style-type: none"> Obedience to authority according to Islamic law. Challenging injustice and inequality. Tolerance of other religions and cultures. Tolerance of ideas, philosophies and ideologies. Appreciation of the value 	<ul style="list-style-type: none"> Pride in belonging to his country. Pride in belonging to the Islamic nation. Pride in belonging to the Arab nation. Valuing and practising Saudi traditions and culture. Responsibility for preserving public property.

		of work of any kind.	Willingness to sacrifice oneself for one's country. Disapproval of discrimination. Respect for human rights. Loyalty towards the King of Saudi Arabia. Respect for the symbols of the Kingdom. Willingness to participate constructively in public life. Universal values.
More than half of the IRE teachers		All values and attitudes except "pride in belonging to the Arab nation".	
The students and SS teachers			-Responsibility for preserving public property. -Disapproval of discrimination.
The students and IRE teachers		-Pride in belonging to the Islamic nation. -Respect for human rights. -Respect for the symbols of Saudi Arabia. -Universal values.	

5.2.3.2.1 Students' perceptions of the place for teaching specific values and attitudes

The findings from the interviews indicate that most of students thought the following items should be covered under the umbrella of SS: pride in belonging to his country, pride in belonging to the Arab nation, valuing and practising Saudi traditions and culture, willingness to sacrifice oneself for one's country, tolerance of ideas, philosophies and ideologies, loyalty towards the King, and willingness to participate constructively in public life. The students felt that these values and attitudes could be better covered by SS than by IRE. This is shown in the following quote from ST9:

I see that "pride in belonging to Saudi Arabia" and "valuing and practising Saudi traditions and culture" - the suitable place to teach them is in Social Studies.

The reason for their view was that they thought that these values and attitudes were not related to the Islamic religion. In the other words, they saw these items as public matters rather than religious matters, so they should be taught within SS. ST4 said:

If we changed “willingness to sacrifice oneself for one’s country” to “willingness to sacrifice oneself for Islamic religion”- here I can say it is within Islamic Religious Education, but now it is with Social Studies.

With respect to the second category, the following items were chosen by most students as being suitable to be taught within IRE: pride in belonging to the Islamic nation, obedience to authority according to Islamic law, challenging injustice and inequality, tolerance of other religions and cultures, respect for human rights, respect for the symbols of the Kingdom, appreciation of the value of work of any kind, and universal values. ST1 exemplifies this point of view:

I think that “pride in belonging to the Islamic nation”, “challenging injustice and inequality” and “respect for the symbols of the Kingdom” should be taught in Islamic Religious Education.

Looking in depth at what was stated by the interviewees reveals that they thought that these values had a connection with IRE and that IRE lessons encouraged students to follow these values and attitudes. One student mentioned: *“Our Islamic religion asks people to be against unjust treatment and to be with a person who is aggrieved.”* (ST9)

Interestingly, the item “respect for the symbols of the Kingdom” might appear to come within SS but students chose it to be within IRE; this could be because the majority of the students took into consideration that religious scholars were part of the symbols of Saudi Arabia. ST8’s views support this:

Respecting the symbols is within Islamic Religious Education as we are asked in Islamic religion to respect religious scholars as they teach us our religion.

Moving to the third category, only two items were chosen by most of the students to be shared between SS and IRE: responsibility for preserving public property, and disapproval of discrimination. These issues could be explored in SS but finding the solution should come in IRE, as ST5 explained:

Destruction of public property and discrimination on the grounds of tribe have been increasing in Saudi society more than in the past. We see that many gardens in our neighbourhood have been smashed up. I think that in Social Studies we can see the problem and in Islamic Religious Education we can find the solutions because destruction of public property and discrimination are forbidden in Islamic religion.

It is noticeable that the students distinguished between ideas related to religion and those which were not. For example, ST3 said: *“I think that ‘tolerance of ideas, philosophies and ideologies’ is not related to religion so it is good to teach it within Social Studies”*. Whereas when he was asked about the place of teaching ‘tolerance of other religions and cultures’ he replied: *“within Islamic Religious Education because it is related to religion.”*

5.2.3.2.2 SS teachers’ perceptions of the place for teaching specific values and attitudes

It was surprising that the majority of SS teachers did not allocate any items to be taught solely within their subject! Rather, they identified the following items as appropriate for teaching under the umbrella of IRE: obedience to authority according to Islamic law, challenging injustice and inequality, tolerance of other religions and cultures, tolerance of ideas, philosophies and ideologies, and appreciation of the value of work of any kind. The reason for putting these values and attitudes within

IRE is related to their belief that in IRE there is more room for these topics. SST9 explains this:

Teaching obedience to authority and the value of work I think should come within Islamic Religious Education because there is a space to review them in depth... There are topics in Islamic Religious Education that talk about obedience and encouraging work ... topics supported by evidence from Sunnah.

However, under the third category, values and attitudes shared between IRE and SS, the majority of SS teachers selected the following items: pride in belonging to his country, pride in belonging to the Islamic nation, pride in belonging to the Arab nation, valuing and practising Saudi traditions and culture, responsibility for preserving public property, willingness to sacrifice oneself for one's country, disapproval of discrimination, respect for human rights, loyalty towards the King of Saudi Arabia, respect for the symbols of the Kingdom, willingness to participate constructively in public life, and universal values. The participants viewed these items as having both a religious side and a social side, as in this quote by SST2:

Pride in belonging to Kingdom of Saudi Arabia is shared between Social Studies and Islamic Religious Education because Saudi Arabia is our country and also it is an Islamic country and the birthplace of Islam - so this item should be within both.

In addition, some SS teachers felt that these items were very important to the students so they should come into both subjects, whether or not they had a religious or a social slant. SST4 is an example of their responses:

I believe that teaching “loyalty towards the King of Saudi Arabia” should be in both subjects because it is very important as it enhances the stability of the country. This item must be boosted in both Social Studies and Islamic Religious Education.

5.2.3.2.3 IRE teachers’ perceptions of the place for teaching specific values and attitudes

IRE teachers’ responses indicated that most of them felt that all values and attitudes could be taught within IRE except “pride in belonging to the Arab nation”. This was because IRE included topics involving these values and attitudes and because IRE was seen as comprehensive, as illustrated in the following quote from IRET8:

It is possible to teach these values and attitudes within Islamic Religious Education, as I have already mentioned to you, because Islamic Religious Education is comprehensive. It does not focus only on knowledge, it focuses on all aspects related to people’s lives. We can teach values and attitudes through Holy Quran and Sunnah.

On the other hand, there was no agreement among IRE teachers about the place of teaching “pride in belonging to the Arab nation”. Some of them felt there was a relationship between the Arab nation and IRE as they share the Arabic language; on the other hand, some saw the Arab nation as unrelated to IRE because not all Arabs are Muslim.

In summary, it is worth noting that students allocated tolerance relating to ideas and philosophies to SS, while they felt learning the skills of tolerance of other religions and cultures belonged within IRE. This may relate to their understanding of the meaning of tolerance and merits further discussion, along the ways in which this can be fostered within the curriculum.

In addition, it is noted that responsibility for preserving public property and disapproval of discrimination are placed within IRE. The students' view appears to stem from the assumption that a solution to these problems relates to morality which lies within the Islamic religion. This links to participants' views about the root of morality and demonstrates the need for a discussion about whether it is religious or secular and the possibility of a secular or humanist conception of morality in Saudi contexts. The ways in which such values might be fostered within the curriculum will be explored further in the next chapter.

It is interesting to note that IRE teachers thought that all values and attitudes could be taught within IRE, with the possible exception of "pride in belonging to the Arab nation". So it is worth discussing further the reasons for this exception, and the impact of this view on preparing global citizens.

5.2.3.3 Key values and attitudes

In the open-ended section of the questionnaire, participants were asked to list the five most important values and attitudes, indicating which was most important (one) to least important (five), from a selection of seventeen items. The following table shows their choices.

Table 5.6 The five most important values and attitudes.

The students' five most important values and attitudes	1	Pride in belonging to the Islamic nation
	2	Pride in belonging to his country Saudi Arabia.
	3	Universal values.
	4	Pride in belonging to the Arab nation
	5	Obedience to authority, according to Islamic law
The SS teachers' five most important values and attitudes	1	Pride in belonging to the Islamic nation.
	2	Pride in belonging to his country Saudi Arabia.
	3	Responsibility for preserving public properties.
	4	Obedience to authority, according to Islamic law.
	5	Challenging injustice and inequality

The IRE teachers' five most important values and attitudes	1	Pride in belonging to the Islamic nation.
	2	Respect for human rights.
	3	Universal values.
	4	Pride in belonging to his country Saudi Arabia.
	5	Responsibility for preserving public properties.

5.2.3.3.1 Students' perceptions about key values and attitudes

The following items were ranked by students in the questionnaires as the most important values and attitudes: pride in belonging to the Islamic nation, pride in belonging to Saudi Arabia, universal values, pride in belonging to the Arab nation, obedience to authority according to Islamic law. The students were asked in the interview whether they agreed with these choices, and their reasons.

With the exception of "pride in belonging to the Arab nation", the majority of students agreed that these items were the five key values and attitudes. Their view was pointed out by a participant who stated:

I agree with all the choices except pride in the Arab nation. I am proud of the Islamic nation because I am a Muslim and must be proud of my religion, and proud of the Kingdom as it is my country, which is a Muslim country and the source of the Islamic religion. Universal values are important as well because they hold the community together; and obedience to authority as Islam asks for obedience to the ruler. (ST7)

The students also expressed the view that universal values were very important because they thought they were part of their religion and that the Islamic religion encourages people to uphold these values. ST3 gave his view: "Our religion encourages us to respect people who are older than us and to look after your parents."

In addition, two students added that even though the Islamic religion asks people to have values, some values are lacking in Saudi society, such as honesty and sincerity. One stated:

We need to learn about values because values in the Saudi community have been changing. Before, you could trust people, but now you can't. There is a lack of honesty and sincerity in our society. Islam asks people to be honest but they're not. (ST6)

The data also revealed that all students thought that “pride in belonging to the Arab nation” was not important to them as they saw themselves as belonging to the Islamic nation rather than the Arabic nation. This differed from the questionnaire results. It may be that those interviewed were more religious than the majority of those responding to the questionnaire as these boys were handpicked for interview by the teachers. The quote by ST6 is an example of this view:

The pride in the Arabic nation is not important - we must be proud of the Islamic nation ... because our belonging to the Islamic nation is stronger than the Arab nation. The Arab nation contains Muslim and non-Muslim countries.

The majority of students suggested putting “disapproval of discrimination” instead of “pride in belonging to the Arab nation” as a key value/attitude. They justified this, saying there was racism in Saudi society due to its tribal nature. One student stated:

Refusing racial discrimination is very important because it is very dangerous and it is spread inside our society. We see what happens in our society today and how each one is proud of his tribe and despises other tribes; this will make our society fragmented and spreads the differences between people. (ST5)

5.2.3.3.2 SS teachers' perceptions of key values and attitudes

The following values and attitudes were ranked by SS teachers in the questionnaire as the most important: pride in belonging to the Islamic nation, pride in belonging to Saudi Arabia, responsibility for preserving public property, obedience to authority according to Islamic law, and challenging injustice and inequality. The SS teachers were asked in interview whether they agreed with this and if so, why.

The data indicate that most teachers agreed with these choices which are in harmony with the findings from the questionnaire. SST7 had a typical view:

I think these are actually the most important. We have moved from the general - that is the Islamic nation - to the specific - which is our homeland that is a part of the Islamic world. Also, we fail to preserve public properties because we are not aware of them and, even though the Islamic religion urges us to maintain such property, we see what happens in the real world from sabotage and deterioration by cracking. We do not have awareness of these things, especially when the student knows that this is a general duty to you and to others.

5.2.3.3.3 IRE teachers' perceptions of key values and attitudes

The following questionnaire items were ranked by IRE teachers as the most important values and attitudes: pride in belonging to the Islamic nation, respect for human rights, universal values, pride in belonging to Saudi Arabia, and responsibility for preserving public property.

The data revealed that in interview, eight out of the nine IRE teachers agreed that, except for pride in Saudi Arabia, all these aspects were very important. One IRE teacher stated:

I agree with them but I think that obedience to the leaders is more important than pride in belonging to Saudi Arabia, as obedience to the leader leads to pride in the Kingdom. Also, it is necessary to be proud of the Islamic nation as we are a part of it; and human rights are very important as foreign workers are treated badly in Saudi; and also universal values are very important to a good citizen as well saving the property, because we are actually suffering from this thing and do not recognize the importance of public property. (IRE2)

IRE teachers also agreed that universal values were very important for students in elementary school. Teachers based this on what they saw when they interacted with students in the wider community and felt that such values were missing. IRE9 stated:

Universal values have an importance to society as we notice some things, like disobedience to parents and disrespect to them, especially from the new generation, which requires more attention to values. An Islamic Religious Education teacher interacts with students outside school, such as teaching Holy Quran in the mosque and working in the summer centre as a voluntary worker, so he notices the great need for values.

It is noticeable that both students and IRE teachers felt that Saudi society suffered from a lack of certain values such as honesty, sincerity and respect for parents reflecting perceived current changes in society. They were concerned that Saudi society was changing for the worse even though Islam encourages people to uphold universal values. This may relate to the above question on the best way to teach values. This leads to the important question of how best should we prepare young people for change and at the same time retains cultural values. In addition, it is noted that the students felt that “pride in belonging to the Arab nation” was less important

as they saw themselves as belonging to the Islamic nation. Again we need to explore such views about the Arab nation, why students do not feel part of it, and the implications of this for citizenship education. Students and IRE teachers felt that “disapproval of discrimination” was very important as they were witnessing increased discrimination in society. How this can be addressed within the curriculum needs to be explored.

Linked to discrimination are teachers’ perceptions of human rights and their reference to foreign workers in Saudi Arabia. Again we need to look at how education in Saudi Arabia can help prepare socially responsible citizens who recognize the importance of human rights and respect for those from other cultures.

5.2.3.4 Comparison of perceptions of key values between students and teachers (Teaching tolerance)

The questionnaire analysis indicated that all participants ranked items related to tolerance, tolerance of other religions and cultures, and tolerance of ideas, philosophies and ideologies, as the least important of the whole list to teach students. In the interview, I presented participants with the apparent contradiction that, while Islamic faith encourages people to be tolerant, they had rated it as less important than the other items. The participants held various points of view concerning this issue.

5.2.3.4.1 Students’ perceptions

There were two views among the students regarding tolerance. The first view, held by only two students out the nine, was that they should be tolerant of other people’s religion or ideas. They felt that tolerance of others would help them understand other views and would open a space for dialogue. According to ST2:

I think that tolerance of [a person of] another religion is required because he probably will know a lot about Islam, understand it and possibly he will become a Muslim. Also you will know about his religion and ideas because you will discuss with him about ideas and religion; so it is good to know about others, not just ignore them.

In contrast, the view held by the rest of the students, which is consistent with the questionnaire result, was that tolerance of others' religion, culture or ideas would lead to the person becoming affected by these religions and ideas. The students seemed to interpret 'tolerance' as 'lenience'. ST4 gives an example of this view:

If I tolerated other people's religion and started to sit with others who are not Muslim I will be influenced by them. So I will renounce my religion also with ideas that possibly affect you, like liberal ideas.

In the same vein, ST2 stated that:

Tolerance of ideas will affect us in our faith and in our beliefs. For example, there are many ideas in Saudi society, like secular ideas and liberal ideas... these ideas are against Islam. We should be strict with them or we will find ourselves accepting these ideas.

5.2.3.4.2 SS teachers' perceptions

The data revealed that only one SS teacher out of the nine interviewed felt that tolerance was not an important value to teach the students. The reason he gave was that tolerance is a mutual process and that he saw no need to tolerate those who, he thought, did not tolerate him:

I think tolerance is the acceptance of other religions and ideas. Why should I accept him when he does not accept me? People with other religions and ideas do not accept us and do

not see that we have good thing. They despise us - why tolerate them? (SST2)

On the other hand, the remaining eight SS teachers believed tolerance to be a very important value to teach the students which is not consistent with the questionnaire result. It might be that the SS teachers who were interviewed were more aware of the important of tolerance and less extremist than the majority of those responding to the questionnaire, or it may be that in interview they were more thoughtful and reflective in their responses. They thought that tolerance would enable coexistence with people from different religions and ideologies. SST1 explained that: *“The importance of tolerance is to live with others who are different from you. I agree that tolerance is necessary and I ask to have it, as tolerance is the reason for living in peace.”*

Moreover, they thought that the reason for tolerance being ranked low came from fanaticism in religion (religious extremism), where Islam was taught from an extremist perspective. This was pointed out by a participant who stated:

In the past there was a struggle for openness to others, which also still exists today but not like in the past. Extremist thought refuses tolerance so it has an impact on people now. As well, we have fanatics in religion; this is because of the old religious scholars who have adopted extremism. These religious scholars designed Islamic Religious Education in the beginning so it has affected many people in Saudi Arabia. (SST4)

5.2.3.4.3 IRE teachers' perceptions

Looking at the views of the IRE teachers reveals that three out of the nine IRE teachers thought that students should be taught to be intolerant of other religions and ideas. These views are in harmony with the quantitative result where tolerance

was seen as least important compared with other values. Their view was similar to that of the one SS teacher who felt that Muslims were treated in an unjust way so they should not be tolerant of others. IRE1 explained:

We are oppressed, so we don't need tolerance towards those who fought us ... I will not be tolerant of those who oppressed me. Like the Jews with the Palestinians - they call themselves tolerant but they kill women and children, so we must not be tolerant of killers like them. If I tolerate them, I will insult myself.

This opinion may arise from the pressures that Muslims face at the current time. There are Islamic areas which are occupied, for example Iraq and Afghanistan, by United States. This may have influenced these IRE teachers' views. In addition, one IRE teacher thought that tolerance of other religions may affect students' commitment to their own religion. He stated that: *"Really we can't tolerate others, and have to avoid being influenced by their religions. We must be careful with them."*

However, the majority of the IRE teachers, six out of the nine, felt that tolerance of others was very important, which may seem at odds with the questionnaire result. It may be that the interview sample was more familiar with the Islamic principles which encourage tolerance than the majority of those responding to the questionnaire. They saw the Islamic religion as being the religion of tolerance, which encourages its followers to respect others. These IRE teachers thought that the reason why some participants did not agree with tolerance was because they did not understand the true meaning of 'tolerance'. One IRE teacher explained:

Yes, it has an importance in our lives. We have many ideologies and ideas in society and I think that teachers can't understand the idea and the meaning of tolerance as a term.

They think that the meaning of tolerance is leniency, so people will be attracted to other religions and ideas. (IRET8)

The differing views of the participants reveals rich data in terms of reflecting current tensions with regard to tolerance, outside influences, faith and extremism. On the one hand, many students and one IRE teacher understood “tolerance to others” as “open yourself up to other faiths or other ideas” and therefore perceived this as dangerous as it could lead to a lessening of commitment to Islam. On the other hand, the majority of SS and IRE teachers felt that tolerance was very important as it is a way of coexisting with people from different faiths and ideologies. It would be interesting to explore why the teachers were more tolerant than their students, and the implications of this. In addition, it is important to explore the rise of extremism in some teachers and the implications of such views for citizenship education. It is interesting to note that there was disparity between the participants’ answers in the questionnaire and in the interview as there was less support for teaching the values of tolerance in the former than the latter. This is could be because the questionnaire was anonymous, so participants were confident to give opinions which they may have felt were unacceptable in interview. The low ranking of the value of tolerance in the questionnaire makes it even more important to explore in the following chapter.

5.3 Summary of the content of CE

The first part of this chapter has focused on what should be included in the elementary school curriculum with reference to knowledge, skills, values and attitudes. The findings indicate participants’ support for the areas they were presented with, which were derived from the literature and the data from Chapter Four. The correlation between religion and state in the KSA became visible as the participants felt that Islamic faith was the most important area of knowledge for

students. Linked to this, the Saudi National Day was not seen as important as it was seen to be contrary to the Islamic religion. The lack of freedom for students to give their opinion was seen as a vital issue for students in the KSA education system, with knowledge about this seen as falling within the remit of IRE. The data also indicated that within schools there was little opportunity to practise critical thinking skills, dialogue skills or cooperative working skills. In addition, the participants felt that KSA society suffered from a lack of respect for universal values. Finally, there were different views among the participants regarding values of tolerance, with reference to outside influences, faith and extremism.

The second part of this chapter will present findings on the relationship between CE and IRE and the best place to teach CE.

5.4 The teaching of CE and its relation to IRE

The second part of the chapter covers four themes which relate to the relationship between CE and IRE. It includes participants' views on teaching CE within IRE, the possibility of teaching CE as a separate subject, the potential challenges of inclusion and, finally, the changes needed to accommodate CE within IRE. There were no questions in the questionnaire related to these issues so I am referring to interview data only in this section. The views of participants for each theme are presented.

5.4.1 Teaching CE within IRE

This sub-theme presents the participants' views about the strength and weaknesses of inclusion of CE within IRE. It aims to answer the following research questions: Would CE be strengthened or weakened by being included in IRE? The views of participants for inclusion are presented in sections below.

5.4.1.1 Students' perceptions

The data revealed that most of the students felt that teaching CE within IRE would make it stronger, for a number of reasons. One reason related to the variety already existing within the subject of IRE. For instance, one student stated:

It will be stronger, as the Islamic Religious Education has many subject areas, like Tafseer (Interpretation of the Holy Quran) and Sunnah (Prophet Tradition) and Tawheed (Theology), so every subject will take specific items. For example, in Sunnah, we will study the responsibility to the community, and obedience to the ruler in Tawheed. (ST8)

The evidence from the Holy Quran and Sunnah was seen as another justification for teaching CE within IRE. The students felt that having aspects of CE supported by such evidence would make CE stronger and more acceptable as a subject. One student explained:

I think that teaching CE in Islamic Religion Education would make it strong as in Islamic Religion Education there is the evidence of the Holy Qur'an and Sunnah so the students will accept it. Students see that what God said and what the prophet Mohammed said is very important and we should follow them. (ST3)

Another reason the students gave for including CE within IRE related to the teachers as they felt that IRE teachers were more professional than SS teachers in their teaching of CE. ST2 stated:

I studied some subjects in Islamic Religious Education and Social Studies and I found that Islamic Religious Education teachers teach it in an appropriate way... For example, we have subject about obedience to authority in both the Islamic Religious Education and Social Studies syllabus. In Islamic

Religious Education, we learned it in depth and the teacher gave us an example from reality, whereas in the SS syllabus, the teacher just read what had been written in the book.

In addition, one student thought that CE would be strengthened by inclusion within IRE as the Islamic religion supports elements of CE. He stated: *"I think teaching CE with IRE will give it a power because Islam supports these aspects."* (ST7)

5.4.1.2 SS teachers' perceptions

The data indicated that all SS teachers thought that CE should be included within IRE. Various reasons were given for their views. Firstly, SS teachers felt that integration would improve students' motivation as it would be examined and graded to indicate success or failure, so students would attach more importance to it. As one SS teacher stated:

I think that if these elements were studied in Islamic Religious Education, this would increase the power of these elements because there would be failure and success levels - unlike now. (SST1)

The effect on the students of having CE taught by IRE teachers was seen as potentially significant as it would raise the status of CE. SS teachers felt that the students accept learning from IRE teachers more than they do other teachers. One SS teacher stated:

I believe that Islamic Religious Education will increase the power of these elements because the Islamic Religious Education teacher affects the students dramatically, and they are accepted by students as well because Islamic Religious Education teachers have a heavy influence on the student as they engage with students more than other teachers. (SST2)

Another SS teacher agreed that CE would have a higher status if taught within IRE, as the Saudi education system was more interested in IRE than in SS. He commented:

I think it's claimed to be strong if studied through Islamic Education because the students care about it more than about other subjects because our education system is more interested in Islamic Education than in Social Studies. There are nine classes of Islamic Religious Education subjects in elementary school but only two classes of Social Studies subjects. (SST3)

Similarly, SST4 linked the importance of CE to the syllabus within which it is taught:

These elements will be stronger through being in Islamic Religious Education than if taught within Social Studies because the student views its importance in Islamic Religious Education as greater than its importance in Social Studies. The students see that Islamic Religious Education is a much more important syllabus than Social Studies.

Finally one SS teacher felt that, as education in Saudi Arabia sought to create Saudi Muslim citizens, so teaching CE through IRE would help achieve this aim. In addition, the student's religious commitment would mean that he would be more accepting of CE if it was presented within IRE. He said:

In my view, Islamic Religious Education strengthens these elements because the Islamic religion is a way of life. So by studying CE through Islamic Religious Education, we will have a Saudi Muslim citizen who knows his rights and duties towards his community and his country which is one aim of the education system in Saudi Arabia. Also, the student accepts CE more through Islamic Religious Education rather than

another syllabus because there is evidence from religion and the religious passion is strong among students. (SST8)

Moreover, in Saudi Arabia, the Ministry of Education's interest in and commitment to IRE teachers and the opportunities for training were yet another reason why CE would be better taught within IRE. This view was held by two SS teachers, and is exemplified by. SST3:

The education system in Saudi Arabia is interested in Islamic Religious Education and its teachers. It has paid attention to Islamic Religious Education teachers and their development. It offers them the provision of adequate training more than Social Studies teachers. They have good skills to teach Citizenship Education and this will make it strong.

5.4.1.3 IRE teachers' perceptions

The findings revealed that all IRE teachers felt that integrating CE within IRE would strengthen CE and significantly increase its importance. IRE teachers gave many reasons for their views. One thought that the religious nature of the students would help them accept these elements within IRE more than other subjects. IRET1 commented:

I think that lots of these aspects are derived from the Islamic religion, and therefore, it will be strong and because it is reinforced in Islamic Religious Education. Also, the students' religious attitude makes them accept these elements through Islamic Religious Education more than through other subjects.

Moreover, consistency between aspects of CE and the Islamic religion was another reason for including CE within IRE. One IRE teacher mentioned:

I'd say that it is claimed to be strong if it is studied in Islamic Religious Education because it is consistent with the Islamic

religion and religion calls for these aspects, and relying on the evidence from Islam will make the student accept aspects of CE more than with other subjects. (IRET6)

The variety of the IRE syllabus was another reason to teach CE within IRE as one teacher explained:

In my opinion, I believe that Islamic Religious Education will strengthen these aspects because they have a place in Islamic Religious Education, and also its scope in the Islamic Religious Education is broad as there are many topics such as Quran, Sunnah, and Tawheed.(IRE2)

Another IRE teacher pointed out that the specialist nature of IRE teachers and their rich knowledge about their subject would help them to include aspects of CE within IRE in an appropriate way. He commented:

Islamic Religious Education teachers' good knowledge of Islamic Religious Education subjects would help them to employ the elements of Citizenship Education in a strong and effective way. (IRE8)

Overall, both students and IRE teachers emphasised the variety of the components within IRE and thought that most elements of CE were supported by the teachings of Islam. This may relate to the overlap between Islam as a philosophy and IRE as a discrete subject on the one hand, and the aims of IRE in the KSA on the other hand, areas which are interrelated. Given the support for the inclusion of CE within IRE then, a key area for further exploration is how values or topics outside of IRE should be taught. In addition, it is important to note the students' perception that CE would be covered in more depth within IRE than SS. Does this relate to the current

teaching of SS and the CE curriculum? Or does it relate to students' understanding of what it means to be a good Saudi citizen in relation to Islam?

Relevant to this exploration is fact that the SS teachers supported the idea of teaching CE within IRE as they thought that current education policy focuses on IRE and the training of its teachers more than SS. In addition, they recognised that one of the aims of the KSA education system was to build Muslim citizens so CE would sit better within IRE. This brings into question the aims and the position of IRE within the education system, which will be discussed in depth in the next chapter.

5.4.2 Teaching CE as a separate subject

This sub-theme presents the participants' views in interview about teaching CE as a separate subject. It aims to answer the following research question: Should CE stay as a separate subject taught by social studies teachers? The findings indicate that participants believed that CE should not be a separate subject, providing a variety of reasons for their responses. Firstly, participants felt that the Ministry of Education had tried to deliver CE as a separate subject in the past but had not succeeded. One student stated:

I think CE was not important when it was separate and even now, with Social Studies, because the students do not care about it... Why now try to bring it as a separate syllabus when we tried this before and it did not work? (SST1)

One SS teacher mentioned that he had taught CE in both ways, that is, separate and included with SS. He stated:

Through the experiences of CE previously as a separate subject and now through Social Studies, it is not useful and not clearly defined. Also when it was a separate subject, most

teachers did not want to teach it, especially Social Studies teachers, as it put a load on them. (SST5)

In the same vein, one IRE teacher mentioned:

I think a previous attempt had been made to teach it as an independent subject, and teachers of Social Studies taught it, but it did not succeed and the evidence is from teaching it with Social Studies in one subject. This is evidence of its failure and an admission from the Ministry of Education that it failed. So why should we experience the same trial again? (IRET9)

The other reason that participants gave related to the correlation between CE and SS. Participants thought there was no link between these two subjects and SST3 commented, *“I think most of Citizenship Education elements are not related to Social Studies because in Social Studies I only learn about history and geography.”*

SST3 emphasised this as he stated:

Many topics of Citizenship Education are not related to Social Studies. They are related and close to the Islamic Religious Education syllabus. For example, topics like obedience to authority and human rights in Islam are clearly linked with Islamic Religious Education and not to Social Studies, and I am not an IRE teacher.

The lack of training for the SS teachers was seen as another reason why CE should not be taught as a separate subject by them. One SS teacher stated:

Social studies teachers suffer from a lack of training in CE and in teaching it. For me and my colleagues, we have been teaching this subject for many years without being trained in how to present it to the students; we only offer information without application. (SST4)

In summary, the participants did not think that CE should be taught as a separate subject. They noted that when it had been a separate subject it was not successful, which led to it being included within SS. However, SS teachers felt that CE components were not related to their speciality as they were history and geography teachers, and furthermore they felt that they had not received enough training to teach CE.

5.4.3 The potential challenges of inclusion

This sub-theme aims to identify the challenges which might be faced by the inclusion of CE within IRE. It aims to answer the following research question: What are the challenges of including CE in IRE?

The findings indicate that all students felt increasing the number of topics in IRE would be a challenge if CE were to be integrated within IRE. According to ST7, *“I think if citizenship education were taught within Islamic Religious Education we would learn more topics than we have now and this would exceed our abilities.”*

Two SS teachers supported the students' view. As one said:

I think that there is a challenge regarding the length of the syllabus...I mean that additional topics would be added to Islamic Religious Education so there would be an extra learning load for the students in terms of the required topics to be covered in each term. (SST9)

Linked to this, the teaching load was seen as a possible challenge that IRE teachers may face. According to SST4, *“IRE teachers would struggle to cope with an increase in the teaching schedule hours per week.”*

Similarly, two IRE teachers felt that increasing the number of topics in the IRE syllabus was the major challenge facing the inclusion of CE. IRE2 mentioned:

The most important challenge that we may face is the large number of lessons and the increase of topics in Islamic Religious Education that may put a burden on students and teachers to finish the syllabus.

However, it is interesting that one student did not consider that integration would give rise to any challenges. He stated:

I think there would be no difficulty in teaching Citizenship Education with Islamic Religious Education because I have learned most of the items in Islamic Religious Education, such as universal values, voluntary work and appreciation of any work. (ST3)

In addition, four out of the nine SS teachers did not consider that there would be any challenges in teaching CE within IRE as they thought that most aspects of CE were already covered. SST8 teacher stated: *“I think that there are no difficulties because most of the aspects are now taught indirectly in Islamic Religious Education.”*

Six out of the nine IRE teachers also thought that there would be no challenges if CE were included in IRE, as they felt there was space for these aspects of CE within IRE and that the teaching of Islam supports this. One IRE teacher stated: *“There would be no difficulties because most of these items have been covered by Islamic religion and there is an entrance to them in Islamic Religious Education subjects.” (IRE3)*

In a similar vein, one IRE teacher stated:

I think there would not be any challenges to including CE items in Islamic Religious Education because I already teach most of these skills, values, and knowledge, especially in

Sunnah (Prophet Tradition) and Tafseer (Interpretation of the Holy Quran). (IRE8)

However, five SS teachers highlighted that some aspects of CE were not covered or related to the topics taught in IRE, and that IRE teachers may not have sufficient knowledge about them, such as the global economy, so they would need training in how to teach them. One SS teacher explained:

One of the possible difficulties is that they may meet things that are not in their specialization, and they have no experience to teach some aspects like global economy, so Islamic Religious Education teachers need to have more training. (SST6)

Other SS teacher mentioned that:

One of the obstacles is the teachers' experience because Islamic Religious Education teachers need training to teach these elements and take advantage of them in Islamic Religious Education, not just teach them as knowledge.

The need for training was also emphasised by one IRE teacher, who stated:

...training the Islamic Religious Education teachers on how to teach these items through the Islamic Religious Education syllabus is one of the challenges that inclusion will give rise to (IRE2)

5.4.4 The changes needed to accommodate CE within IRE

This final sub-theme explores the changes which participants thought IRE would need to make in order to include CE. It also aims to answer the following research question: Does Islamic Religious Education need to be changed to accommodate Citizenship Education?

The findings from the interviews indicate that all students thought that the IRE curriculum needed to have topics related to CE, at the same time removing some topics that they felt were not important or that they had already covered. ST3 said:

Islamic Religious Education needs to delete some topics which are not important... some topics we learned in primary school... and add topics including elements of citizenship.

Moreover, four out of the nine SS teachers shared the students' view that the IRE curriculum needed to include topics that cover aspects of CE. SST5 commented:

I think Islamic Religious Education does not need a huge change. I think it only needs to add some topics related to these elements and to be presented in an easy and simple way.

Four IRE teachers out of the nine agreed with the view of the SS teachers and the students that the IRE curriculum only needed to add topics related to CE and remove topics that were not important to the students at this stage. IRET7 noted:

We need to modify the large number of topics in Islamic Religious Education as we cannot finish the topics in the suggested time. So I suggest deleting some topics that are not needed in the intermediate stage, such as Zakat, and putting important topics in the subject.

From the above, it is noticeable that while all teachers agreed that teaching CE within IRE would strengthen the elements of CE and motivate students, some IRE teachers were concerned with increasing the number of topics in IRE which could lead to higher teaching loads. This was seen as a challenge. In addition, it is interesting that all the students, most SS teachers, and four IRE teachers thought that some topics needed to be removed from IRE as they were not considered

important for the students at this stage, such as the topic of *Zakat* and some of its complex regulations related to finance, agriculture and farming. They also suggested removing topics that had been covered in primary school. Removing such topics was seen as a way of making more space for CE related topics. However, other IRE teachers did not feel that they would face any challenges if they were to include CE within IRE as current IRE topics would allow for coverage. As a result the next chapter will explore whether students need to have knowledge, skills and values relating to CE which go beyond the scope of IRE, such as knowledge of the global economy and the other cultures around the world, and the extent to which they could be covered in IRE, given the differing views of IRE teachers.

It is interesting that the need for training was seen by one IRE teacher and a majority of SS teachers as one of the challenges facing the effective teaching of CE within SS or as a discrete subject. They thought that some topics, like the global economy, were not related to IRE so IRE teachers would also need to be trained to teach these topics. The ability of IRE teachers to cover these topics, and the implications for training, also merit further discussion.

One particular topic which will be explored in more depth is the teaching of human rights, as many participants related these to IRE rather than SS, whereas they could in fact be seen as universal. The links with Islam and the role of education in teaching about universal rights will be addressed in the next chapter.

5.5 Chapter Summary

This chapter focused, firstly, on presenting participants' perceptions of what the content of CE should be. It started by examining their views on the knowledge needed to be a good Saudi citizen, moving to the skills that participants thought were

needed, followed by the values and attitudes. The second part of the chapter presented participants' views on the relationship between CE and IRE and the best place to teach CE. The data has revealed the tensions surrounding the need for an effective citizenship education for elementary school pupils, in terms of students' and teachers' understanding of what such an education should be and where it should sit within the curriculum.

With regard to the knowledge needed to be a good Saudi citizen', most participants agreed that the knowledge detailed in the questionnaire was appropriate for students in elementary schools. The findings indicate the importance of Islamic faith and the influence of religion on participants' views which reflects the strong correlation between the state and religion in the KSA. Linked to this, all participants agreed that the Saudi National Day was not important for elementary school pupils as it was seen as contrary to the Islamic religion. However, while the questions concerned males, learning about women's rights was also seen as important for students. It is also noteworthy that knowledge about appropriate methods by which Saudi citizens can voice their opinions and learning about rights and duties was placed within IRE rather than within SS by most participants and the lack of freedom for students to give their opinion, even in school, was seen as a vital issue for students in the KSA education system.

Knowledge of national and international issues was seen as very important by the students, along with an acknowledgement about the lack of awareness of global issues within the curriculum. However, an increased emphasis on global issues, or being too involved in the wider world, was also seen as a concern which might threaten their own culture and diminish the influence of Islam. The participants' responses indicate their deeply held belief that morality is based on religion and that

there can be no other route to guide actions. For them, Islam is the source of moral guidance in the KSA. Thus, if this is the situation, the challenge of what we teach about other faiths so that children can respect and live with people from different religions or with no faith needs further discussion.

In terms of skills, participants felt that critical thinking, dialogue skills, and cooperative working skills were very important to students and were currently lacking. Whether CE is taught within IRE or SS, the provision of these skills merits further investigation.

Regarding values and attitudes, participants considered that there was a lack of adherence to universal values in KSA society. The concept of morality was understood within the Islamic framework, with the result that students considered “pride in belonging to the Arab nation” to be of lesser importance than other values as they saw themselves as belonging to the Islamic nation. The different views among the participants revealed rich data in terms of reflecting current tensions with regard to tolerance, outside influences, faith and extremism, all of which have implications for the teaching of values and attitudes within KSA.

The participants linked many of their responses to religion, indicating its vital role in their lives. Thus the role and influence of Islam on the KSA education system and the essence of morality need to be discussed. Linked to this, students’ understanding of what it means to be a good Saudi citizen in relation to Islam and participants’ conception that the ‘good citizen’ is the same as the ‘good Muslim’ needs more discussion. The issue of whether having a voice and giving an opinion can only occur within the framework of IRE (as participants suggested) and in relation to Islam will be explored. Many participants felt the “challenges facing the

Islamic nation” to be a major concern: again, this is an important finding and one which a revised CE curriculum would need to address as there are implications here for curriculum changes or reform in the light of mass media and social media which play an important role in young Saudis’ lives. This has links to the importance of critical thinking for students, and how such skills can be fostered within the KSA curriculum. Discussion of these skills will need to acknowledge the view of some SS teachers that Saudi students were not capable of employing critical thinking skills.

The findings revealed several challenges facing the establishment of effective CE in the KSA. As well as the issues identified above relating to content and values, an overall lack of teacher training, and current pedagogy were also seen as key challenges. CE teachers were still seen as dependent on the traditional mode of teaching where students are passive in the classroom. Possibilities for reform are discussed in the next chapter.

Finally, the views of the majority of participants regarding human rights and the possibility of a secular or humanist conception of morality in Saudi contexts will be explored. These significant findings will be discussed in the next chapter, where links will be made to the literature and to policy and practice.

Chapter Six: Discussion of the Findings

Introduction

The aim of this chapter is to discuss the main findings which have emerged from the qualitative and quantitative data analysis and relate them to the relevant literature and to the KSA context. I have clustered the significant findings into the following four themes:

- i) the role of Islam and its influence over the KSA education system, IRE and CE.
- ii) the knowledge that should be taught,
- iii) the skills that should be taught,
- iv) the values and attitudes that should be taught.

6.1 Theme 1: The role and influence of Islam on the KSA education system, Islamic Religious Education and Citizenship Education

The first theme discusses the key issues related to the role and influence of Islam on the KSA education system which emerged as a main finding. Within this theme, two sub-themes emerged. The first relates to the curriculum framework in Saudi Arabia, whilst the second relates to the interpretation of morality within the Saudi context. The discussion of each theme is presented below.

6.1.1 The curriculum framework in Saudi Arabia

The findings of the current study indicate that participants are very influenced by the Islamic religion, as evidence by their linking of many aspects of knowledge and skills to this. For example, Shura, or consultation, in Islam was chosen by a majority of students and SS teachers in both questionnaire and interview as the fourth most important knowledge area out of nineteen because they saw it as an Islamic religious principle. Likewise, one student stressed the importance of 'communication skills' in conveying the true image of Islam to Western countries. Additionally, students believed that learning about 'pride in belonging to the Arabic nation' was not

important as they perceived themselves as belonging to the Islamic nation rather than the Arabic nation. Students perceived their relationship with the Islamic nation as stronger than the sense of belonging to the Arab nation because the Arab world is composed of Muslim as well as non-Muslim countries.

The finding relating to the importance of the Islamic religion and its influence on the education system is consistent with the existing literature (Jamjoom, 2010; Elyas, 2011). Jamjoom (2010) argues that, in Saudi Arabia, religion is considered to be the basis of all educational decisions. That is precisely why IRE is a compulsory subject in all levels of the Saudi education system. In fact, approximately 30% of the school schedule is dedicated to the teaching of IRE in elementary school (Prokop, 2005). In addition, “the Islamic religion cannot be considered as an isolated entity; rather, it is a part of the disciplines of education, economics, sociology, medicine, and law” (Elyas, 2011, p.57). The Islamic religion is also taught across the curriculum, in all subjects and at all stages. For example, the teaching of history focuses on knowledge about Islamic civilisation or the life of Prophet Muhammad and Arabic literature classes are heavily influenced by Islamic principles (Prokop, 2003).

As far as religion is concerned, the KSA is different from Western countries as, despite Europe’s Christian heritage, the majority of European countries are secular and governed by secular laws which is reflected in their education systems (Arthur et al., 2010), As a consequence, citizenship education in European countries aims to teach political literacy, attitudes and values based on human rights, and encourages the active participation of its citizens without reference to religious identity (Eurydice, 2005). The secular state promotes a secular conception of citizenship, and the secular education system funded by the secular state, promotes a secular conception of citizenship education. This means that rather than emphasizing

religious, cultural or ethnic aspects of what it means to be a citizen, it focuses instead on the social, civil and political rights and responsibilities of all citizens regardless of their backgrounds/identities.

By contrast, the KSA is considered an Islamic state as it is clearly stated in Article (1) of the “Basic Law of Governance” of the country:

The Kingdom of Saudi Arabia is an Arab, Islamic state; its religion is Islam and its constitution is the Holy Qur’an and the Sunnah (Prophetic sayings and deeds). Arabic is its language and Riyadh is its capital. (Government of Saudi Arabia, 1992)

There is a strong relationship between state and religion in the KSA and with regards to the education system, article (13) of Saudi Arabia’s Basic Law of Governance states:

The purpose of education is to instil the Islamic faith in the younger generation, providing its members with knowledge and skills and preparing them to become useful members in the building of their society; members who love their homeland and are proud of its history. (Government of Saudi Arabia, 1992)

As a result of the participants’ perspectives which are influenced by Islam and their conception of Islam, there is a strong relationship, indeed an overlap, between religion and citizenship. For them, Islam meets the needs of the individual whether these are physical, psychological, social, or spiritual (Alavi, 2008; Al-Nahlawi, 2008). The teachers and students saw Islam as a comprehensive religion as it focuses on both worship and behaviour, preparing the individual to be a useful member of society. Their views reflected those of Akram (2005) who maintains that Islam addresses all aspects of human needs, the body, the soul and the emotions and thus helps students understand the meaning of their lives. Thus, because Islam influences

the individual at both the social and political levels, there is a strong relationship between religion and citizenship. This raises profound questions about the nature of Islam. Should it be 'other worldly' and withdraw from the public and political realm, or should it be very much concerned with everyday morality, behaviour and conduct?

Based on the above argument, it would appear that the participants' responses clearly reflect the role of Islamic religion in the Saudi education system, which itself mirrors wider religious/political relationships. The students related the importance of skills such as communication to the concept of encouragement in Islam. While this is also an important skill for many people in the world from different cultures and not only for Muslims, it would appear that Saudi students link these skills to Islam. It is also worth noting that many European states are not only secular, but also liberal democracies. This means that they tolerate, sometimes even promote, religious pluralism, whereas the close affinity between the KSA and Islam means that citizenship and Islam go hand-in-hand with little to no accommodation of non-Muslim peoples.

Therefore, considering the above discussion of the findings and the supporting literature, it would seem impossible, and indeed inappropriate, to have any kind of CE taking place outside the framework of Islam; however, this does not mean that the Western conception of CE has nothing to offer to the Saudi context. It would seem that there is the potential for most of the principles of CE to be delivered within Islamic boundaries since Islam as a framework is not merely about religion but also includes social, moral and political matters. For example, it is possible to teach about global issues such as terrorism and poverty adopting an Islamic view which does not conflict with Western worldviews. Terrorism is abhorred in Islam and, according to Islamic teachings; the killing of innocents is a major sin that goes against basic

Islamic principles. Therefore, it would seem that Islam provides a wide range of opportunities to incorporate CE and the fact that about a third of the school timetable is dedicated to IRE means there is time to do this.

6.1.2 The essence of morality according to the Saudi context

The data from the study reveal that there is an assumption that morality is based on religion and that there can be no other route to guide actions. The participants described the Islamic religion as a source of moral guidance in the KSA. For example, one student mentioned that, by adhering to the principles of the Islamic religion and abiding by its precepts in terms of obligations and prohibitions, one can become a good Saudi citizen. Likewise, another student considered that, for the sake of God, people can accomplish good deeds and refrain from committing evil acts. An IRE teacher expressed the view that religion serves as a protection and gave as an example criminals suffering jail sentences as a result of being led astray from their religion. This finding seems to contrast with the existing literature, in Western countries in general and in England in particular, that addresses morality as based on human rights (Keown, 2001). Indeed, within the Saudi society religion is not only seen as the only source of morality, but also as the official source of morality and it is this that is reflected in the views of the participants in the study. The concepts of good and evil are governed and dictated by the Islamic religion as the Holy Qur'an states:

And by oath of the soul, and Him Who perfected it in proportion.
Then He showed it what is wrong for it and what is right. Indeed, he succeeds who purifies his self (i.e. by doing righteous good deeds).
And indeed he fails who corrupts his self (i.e. by doing every kind of evil wicked deeds). (91:7-10)

The participants' views can be explained by the fact that in Islamic societies moral values relate to the sacred. In other words, Muslims try to follow and abide by a set of values in order to be good Muslims; they believe that the benefits of morality are not only in this life but in the afterlife as well. Prophet Muhammad mentioned in an authentic narration reported by Alalbani (1999, p.89): "The heaviest thing to be placed in the balance of a believing slave on the Day of Judgement will be good behaviour. And God hates the one who uses bad language". The participants' perceptions endorse this view as they refer to the importance of morality because Islam supports it.

The study demonstrates that both teachers and students in the KSA think that teaching universal values should be covered within IRE because Islam encourages students to follow universal values.

By 'universal values', they appear to mean common values that are shared by Muslims and other groups of people (i.e. nations and faith traditions). Gates' (2006, p.571) view is that "values are not necessarily any more universally agreed, since they too are affected by beliefs". The participants in this study seem to agree that values which they do not share – as Muslims – cannot be classified as 'universal values'. For them, the term 'universal values' refers to values that are shared or common to traditions and cultures, but that are most importantly also 'Islamic values'. 'Universal values' are not interpreted as a separate set of values standing over and above Islam, such as those included in the Universal Declaration of Human Rights (1948), for example. The participants' interpretation of 'universal values' does not appear to cohere with that proposed by C. S. Lewis, for example, in *The Abolition of Man* (1955). Lewis argues that there is a universal moral law which can take many forms (e.g. 'Platonic, Aristotelian, Stoic, Christian, and Oriental alike') and which he

calls 'the Tao': "It is the doctrine of objective value, the belief that certain attitudes are really true, and others really false, to the kind of thing the universe is and the kind of things we are" (Lewis, 1955, p.28)

He asserts that "the Tao provides a common human law of action which can over-arch rulers and ruled alike. A dogmatic belief in objective value is necessary to the very idea of a rule which is not tyranny or an obedience which is not slavery." (Lewis, 1955, p.84-85). He gives an example of action of Tao and cites a set of several common moral principles which are held by many ancient traditions such as Ancient Jewish, Christian, Hindu, Babylonian, Egyptian, Ancient Chinese, Greek, and Roman. For example, with regard to the respect of parents or elders he provides quotations from several traditions as below:

'Your father is an image of the Lord of Creation, your mother an image of the Earth. For him who fails to honour them, every work of piety is in vain. This is the first duty.' (Hindu. Janet, i. 9)

'Has he despised Father and Mother?' (Babylonian. List of Sins. *ERE* v. 446)

'I was a staff by my Father's side ... I went in and out at his command.' (Ancient Egyptian. Confession of the Righteous Soul. *ERE* v. 481)

'Honour thy Father and thy Mother.' (Ancient Jewish. Exodus 20:12)

This value of respecting parents is also mentioned in the Holy Quran:

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say:

"My Lord! Bestow on them Your Mercy as they did bring me up when I was young." (17:23 Madinah version)

For the participants in this study, the truth or falsity of shared or common values is contingent upon the extent to which they cohere with Islamic values which alone are considered to be objectively true. There is no objective law of action above and beyond Islam. Drawing on this understanding of 'universal values', that is values that are shared/common across cultures and religions and simultaneously consistent with Islamic values, I would argue that it is possible to teach these values in the IRE classroom.

The participants' views reflect the KSA education system where the teaching of morality is related to religion and, moral principles are taught within IRE, supported by evidence from the Holy Qur'an and Hadith.

So, if values must always be taught within the context of Islam, how do we teach children to respect and live with people from different religions or with no faith? Is there any contradiction between teaching morality within an Islamic framework and respecting people from different religions? To answer this question we should look at the Islamic concept of citizenship, which Abo Dof defines (2004, p. 251) as:

A form of human interaction between members of the same society on the one hand and the global human society on the other hand, which is based on the rights and duties and benevolence of people and concern for their benefit and to cooperate with them in light of Islamic principles.

The Islamic conception of citizenship also encompasses non-Muslim people. For instance, as addressed in the literature review, the Medina Document made no distinction between citizens in terms of colour, race, gender or religion. Jummah

(2010) mentioned that the Medina Document was the first constitution that regulated the relationships between Muslims and non-Muslims. Jummah's (2010) findings are consistent with the responses of one IRE teacher, who reported that there is evidence in the Islamic religion to support protecting and preserving the rights of non-Muslims. The Qur'an not only encourages Muslims to respond positively to peaceful offers from non-Muslims, but also orders them to be kind to all non-Muslims, do good to them and treat them with fairness (Albisher et al., 2008). This idea is clearly stated in the following Quranic verses:

God does not forbid you from those who do not fight you because of religion and do not expel you from your homes –from dealing kindly and justly with them. Indeed, God loves those who are just. (60: 8 Madinah version)

Therefore, based on the above, it should be possible to teach students moral values such as respect for others, based on an Islamic conception of morality. However, the crucial question has now become; what are the implications of teaching values and putting them into practice? Also, what challenges may be faced in teaching universal values in the KSA within an Islamic framework? This will be discussed below in section (6.4.1).

6.2 Theme 2: Knowledge that should be taught

This second theme discusses the key issues emerging from the quantitative and qualitative data which relate to the knowledge that Saudi citizens need. The following sub-themes emerged: rights and duties of the Saudi citizen, voicing opinions, national knowledge, international knowledge, challenges facing the Islamic nation, and women's rights. Each sub-theme is discussed below. This theme forms a substantial part of this chapter, reflecting the findings from the previous chapter.

6.2.1 The Islamic faith

The data obtained from the questionnaire showed that ‘the Islamic faith’ was ranked the highest in importance by all participants with mean of 4.78 and standard deviation of .510 (see Chapter 4). Additionally, all participants interviewed (students and teachers) in this study also indicated that ‘the Islamic faith’ was the most important area of knowledge for students. Students reported that, in their view, the reason behind their claim for the importance of the Islamic faith is that Islam is their religion and thus they believe they must know about it. Additionally, IRE teachers saw the Islamic faith as part of Saudi citizens’ identity which they also assumed should be protected. Moreover, the participants believed that the Islamic faith contributes to shaping good Saudi citizens. They felt that in order to be a good Saudi citizen, one must be a good Muslim, and therefore have knowledge of the Islamic religion. Their responses indicate that being a good citizen and being a good Muslim are seen as synonymous. This finding concurs with the existing literature that posits the Islamic religion as being an integral part of Saudi citizens’ identity (Almaamari, 2009; Nevo, 1998). The finding is also consistent with the existing literature that states that the Islamic faith prepares good citizens, whose lives have a purpose not only for themselves but for society as well (Alavi, 2008; Akram, 2005).

The participants’ responses reflect the philosophy of the education system in the KSA and the role of Islam since, as mentioned earlier; it is an Islamic state whose constitution is based on the Holy Quran and the Sunna (traditions of the Prophet). Whilst Hellenistic philosophy focuses on “sanctifying reason” and materialist philosophies accord a great importance to “the material and physical” sciences (Albisher et al., 2008, p.81), the Islamic perspective on life and the universe is based on the purpose of God’s creation of mankind, namely “worshipping God Almighty

and that the mundane actions he performs should be subject to what God ordains as permissible and what he ordains as proscribed as indicated in the Qur'an and the Sunnah." (Albisher et al., 2008, p.81). The above premise sheds light on the reason behind the participants' conception of the good citizen being synonymous with the good Muslim.

In addition, the participants' view of the importance of the Islamic faith can be explained by the Saudi context; indeed, it is worth bearing in mind that in the KSA there are no non-Muslim citizens as by law, only Muslims can become citizens. There are non-Muslims living in the country but they are considered as temporary residents or workers who come to the country with work-permits. These residents must respect the country's laws and regulations and respect its special religious status.

The discussion above raises the issue of non-Muslim residents' children, as there is an important question: can non-Muslim children attend government schools without having to learn about the Islamic religion? The answer is no, simply because in the Saudi education system IRE is a compulsory subject at all levels in government schools. The only option available to them is private education where non-Muslim residents can choose not to be taught IRE as it is not a compulsory subject for private schools. However, in my opinion, based on the literature and practice in other countries, this is not a suitable solution. To draw a comparison with the UK for instance, all children can attend government schools regardless of their religion and schools have to teach RE but parents can decide to withdraw their children from the lessons. However, one must take into account that RE in the UK is based on learning about major world religions in schools without a religious affiliation while in the KSA it is about one religion and for the religion (i.e. Islam). Drawing on practices

in the UK and relating this to the KSA context, one suggestion might be that temporary residents are allowed to withdraw their children from IRE lessons in government schools and offer them, instead of IRE, an optional subject about the Islamic religion and lessons about other religions. This solution is also in line with the education policy regulations with regard to the restrictions on the teaching of other faiths. However, teaching about other religions could be a challenge for IRE teachers who may teach about Christianity or Judaism in a negative way, which in turn would not encourage tolerance among students. Ideally the KSA curriculum should be designed to ensure that all faiths are respected, even though Islam remains the official religion of the country. This requires careful thought because it is not easy to teach about other religions which have been seen as faulty belief systems and this also raises profound questions about the education policy in the KSA and its role in encouraging tolerance and respect among the students. Moreover, this also poses the question of the relationship between Islam and other religions and how IRE teaches about this relationship.

6.2.2 Rights and duties of the Saudi citizen

Students and teachers' interviews revealed the importance of knowledge about the rights and duties of the Saudi citizen. This finding is consistent with the questionnaire responses as 'the rights and duties of citizens' was ranked the second most important area of knowledge. This shows a substantial agreement between teachers and students on the importance of learning about citizens' rights and duties. For example, one IRE teacher mentioned the importance of rights and duties and believed that acknowledging citizens' rights would make the country stronger from inside and overcome the Arab Spring. He thought that the lack of citizens' rights was the main cause of the revolutions that broke out in different Arab countries. In

addition, the SS teachers indicated that the current SS curriculum placed more emphasis on duties than on rights and that much of the content was about history and geography. The SS teachers' view is consistent with Alsubaih (2005) and Alabdulkarim & Alnassar's (2005) position regarding citizens' rights and ways of obtaining these insofar as they are minimally addressed. Almaamari (2009) commented that in Arab countries, where the current study was conducted, the curriculum strongly stresses duties and obedience in comparison to promoting freedom, equality, fairness and empathy.

It is interesting that while one of the reasons for introducing CE into the National Curriculum in government schools in the KSA was to develop knowledge of rights and duties (see Chapter 2), the participants' views indicated that the current SS curriculum did not seem to achieve this aim. Alansari, (2011), in her study, reports that rights and duties are not given great attention in the current SS curriculum or by the policy makers. The participants' views reflect the changes that have occurred in Saudi society as a result of both the technological revolution and international events discussed earlier in the study. This may explain their views about the importance of knowledge about rights and duties. It also indicates the need for such issues to be explored in school, as students need to be informed in order to become responsible citizens.

Based on the above, it would appear that 'promoting freedom, equality, fairness and empathy' does not currently occur in SS and the IRE teachers in the study showed an interest in teaching about rights and duties within IRE. As rights and duties in the KSA stem from religious principles it might then be appropriate to teach these within IRE where they would be located within the Islamic framework. If this is to happen, it is crucial to identify the possible challenges to this approach. In other

words, if rights and duties are taught within IRE would all rights be promoted? Islam sees all humankind as equal with no preference for one person over the other, regardless of religion, ethnicity or gender. Islam not only guarantees the right of Muslims but also non-Muslims as well, as mentioned in the Holy Quran: “Let there be no coercion in matters of faith” (2:256 Madinah version). However, it would appear that there are differences in interpretations of rights and duties in the KSA which might present challenges for government, policy makers and teachers who try to put these principles into practice. Teachers need to be able to discuss issues such as women’s right to drive and respecting other faiths with students, but in reality it is likely that they would avoid teaching such controversial issues, which points to the need for clear guidelines for teachers. Islamic leaders have a vital role to play in this regard. They need to provide encouragement to IRE teachers so that they see the need to teach about such rights within IRE which are currently not part of the curriculum.

The other major challenge facing the teaching of rights and duties in IRE is that many teachers consider that these rights are restricted to Muslims only and that the focus of their teaching is limited to the KSA and the Arab world. In order to teach CE effectively and prepare global citizens, teachers need to have an open mind when teaching about these issues through, for example, shifting the focus from local to global issues. Teaching about the right to prosperity and welfare needs a global perspective, focusing, for instance, on the issue of poverty in the entire developing world and not only in Islamic countries. A need for training and guidance has thus been identified so that IRE can be more open to global issues and perspectives rather than focusing on the local only. The curriculum needs to move beyond the current focus where students learn only about the KSA and the Arab world.

Relevant to the teaching of rights and duties is the finding from the research that students not only need to know about their rights but also need to exercise these rights. The student interviewees in particular reported that they were not allowed to practise their rights within the school. One of the obstacles to students fully exercising such rights may lie in the school administration itself since head teachers may feel that granting students their rights will lead to losing control and power over them. Alternatively, their view may reflect the nature of the education system in the KSA whose education policy is centrally determined by the MOE. Thus there is a need for guidance by the MOE if head teachers are to encourage students to practise their rights within school, giving them the opportunity to become active and responsible citizens.

Finally, in line with the arguments outlined in 6.1 above, it is important to stress that the teaching of rights and duties within IRE must relate to the interpretation of rights and duties in Islam. In other words, it is not conceivable that rights might be taught from a purely Western perspective since rights that might be in conflict with Islam are prohibited according to Islamic teachings. For example, as far as freedom of expression is concerned, ideas or thoughts that contradict Islam such as, immodest words or the promotion of secular ideas such as a separation between religion and state cannot be tolerated; therefore, policy makers need to address the teaching of rights within this limitation. Thus all in-service training and guidance needs to take cognisance of both the opportunities offered by Islamic principles and the limitations. This raises profound questions about the ability of Islamic principles to deal with rights and duties as understood in Western countries and presents a challenge for religious leaders and the MOE

6.2.3 Voicing opinions

The research shows that the majority of the participants interviewed believed that knowledge of 'the appropriate methods by which Saudi citizens can voice their opinions' is required by students in order to be good citizens. These qualitative findings are in line with the questionnaire results where the statement relating to the 'appropriate methods by which Saudi citizens can voice their opinions' was ranked as important with a mean of 4.12 and standard deviation of 0.982. The responses of the students indicate that they feared sanctions when they tried to voice their opinions to people in authority within their school, such as the head teacher, as they felt he may think they did not have the right to express their opinions. In addition, the students felt that their role at school was essentially passive and that their opinions were not considered important; they felt that they were only expected to learn and not to actively participate. These findings confirm those of Hanivah (2000) that CE does not include topics about students' voice and opinions. The students' view is likely to be influenced by the nature of the education system in the KSA whose education policy is centrally determined by the MOE and is based on a transmission mode of teaching. The Curriculum Department in the MOE designs and distributes the curriculum throughout the country, and it develops and establishes instructional units with respect to the general education policy in the KSA (Elyas, 2011).

However, the IRE teachers considered that such knowledge could help students have a voice and convey their ideas to the government in an appropriate way without resorting to violence. In the KSA, there are still doubts among Saudi citizens around the purpose of expressing opinions as it is not a democratic country; people tend to think that if you express your opinion or criticise the government, this will lead to violence. Some interviewees felt that expressing opinions was the right of people of

'high standing' only. Thus the value of giving your opinion or having a voice is not yet clear or accepted by all in the Saudi context.

Freedom of expression in the KSA is different from other countries. For example, in the UK there are various ways to express opinions including demonstrations and strikes or asserting your opinion. In Saudi Arabia, freedom of expression is guaranteed and legally permissible provided it meets three conditions:

1. It should be well-intending and have noble objectives, such as reformation and construction and not destruction or the proliferation of evil.
2. It should be expressed in virtuous, courteous and appropriate language.
3. It should bear in mind Islamic values, principles and invariable rules, within which there is no possibility of stirring dispute and conflict.

If these conditions are met, people are free to state what they wish, otherwise, it is preferable that they refrain from offering their views (Alturaqi, 2008, p.90). These three conditions, which are determined by Saudi Law, provide a sound definition for the term "appropriate methods" in the context of Saudi Arabia.

In addition, Article 39 of the Basic Law of Governance states:

Mass and publishing media and all means of expression shall use modest language and adhere to the State's laws. They shall contribute towards educating the nation and supporting its unity. Whatever leads to sedition and division, or undermines the security of the State or its public relations, or is injurious to the honour and rights of man, shall be prohibited. (The Shura Council, 2014)

The above official statement shows that opinions should be expressed in accordance with the rules and laws of the country. For example, in the KSA demonstrations and

strikes are forbidden by law and in order to express one's voice, one must use appropriate language and not 'stir things up' in the community. Indeed, Saudi citizens have limited voice compared with Western citizens and yet, within these guidelines, students can voice their opinions in the KSA community.

However, three of the nine SS teachers believed that having a voice was not important as they perceived students as not being responsible enough. This view contrasts with the existing literature which stresses the importance of students' voice in improving their learning, since giving their opinion about issues related to the curriculum can lead to greater student engagement and also to changes in the curriculum and instruction (Mitra, 2003). Concerning the importance of student voice and its implications, Mitra (2007) also argues that:

Student voice can entail youth sharing their opinions on problems and potential solutions. It can also entail young people collaborating with adults to address the problems in school or taking the lead on seeking changes such as improvements in teaching and learning as well as school climate. (p.727)

This SS teachers' view can be partly explained by the lack of training SS teachers receive as reported by one IRE and one SS teacher. Indeed, this research indicates that most SS teachers are not specialists in Citizenship Education; they are either geography or history teachers. Hanivah's (2000) study revealed that one of the problems of CE teaching in the KSA was the lack of specialist teachers. This lack of training in CE for teachers is not limited to Saudi Arabia. The participants' views about insufficient training endorse those of Alajaji (2002) and AlAbdul Alkarim & AlNassar (2005). Moreover, SS teachers' views might reflect the assumptions that underpin the concept of teaching in the KSA whereby students are in school to learn

and not to question; indeed, as mentioned earlier, the education system is based on a transmission mode of learning and it is centrally controlled by the MOE.

From the above, it appears that many participants in the study did show an awareness of the need for students' voice but that there are many challenges in the path of granting students the right to express their opinions. The first challenge concerns teacher training; where it would appear that both IRE and SS teachers need to receive adequate in-service and pre-service training on how to promote students' voice. In addition, the philosophy of teaching in the KSA needs to shift from a transmission mode to a pedagogy involving more active learning in order to address the changes in the last two decades in KSA at both economic and social levels and the subsequent needs of Saudi citizens in the 21st century. Moreover, CE has been seen to be effective where students are at the centre of the educational process through the use of active participation methods which encourage them to debate, question and participate (Huddleston & Kerr, 2006). According to Ofsted (2010), keeping written records of students' work, including independent research using books, printed media and information and communication technology (ICT), were seen as very important in the schools where citizenship was strongest. Giving students the chance to participate within school councils and express their opinions increases their participation and promotes responsible action among them. The Ofsted report asserts that some of the highest achievement in the areas of participation and responsible action was associated with school councils (Ofsted, 2010). These examples of good practice in the UK could help guide reforms in the KSA.

6.2.4 National knowledge

Based on the interview data, knowledge about one's nation was felt to be core knowledge for elementary school students. These findings are partly in line with the quantitative data where national knowledge was seen as the second most important area of knowledge after religious knowledge. In that regard, three students in interview reported that this knowledge would protect their culture as they believed it was threatened by other cultures, especially by what they referred to as 'Western culture'. Other students indicated that knowledge of national issues would strengthen the cohesion of society, a view supported the SS teachers. This finding concurs with Almaamari's (2009) understanding that the main role of CE is to strengthen national unity and maintain social cohesion and that neglecting these issues might affect such cohesion. In addition, education policy asserts that social cohesion is one of the most important underpinning principles of education in Saudi Arabia.

The participants' views may reflect the assumption that Saudi society is a 'closed' society that tries to protect its culture and sees other cultures as a threat. This relates to the nature of the KSA as a country with one language and one religion (Aldubyan, 2013). However, by being open to others, we might emerge better as a global community, instead of defending one culture and ignoring others which could be seen as a lack of ideological confidence. Islam teaches that mankind has been created for the purpose of getting to know one another, living in harmony with each other and the Quran rejects conflict and enmity, as the following verses clearly show:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is

one of the Muttaqûn (the pious)]. Verily, Allâh is All-Knowing, All-Aware. (49: 13 Madinah version)

The literature does not suggest there is a particular conflict between protecting the Saudi culture and learning about Western culture. Indeed, one of the reasons behind introducing CE into the National Curriculum was to prepare international citizens in accordance with circumstances and international developments (Alrashid, 2004). It appears that in these changing times, mass media and social media such as Facebook and Twitter now play a crucial role for the younger Saudi generation. Through these they access large amounts of information and discover cultures from different parts of the world. According to the sixth Arab Social Media Report by the Mohammed Bin Rashid School of Government (MBRSG), published in June 2014, the total number of active Twitter users in the Arab world reached 5,797,500 as of March 2014. It also indicated that the KSA is the country with the highest number of active Twitter users in the Arab region reaching 2.4 million users, accounting for over 40% of all active Twitter users in the Arab region (MBRSG, 2014). Therefore, in these conditions, it is impossible to remain closed to ourselves and defend our culture without engaging with others.

A major challenge, as it appears from the findings, is that teachers and students have negative perceptions about Western culture due to misunderstandings which have led to stereotypes about the culture and what might be seen as irrational fears. In order to address such concerns, Western culture needs to be discussed so that accompanying fears can be addressed in school. Teachers and students need to be open to other cultures by engaging with people from Western countries or inviting them to talk about their culture. However, learning about other cultures may not easily bring about change in students' attitudes, so I suggest planning for

programmes such as school exchange visits, virtual online communities, social networking or inter-school links with foreign countries to bring students into contact with other cultures so they can engage with other peoples and ultimately change their attitudes towards them. In addition, learning more about the KSA and Western cultures through such comparative exercises will give students the opportunity to see the difference between these two cultures. It is important that teachers clarify that other cultures are neither better nor worse than Saudi culture, but simply different. Doing this, students can learn about other cultures in a respectful manner and at the same time reduce the feeling of threat that they experience towards other cultures. The need for an international perspective in the curriculum is discussed further in 6.2.5 below.

By contrast, while the participants emphasised the importance of knowing about one's nation, they felt that 'the Saudi National Day', which might be seen as part of such knowledge, was not important. Similarly, Hanivah (2000) reported that elementary school students showed little interest in the National Day. The students in my sample perceived the National Day as 'unislamic' and affirmed it was used for negative purposes in society. The students' view is consistent with that of the IRE and SS teachers. In order to understand their view, it is crucial to understand the Saudi National Day. It is a national celebration that takes place each year on September 23rd to commemorate the unification of the KSA after a battle spearheaded by the founder and first king of Saudi Arabia, late King Abdulaziz bin Abdul Rahman Al-Saud (1876-1953). However, many fatwas (Islamic legal opinion proclaimed by an expert in religious law) emanating from religious authorities have warned people against the celebration of such a day. Saudi scholars consider that any celebration other than the two religious festivals of Eid al Fitr and Eid al Adha

are not legitimate in Islam. However, this view could be perceived as an infringement of a citizen's civil rights.

From the above, it is evident that the participants' view was influenced by the fatwa from the religious scholars declaring the day to be an unislamic celebration. Additionally, many felt that the celebration was imposed on them and considered it as a mandatory celebration from the MOE. Nevertheless, a number of religious scholars have recently expressed the view that the Islamic religion was not against the celebration of this day. They supported their opinion by declaring that the celebration of the National Day was not an act of worship that brings men and women closer to God but rather a celebration intended to recall the unity of the Kingdom and the necessity of maintaining security (Alfawzan, 2011). Such a perspective encourages teaching about the Saudi National Day in a way that fosters citizenship and yet supports Islam. However, we have to take into account the conflict that exists between the participants that are against the celebration of the National Day and the education policy that forces students and teachers to celebrate it. It seems to be difficult to modify this policy as it relates to political issues and is seen by the government as an important celebration. So the question that needs to be asked is: what can we do to engage students so that they do not feel 'forced' to celebrate the National Day? The National Day in itself will not support CE if it just focuses on the country and the government as it currently exists. We can take advantage of this day to support the principles of CE such as the position of voluntary work in Islam and also relate it to wider global issues such as poverty in the developing world. In addition, during that day teachers can ask students to prepare school projects concerning the importance of rights and duties of Saudi citizens by visiting the National Society of Human Rights in the KSA so as to give

students the opportunity to discuss human rights issues. Moreover, schools can involve students in activities on that particular day by asking them to prepare for the celebration and encourage them to suggest ideas for improvement. In this way, students will not feel that the celebration has been imposed on them but will instead see it as an opportunity for active citizenship.

6.2.5 International knowledge

The questionnaire responses in my study indicate that knowledge of international issues was ranked of low importance to a good Saudi citizen by the majority of participants although the interview responses seemed to contradict this result. In interview the students reported that global issues were important as they felt that Saudi Arabia was part of the wider world and could affect, and likewise be affected by, these issues. In addition, SS teachers felt teaching students about international matters was important because of the large number of questions raised by students about such issues. The current study's findings confirmed Holden and Hicks (2007) findings, that nowadays primary aged children in the UK are highly concerned with global issues. Many other surveys suggest that young people are eager to learn more about global issues. For example, Yamashita (2006) found in his study on children aged between 4 and 11 in England that students want to know about complex global issues, and in particular the reasons for war and conflict.

Participants' responses in interview provide evidence about the lack of awareness of global issues within the curriculum. Hanivah (2000) suggested that elementary school CE suffers from a lack of emphasis on global issues, such as the preservation of the environment or the importance of energy saving. Almaamari (2009, p.105) makes the claim that in Arab contexts "citizenship education is still focused on national citizenship instead of finding a balance between enhancing both national,

international and global citizenship”. Moreover, Aldubyan (2013) reported that CE in the KSA did not address world and global issues such as the economy, the environment, climate change, emigration and terrorism. He believes this can cause students to become isolated from the wider world and feel that they are different, which in turn can have negative consequences and hinder their openness to other people and cultures around the world.

The questionnaire findings indicated that there were positive correlations between knowledge of national and knowledge of international issues, suggesting that teachers who thought it was important to know about international issues also thought it was important to teach about national issues. They appeared eager to gain knowledge about both national and international issues, but were concerned that an overemphasis on global issues or being too involved in the wider world might threaten their own culture and diminish the influence of Islam. As stated earlier, students connect with the world as a result of using social media and teachers feel that the number of questions about global issues raised by students has increased. Therefore, how might we teach about international issues in a way that does not threaten Islam? To answer this question, we should bear in mind that Islam plays an important role in students’ lives, so teaching global issues within IRE might alleviate their fears. It is possible to teach about global issues such as famine, overpopulation, human rights abuse and warfare within IRE since it could be covered in Hadith area. IRE topics could be extended to include other global issues such as world affairs or rights. Such changes to the curriculum would require that IRE teachers receive training to deal with such issues in order that they are up-to-date with international issues and feel confident and prepared. However, if such issues are taught in IRE, there is the danger that teachers may focus on religious perspectives and solutions,

ignoring secular opinions. Thus, this would require careful thought from the KSA policy makers, so that appropriate training and guidelines were given.

Global issues should also be taught using active pedagogy if CE is to be effective; Gearon (2009, p.135) states that with active participation “teachers are enjoined to ensure that their pupils are able to take informed and responsible action based on research and investigation, and to analyse the impact of their action”. For example, teachers can run debates or discussion activities in the classroom including those on international issues and let students raise their concerns and share their views. In line with the arguments outlined in 6.1 above, the role of IRE teachers is not only to teach about global issues but also to relate them to an Islamic view and other opinions so that students do not feel that these issues threaten their religion. Such a perspective would encourage them to participate in debates and try to find solutions for current global problems.

A key finding of this study is the need for the MOE to provide professional training programmes and useful resources for IRE teachers to enhance their teaching skills in relation to these issues and to meet the students’ concerns about current global issues.

6.2.6 Challenges facing the Islamic nation

The findings from the questionnaire indicate that SS teachers ranked ‘challenges facing the Islamic nation’ as the fifth most important area of knowledge, whereas the students differed from them as they ranked it as much less important at number 11. By contrast, the findings from interviews showed that both students and SS teachers felt that “challenges to the Islamic nation” were a major concern as many felt that the Islamic nation was under threat. They gave evidence for their fears such as the war

in Iraq and the recent mass killings of the Muslim minority in Burma by the Buddhist majority. In addition, SS teachers felt that Islamic identity was being threatened by the media that spread subversive or unislamic ideas among young people. The participants of the study perceived that Western countries in general and the USA in particular constituted the main threat to the Islamic nation because of the invasion of Iraq and Afghanistan which are considered to be part of the Islamic nation. In the Saudi context, the participants interviewed expressed concerns that the USA was seeking to weaken Islam and Islamic countries by exploiting the behaviour of a number of radical Islamic groups to distort Western perceptions of Islam and invade Islamic countries. In addition, they felt that foreign media portrayed extremist Islamic groups as representative of Islam as a whole. This reflects the complexity of the situation in Islamic countries such as Syria, Iraq, and Nigeria, and reflects participants' views of an Islamic nation under threat.

Nonetheless, the question to be posed here is what can be done to alleviate this fear? One possible answer lies with the role of the teacher and the school. As my study has indicated, there is the potential for teachers and schools to help students understand the issues surrounding radical Islam. The important point is that there is a need for the MOE to include topics within IRE about radicalism in Islam, why people become radicalised and why a number of countries oppose radical Islamic groups. In addition, there is equally a need to ensure that IRE teachers encourage students to look at controversial issues such as radical religious groups and do this through an open dialogue between students and teachers. Such discussions could help students understand that not all the radical groups that exist around the world are 'Islamic' and not all opponents of such groups are 'non-Islamic' and thus lessen the fears and concerns voiced by participants. In addition, the education policy

needs to be revised to remove any potential elements within the curriculum that might lead to or encourage radicalism. To achieve this, IRE teachers need to be prepared professionally to be able to answer students' questions and use active methods when teaching such controversial issues. This again points to the need for changes to educational policy and teacher training.

6.2.7 Women's rights

The data gained from interview indicates that there is a need to teach about women's rights. In the Saudi context, even issues that relate to women are dealt with by men who are the sole policymakers. One IRE teacher expressed the view that women do not know about their rights and that men are the ones who can grant women their rights and speak on their behalf, thus explaining some men's views on women's rights. Hassan (1999, p. 46) reported that the reason is because:

throughout Islamic history, the sources for the Islamic tradition have been interpreted only by Muslim men, who have arrogated to themselves the task of defining the ontological, theological, sociological, and eschatological status of Muslim women.

In addition, the view of women's rights in the KSA can be described as dominated by 'extremes' as there seems to be no moderate view on this issue. Indeed, it is evident from the findings that there is fear among Saudi people that the Western conception of women's rights may affect the view of their rights in Islam as the latter is the basis of all rights in this country. The KSA signed the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW); however, certain matters in the Convention go against the principles of the Islamic Shari'ah and consequently, are not consistent with the Statute of the Kingdom's Government. Some of the Shari'ah provisions which are contrary to those of the Convention are considered distinctive

features of Shari'ah. Firstly, article 16 which relates to marriage and family relations. This article does not differentiate between the role of men and women in the family while Islamic law does not grant identical rights and duties to men and women. Secondly, in terms of inheritance regulations, the Shari'ah grants women a different share than men, men receive double the share of inheritance of women, i.e. sons/daughters; brothers/sisters, though this is not always the case, for sometimes they are treated equally (Albisher et al., 2008). The Holy Quran reported that 'a male shall inherit twice as much as a female.' (4:11 Madinah version). The rationale for such provisions is that one of duties of a man is to look after his family and provide for them, thus illustrating some of the differences between the Western conception of women's rights and the Saudi conception. In Western countries, citizenship according to Marshall (as cited in Erika, 2010, p.5), refers to the "status which is granted to members of a community with full rights. Its beneficiaries are equal in rights and obligations that that implies". It is apparent that there is a focus on the rights and equality of any member of society whether man or woman. The question that needs to be raised here in relation to curriculum and instruction is the following: what should be taught about women's rights and in what subject should these issues be addressed? As stated earlier, in the KSA rights are primarily based on Shari'ah Law and rights that are deemed not in harmony with Islam will be rejected by the society which means there are limitations on the rights of citizens compared with universal human rights. Despite the fact that Islam advocates for women's well-being and development and although an entire chapter within the Holy Quran is called "women" (Al-Nissa in Arabic), Saudi women do not fully exercise their rights in the KSA partly because culture and religion have become inextricably intertwined in society. In general, there is a distinction between what is religious and what belongs

to customs. For example, the ban on women driving has become a controversial issue in Saudi Arabia; however, in Islam there is no evidence that supports the prohibition on women driving and this ban is mainly derived from customary norms. This poses profound questions about overlap between what is religious and what belongs to customs in the Saudi context. Whilst acknowledging these complexities, the findings from this study indicate that it is possible to teach about women's rights according to Sharia law within an Islamic framework in IRE. The findings suggest that IRE needs to include teaching about and discussion of women's rights in order to clarify the distinction between what is Islamic and what is cultural. Many rights granted to women in the West do not contradict Islam but yet do not exist in Saudi Arabia. So, through IRE, students could compare and contrast women's rights in the West and in Saudi Arabia. In addition, teachers could hold open discussions about the position of women in the KSA and how they are treated by society. However, we must take into account that some IRE teachers may find it difficult to differentiate between religious and cultural matters with regards to women's rights, so policy makers will need to work on this issue by holding workshops for IRE teachers and arranging visits from religious scholars who could help clarify such issues.

We also need to acknowledge that, as part of opening the debate about women's rights and thus allowing students to see other perspectives, there is a 'danger' that students will want change. This is a challenge for the KSA, and leads to the crucial question; what do teachers do when students want to put into practice what they have learnt? The teacher needs to know how to deal with this and help students by providing avenues through which they can make their voices heard. For example students could start a petition, or they could write to the King or Minister to ask them to work for this change which will also help young Saudi people to become active

citizens. But in order for teachers to feel confident to introduce such topics and facilitate discussion, there is a need for the MOE to encourage such topics in school and provide the teachers who teach such issues with clear guidelines.

6.3 Theme 3: Skills that should be taught

This theme discusses the key issues to emerge from the quantitative and qualitative data which relates to the skills that Saudi citizens need. Within this theme, there are three sub-themes which look at critical thinking and inquiry skills, dialogue skills, and cooperative working skills. The discussion of each subtheme is presented below.

6.3.1 Critical thinking and enquiry skills

In recent years, teaching students critical thinking skills has become increasingly recognised as an important aim of education. The focus of education should be on “create men who are capable of doing new things, not simply of repeating what other generations have done” (Jean Piaget as cited in Fisher, 1990, p.23). Critical thinking helps pupils deal with the future as knowledge constantly evolves. Fisher (2002, para. 13) addressed the issue of knowledge change:

The knowledge is changing and the questions that need asking are changing. Picasso once said: ‘Computers are useless. They only give us answers.’ New problems will require the asking of new questions, and the old answers may not suffice. Paradoxically the ability to forget the old answers, to unlearn the old ways to make room for the new will be a key asset. The future cannot be predicted it has to be created. Either you see things as they happen around you – or you make them happen. All that we know is that the unexpected is likely. This creative/destructive flux is not a good or bad thing. The future becomes what we make it. What is the future ‘will be’, we just want to make it a better ‘will be’.

In addition, Forrester (2008, p.102) reported that critical thinking is important to modern world education, at the very “least to help students evaluate the mass of information now available via sources such as the Internet and the mass media”. The current study’s findings from both questionnaire and interview seem consistent with Fisher (2002) and Forrester’s (2008) views. Indeed, IRE teachers mentioned that students need to possess critical thinking and enquiry skills as a result of the change in lifestyle because new and different ideas circulate every day. Almaamari’s (2009) study suggests that students need to develop critical thinking skills in order to benefit from the positive impacts of globalisation and avoid its negative effects. By virtue of the complexity of the subject, IRE provides students with the opportunity to improve their critical thinking skills. The responses of IRE teachers support Akram’s (2005) findings, suggesting that elementary school IRE include topics that promote students’ critical thinking and problem solving skills.

Based on the above, it is clear that students and IRE teachers considered critical thinking skills as important and felt that IRE could improve students’ critical thinking skills; so are students given the opportunity to think critically in IRE? Are there any conditions which encourage or limit critical thinking within an Islamic framework? In Islam, the mind plays a vital role in some aspects, but not all. Qasmi (2012) mentioned that “The principal beliefs, obligatory practices are from this category where the human mind is allowed to explore the reasons and the facts of the matters, but it is not allowed to criticize since the mind has its own limitation as other human faculties have.”

Issues that relate to the creed in Islam which are called “al-Haqq” must not be criticised as they are part of revelation. On the other hand, with the exception of these issues, Islam allows and encourages critical thinking in other matters such as

women's rights and having a voice. The four main schools of thought in Islamic Jurisprudence, Fiqh in Arabic, such as the Hanafi, Shaf'ee, Maliki and the Hanbali schools are examples of applying critical thinking by making judgements, that is, Ijtihad in Islamic Jurisprudence. These schools hold different opinions regarding issues that are not explicitly mentioned in the Holy Quran or the Hadith and there are differing views about Ijtihad. One group of scholars believes that opening the gate for Ijtihad will lead to weakness of Jurisprudence and Islam as a whole as they worry that Islamic law will be replaced by civic law. Thus, they advocate that people should only follow the Holy Quran and Hadith. Other groups believe that in the present time the need for Ijtihad is more important than it was in the past as a result of the complex problems and new issues relevant to Islam that need to be resolved (Maroof, 2011). For example Algazali and Reda have called for the liberation of the Islamic religion, ending its current stagnation, drawing on the views of previous scholars who advocate opening the gate of ijti had (Maroof, 2011). However, being open to criticism does not mean criticism has no limits. As mentioned above, there are limitations on the extent to which it is acceptable to criticise religious issues. More specifically, it is generally acceptable for religious scholars or people with significant religious knowledge to criticise or question issues of "ikhtilaf" or "ijti had" or any issue from which there is no clear evidence from the Holy Quran or the authentic narrations of Prophet Muhammad. For example, within the KSA context, the ban on women driving can be questioned as there are no directions from sacred texts to prohibit women from driving. This issue is thus one where there is disagreement among religious scholars.

So when employing critical thinking within IRE, teachers will need to take into account the above as boundaries. Having taken into consideration these limitations,

the subject contains many topics which can foster critical thinking such as when learning about sustainability, poverty and war. However, one of the challenges in encouraging critical thinking may lie within IRE teachers who do not currently implement such approaches. The study shows that if we are to introduce CE which encourages critical thinking, then it is essential for IRE teachers to know how to teach using these methods and also benefit from them. The issue here is how to transmit this need and thereby change current pedagogical approaches which use traditional teaching methods to those which use modern methods which allow students to ask questions and challenge ideas on their own in a democratic environment. Kizilbash (as cited in Dean, 2005, p.47) argues that the traditional teaching method “is contributing to the socialization of obedient, passive citizens who lack critical thinking, questioning, decision-making and problem solving skills, who are closed minded followers rather than responsible and independent citizens”. Again this points to the need for teacher training so that teachers are confident to use modern teaching methods and implement them within their classroom. In addition, teachers will need to gain more knowledge about the topics they teach and prepare adequately for debate and discussions with the students in order to make the most of such debates.

By contrast, it is very interesting to find that SS teachers considered critical thinking and enquiry skills as not being important to them; they argued that SS as a subject was mainly about facts and knowledge that do not promote such skills. Their view can be explained by the fact that this subject, as my study indicates, has not been adapted to the needs of the students and is mainly about the transmission of facts in history and geography. Nonetheless, these views are not consistent with the SS curriculum policy which stresses the importance of developing students’ critical

thinking: “Ensuring students use critical thinking to solve problems” (MOE, 1997). Indeed, it is noticeable that in SS topics such as the problems facing Arab and Islamic countries including poverty, unemployment and illiteracy, do provide students with opportunities to improve their thinking skills. It seems that the teachers’ view is related to the approaches in delivering CE where the priority is given to knowledge, while skills in general and critical thinking and enquiry skills in particular are neglected. According to Hanivah (2000), the lecture method is widely used by SS teachers to deliver CE in elementary schools as it does not require much preparation compared to other teaching methods in Saudi Arabia.

In addition to the issue of pedagogical approaches, one SS teacher felt that Saudi students were not capable of employing critical thinking skills at this stage and such skills were more appropriate in secondary school. This view is not supported in the literature on teaching critical thinking skills as exemplified by Fisher (2008) who claims that from a young age children do possess the ability to think critically and that the development of children’s thinking lies at the heart of education. He adds the following crucial point:

we must teach children not only the skills of thinking but also encourage the disposition to enquire, the attitude of commitment to enquiry, and encourage them to believe that their thinking is possible, permitted and productive. (p.10)

The argument above demonstrates that critical thinking and enquiry skills are important for students considering new knowledge and the new and different ideas being received daily. Promoting critical thinking enquiry skills will help students to become active citizens who have a role in their society and country. Failure to do so

may result in, students who will not be “active’ in a true sense, but reactive” (Wilkins, 1999, p.228).

It would seem that critical thinking skills can be addressed and taught within IRE if teachers receive adequate training in teaching methods which promote enquiry skills and debate in the classroom, and support from the MOE to do this. Modern teaching methods can also improve dialogue skills which are discussed in the next sub-section.

6.3.2 Dialogue skills

The data from the questionnaire and interview reveal that all the participants believed that dialogue skills are very important to students in elementary school, who were seen as lacking these skills. The students referred to the importance of dialogue skills and their lack of opportunity in the classroom to discuss different matters with teachers. They saw themselves as passive participants in the learning process. The responses of IRE teachers supported Prokop’s (2005) findings who claims that dialogue is absent in Saudi schools and interaction between the teacher and students is limited. This limitation might refer to the pedagogical methods used by teachers in Saudi Arabia. As stated earlier, “teachers, particularly in developing countries, tend to use traditional approaches to deliver CE” (Almaamari, 2009, p.105). Indeed, not only do SS teachers use traditional approaches, but also IRE teachers. Bawazer (2010) found that teaching methods used by IRE teachers do not attract students’ attention and these methods do not encourage students to ask questions or discuss issues related to the topics of IRE.

In addition, looking at the nature of dialogue skills in the KSA curriculum, Felinban (2006) mentioned that the KSA education system lacks topics and methods

concerned with dialogue skills. It is interesting to note that the government is now attempting to pay more attention to dialogue with, for instance, the founding of the King Abdul Aziz Centre for National Dialogue (KACND) which aims to instil a culture of dialogue in the community and establish a way of life and approaches to deal with different issues. Also, one aim of CE is “Training students in the skills of dialogue, including how to express opinions and participate in debates” (MOE, 1997, p.2).

The data from the students’ interviews indicates that they feel dialogue skills are important as they would help them convey the true image of Islam to Western countries. It is interesting that while in the UK these skills are seen as essential to Citizenship Education and participation in society (QCA, 2000); in the KSA they are seen in relation to religion only. This provides more evidence for the role and influence of Islam on the KSA education system as stated earlier, in Section 6.1. It also reinforces the case for dialogue skills and this aspect of CE to be taught within IRE.

Lastly, as stated in Section 6.2.3, students think that they are not allowed to choose or even discuss what is right or wrong, which appears to contradict the claim made by IRE teachers that the best place for debate and critical enquiry is IRE. To understand this situation, Bawazer (2010) reports that IRE includes topics that have the potential to foster debating skills among students but that the teachers themselves need to improve their skills through workshops on dialogue skills in order to teach such topics effectively.

From the above, it is evident that while the participants felt that dialogue skills were essential to the students in elementary level, SS and IRE teachers do not employ these skills in the classroom as they have not received enough training and guidance

on how to encourage students to ask and debate about different issues. It would also appear that some teachers fear that, in classes where students are allowed to practise dialogue skills, they may lose control over the class. Consequently, teachers tend to use traditional methods to better manage the classroom. Moreover, it would appear that teachers prefer to avoid sensitive issues that may arise in the course of such discussions including, for instance, political matters or the ban on women driving.

The findings thus point to the need for, the KSA education system to move from a teacher-centred pedagogical approach to using more active learning teaching methods which encourage students to raise questions and provide them with opportunities to participate in debates. The findings indicate that IRE includes topics which can enhance dialogue skills, but IRE teachers need training to assist them to employ these skills and deal with sensitive issues with students. As with teachers in England, Holden (2002, p.22) proposes that teacher training should ensure that teachers understand “the teacher’s role in handling controversial issues, appropriate teaching strategies and opportunities in the curriculum to address controversial and political issues”. As part of this, the MOE needs to provide resources that teachers can use in their lessons to support and guide them on how best to discuss controversial or political issues with their students. Learning about controversial or political issues would help students to understand these issues and respect the decision-making process.

6.3.3 Cooperative working skills

The findings from both questionnaire and interview indicate that students and teachers believe that ‘cooperative working skills’ are necessary for students as these skills give students a chance to practise leadership and become responsible people

alongside improving their ability to cooperate. This finding concurs with the existing literature that suggests that cooperative working skills encourage students to “experience and practice leadership, conflict resolution, compromise, dialogue and constructive criticism” (Almaamari, 2009, p.171). In addition, Johnson and Johnson (2004) believe that working in groups gives pupils opportunities to practise looking at cause and effect, deciding and inducing, thus enhancing problem solving skills.

IRE teachers and students gave another reason for the importance of cooperative working skills; they felt that these skills were derived from Islamic principles. This finding concurs with the existing literature that subjects in the Saudi education system are viewed through and influenced by Islamic principles (Prokop, 2003).

Consequently, as suggested by Almaamari (2009), in order for students to develop and practise such cooperative skills, teachers will need to move away from using traditional teaching methods in their classroom. Modern teaching methods such as cooperative learning and group learning would appear to be more appropriate methods to foster co-operative skills. However, as mentioned in Section 6.3.2, many teachers in the KSA suffer from a lack of adequate training with respect to these skills, and teachers may feel that they have limited freedom in the classroom since they are restricted by regulations that require them to complete the syllabus within a narrow time frame. To cope with the challenges noted above, the education system needs to consider ways in which it can loosen control over teachers in terms of regulations and give them more freedom in the classroom. Baessa, Chesterfield and Ramos (2002, p.217) assert that what is needed is to have “decentralized classrooms that promote active learning by offering children the opportunity to engage in a variety of learning contexts, especially those of small groups; student-student interaction appears essential”. As a first step towards achieving this, the

MOE needs to provide sufficient training to support IRE teachers in managing classroom debates on a range of topics and equip students with skills that enable them to share their ideas and opinions appropriately and effectively.

6.4 Theme 4: Attitudes and values that should be taught

This theme discusses the key issues which emerged from the quantitative and qualitative data relating to participants' perceptions of the values and attitudes that a Saudi citizen needs. Within this theme, five sub-themes have been identified which relate to universal values, human rights, disapproval of discrimination, tolerance, and pride in belonging to the Islamic and Arab nations. The discussion of each issue is presented below.

6.4.1 Universal values

The findings from interview show that the students and IRE teachers viewed KSA society as suffering from a lack of certain values relating to honesty and sincerity, and disobedience and disrespect to parents, especially within the younger generation, as a result of recent changes undergone by society. The issue of universal values within society and the supposed 'lack of values' perceived by the participants is consistent with the existing literature (Alessa, 2009; Almaamari, 2009; Aldubyan, 2013). For instance, Alessa (2009) argues that Saudi society faces a moral crisis as a result of cultural openness through the media which has resulted in people being unclear about certain values. According to him, a growing number of Saudi people nowadays accept that lying, once seen as immoral, is now acceptable. Other reasons for the lack of values might also relate to the huge social transformation which has happened in the society because of the sudden increase of wealth and the rapid progress of the country (Aldubyan, 2013).

Participants in interview justified the importance of universal values such as honesty, sincerity, and respect for parents, acknowledging that they are part of the Islamic religion and that Islam encourages people to uphold these values. This finding is consistent with another finding, in Section 6.1.2, which demonstrated that the teaching of values in Saudi schools is related to religion where values are not taught as a discrete subject but within IRE.

From the above it is noticeable that, while Islam promotes universal values and the teaching of morality in schools relates to the Islamic religion (see Section 6.1.2), there is a common consensus that students suffer from a lack of values and that schools do not sufficiently address this issue.

One solution which emerges from this study is the proposal that IRE teachers help students to acquire and uphold values by applying critical thinking skills to identify how universal values can best be promoted through Islam. As part of this, it is essential to open up discussion about the perceived lack of values to help students understand what the issues might be and appreciate that this is potentially a dangerous issue for society. Such an approach would involve IRE teachers working with students to identify what they think are the important values needed by society and how these might be upheld. Parents can also play a vital role in the teaching of values, so it is important that they are included in this work with teachers in educating students and promoting common values.

To face the challenges noted above, the education system decision making process will need to move from a top-down to a more bottom-up model by, notably, giving parent bodies a consultative role in designing and implementing the curriculum, which would include the values to be taught. There are precedents and models for

this in the UK where parents sit on governing bodies of schools and are informed about the curriculum their children are receiving. Moreover, the use of active learning strategies instead of traditional methods might help students understand and uphold desirable values, if they feel they have a voice in discussing, debating and agreeing these values. The teaching of values is not only about transmitting a body of knowledge to the students; it is also crucial to encourage students to become more active so that they understand and uphold agreed values in practice.

6.4.2 Human rights

Note that this section on rights focusses on attitudes and values and relates to the knowledge of rights (and duties) as discussed in Section 6.2.2.

The findings from the questionnaire indicated that IRE teachers ranked human rights as the second most important of the values and attitudes that students need. This finding was endorsed in interview. IRE teachers in interview related the importance of human rights to the large number of foreign workers in the KSA who are not treated fairly and whose rights are abused. In that regard, the 10th annual report of the National Society of Human Rights in Saudi Arabia (2013), mentioned many cases of poor working conditions among expatriate workers such as long working hours and low wages. The National Society of Human Rights confirmed this as a problem as it had received many complaints from foreign workers about their Saudi sponsors, citing unfair treatment or being prevented from traveling to their home countries.

This study aimed to explore the appropriate way to prepare young Saudi students professionally with effective CE which is required for the 21st century. To become active citizens who participate in public affairs, students need to be aware of issues

in society and to give their opinions and find solutions to these issues. Unless they do so, “the extreme risk is, of course, lack of support in times of war or in times of economic crisis, but the more obvious risk is lawlessness within society, perhaps not general but at least the risk that sections of young people may feel alienated, disaffected, driven to or open to strong degrees of anti-social behaviour” (Crick, 1999, p.338). Thus, students need to learn about issues related to human rights in the KSA, including the abuse of such rights, in order that they become responsible and engage with society.

Human rights are seen as having been derived from both religion and from universal values but are interpreted and promoted by the participants in the context of Islam and thus seen as belonging to IRE. Again this reflects the role of Islam in the education system (see Section 6.1.1). The comments from IRE teachers about the importance of understanding and valuing human rights indicates the need for such issues to be explored in school. This does not mean that human rights that contradict Islam as mentioned earlier should be ignored; rather that teachers need to ensure that students respect universal human rights and give them the opportunity to discuss issues to do with rights so that they understand the different perspectives.

As part of this agenda, policy makers need to ensure that IRE teachers receive in-service training in appropriate pedagogy, such as participatory, interactive and co-operative methods, to deal with human rights issues in the classroom. The MOE thus has a central role to play in preparing Saudi citizens to understand and respect human rights within the context of IRE.

6.4.3 Disapproval of discrimination

The data gained from both interview and questionnaire indicate that disapproval of discrimination is seen as important. Students feel there is widespread racism in Saudi society because it is a tribal society. They explained how each individual is proud of his tribe and despises other tribes, leading to division and fragmentation in society by accentuating the differences between people. They believe that the solution to these problems could be found within the Islamic religion as it forbids tribal discrimination. This finding is consistent with the results of the first report of National Society for Human Rights (NSHR) in 2006 stating that within KSA society some groups indulge in practices that discriminate between citizens on the basis of geographical location, tribe, sect or origin, which threatens the unity of the country and negatively affects people's sense of belonging to the state (NSHR, 2006). Indeed, such justification of discrimination goes against Islamic values, as mentioned in the Holy Quran:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious)]. Verily, Allâh is All-Knowing, All-Aware. (49:13 Madinah version)

Moreover, in a Prophetic tradition (Hadith) Prophet Muhammad addresses the issue of discrimination:

O people! Your Lord is one Lord, and you all share the same father. There is no preference for Arabs over non-Arabs, nor for non-Arabs over Arabs. Neither is their preference for white people over black

people, nor for black people over white people. Preference is only through righteousness. (Ahmad, 2012, p.420)

At the level of the curriculum, it is clear that more attention needs to be paid to issues related to discrimination. Falatah (2009) claims that the curriculum has neglected to focus on discrimination among students in various stages of the education system.

Based on the above, it appears that elementary school students suffer from a lack of values with regard to the disapproval of discrimination. This can be explained by the nature of SS. Students learn in SS about their country in general terms but do not have the opportunity to learn about the diversity within their country. The KSA is a large country which includes different regions with different customs and traditions that students need to know about. The findings from this study suggest that SS and IRE need to include teaching about the traditions of each region and promote dialogue between students to learn about diversity in their country and in the wider world, in order to help them understand discrimination and respect others.

Moreover, the participants felt that the solution to the problem of discrimination lies within Islam. As stated above, the Holy Quran and the Hadith explicitly forbid any kind of discrimination; however, the question here is: why do people discriminate when they are being taught it is forbidden in Islam? Learning about how to combat discrimination requires more than the knowledge that it is forbidden; it should also be practised in school. Teachers need to discuss with students the impact of discrimination and how it may lead to the fragmentation of society. For example, discrimination prevents people and communities from interacting with each other. Also, teachers need to help students explore different ways to express their disapproval and encourage them to take action against discrimination. This will not

happen through information only; teachers need to involve students in this issue by inviting people from other regions to talk about their traditions and giving the students a chance to ask questions. There are links here with the suggestions in Section 6.2.5 and Section 6.4.4 about fostering dialogue between students in different countries and cultures to encourage respect for and tolerance of others.

As this study aimed to explore how to prepare young Saudi students to become good citizens, it is clear that it is important to revise IRE to address discrimination and include topics to illustrate how Islam encourages tolerance and how everyone should be respected regardless of their gender, tribe or religion.

6.4.4 Tolerance

The findings from the questionnaire show that all participants ranked items related to the values of tolerance, tolerance of other religions and cultures, and tolerance of ideas, philosophies and ideologies, as the least important of the whole list to teach the students. However, in the interview, the differing views of the participants revealed rich data in terms of reflecting current tensions with regards to tolerance, outside influences, faith and extremism. On the one hand, many students and some teachers understood “tolerance to others” as “open yourself up to other faiths or other ideas” and therefore perceived this as dangerous as it could lead to a lessening of commitment to Islam. On the other hand, the majority of SS and IRE teachers felt that tolerance was very important as it is a way of coexisting with other people from different faiths and ideologies. This finding supports the general foundations upon which teaching is based in Saudi Arabia. Albisher et al. (2008) stressed that education curricula are established according to the education policy that emphasises the transcendent tenets of Islam, which include justice and fairness to others, even towards those who disagree with Muslims in their creed.

Anyone who examines all stages of our school curricula will find that they were built on sound guidance and proper procedure that is far from extremism or radicalism, which seeks to protect both individual and community and which refrains from accusing others (non-Muslims) without legitimate evidence. (Albisher et al., 2008, p.85)

Supporting this finding, Willems, Denessen, Hermans and Vermeer (2010) in their study conducted in Dutch Catholic schools, assert that tolerance is considered as a crucial virtue and seen as important for citizenship; CE tries to prepare and educate young people to practise tolerance, as this can encourage social cohesion and reduce negative or hostile attitudes.

In the same vein, since the education policy is primarily based on Islam and because Islam promotes tolerance, it is crucial to question why a number of students and teachers hold extremist views about other religions and people with different ideas. What are the core reasons behind the rise of extremism among certain teachers? One possible answer lies in the role of the teacher; indeed, it may be that certain religious texts have been interpreted by extremists and taken out of context. For example, the following verse from the Holy Quran: “O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous” (9:123 Madinah version). This text, when understood in its original context, refers to Prophet Muhammad as he was under attack from a number of enemies and adversaries. By taking similar verses out of context, certain teachers, especially IRE teachers, may convey intolerant ideas and negative attitudes to people who are from other faiths.

The findings from my study indicate that participants’ views reflect current tensions with regards to tolerance, outside influences, faith and extremism which need to be

explored in school. If we are to have an education system which promotes tolerance, which would seem crucial for young Saudis, especially with the spread of terrorism in the region and in the KSA, then policy makers will need to work hard to produce a curriculum which fosters tolerance and respect. One way forward would be to encourage teachers to include topics within IRE such as openness to others' ideas and religions in order to help students understand the concept of tolerance. It is part of this study to examine effective CE which prepares responsible and active Saudi citizens. The literature endorses the above discussion on rights and tolerance, thus: "CE, which includes learning about the rights and duties of citizens, respect for democratic values and human rights, and the importance of solidarity, tolerance and participation in a democratic society, is seen as means of preparing children and young people to become responsible and active citizens" (Eurydice, 2005, p.3).

Findings from the study indicate that IRE has the potential to accommodate discussions about tolerance and disapproval of discrimination if teachers receive sufficient training and are motivated to introduce new methods and new topics. It is important to teach students that Islam encourages positive attitudes towards people whether they are of the same faith or not, and in order for this to happen many teachers will need a greater understanding of the notion of tolerance based on an Islamic perspective. In this regard Willems, Denessen et al. (2010) suggests that in order to foster tolerance among students, schools should:

Organise practices, in which pupils get to know the different cultures and religions found in society, for example excursions, visits and class discussions; and organise moral conversations, in which pupils learn to reflect on their own tolerance and intolerance, and think about what they can do to become more tolerant. (p.225)

Teaching about other faiths and cultures and organising school exchange visits has the potential to foster tolerance and understanding among students and teachers as well as exposing them to people from different cultures and religions. However, policy makers might face challenges with regards to teachers' prejudices regarding other religions or cultures, so it is essential to find ways to help teachers understand their own attitudes and prejudices along with thinking through the purposes of education.

6.4.5 Pride in belonging to the Islamic and the Arab nation

The study showed that in questionnaire the students ranked "pride in belonging to the Arab nation" as fourth most important from the list of values and attitudes. In contrast, those that were interviewed felt that "pride in belonging to the Arab nation" was less important than other values. They perceived the Arab nation as including non-Muslim countries so preferred to see themselves as belonging to the Islamic nation instead. This finding is not consistent with the education policy since one of the aims of CE is: "Developing pride in belonging to the Islamic nation and Arab nation and the importance of communicating this internationally." (MOE, 1997, p.2)

The students' view may refer to the role of Islam in the education system (see Section 6.1.1). It would appear from the study that the reason why they did not express a sense of being part of the Arab nation relates to their views about their own identity. The students saw themselves as Muslims more than Arabs as the promotion of national identity in government schools is primarily and predominantly Islamic, a local version of the greater Islamic nation: 'the private homeland' within the 'wide Islamic homeland' (Nevo, 1998).

It is noticeable that students' justifications are related to religion which can be a problem in itself, for example the way in which they diminish the importance of the Arab world because it includes some non-Muslim countries. While CE does prepare students to be open and feel part of the world, Saudi students remain closed within their own religion, which does not lead to increased tolerance and can, instead, increase discrimination towards other faiths and cultures. The KSA curriculum needs to take a broader approach moving from the local and national to the international and global level, so students can engage with Arab world issues and reduce views related to religious extremism. There is a real need for policy makers in the KSA to build on the existing topics in the IRE curriculum and extend them to include wider issues within the Arab world such as immigration, poverty, terrorism, climate change and unemployment. In addition, the curriculum needs to encourage students to learn about other cultures and countries in the Arab world so they do not remain isolated from the world and do not feel different from other people globally. If we do not cover such issues in school, there is a danger of increasing of intolerance and discrimination among students.

6.5 Chapter summary

In this chapter, the main findings emerging from the study were discussed in relation to existing literature and to the KSA context. To conclude this chapter I will return to the research questions. The findings pertinent to research question 1.1 indicated which areas of knowledge, which skills, and which values and attitudes are thought to be appropriate for the students in elementary school in the KSA. With regards to the findings pertinent to research question 1.2, it has been demonstrated that IRE can address the content of CE if IRE teachers receive training. With reference to the findings pertinent to research question 1.3, the challenges of including CE in IRE

were detailed and discussed. One of challenges was an increased teaching load, with more topics. Another challenge related to the need for IRE teachers to receive sufficient training on teaching aspects not related to IRE such as global issues, the global economy, the role of Saudi Arabia in the world, and cultures around the world. As regards the findings related to research questions 1.4, about the changes needed to accommodate CE within IRE, the findings indicate that some topics (such as Zakat and some of its complex regulations related to finance, agriculture, and farming) covered in elementary school could be removed to make space for CE topics.

It has been demonstrated from the findings that critical thinking and enquiry skills, dialogue skills and cooperative working skills are considered to be very important to students in elementary school in order to help them understand the changes in the last two decades in the KSA at both economic and social levels. The findings from this study indicate the need to learn about universal values, human rights, disapproval of discrimination, tolerance, and pride in belonging to the Islamic nation. It seems that many participants, especially teachers, are intolerant of other faiths and cultures and intolerant of ideas, philosophies and ideologies from other cultures and religions. This may be because they understand “tolerance to others” as “open yourself up to other faiths or other ideas” and therefore perceive this as dangerous as it could lead to a lessening of commitment to Islam. Moreover, the findings raised pedagogical issues. It would seem that there is a need to move from a transmission model of teaching to using more active learning methods to prepare students for effective and responsible citizenship. In line with this, the findings raised the need for teachers to be trained. It would appear that both IRE and SS teachers need to

receive adequate in-service and pre-service training and guidance on teaching CE aspects such as global issues, critical thinking and dialogue skills.

Moving to the finding related to questions number 1.5 and 1.6 about the position of CE, both findings from this study and from the literature indicate that teaching CE within IRE would strengthen the position and standing of CE as Islamic Education supports elements of the subject already, and IRE has more status and more time in the curriculum. However, this has its own challenges as teaching CE within IRE in the KSA must work within Islamic principles. One of the challenges relates to teaching about the rights and duties of citizens. Rights that might be in conflict with the Islamic religion cannot be supported and thus there are limitations on the rights of citizens when compared with universal human rights. Another challenge relates to critical thinking skills. These will be bounded insofar as teachers must respect the Islam framework, understanding that issues that relate to the creed in Islam must not be criticised as they are part of revelation. Moreover, voicing opinions has boundaries in the KSA as Saudi Law indicates how this should be done.

It is evident that the Islamic religion underpins the Saudi education system as the latter mirrors wider religious/political relationships. For this reason it would seem that trying to teach CE outside an Islamic framework, and separate from religion would not be effective or appropriate. Likewise a Western approach would be inappropriate. Nevertheless, examples from the West indicate that there are changes which can be made to the Saudi IRE curriculum, both in terms of knowledge and pedagogy, which can help transform the delivery of CE in KSA so that it is effective. One of the aims of this research is that there should be changes in KSA in order to create a society for young people that is appropriate for the 21st century. Therefore, the policy makers who are responsible for the curriculum need to take into account

the changes that have happened in Saudi society, as it has become exposed to other cultures and ideas as a result of both the technological revolution and international events, in order to provide students with the knowledge, skills, and values that they now require. They need to build on what is currently in place for IRE and extend it to include the knowledge, skills, values and attitudes that have been identified in this study by Saudi teachers and students and from the literature. In so doing, policy makers and teachers will need to be aware of the implications of opening up discussion and allowing students to see others' perspectives on a range of issues. A part of this will be providing teachers with the knowledge and skills to help their students contribute towards their country and become responsible citizens.

Chapter Seven: Conclusion

7.1 Overview of the study

The study was conducted to examine the ability of IRE to deliver CE in elementary schools in the KSA. It was undertaken in the light of the changes that have occurred in Saudi society with the aim of exploring teachers' and students' perceptions of the knowledge, skills, values and attitudes that Saudi young people need in the 21st century in order to be responsible citizens. More specifically, it investigated the views of CE and IRE teachers and elementary students as to the most appropriate place within the curriculum to cover these aspects of CE and it then identified possible challenges which teachers may face in teaching CE. Ways forward for both policy makers and teachers are suggested.

In order to achieve these aims, the main research question was formulated as follows:

What is the ability of IRE to deliver effective CE in elementary schools in Saudi Arabia?

Six subsidiary questions underpinned the main research question:

What are the knowledge, skills, values and attitudes needed to be a good Saudi citizen?

To what extent do IRE and SS address these areas?

What are the challenges of including CE in IRE?

Does IRE need to be changed to accommodate CE?

Would CE be strengthened or weakened by including it in IRE?

Should CE stay as a separate subject taught by Social Studies teachers?

In order to answer the research questions, a mixed method approach was followed, employing both questionnaires and interviews; the study was designed to gather data concerning students' and teachers' perspectives.

Ultimately, the findings from the study indicate that the Islamic religion is central to participants' understanding of CE as they linked most areas of knowledge, most skills, and all values and attitudes to their religion. Thus, having related my findings to the literature, I come to the conclusion that in the KSA, teaching CE is possible but that it would need to be of a very particular type, covered in a particular way in order to operate within the confines of Islam. CE in the KSA would be different from that found in the West as it would have to be taught within a Sunni Islamic framework. As a consequence some areas would have to be covered differently, for example teaching about human rights and other religions, but effective CE should still be possible if the true principles of Islam are adhered to and if the MOE was to guide teachers and endorse such teaching.

Young Saudis face many challenges as they become exposed to other cultures and ideas from different places as a result of both the technological revolution and international events. Thus, they are aware of the dangers of terrorism and may express intolerant attitudes towards other cultures and ideas. The limitations of the current form of CE within the KSA does not address these challenges. As mentioned earlier, one of the findings of this research is the need for change in the KSA education system in order to create a society for young people that is appropriate for the 21st century. Taking on board the possible limitations of operating within the confines of IRE, it is possible nonetheless to propose changes and reforms to IRE based on what the literature and the teachers suggest, both in terms of knowledge and pedagogy. In order for this to happen, the KSA would need to reform its

education system in fundamental ways, relating to both content and pedagogy, which are in keeping with the changes occurring around the world and within Saudi society. However, this change should take the form of a step by step, gradual evolution so that students and teachers would feel able to accept these changes and feel confident with the new methods and content.

7.2 Contribution to the body of knowledge

The study contributes to the CE body of knowledge in terms of both content and methodology. The study explores Western views of CE in relation to CE/IRE in the KSA. It explores similarities and differences between Saudi and international understandings of CE and identifies the limitations of introducing CE as a Western concept in an Islamic country such as the KSA. The study brings new knowledge from qualitative and quantitative data about teachers' and students' understanding of the education required by young people in order to be a good citizens. The results of the study show the importance of global and national issues, other cultures, human rights, critical thinking skills, dialogue skills, ways of challenging injustice and inequality, tolerance of other religions and ideas, and disapproval of discrimination within Islam, all from the perspective of Saudi students and teachers. In addition, students in the KSA want to be active in their learning and their voice to be heard. In the KSA and Arab world, no study has so far investigated the ability of IRE to deliver CE, so this is an original contribution to knowledge.

With regard to methodology, as discussed in Chapter 3, many previous studies in the KSA on CE have been conducted within the scientific paradigm. The important contribution made by this study is that it undertakes a mixed methods approach (qualitative and quantitative data). Questionnaires and in-depth interviews were used to investigate teachers' and students' views about the ability of IRE courses to

deliver CE in boys' elementary schools in the KSA, which has resulted in insights which would not have been possible from quantitative methods alone.

7.3 Limitations of the study

The decision to study IRE and CE with reference to the perceptions of IRE and SS teachers resulted in certain limitations, related to my sample. First, due to the short time allocated for data collection, I focussed on one specific region of the KSA. The study was only conducted in the city of Hail as, due to financial and practical difficulties, it was not possible to travel to all parts of the KSA. Thus the study was geographically limited which poses a possible limitation in terms of the transferability of the results to other regions of the KSA. Future research could extend the study to other cities in the KSA in order to examine the replicability of the results across the country. Including a larger sample from all the regions of the KSA may also produce different findings.

Another limitation related to the sample is that all the participants were male due to the strict gender segregation in place in the KSA education system. It was not possible for a male researcher to have access to female elementary schools and I was therefore unable to explore females' views and perceptions. This limitation means that it is not possible to generalise the findings of the study to the female elementary schools in KSA.

7.4 Implications of the study

The results of the study have significant implications for those who seek to improve the teaching of CE in the KSA elementary stage. These are described below.

7.4.1 Implications for policy makers

The results of the study demonstrate, according to the teachers, that Saudi society has changed and continues to change and that young people should be prepared for such change. The KSA official policy on education, issued in 1970, was designed to meet the society's needs at that particular time. However, the national and international needs and contexts have changed and there have been no modifications to the policy since then; therefore, policy-makers need to rethink, renew and amend the current education policy in order to address the national and international transformations that have occurred in the surroundings of the KSA, particularly in light of the "Arab Spring". Education in the KSA ought not to focus on Arab and Islamic countries only, but also on other countries around the world to allow students to explore and understand other cultures and religions.

The findings indicate, according to the students, that they are not invited to discuss issues in the classroom that could be seen as outside the syllabus even if they have an influence on their daily lives and on their country as their teacher chooses what they see as 'best for them'. In this era of technological development, mass communication and the growing importance of social media, students have been exposed to many ideas that might be controversial. The current situation with the Islamic State of Iraq and the Levant (ISIS), which raises many questions about Islam and terrorism and about how Moslems interact with people who hold different faiths and ideas, provides a perfect example of how students must be allowed to discuss these issues in class with well-informed teachers, so that they can see both sides of the picture rather than just taking on board what is written on the internet or in the media. If students just learn from the media, (such as news channels) there a danger of seeing only one side of the story and this may lead to the adoption of extremist

views. In this respect, if teachers are to feel confident to teach about controversial issues in the Saudi context, the MOE will need to provide clear guidelines to support them. Such guidelines would guide teachers in the preparation of discussions and debates with students, identify issues that could be controversial and help teachers to focus on accepting conflictual views and opinions.

The findings indicate that the students saw themselves as passive participants in the learning process. The importance of active learning is endorsed in the literature on effective CE. Thus, if we are going to make CE effective in the KSA, it would be appropriate to change the teaching approach in schools from merely receiving knowledge to learning actively, including independent research using books, printed media and information and communication technology (Ofsted,2010). This has implications beyond the teaching of CE as it would require a review of teaching methods in the education system as a whole.

Related to this, the study indicated that teachers and students thought that the students' voice was absent from the classroom and from the school at large. Students felt that administrators and teachers did not recognise their right to express their opinion. As a result, they felt that their role was essentially passive and that their voice was not heard in schools. Hearing students' voice, as discussed in Chapter 6, would provide students with opportunities to engage with both the curriculum (in debates and discussions) and in wider school matters. Thus, to ensure that the student voice is heard, it would be appropriate for the MOE to involve young people in decision-making in the education system. If students were engaged in their own learning they would feel more involved in their education and more committed to it. It is suggested that the MOE could hear from students about their learning as part of designing and reforming the curriculum, by bringing in a group of students to hear

their views. In addition, if we want students to express their opinions and feel more involved in their learning, the philosophy of teaching in Saudi Arabia must shift from a subject-centred approach to a more student-centred one. In order to achieve this, the MOE would be advised to implement a programme that encourages teachers to give students a voice, giving them the opportunity to express their opinions in the classroom and within the school environment. A policy which promoted school councils is one such example. Teachers need to receive adequate in-service and pre-service training to find ways to motivate students to express their opinions and engage in debates using different teaching methods which foster active participation rather than just the transmission of knowledge.

The participants considered critical thinking skills to be very important for the students as a result of recent changes, with new and different ideas coming in and, alongside this, many challenges. The importance of such skills is endorsed in the literature on effective CE. Thus, if we are to meet the students' need for such skills, the MOE needs to encourage more critical thinking and enquiry skills within the education system. As part of this the MOE could implement a programme to raise teachers' awareness of the importance of such skills and provide professional training courses to enable them to teach and practise such skills with confidence. This would include an awareness of the boundaries of critical thinking within IRE, as discussed earlier.

The qualitative data indicate that teachers believed that Saudi students attached importance to learning about global issues as they believed the KSA to be part of the wider world which their country could influence and be influenced by. Teachers reported that students raised many questions about international matters. In order to respond to the students' needs, the MOE should look into including topics about

global issues within IRE, emphasising that understanding and discussing these issues does not threaten Islam.

The increased number of topics in IRE was considered a major challenge if CE were to be placed within it. However, the findings indicate that many participants felt the content of IRE could be reduced as a number of topics, such as Zakat and Salah, had already been covered in primary school. The Curriculum Department in the MOE is responsible for designing and distributing the curriculum throughout the KSA; therefore, it falls to this department to take on board this challenge in order to successfully include CE within IRE and not put an additional load on students and teachers.

In addition, the findings indicate that, while Islam encourages people to be tolerant, many students and one IRE teacher seemed to show a certain intolerance, perceiving tolerance as dangerous as it could lead to a lessening of commitment to Islam. There may be two reasons for this. First, there is a lack of teaching about tolerance and other faiths and ideas in the KSA education system. The second reason relates to certain religious texts that have been misinterpreted by extremists and taken out of context (see Chapter 6, Section 6.4.4) which leads students to believe that they should not tolerate other religions. To improve and promote tolerance among students, the MOE would be advised to look further into including topics about tolerance within IRE and to clarify what is meant by “being tolerant”. As part of this, the curriculum should encourage students to learn about other cultures and faiths so they do not remain isolated from the world, and seek to recognise difference whilst valuing each human equally. In order to achieve this, the MOE would be advised to organize school exchanges and visits that expose students and teachers to people from different cultures and religions in order to promote tolerance

and understanding, which is the first step towards respect. Moreover, with regards to religious texts, it is crucial that the MOE involve religious scholars in the design of the curriculum, so they can ensure that the interpretations of texts from the Holy Quran or the Hadith are reflective of mainstream scholarly opinion and are not taken out of their historical contexts.

7.4.2 Implications for the teacher

The findings show that IRE teachers perceive a need for training on how to teach about global issues within their subject. Thus, to develop teachers' ability to teach such issues within IRE, the MOE would be advised to offer professional training courses to IRE teachers. Appropriate input into teachers' university preparation programmes and pre-service training are equally important if we are to ensure that IRE teachers are prepared to teach CE, which points to the need for communication between the MOE and the Ministry of Higher Education (MOHE).

The study shows that teachers avoid debates about issues that they perceive as not conforming to the Islamic religion. If IRE teachers want to improve students' critical thinking skills and give them a chance to express their opinions, it would be appropriate that they engage students in discussions about different issues even when they are critical or questioning of the religion. Such debates would allow students to review a wide range of opinions, compare and critique them and thus be better able to understand and defend Islam. Guidance for teachers is crucial if they are to feel confident to change their practice in this way. Such guidance would advise teachers on how to discuss ideas and global issues with their students without promoting their own opinion, by presenting a balanced account of the different views on a particular issue. As part of this change, teachers would need to be prepared to gain more knowledge about different topics and prepare adequately

for such discussions with students. Moreover, when dealing with controversial issues, they would need to feel confident not to promote majority opinion at the expense of minority views.

The study indicates that students perceived that they suffered from a lack of freedom of expression as teachers did not give them a chance to ask questions or express opinions. The students believed that their role was to gain knowledge only, without asking or expressing their views. Thus, in order to provide students with the skills to express their opinions, which were seen as necessary for Saudi citizens, teachers need to shift from a knowledge-centred approach to a more student-centred one. In order to hear the students' voice, teachers would be advised to empower them in the classroom by using different methods, especially those that promote students' active participation in their learning.

Moreover, the issue of tolerance is not limited to students only. Teachers also need to be trained to gain a greater understanding of the notion of tolerance based on an Islamic perspective and the reasons why it is important to ensure that their students hold these values. For example, if teachers want to promote tolerance among students, they could emphasise that Islam encourages its followers to have positive attitudes towards others regardless of their faith. When IRE teachers teach about other religions, they would be advised to ensure that they do not promote negative attitudes or show prejudice towards other people, which might lead to increased intolerance among students. In addition, teachers need to encourage students to be open to others even if they are not of the same religion. For example, teachers could ask students to prepare school projects around the variety of world cultures and encourage them to explore these cultures. In addition, exchanges between schools as mentioned above (virtual or real) could help foster such tolerance and openness.

7.4.3 Implications for the Council of Senior Scholars

The study indicates that there may be different interpretations of the Holy Quran and the Hadith texts which may have contributed to a lack of tolerance amongst students and teachers. The Council of Senior Scholars is the highest religious body in the KSA and comprises a committee of religious figures and diligent scholars from multiple schools of jurisprudence, presided by the Grand Mufti, which is empowered by the State to issue fatwas and religious rulings on a wide variety of issues. One of its responsibilities is to ensure that the interpretations of the Holy texts are authorised and not taken out of their historical contexts, by reading them in light of other texts. Thus, the Council of Senior Scholars should work in partnership with the MOE to clarify appropriate interpretations through designing guidebooks for IRE teachers to help them identify the authorised meanings of the Holy texts. Moreover, there has been an ongoing debate about certain human rights issues which could be in conflict with Islam, so the Council of Senior Scholars should engage with this debate and review different opinions which reflect on teaching and learning about human rights.

7.5 Suggestions for further research

After considering the findings of current study, a number of areas for further research have been identified. The study was conducted within elementary schools, but further research is needed to find out the knowledge, skills, values and attitudes that Saudi citizens need to learn at different educational stages as there are contextual differences between primary, elementary and secondary schools. Furthermore, the sample for this study was limited to students from government schools, so it would be valuable to conduct research among students from private schools, as the clientele for these different types of schools belong to different social classes.

Moreover, further studies would benefit from including female participants to investigate the difference between genders. As noted earlier, the sample of students for interview was selected by the teachers which may have led to a particular kind of student being heard. It would be interesting to conduct this study with different kinds of students by, for example, interviewing students via the internet who use social media such as twitter and Facebook. This would also mean that students were not influenced by being interviewed in the school environment. Finally, this study was conducted in just one city in the KSA, so there is the potential to examine students' views from different locations in the KSA and compare their views with students from Hail city.

The views within the study were obtained from students and teachers only. It would be possible to expand the sample and the study by including policy makers and senior scholars to investigate their views about the knowledge, skills, values and attitudes that Saudi citizens need in the 21st century. This would be an important development as policy makers and senior scholars have a key role in the education system. A separate but very valuable future investigation might include an action research study into how IRE teachers are trained and supported to enable them to incorporate CE within IRE in elementary schools.

The findings point to an increase in student interest in global issues. Therefore, a study could be conducted to investigate the global concerns of KSA students. I would like to implement Holden et al (2008) research which focused on children's hopes and fears for the future with regard to local and global issues. This study was conducted in ten different countries, including Canada, South Africa and Kyrgyzstan, and this would therefore enable me to compare the findings from the KSA with other countries in Africa and Asia and beyond. In addition to Holden's study I would also

like to implement Hashizaki & Kawaguchi's study (2012) which focused on student teachers' perceptions about teaching global issues in Japan which would enable me to compare the findings from KSA with those from another Asian country.

A final issue which warrants further investigation is that of tolerance; the study indicated that the concept of tolerance is unclear to many people, especially with regards to other faiths or ideas. This finding is very important because a lack of clarity around this concept may lead to an increase in intolerance among students and teachers with reference to other cultures and peoples. Thus, it is worth exploring in depth the role of IRE in promoting tolerance and respect among students and the MOE's role in addressing current intolerance in schools as it is responsible for planning and organising education in the entire country. It is suggested that senior scholars, the MOE and some IRE teachers could work together to conduct a research project in order to investigate and reform the ways in which the curriculum addresses education for tolerance and respect.

7.6 Personal reflection

At the end of this research journey and as a result of the struggle and effort exerted, I find that my knowledge and skills about the nature of educational enquiry, including different research paradigms, have become wider and more holistic. The study has helped me develop the skills of a qualitative researcher, as such an approach to research is fairly uncommon in the KSA, where the scientific paradigm is more common because many researchers have studied in the USA where this paradigm is prevalent. In addition to understanding and working with the qualitative paradigm, I have learned different approaches to gathering and analysing data, such as mixed methods, which I will transfer to the KSA where I am a lecturer in Hail University.

This research has also allowed me to investigate various aspects of CE and refine my perceptions about it. Part of this has been the ability to explore the experiences of other countries including the challenges they have faced in introducing CE within the school system. This has informed my understanding of what may be possible within KSA. I have also come to understand how difficult it is to transfer policy and practice across nation-states. It is not that simple to take the UK model of CE and implement it in KSA as the latter is different from the former in terms of politics, religion and society. Undertaking this study has given me the time and skills to explore the role of the Islamic religion in the KSA education system as well as its influence on students' and teachers' perceptions. It has raised my awareness of the challenges and limitations of introducing CE in such an Islamic context and led me to think of ways to actively work for change within this framework.

In addition, undertaking this study has forced me to exercise some critical distance between the context in which I have been born, raised, worked and lived, and the focus of my study. At the beginning of the study I struggled to stand back from my context but my supervisors helped me to develop this skill by encouraging me to look from different perspectives and to remember my position as a researcher. Moreover, living and studying in the UK for five years has allowed me to be open to other people and researchers from different countries and has given me the chance to share my work with other research students. During the research journey, I had the opportunity to present my work at local and international conferences and attend research seminars. These experiences helped me to build good relations with other researchers and gave me better knowledge of the wider academic community of which I am a part. I now look forward to returning to the KSA to put some of the

ideas I have discussed into practice in my own teaching and to carry on with research in this area.

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Appendices

Appendix 1: Student and teachers questionnaire

Dear participant

This study aims to explore participant perspectives of the ability of Islamic Religious Education to deliver suggested citizenship education in elementary schools in Saudi Arabia. This questionnaire is one of the tools of collecting data in my research for a PhD degree. The questionnaire consists of three sections. The first section focuses on the knowledge needed to be a good Saudi citizen, the second focuses on the skills needed to be a good Saudi citizen whilst the final looks at the values and attitudes needed to be a good Saudi citizen.

There are then two boxes below each section. This is space for you to nominate your top 5 attributes from the list and add any further attributes which you feel are important.

Taking part in the research is voluntary. If you decide to take part you are still free to withdraw at any time and without giving a reason. All information given by you will be used only for educational research purposes and will be kept strictly confidential. The completion of the questionnaire requires no more than 20 minutes.

I appreciate your participation, cooperation and the time given to complete this questionnaire.

Yours sincerely,

Badr Alharbi

PhD student, School of Education, University of Exeter.

1-Demographic information:

(Please tick in the appropriate box)

1.1 Occupation: student teacher

1.2 If you are teacher what is your specialization

Islamic Religious Education. Citizenship Education

2-In order to be a good Saudi citizen, knowledge is needed about:

statements	Strongly Agree	Agree	Undecided	disagree	Strongly Disagree
The Islamic faith (The basis of the Islamic religion).					
Students' responsibility to the community.					
The rights and duties of citizens.					
Global issues (environment including climate change, terrorism, human rights)					
Global economy and its impact on Saudi economy.					
Saudi laws and political systems.					
Saudi National Day.					
Saudi culture.					
Challenges facing the Islamic nation.					
Challenges facing Arab nations.					
Cultures around the world.					
The role of Saudi Arabia in the world.					
The concept of family and its role in Saudi society.					
Islamic laws which relate to Obedience to the ruler.					
The position of voluntary work in Islam.					

The principle of Shura or consultation in Islam.					
Active citizenship (how to participate in local and/or national political processes.)					
The electoral system and methods of voting.					
Appropriate methods by which Saudi citizens can voice their opinions. (Write letters to the officials, visit them)					

Please select what you feel to be the 5 most important areas of knowledge from those listed above, and rank them in order of importance:

1-

2-

3-

4-

5-

Please write below any other areas of knowledge which are important for a good Saudi citizen:

3-The skills needed to be good Saudi citizen are:

statements	Strongly Agree	Agree	Undecided	disagree	Strongly Disagree
Critical thinking and enquiry skills. (being able to question and reflect on different ideas, analyse, interpret and evaluate different viewpoints).					
Cooperative working skills (helping students to practice leadership, compromise, and accept constructive criticism).					
Problem –solving skills (how to identify problems and find solutions)					
Information and communication technology skills (how to use and benefit from new technology e.g. social media).					
Skills of taking informed and responsible action in relation to your society and the world.					
Decision-making skills (how to recognize key issues, examine alternative solutions and justify decisions).					
Participatory skills (how to bring about change, in local issues and in public policies).					
Communication skills (how to communicate with people and organizations all over the world, including social media).					
Dialogue skills (how to accept and listen to other viewpoints, defend your viewpoint and communicate with different audiences).					
Time management skills (how to set clear goals, focus on important tasks, organise your work schedule, avoid procrastination).					

Please select what you feel to be the 5 most important skills from those listed above, and rank them in order of importance:

1-

2-

3-

4-

5-

Please write below any other skills which are important for a good Saudi citizen:

4-The values and attitudes required of a good Saudi citizen:

statements	Strongly Agree	Agree	Undecided	disagree	Strongly Disagree
Pride in belonging to his country, Saudi Arabia.					
Pride in belonging to the Islamic nation.					
Pride in belonging to an Arab nation.					
Valuing and practising Saudi traditions and culture.					
Responsibility for preserving public properties (e.g. buildings, parks, schools).					
Willingness to sacrifice oneself for one's country.					
Obedience to authority, according to Islamic law.					
Challenging injustice and inequality.					
Tolerance of other religions and cultures.					
Tolerance of others' ideas, philosophies and ideologies					
Disapproval of discrimination, for example, on the grounds of gender, tribe, and religion.					
Respect for human rights.					

Loyalty towards the king of Saudi Arabia.					
Respect for the symbols of the kingdom.					
Appreciation of the value of work of any kind.					
A willingness to participate constructively in public life.					
Universal values such as accepting others, respecting elderly people, looking after one's parents					

Please select what you feel to be the 5 most important values and attitudes from those listed above, and rank them in order of importance:

1-

2-

3-

4-

5-

Please write below any other values and attitudes which you feel are important for a good Saudi citizen:

Thank you very much for the time taken to complete this questionnaire. The researcher would like to conduct interviews with a sample of participants in the questionnaire in order to understand their views more fully. Again, this will be confidential. If you would be willing to assist the researcher with this aspect of his study, please give the details below:

Name:

Telephone number:

Email address:

Appendix 2 a: Student interview schedule

I am going to ask you questions about the knowledge, skills, values and attitudes associated with citizenship education let us start with knowledge:

- Do you think there are other than this knowledge that Saudi citizen need to know about and why?
- Looking to the future and the knowledge that you said that Saudis needed to know about, Can you now say a bit more about which aspects of knowledge should be in the SS curriculum and which in the IRE curriculum and some which could be in either and why?

Now we are moving to the questionnaire. Can you help me analyse the questionnaire data by answering these questions:

- In the questionnaire, students chose these aspects of knowledge as the most important to a good Saudi citizen. Why do you think they chose them? Which did you choose and why?

	Rank	The students' knowledge
Top knowledge	1	The Islamic faith
	2	The rights and duties of citizens
	3	Saudi laws and system
	4	The principle of Shura or consultation in Islam
	5	Saudi national day

- The student ranked religious issues (the Islamic faith, the principle of Shura or consultation in Islam, the position of voluntary work in Islam, the rights and duties of citizens) as high importance to the Saudi citizen. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?

- The student ranked national issues (Saudi culture, Saudi laws and system, obedience to the ruler, the concept of family and its role in Saudi society) as high importance to the Saudi citizen. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?
- The student saw that international issues (challenges facing the Islamic and Arab nation, global issues, global economy and its impact on Saudi economy) is the least important to a good Saudi citizen. Why do you think they put it at least important? Did you put any of these at the bottom? Can you say why?
- The students ranked civil issues factor (active citizenship, the electoral system and methods of voting, the appropriate methods by which Saudi citizens can voice their opinions) as low important to the Saudi citizen. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?

Let us move to skills:

- Do you think there are other than these skills that Saudi citizen need to have and why?
- Looking to the future and the skills that will be needed by Saudi citizens. Are there any skills which should definitely be in the SS curriculum and some which should definitely be in the IRE curriculum and some which could be in either? Why?
- In the questionnaire, students chose these skills as the most important to a good Saudi citizen. Why do you think they chose them? Which did you choose and why?

	Rank	The student's skills
Top skills	1	Cooperative working

	2	Problem –solving skills
	3	Negotiation skills
	4	Critical thinking and enquiry skills
	5	Information and communication skills

- Comparing the top five choices of the three groups, IRE teachers and students made similar choices but that SS teachers is different. Why do you think this situation refer to? Can you tell me more? What does it mean to you?
- The students ranked (time management, problem skills, cooperative skills) as high important to the Saudi citizen. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?
- The students chose (participatory skills, decision-making skills, communication skills, informed action) as the least important. Why do you think they put it at least important? Did you put any of these at the bottom? Can you say why?
- In general (time management, problem skills, cooperative skills, informed action, critical thinking, and participatory skills) were seen as more important for a good Saudi citizen by the IRE and SS teachers than by the students. Why do you think teacher ranked higher than students. Which position did you put it and why?

Now we are moving to the values and attitudes: values like tolerance and appreciation. Attitudes such as pride and obedience.

- Do you think there are other that these values and attitudes needed by Saudi citizen and why?
- Looking to the future and the values and attitude that will be needed by Saudi citizens. Are there any aspects of skills which should definitely be in the SS

curriculum and some which should definitely be in the IRE curriculum and some which could be in either? Why?

I am going to ask you questions about the most important values and attitudes to a good Saudi citizen:

- In the questionnaire students chose these values and attitudes as the most important to a good Saudi citizen. Why do you think they chose them? Which did you choose and why?

		The students' values and attitude.
Top values and attitude	1	Pride in belonging to the Islamic nation.
	2	Pride in belonging to his country Saudi Arabia.
	3	Universal values.
	4	Pride in belonging to the Arab nation.
	5	Obedience to authority, according to Islamic law.

- Teaching universal values was rated as highly important by the students and IRE teachers but not by the SS teachers. Why do you think IRE teachers and students did consider it as important and SS teachers do not? Did you put at the top? Can you say why?
- The students ranked Respect fact (respect for human rights, universal values, Respect for the symbols of the kingdom) as highly important to a good Saudi citizen why do you think they put it as most important? Did you put any of these at the top? Can you say why?
- Public responsibility includes (responsibility for preserving public properties, appreciating work of any kind, willingness to participate constructively in public life) were seen as more important by the teachers than by the students. Why do you think teacher ranked higher than students. Which position did you put it and why?

- While Islamic faith encourages people to be tolerant all groups ranked Tolerance fact ((Disapproval of discrimination, Tolerance of other religions and cultures, Challenging injustice and inequality, Tolerance of ideas, philosophies and ideologies) as the least important. Why do you think they put it at least important? Did you put any of these at the bottom? Can you say why?

Let's move to other questions:

- Would CE be strengthened or weakened by including it in IRE? Why?
- What are the challenges if citizenship education is included in Islamic Religious Education? Can you say more?
- Do you think CE should stay as a separate subject taught by Social Studies teachers? Why do you think this?
- Does Islamic Religious Education need to be changed to accommodate citizenship education? In what ways?
- Do you think IRE and CE are complementary to each other or competition? Why?

Appendix 2 b: SS teachers interview schedule

Thank you for being a part of the interview. I am going to ask you questions about the knowledge, skills, values and attitudes associated with citizenship education. Let us start with knowledge:

- Do you think there are other than this knowledge that Saudis need to be good citizens and why?
- Looking to the future and the knowledge that you said that Saudis needed to know about, Can you now say a bit more about which aspects of knowledge should be in the SS curriculum and which in the IRE curriculum and some which could be in either and why?
- Are there any aspects of knowledge which should definitely be in the SS curriculum and some which should definitely be in the IRE curriculum and some which could be in either?

Now we are moving to the questionnaire. Can you help me analyse the questionnaire data by answering these questions:

- In the questionnaire, Social studies teachers chose these aspects of knowledge as the most important to a good Saudi citizen. Why do you think they chose them? Which did you choose and why?

	Rank	Social studies teacher
Top five knowledge	1	The Islamic faith.
	2	The rights and duties of citizens
	3	The students' responsibility to the community.
	4	The principle of Shura or consultation in Islam.
	5	Challenges facing the Islamic nation.

- The SS teachers ranked religious issues (the Islamic faith, the principle of Shura or consultation in Islam, the position of voluntary work in Islam, the

rights and duties of citizens) as of high importance. Why do you think they put these as most important? Did you put any of these at the top? Can you say why?

- The SS ranked national day as the fifth least important. Why do you think they put it in this position? Which position did you put it and why?
- The SS teachers also ranked civil issues factor (the electoral system and methods of voting, active citizenship and the appropriate methods by which Saudi citizens can voice their opinions) as least important to a good Saudi citizen. Why do you think they did not consider these important? Did you put any of these at the bottom? Can you say why?
- IRE teachers ranked civil issues (active citizenship, the electoral system and methods of voting, the appropriate methods by which Saudi citizens can voice their opinions) as highly important to the Saudi citizen. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?
- The SS teachers chose National issues (Saudi culture, Saudi laws and system, obedience to the ruler, the concept of family and its role in Saudi society) as of high importance to a good Saudi citizen. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?
- The SS teachers thought that International issues (challenges facing the Islamic and Arab nation, global issues, global economy and its impact on Saudi economy) were least important. Why do you think they put it at least important? Did you put any of these at the bottom? Can you say why?

Let us move to skills:

- Do you think there are other than these skills that Saudi citizens need to have and why?
- Looking to the future and the skills that will be needed by Saudi citizens. Are there any skills which should definitely be in the SS curriculum and some which should definitely be in the IRE curriculum and some which could be in either? Why?
- In the questionnaire, Social studies teacher chose these skills as the most important to a good Saudi citizen. Why do you think they chose them? Which did you choose and why?

	Rank	Social studies' skills
Top five skills	1	Information and communication skills
	2	Cooperative working skills,
	3	Time management skills
	4	Skills of taking informed and responsible action in relation to your society and the world.
	5	Critical thinking and enquiry skills.

- Comparing the top five choices of the three groups, IRE teachers and students made similar choices but the SS teachers were different. Why do you think this is? Can you tell me more? What does mean to you?

		The students' skills	IRE skills
Top skills	1	Cooperative working	Critical thinking and enquiry skills.
	2	Problem –solving skills	Information and communication skills.
	3	Negotiation skills	Cooperative working skills.
	4	Critical thinking and enquiry skills	Negotiation skills.
	5	Information and communication skills	Problem solving skills.

- While IRE ranked critical thinking as the top skill, SS teachers ranked as the fifth most important skills. Why do you think they put it in this position? Which position did you put it and why?

- The SS teachers chose (participatory skills, decision-making skills, communication skills, negotiation skills) as the least important. Why do you think they put these as least important? Did you put any of these at the bottom? Can you say why?
- In general, (time management, problem skills, cooperative skills, informed action, critical thinking, participatory skills) were seen as more important for a good Saudi citizen by the IRE and SS teachers than by the students. Why do you think teacher ranked these higher than students? Which position did you put it and why?

Now we are moving to the values and attitudes: values like tolerance and appreciation. Attitudes such as pride and obedience.

- Do you think there are other than these values and attitudes needed by Saudi citizen and why?
- Looking to the future and the values and attitudes that will be needed by Saudi citizens. Are there any values and attitudes which should definitely be taught in the SS curriculum and some which should definitely be in the IRE curriculum and some which could be in either? Why?

I am going to ask you questions about the most important values and attitudes needed to be a good Saudi citizen:

- In the questionnaire, Social studies teacher chose these values and attitudes as the most important to a good Saudi citizen. Why do you think they chose them? Which did you choose and why?

	Rank	Social studies' values and attitudes
Top values and	1	Pride in belonging to the Islamic nation.

attitude	2	Pride in belonging to his country Saudi Arabia.
	3	Responsibility for preserving public properties.
	4	Obedience to authority, according to Islamic law.
	5	Challenging injustice and inequality

- Teaching universal values was rated as highly important by the students and IRE teachers but not by the SS teachers. Why do you think IRE teachers and students considered it as important and SS teachers do not? Did you put at the top? Can you say why?
- IRE teachers saw the values related to respect for human rights, national symbols as more important to a good Saudi citizen than SS teachers. Why do you think IRE considered these important more than SS? Did you put any of these at the top? Can you say why?
- SS teachers ranked Nationalism (loyalty towards the king of Saudi Arabia, obedience to authority, according to Islamic law, pride in belonging to his country Saudi Arabia, willingness to sacrifice oneself for one's country, pride in belonging to the Arab nation, pride in belonging to the Islamic nation) as of high important to a good Saudi citizen. Why do you think they did consider these important? Did you put any of these at the top? Can you say why?
- While Islamic faith encourages people to be tolerant, all groups ranked Tolerance ((Disapproval of discrimination, Tolerance of other religions and cultures, Challenging injustice and inequality, Tolerance of ideas, philosophies and ideologies) as the least important. why do you think they put it at least important? Did you put any of these at the bottom? Can you say why?
- Public responsibility includes Responsibility for preserving public properties, appreciating work of any kind, willingness to participate constructively in public life. This was seen as more important by the teachers than by the

students. Why do you think teachers ranked this higher than students? Which position did you put it and why?

Let's move to other questions:

- Would CE be strengthened or weakened by including it in IRE? Why?
- What are the challenges if citizenship education is included in Islamic Religious Education?
- Do you think CE should stay as a separate subject taught by Social Studies teachers? Why do you think this?
- Does Islamic Religious Education need to be changed to accommodate citizenship education? In what ways?
- Do you think IRE and CE are complementary to each other or in competition? Why?

Appendix 2 c: IRE teachers interview schedule

Thank you for being a part of the interview. I am going to ask you questions about the knowledge, skills, values and attitudes associated with citizenship education. Let us start with knowledge:

- Do you think there are other than this knowledge that Saudi citizen need to know about and why?
- Looking to the future and the knowledge that you said that Saudis needed to know about, Can you now say a bit more about which aspects of knowledge should be in the SS curriculum and which in the IRE curriculum and some which could be in either and why?

Now we are moving to the questionnaire. Can you help me analyse the questionnaire data by answering these questions:

- In the questionnaire, IRE teachers chose these aspects of knowledge as the most important to a good Saudi citizen. Why do you think they chose them? Which did you choose and why?

	Rank	IRE knowledge
Top knowledge	1	The Islamic faith.
	2	The rights and duties of citizens
	3	The students' responsibility to the community.
	4	The appropriate methods by which Saudi citizens can voice their opinions
	5	The principle of Shura or consultation in Islam.

- The IRE teachers ranked religious issues (the Islamic faith, the principle of Shura or consultation in Islam, the position of voluntary work in Islam, the

rights and duties of citizens) as a high importance. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?

- The IRE ranked national day as the fourth least important. Why do you think they put it in this position? Which position did you put it and why?
- The IRE teachers chose National issues (Saudi culture, Saudi laws and system, obedience to the ruler, the concept of family and its role in Saudi society) as of high importance to a good Saudi citizen. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?
- The IRE teachers see that international issues which includes (challenges facing the Islamic and Arab nation, global issues, global economy and its impact on Saudi economy) is the least important to a good Saudi citizen. Why do you think they did not consider these important? Did you put any of these at the bottom? Can you say why?
- IRE teachers ranked civil issues factor (active citizenship, the electoral system and methods of voting, the appropriate methods by which Saudi citizens can voice their opinions) as highly important to the Saudi citizen. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?
- SS teachers ranked civil issues factor as least important to the Saudi citizen. Why do you think they did not consider these important? Did you put any of these at the bottom? Can you say why?

Let us move to skills:

- Do you think there are other than these skills that Saudi citizen need to have and why?
- Looking to the future and the skills that will be needed by Saudi citizens. Are there any skills which should definitely be in the SS curriculum and some which should definitely be in the IRE curriculum and some which could be in either? Why?

I am going to ask you questions about the most important values and attitudes to a good Saudi citizen:

- In the questionnaire, IRE teacher chose these skills as the most important to a good Saudi citizen. Why do you think they chose them? Which did you choose and why?

	Rank	IRE skills
Top five skills	1	Critical thinking and enquiry skills.
	2	Information and communication skills.
	3	Cooperative working skills.
	4	Negotiation skills.
	5	Problem –solving skills.

- While IRE ranked critical thinking as the first top skills, SS teachers ranked as the fifth important skills. Why do you think they put it in this position? Which position did you put it and why?
- Comparing the top five choices of the three groups, IRE teachers and students made similar choices but that SS teachers is different. Why do you think this situation refer to? Can you tell me more? What does it mean to you?
- The IRE chose (participatory skills, decision-making skills, communication skills, informed action) as the least important. Why do you think they did not

consider these important? Did you put any of these at the bottom? Can you say why?

- In general, (time management, Problem skills, cooperative skills, informed action, critical thinking, participatory skills) were seen as more important for a good Saudi citizen by the IRE and SS teachers than by the students. Why do you think teacher ranked higher than students. Which position did you put it and why?

Now we are moving to the values and attitudes: values like tolerance and appreciation. Attitudes such as pride and obedience.

- Do you think there are other than these values and attitudes needed by Saudi citizen and why?
- Looking to the future and the values and attitude that will be needed by Saudi citizens. Are there any aspects of skills which should definitely be in the SS curriculum and some which should definitely be in the IRE curriculum and some which could be in either? Why?

I am going to ask you questions about the most important values and attitudes to a good Saudi citizen:

- In the questionnaire, IRE teacher chose these values and attitudes as the most important to a good Saudi citizen. Why do you think they chose them? Which did you choose and why?

	Rank	IRE values and attitudes
Top values and attitude	1	Pride in belonging to the Islamic nation.
	2	Respect for human rights.
	3	Universal values.
	4	Pride in belonging to his country Saudi Arabia.

	5	Responsibility for preserving public properties.
--	---	--

- Teaching universal values was rated as highly important by the students and IRE teachers but not by the SS teachers. Why do you think IRE teachers and students did consider it as important and SS teachers do not? Did you put at the top? Can you say why?
- IRE teachers saw the value related to respect for human rights, national symbols are more important to a good Saudi citizen than SS teachers. Why do you think IRE did consider these important more than SS? Did you put any of these at the top? Can you say why?
- IRE teachers ranked Public responsibility factor (responsibility for preserving public properties, appreciate work of any kind, willingness to participate constructively in public life) as highly important. Why do you think they put it as most important? Did you put any of these at the top? Can you say why?
- IRE teachers did not rate obedience to authority, according to Islamic law among their top five values and attitude. Why do you think they did not choose it? Did you choose it? Can you say why?
- While Islamic faith encourages people to be tolerant all groups ranked Tolerance fact (disapproval of discrimination, tolerance of other religions and cultures, challenging injustice and inequality, tolerance of ideas, philosophies and ideologies) as the least important. Why do you think they put it at least important? Did you put any of these at the bottom? Can you say why?
- Public responsibility includes Responsibility for preserving public properties, Appreciating work of any kind, willingness to participate constructively in public life were seen as more important by the teachers than by the students.

Why do you think teacher ranked higher than students. Which position did you put it and why?

Let's move to other questions:

- Would CE be strengthened or weakened by including it in IRE? Why?
- What are the challenges if citizenship education is included in Islamic Religious Education?
- Do you think CE should stay as a separate subject taught by Social Studies teachers? Why do you think this?
- Does Islamic Religious Education need to be changed to accommodate citizenship education? In what ways?
- Do you think IRE and CE are complementary to each other or competition? Why?

Appendix 3: Provisional approval by the local MOE to carry out the study

وزارة التربية والتعليم
التخطيط والتطوير (بنين) / مابالمساحة
الرقم : ٢٤٢٨٦
بتاريخ : ١٤٢٤/٠١/٠٣ الموافق

المملكة العربية السعودية
وزارة التربية والتعليم
الرمز (٢٨٠)
الإدارة العامة للتربية والتعليم بمنطقة حائل
إدارة التخطيط والتطوير
البحوث والدراسات

الموضوع : تسهول مهمة الباحث / بدر بن عبد الله بن محمد الحريمي

تعميم لجميع المدارس المتوسطة بالمنطقة (بنين)

المكرم / مدير مدرسة وفقه الله

السلام عليكم ورحمة الله وبركاته ، وبعد ،

إشارة إلى خطاب سعادة الملحق الثقافي السعودي في لندن والمؤرخ في ٢٢/١٢/١٤٢٢هـ بشأن تطبيق أداة دراسة بعنوان (قدرة مقررات التربية الإسلامية على إيصال المواطنة النشطة للطلاب في المرحلة المتوسطة في المملكة العربية السعودية) ..

للطالب: بدر بن عبد الله بن مغلد الحريمي .. وذلك استكمالاً لمتطلبات الحصول على درجة الدكتوراه في المناهج وطرق التدريس من جامعة أكستير ببريطانيا.

أمل التكرم بالتعاون مع الباحث، وتسهيل مهمته في تطبيق أدوات الدراسة من قبل الفئة المستهدفة في المدرسة .

والسلام عليكم ورحمة الله وبركاته ،،

مدير عام التربية والتعليم بمنطقة حائل

محمد بن منصور العمران

٥/٤٩
(بدر بن)

Appendix 4: Calculation of final rankings of items

1. IRE teachers: knowledge items

Ranking of items based on Likert scales on question 2

Knowledge item	IRE teachers mean	Rank
Q2.1faith	4.95	1
Q2.3rights	4.75	2
Q2.16 Shura principle	4.65	3
Q2.19 Voicing opinions	4.60	4
Q2.2responsibility	4.55	5
Q2.14 Obedience to the ruler	4.55	6
Q2.9 Challenges facing Islamic nation	4.45	7
Q2.13familyconcept	4.37	8
Q2.15 Voluntary work	4.35	9
Q2.17 Active citizenship	4.35	10
Q2.4globalissues	4.20	11
Q2.12 Saudi role	4.20	12
Q2.8 Saudi culture	4.11	13
Q2.5globaleconomy	4.10	14
Q2.6 Saudi laws	4.10	15
Q2.18 Electoral system	4.10	16
Q2.11 World cultures	4.05	17
Q2.7 National day	3.70	18
Q2.10 Challenges facing Arab nation	3.53	19

Ranking of items based on weighted scores of top five choices on questions 2A

Q2A IRE teachers	First most important	Second most important	Third most important	Fourth most important	Fifth most important	Weighted score	Rank
Q2.1faith (77)	5	4	3	2	1	77	1
Q2.2responsibility	1	4	1	1	0	26	2
Q2.3rights	1	3	4	0	0	26	3
Q2.19 Voicing opinions	3	0	1	2	3	25	4
Q2.9 Challenges facing Islamic nation	0	3	1	3	2	23	5
Q2.4globalissues	0	3	1	1	0	17	6
Q2.14 Obedience to the ruler	0	1	2	2	2	16	7
Q2.16 Shura principle	0	1	1	3	2	15	8
Q2.17 Active citizenship	1	1	0	1	2	13	9
Q2.6 Saudi laws	0	0	1	2	2	9	10
Q2.13familyconcept	0	1	4	1	0	8	11

Q2.5globeconomy	0	0	1	1	2	7	12
Q2.7 National day	0	1	0	1	1	7	13
Q2.12 Saudi role	0	1	1	0	0	7	14
Q2.15 Voluntary work	0	0	0	2	1	5	15
Q2.8 Saudi culture	0	1	0	0	0	4	16
Q2.10 Challenges facing Arab nation	0	0	0	0	2	2	17
Q2.11 World cultures	0	0	0	0	0	0	18
Q2.18 Electoral system	0	0	0	0	0	0	19
Total	20	20	20	20	20		

Comparison of ranks by the two methods above

Rank	Knowledge items in order of Likert means Q2	Knowledge items in order of top five choices Q2A
1	Q2.1faith.	Q2.1faith.
2	Q2.3rights.	Q2.2responsibility.
3	Q2.16 Shura principle.	Q2.3rights.
4	Q2.19 Voicing opinions.	Q2.19 Voicing opinions.
5	Q2.2responsibility.	Q2.9 Challenges facing Islamic nation.
6	Q2.14 Obedience to the ruler.	Q2.4globalissues
7	Q2.9 Challenges facing Islamic nation.	Q2.14 Obedience to the ruler.
8	Q2.13familyconcept.	Q2.16 Shura principle.
9	Q2.15 Voluntary work.	Q2.17 Active citizenship.
10	Q2.17 Active citizenship.	Q2.6 Saudi laws.
11	Q2.4globalissues.	Q2.13familyconcept.
12	Q2.12 Saudi role.	Q2.5globeconomy.
13	Q2.8 Saudi culture.	Q2.7 National day.
14	Q2.5globeconomy.	Q2.12 Saudi role.
15	Q2.6 Saudi laws.	Q2.15 Voluntary work.
16	Q2.18 Electoral system.	Q2.8 Saudi culture.
17	Q2.11 World cultures.	Q2.10 Challenges facing Arab nation.
18	Q2.7 National day.	Q2.11 World cultures.
19	Q2.10 Challenges facing Arab nation.	Q2.18 Electoral system.

Averaging the ranks from the two methods

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	The Islamic faith	1	1	1	1
2	The students' responsibility to the community.	5	2	3.5	3
3	The rights and duties of citizens.	2	3	2.5	2
4	global issues	11	6	8.5	8
5	Global economy and its impact on Saudi economy.	14	12	13	13
6	Saudi laws and system.	15	10	12.5	12

7	Saudi national day.	18	13	15.5	16
8	Saudi culture.	13	16	14.5	15
9	Challenges facing the Islamic nation.	7	5	6	6
10	Challenges facing the Arab nation.	19	17	18	19
11	Cultures around the world.	17	18	17.5	17
12	The role of Saudi Arabia in the world.	12	14	13	14
13	The concept of family and its role in Saudi society.	8	11	9.5	9
14	Islamic laws which relate to Obedience to the ruler.	6	7	6.5	7
15	The position of voluntary work in Islam.	6	15	10.5	11
16	The principle of Shura or consultation in Islam.	3	8	5.5	5
17	Active citizenship (how to participate in local and/or national political processes.)	10	9	9.5	10
18	The electoral system and methods of voting.	16	19	17.5	18
19	The appropriate methods by which Saudi citizens can voice their opinions.	4	4	4	4

Final ordering of average ranks

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	The Islamic faith	1	1	1	1
3	The rights and duties of citizens.	2	3	2.5	2
2	The students' responsibility to the community.	5	2	3.5	3
19	The appropriate methods by which Saudi citizens can voice their opinions.	4	4	4	4
16	The principle of Shura or consultation in Islam.	3	8	5.5	5
9	Challenges facing the Islamic nation.	7	5	6	6
14	Islamic laws which relate to Obedience to the ruler.	6	7	6.5	7
4	global issues (environment including climate change, terrorism, human rights)	11	6	8.5	8
13	The concept of family and its role in Saudi society.	8	11	9.5	9
17	Active citizenship (how to participate in local and/or national political processes.)	10	9	9.5	10
15	The position of voluntary work in Islam.	6	15	10.5	11
6	Saudi laws and system.	15	10	12.5	12
5	Global economy and its impact on Saudi economy.	14	12	13	13
12	The role of Saudi Arabia in the world.	12	14	13	14

8	Saudi culture.	13	16	14.5	15
7	Saudi National day.	18	13	15.5	16
11	Cultures around the world.	17	18	17.5	17
18	The electoral system and methods of voting.	16	19	17.5	18
10	Challenges facing the Arab nation.	19	17	18	19

2. SS teachers: knowledge items

Ranking of items based on Likert scales on question 2

Knowledge item	SS teachers mean	Ranke
Q2.1faith	4.95	1
Q2.3rights	4.75	2
Q2.2responsibility	4.72	3
Q2.13familyconcept	4.60	4
Q2.16 Shura principle	4.45	5
Q2.9 Challenges facing Islamic nation	4.30	6
Q2.14 Obedience to the ruler	4.30	7
Q2.15 Voluntary work	4.30	8
Q2.12 Saudi role	4.25	9
Q2.6 Saudi laws	4.15	10
Q2.11 World cultures	4.15	11
Q2.8 Saudi culture	4.10	12
Q2.19 Voicing opinions	4.10	13
Q2.4globalissues	4.00	14
Q2.7 National day	4.00	15
Q2.10 Challenges facing Arab nation	3.95	16
Q2.17 Active citizenship	3.90	17
Q2.18 Electoral system	3.90	18
Q2.5globaleconomy	3.74	19

Ranking of items based on weighted scores of top five choices on questions 2A

Q2A SS teachers	First most important 5	Second most important 4	Third most important 3	Fourth most important 2	Fifth most important 1	Weighted score	Ran k
Q2.1faith	13	0	2	0	1	72	1
Q2.3rights	0	8	3	0	1	42	2
Q2.2responsibility	2	3	0	1	0	24	3
Q2.16 Shura principle	2	1	2	1	1	23	4
Q2.6 Saudi laws	0	1	3	3	3	22	5
Q2.9 Challenges facing Islamic nation	0	2	2	2	1	19	6
Q2.4globalissues	0	0	4	3	0	18	7
Q2.5globaleconom	0	2	1	2	2	17	8

y							
Q2.19 Voicing opinions	2	0	0	0	2	12	9
Q2.13familyconcept	0	0	1	2	0	7	10
Q2.15 Voluntary work	0	1	1	0	0	7	11
Q2.7 National day	0	0	0	2	2	6	12
Q2.14 Obedience to the ruler	0	0	0	2	1	5	13
Q2.11 World cultures	0	1	0	0	0	4	14
Q2.12 Saudi role	0	0	0	1	2	4	15
Q2.8 Saudi culture	0	0	0	1	1	3	16
Q2.17 Active citizenship	0	0	0	1	1	3	17
Q2.18 Electoral system	0	0	0	0	1	1	18
Q2.10 Challenges facing Arab nation	0	0	0	0	0	0	19
total	19	19	19	19	19		

Comparison of ranks by the two methods above

Rank	Knowledge items in order of Likert means Q2	Knowledge items in order of Q2A top five choices
1	Q2.1faith	Q2.1faith
2	Q2.3rights	Q2.3rights
3	Q2.2responsibility	Q2.2responsibility
4	Q2.13familyconcept	Q2.16 Shura principle
5	Q2.16 Shura principle	Q2.6 Saudi laws
6	Q2.9 Challenges facing Islamic nation	Q2.9 Challenges facing Islamic nation
7	Q2.14 Obedience to the ruler	Q2.4globalissues
8	Q2.15 Voluntary work	Q2.5globaleconomy
9	Q2.12 Saudi role	Q2.19 Voicing opinions
10	Q2.6 Saudi laws	Q2.13familyconcept
11	Q2.11 World cultures	Q2.15 Voluntary work
12	Q2.8 Saudi culture	Q2.7 National day
13	Q2.19 Voicing opinions	Q2.14 Obedience to the ruler
14	Q2.4globalissues	Q2.11 World cultures
15	Q2.7 National day	Q2.12 Saudi role
16	Q2.10 Challenges facing Arab nation	Q2.8 Saudi culture
17	Q2.17 Active citizenship	Q2.17 Active citizenship
18	Q2.18 Electoral system	Q2.18 Electoral system
19	Q2.5globaleconomy	Q2.10 Challenges facing Arab nation

Averaging the ranks from the two methods

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	Q2.1faith	1	1	1	1
2	Q2.2responsibility	3	3	3	3
3	Q2.3rights	2	2	2	2
4	Q2.4globalissues	14	7	10.5	10
5	Q2.5globaleconomy	19	8	13.5	14
6	Q2.6 Saudi laws	10	5	7.5	7
7	Q2.7 National day	15	12	13.5	15
8	Q2.8 Saudi culture	12	16	14	16
9	Q2.9 Challenges facing Islamic nation	6	6	6	5
10	Q2.10 Challenges facing Arab nation	16	19	17.5	18
11	Q2.11 World cultures	11	14	12.5	13
12	Q2.12 Saudi role	9	15	12	12
13	Q2.13familyconcept	4	10	7	6
14	Q2.14 Obedience to the ruler	7	13	10	9
15	Q2.15 Voluntary work	8	11	9.5	8
16	Q2.16 Shura principle	5	4	4.5	4
17	Q2.17 Active citizenship	17	17	17	17
18	Q2.18 Electoral system	18	18	18	19
19	Q2.19 Voicing opinions	13	9	11	11

Final ordering of average ranks

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	Q2.1faith	1	1	1	1
3	Q2.3rights	2	2	2	2
2	Q2.2responsibility	3	3	3	3
16	Q2.16 Shura principle	5	4	4.5	4
9	Q2.9 Challenges facing Islamic nation	6	6	6	5
13	Q2.13familyconcept	4	10	7	6
6	Q2.6 Saudi laws	10	5	7.5	7
15	Q2.15 Voluntary work	8	11	9.5	8
14	Q2.14 Obedience to the ruler	7	13	10	9
4	Q2.4globalissues	14	7	10.5	10
19	Q2.19 Voicing opinions	13	9	11	11
12	Q2.12 Saudi role	9	15	12	12
11	Q2.11 World cultures	11	14	12.5	13
5	Q2.5globaleconomy	19	8	13.5	14
7	Q2.7 National day	15	12	13.5	15
8	Q2.8 Saudi culture	12	16	14	16
17	Q2.17 Active citizenship	17	17	17	17
10	Q2.10 Challenges facing Arab nation	16	19	17.5	18
18	Q2.18 Electoral system	18	18	18	19

3. The students: knowledge items

Ranking of items based on Likert scales on question 2

Knowledge item	Students mean	Rank
Q2.1faith	4.75	1
Q2.6 Saudi laws	4.32	2
Q2.3rights	4.30	3
Q2.16 Shura principle	4.30	4
Q2.14 Obedience to the ruler	4.28	5
Q2.15 Voluntary work	4.28	6
Q2.7 National day	4.27	7
Q2.13familyconcept	4.25	8
Q2.8 Saudi culture	4.20	9
Q2.2responsibility	4.11	10
Q2.19 Voicing opinions	4.09	11
Q2.12 Saudi role	4.08	12
Q2.9 Challenges facing Islamic nation	4.05	13
Q2.10 Challenges facing Arab nation	3.77	14
Q2.17 Active citizenship	3.68	15
Q2.18 Electoral system	3.58	16
Q2.5globeconomy	3.50	17
Q2.11 World cultures	3.48	18
Q2.4globalissues	3.46	19

Ranking of items based on weighted scores of top five choices on questions 2A

Q2A students	First most important 5	Second most important 4	Third most important 3	Fourth most important 2	Fifth most important 1	Weighted score	Rank
Q2.1faith.	171	14	9	9	9	965	1
Q2.3rights.	19	45	28	14	12	399	2
Q2.6 Saudi laws.	8	29	25	19	18	287	3
Q2.8 Saudi culture.	5	22	26	32	12	267	4
Q2.7 National day.	12	16	23	12	11	228	5
Q2.9 Challenges facing Islamic nation.	5	26	16	20	11	228	6
Q2.16 Shura principle.	4	12	15	27	45	212	7
Q2.2responsibility.	10	25	10	9	6	204	8
Q2.13familyconcept.	1	20	19	7	11	167	9
Q2.4globalissues.	3	12	15	7	4	126	10
Q2.12 Saudi role.	0	8	14	19	12	124	11
Q2.15 Voluntary work.	2	5	10	22	20	124	12
Q2.14 Obedience to the ruler.	1	8	13	9	12	106	13
Q2.19 Voicing opinions	4	4	7	7	18	89	14
Q2.10 Challenges facing Arab nation.	6	2	7	10	7	86	15

Q2.5globeconomy.	2	2	7	13	13	78	16
Q2.11 World cultures.	0	4	6	8	11	61	17
Q2.17 Active citizenship.	2	2	2	4	6	38	18
Q2.18 Electoral system	1	0	2	5	8	29	19
Total	255	255	254	253	246		

Comparison of ranks by the two methods above

Rank	Knowledge items in order of Likert means Q2	Knowledge items in order of Q2A top five choices
1	Q2.1faith	Q2.1faith
2	Q2.6 Saudi laws	Q2.3rights
3	Q2.3rights	Q2.6 Saudi laws
4	Q2.16 Shura principle	Q2.8 Saudi culture
5	Q2.14 Obedience to the ruler	Q2.7 National day
6	Q2.15 Voluntary work	Q2.9 Challenges facing Islamic nation
7	Q2.7 National day	Q2.16 Shura principle
8	Q2.13familyconcept	Q2.2responsibility
9	Q2.8 Saudi culture	Q2.13familyconcept
10	Q2.2responsibility	Q2.4globalissues
11	Q2.19 Voicing opinions	Q2.12 Saudi role
12	Q2.12 Saudi role	Q2.15 Voluntary work
13	Q2.9 Challenges facing Islamic nation	Q2.14 Obedience to the ruler
14	Q2.10 Challenges facing Arab nation	Q2.19 Voicing opinions
15	Q2.17 Active citizenship	Q2.10 Challenges facing Arab nation
16	Q2.18 Electoral system	Q2.5globeconomy
17	Q2.5globeconomy	Q2.11 World cultures
18	Q2.11 World cultures	Q2.17 Active citizenship
19	Q2.4globalissues	Q2.18 Electoral system

Averaging the ranks from the two methods

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	The Islamic faith.	1	1	1	1
2	The students' responsibility to the community.	10	8	9	8
3	The rights and duties of citizens.	3	2	2.5	2
4	global issues.	19	10	14.5	14
5	Global economy and its impact on Saudi economy.	17	16	16.5	16
6	Saudi laws and system.	2	3	2.5	3
7	Saudi National day.	7	5	6	5
8	Saudi culture.	9	4	6.5	6
9	Challenges facing the Islamic nation.	13	6	9.5	11

10	Challenges facing the Arab nation.	14	15	14.5	15
11	Cultures around the world.	18	17	17.5	18
12	The role of Saudi Arabia in the world.	12	11	11.5	12
13	The concept of family and its role in Saudi society.	8	9	8.5	7
14	Islamic laws which relate to Obedience to the ruler.	5	13	9	9
15	The position of voluntary work in Islam.	6	12	9	10
16	The principle of Shura or consultation in Islam.	4	7	5.5	4
17	Active citizenship (how to participate in local and/or national political processes.)	15	18	16.5	17
18	The electoral system and methods of voting.	16	19	17.5	19
19	The appropriate methods by which Saudi citizens can voice their opinions.	11	14	12.5	13

Final ordering of average ranks

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	The Islamic faith	1	1	1	1
3	The rights and duties of citizens.	3	2	2.5	2
6	Saudi laws and system.	2	3	2.5	3
16	The principle of Shura or consultation in Islam.	4	7	5.5	4
7	Saudi national day.	7	5	6	5
8	Saudi culture.	9	4	6.5	6
13	The concept of family and its role in Saudi society.	8	9	8.5	7
2	The students' responsibility to the community.	10	8	9	8
14	Islamic laws which relate to Obedience to the ruler.	5	13	9	9
15	The position of voluntary work in Islam.	6	12	9	10
9	Challenges facing the Islamic nation.	13	6	9.5	11
12	The role of Saudi Arabia in the world.	12	11	11.5	12
19	The appropriate methods by which Saudi citizens can voice their opinions.	11	14	12.5	13
4	global issues	19	10	14.5	14
10	Challenges facing the Arab nation.	14	15	14.5	15
5	Global economy and its impact on Saudi economy.	17	16	16.5	16
17	Active citizenship.	15	18	16.5	17
11	Cultures around the world.	18	17	17.5	18
18	The electoral system and methods of voting.	16	19	17.5	19

4. IRE teachers: skills items

Ranking of items based on Likert scales on question 3

Skills item	Islamic RE mean	Ranke
Q3.1criticalthinking	4.75	1
Q3.3problemskills	4.70	2
Q3.10timemanag	4.70	3
Q3.9Dialogue skills	4.50	4
Q3.2cooperative	4.40	5
Q3.6decision	4.35	6
Q3.5informaction	4.30	7
Q3.7participatory	4.25	8
Q3.8communica	4.25	9
Q3.4inforskills	4.20	10

Ranking of items based on weighted scores of top five choices on questions 3A

Q3A IRE teachers	First most important 5	Second most important 4	Third most important 3	Fourth most important 2	Fifth most important 1	Weighted score	Rank
Q3.1criticalthinking	7	0	0	1	2	48	1
Q3.2cooperative	5	2	1	3	2	44	2
Q3.10timemanag	4	0	3	4	6	43	3
Q3.6decision	0	3	6	2	2	36	4
Q3.9Dialogue skills	0	3	2	7	3	35	5
Q3.4inforskills	1	6	0	1	0	31	6
Q3.7participatory	0	3	3	2	1	26	7
Q3.3problemskills	3	1	1	0	3	25	8
Q3.8communica	0	2	1	0	0	11	9
Q3.5informaction	0		3	0	1	10	10
total	20	20	20	20	20		

Comparison of ranks by the two methods above

Rank	skills items in order of means Q3.1 to 3.10	Knowledge items in order of Q3A top five choices
1	Q3.1criticalthinking	Q3.1criticalthinking
2	Q3.3problemskills	Q3.2cooperative
3	Q3.10timemanag	Q3.10timemanag
4	Q3.9Dialogue skills	Q3.6decision
5	Q3.2cooperative	Q3.9Dialogue skills
6	Q3.6decision	Q3.4inforskills
7	Q3.5informaction	Q3.7participatory
8	Q3.7participatory	Q3.3problemskills
9	Q3.8communica	Q3.8communica
10	Q3.4inforskills	Q3.5informaction

Averaging the ranks from the two methods

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	Q3.1criticalthinking	1	1	1	1
2	Q3.2cooperative	5	10	7.5	3
3	Q3.3problemskills	2	8	5	5
4	Q3.4inforskills	10	6	8	2
5	Q3.5informaction	7	10	8.5	10
6	Q3.6decision	6	4	5	9
7	Q3.7participatory	8	7	7.5	7
8	Q3.8communica	9	9	9	8
9	Q3.9Dialogue skills	4	5	4.5	4
10	Q3.10timemanag	3	3	3	6

Final ordering of average ranks

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	Q3.1criticalthinking	1	1	1	1
4	Q3.4inforskills	10	6	3	2
2	Q3.2cooperative	5	10	4.5	3
9	Q3.9Dialogue skills	4	5	5	4
3	Q3.3problemskills	2	8	5	5
10	Q3.10timemanag	3	3	7.5	6
7	Q3.7participatory	8	7	7.5	7
8	Q3.8communica	9	9	8	8
6	Q3.6decision	6	4	8.5	9
5	Q3.5informaction	7	10	9	10

5. SS teachers: skills items

Ranking of items based on Likert scales on question 3

Skills item	SS mean	Rank
Q3.10timemanag	4.40	1
Q3.4inforskills	4.35	2
Q3.2cooperative	4.30	3
Q3.1criticalthinking	4.25	4
Q3.5informaction	4.15	5
Q3.9Dialogue skills	4.15	6
Q3.3problemskills	4.10	7
Q3.8communica	4.05	8
Q3.6decision	3.90	9
Q3.7participatory	3.70	10

Ranking of items based on weighted scores of top five choices on questions 3A

Q3A SS teachers	First most important 5	Second most important 4	Third most important 3	Fourth most important 2	Fifth most important 1	Weighted score	Rank
Q3.4inforskills	2	4	1	4	2	39	1
Q3.2cooperative	4	1	3	1	1	36	2
Q3.3problemskills	2	4	2	0	3	35	3
Q3.5informaction	3	2	2	1	1	32	4
Q3.10timemanag	3	1	1	3	0	28	5
Q3.1criticalthinking	3	0	0	3	2	23	6
Q3.9Dialogue skills	0	1	4	1	3	21	7
Q3.8communica	0	3	1	1	1	18	8
Q3.7participatory	0	0	2	2	3	13	9
Q3.6decision	0	1	1	1	1	10	10
Total	17	17	17	17	17		

Comparison of ranks by the two methods above

Rank	skills items in order of means Q3.1 TO 3.10	Knowledge items in order of Q3A top five choices
1	Q3.10timemanag	Q3.4inforskills
2	Q3.4inforskills	Q3.2cooperative
3	Q3.2cooperative	Q3.3problemskills
4	Q3.1criticalthinking	Q3.5informaction
5	Q3.5informaction	Q3.10timemanag
6	Q3.9Dialogue skills	Q3.1criticalthinking
7	Q3.3problemskills	Q3.9Dialogue skills
8	Q3.8communica	Q3.8communica
9	Q3.6decision	Q3.7participatory
10	Q3.7participatory	Q3.6decision

Averaging the ranks from the two methods

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	Q3.1criticalthinking	4	6	5	5
2	Q3.2cooperative	3	2	2.5	2
3	Q3.3problemskills	7	3	5	6
4	Q3.4inforskills	2	1	1.5	1
5	Q3.5informaction	5	4	4.5	4
6	Q3.6decision	9	10	9.5	9
7	Q3.7participatory	10	9	9.5	10
8	Q3.8communica	8	8	8	8
9	Q3.9Dialogue skills	6	7	6.5	7
10	Q3.10timemanag	1	5	3	3

Final ordering of average ranks

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
4	Q3.4inforskills	2	1	1.5	1
2	Q3.2cooperative	3	2	2.5	2
10	Q3.10timemanag	1	5	3	3
5	Q3.5informaction	5	4	4.5	4
1	Q3.1criticalthinking	4	6	5	5
3	Q3.3problemskills	7	3	5	6
9	Q3.9Dialogue skills	6	7	6.5	7
8	Q3.8communica	8	8	8	8
6	Q3.6decision	9	10	9.5	9
7	Q3.7participatory	10	9	9.5	10

6. The students: skills items

Ranking of items based on Likert scales on question 3

Skills item	Students mean	Rank
Q3.2cooperative	4.26	1
Q3.3problemskills	4.25	2
Q3.10timemanag	4.24	3
Q3.9Dialogue skills	4.21	4
Q3.8communica	4.13	5
Q3.4inforskills	4.11	6
Q3.1criticalthinking	3.90	7
Q3.6decision	3.84	8
Q3.5informaction	3.83	9
Q3.7participatory	3.79	10

Ranking of items based on weighted scores of top five choices on questions 3A

Q3A students	most important 5	Second most important 4	Third most important 3	Fourth most important 2	Fifth most important 1	Weighted score	Rank
Q3.3problemskills	34	56	22	16	12	504	1
Q3.2cooperative	56	28	18	15	15	491	2
Q3.1criticalthinking	69	9	13	15	24	474	3
Q3.4inforskills	16	46	28	22	22	414	4
Q3.9Dialogue skills	20	11	30	50	42	376	5
Q3.8communica	9	32	32	36	21	362	6
Q3.10timemanag	23	14	20	37	54	359	7
Q3.6decision	8	21	26	18	20	258	8
Q3.5informaction	11	18	24	21	11	252	9
Q3.7participatory	6	15	36	16	21	251	10
Total	252	250	249	246	242		

Comparison of ranks by the two methods above

Rank	skills items in order of means Q3.1 TO 3.10		Knowledge items in order of Q3A top five choices	
1	Q3.2cooperative		Q3.3problemskills	
2	Q3.3problemskills		Q3.2cooperative	
3	Q3.10timemanag		Q3.1criticalthinking	
4	Q3.9Dialogue skills		Q3.4inforskills	
5	Q3.8communica		Q3.9Dialogue skills	
6	Q3.4inforskills		Q3.8communica	
7	Q3.1criticalthinking		Q3.10timemanag	
8	Q3.6decision		Q3.6decision	
9	Q3.5informaction		Q3.5informaction	
10	Q3.7participatory		Q3.7participatory	

Averaging the ranks from the two methods

Question	statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	Q3.1criticalthinking	7	3	5	4
2	Q3.2cooperative	1	2	1.5	1
3	Q3.3problemskills	2	1	1.5	2
4	Q3.4inforskills	6	4	5	5
5	Q3.5informaction	9	9	9	9
6	Q3.6decision	8	8	8	8
7	Q3.7participatory	10	10	10	10
8	Q3.8communica	5	6	5.5	7
9	Q3.9Dialogue skills	4	5	4.5	3
10	Q3.10timemanag	3	7	5	6

Final ordering of average ranks

Question	statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
2	Q3.2cooperative	1	2	1.5	1
3	Q3.3problemskills	2	1	1.5	2
9	Q3.9Dialogue skills	4	5	4.5	3
1	Q3.1criticalthinking	7	3	5	4
4	Q3.4inforskills	6	4	5	5
10	Q3.10timemanag	3	7	5	6
8	Q3.8communica	5	6	5.5	7
6	Q3.6decision	8	8	8	8
5	Q3.5information.	9	9	9	9
7	Q3.7participatory	10	10	10	10

7. IRE teachers: values and attitudes items

Ranking of items based on Likert scales on question 4

Values and attitudes item	IRE mean	Rank
Q4.12humanrights	4.90	1
Q4.17univevalues	4.90	2
Q4.2pridtoislamic	4.85	3
Q4.1pridto count	4.80	4
Q4.8injustice	4.75	5
Q4.5preservpublic	4.60	6
Q4.14symbols	4.60	7
Q4.15workappreci	4.60	8
Q4.7obedauthrity	4.50	9
Q4.11discrimination	4.50	10
Q4.16particinpublic	4.40	11
Q4.4practsaudi	4.35	12
Q4.13loyalty	4.35	13
Q4.3prideto arab	4.30	14
Q4.6sacrifice	4.30	15
Q4.10toleranceidea	3.70	16
Q4.9tolerance	3.61	17

Ranking of items based on weighted scores of top five choices on questions 4A

Q2A IRE teachers	most important 5	Second most important 4	Third most important 3	Fourth most important 2	Fifth most important 1	Weighted score	Rank
Q4.2prid to Islamic	8	6	1	0	1	68	1
Q4.1prid to count	5	2	0	1	2	37	2
Q4.17universal values	6	0	0	0	0	30	3
Q4.12human rights	1	2	2	3	2	27	4
Q4.4pract Saudi culture.	0	0	4	4	0	20	5
Q4.5preserv public	0	2	3	0	2	19	6
Q4.3pride to Arab	0	1	3	1	0	15	7
Q4.6sacrifice	0	3	0	1	0	14	8
Q4.8injustice	0	1	1	3	1	14	9
Q4.14symbols	0	1	1	1	2	11	10
Q4.7obedauthrity	0	0	1	2	3	10	11
Q4.15workappreci	0	1	1	1	0	9	12
Q4.11discrimination	0	0	2	1	0	8	13
Q4.16particinpublic	0	1	0	0	4	8	14
Q4.13loyalty	0	0	1	1	1	6	15
Q4.9tolerance	0	0	0	1	1	3	16
Q4.10tolerance idea	0	0	0	0	1	1	17
total	20	20	20	20	20		

Comparison of ranks by the two methods above

Rank	Values items in order of means Q4.1 TO 4.17		Values items in order of Q4A top five choices	
1	Q4.12humanrights		Q4.2pridtoislamic	
2	Q4.17univevalues		Q4.1pridtocount	
3	Q4.2pridtoislamic		Q4.17univevalues	
4	Q4.1pridtocount		Q4.12humanrights	
5	Q4.8injustice		Q4.4practsaudi	
6	Q4.5preservpublic		Q4.5preservpublic	
7	Q4.14symbols		Q4.3pridetoarab	
8	Q4.15workappreci		Q4.6sacrifice	
9	Q4.7obedauthrity		Q4.8injustice	
10	Q4.11discrimination		Q4.14symbols	
11	Q4.16particinpublic		Q4.7obedauthrity	
12	Q4.4practsaudi		Q4.15workappreci	
13	Q4.13loyalty		Q4.11discrimination	
14	Q4.3pridetoarab		Q4.16particinpublic	
15	Q4.6sacrifice		Q4.13loyalty	
16	Q4.10toleranceidea		Q4.9tolerance	
17	Q4.9tolerance		Q4.10toleranceidea	

Averaging the ranks from the two methods

Question	statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	Q4.1pridtocount	4	2	3	4
2	Q4.2pridtoislamic	3	1	2	1
3	Q4.3pridetoarab	14	7	10.5	11
4	Q4.4practsaudi	12	5	8.5	7
5	Q4.5preservpublic	6	6	6	5
6	Q4.6sacrifice	15	8	11.5	12
7	Q4.7obedauthrity	9	11	10	9
8	Q4.8injustice	5	9	7	6
9	Q4.9tolerance	17	16	16.5	16
10	Q4.10toleranceidea	16	17	16.5	17
11	Q4.11discrimination	10	13	11.5	13
12	Q4.12humanrights	1	4	2.5	2
13	Q4.13loyalty	13	15	14	15
14	Q4.14symbols	7	10	8.5	8
15	Q4.15workappreci	8	12	10	10
16	Q4.16particinpublic	11	14	12.5	14
17	Q4.17univevalues	2	3	2.5	3

Final ordering of average ranks

Question	statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
2	Q4.2pridtoislamic	3	1	2	1
12	Q4.12humanrights	1	4	2.5	2
17	Q4.17univevalues	2	3	2.5	3

1	Q4.1pridtoaccount	4	2	3	4
5	Q4.5preservpublic	6	6	6	5
8	Q4.8injustice	5	9	7	6
4	Q4.4practsaudi	12	5	8.5	7
14	Q4.14symbols	7	10	8.5	8
7	Q4.7obedauthrity	9	11	10	9
15	Q4.15workappreci	8	12	10	10
3	Q4.3pridetoarab	14	7	10.5	11
6	Q4.6sacrifice	15	8	11.5	12
11	Q4.11discrimination	10	13	11.5	13
16	Q4.16particinpublic	11	14	12.5	14
13	Q4.13loyalty	13	15	14	15
9	Q4.9tolerance	17	16	16.5	16
10	Q4.10toleranceidea	16	17	16.5	17

8. SS teachers: values and attitudes items

Ranking of items based on Likert scales on question 4

Values item	SS mean	Ranke
Q4.2pridtoislamic	4.80	1
Q4.7obedauthrity	4.75	2
Q4.1pridtoaccount	4.74	3
Q4.5preservpublic	4.74	4
Q4.8injustice	4.65	5
Q4.17univevalues	4.65	6
Q4.12humanrights	4.60	7
Q4.16particinpublic	4.55	8
Q4.13loyalty	4.50	9
Q4.4practsaudi	4.45	10
Q4.6sacrifice	4.40	11
Q4.14symbols	4.35	12
Q4.11discrimination	4.25	13
Q4.3pridetoarab	4.20	14
Q4.9tolerance	4.20	15
Q4.15workappreci	4.20	16
Q4.10toleranceidea	3.90	17

Ranking of items based on weighted scores of top five choices on questions 4A

Q4A SS teachers	most important 5	Second most important 4	Third most important 3	Fourth most important 2	Fifth most important 1	Weighted score	Rank
Q4.2pridtoislamic	7	3	1	0	1	51	1
Q4.1pridtoaccount	4	3	0	1	1	35	2
Q4.5preservpublic	0	3	4	3	1	31	3
Q4.3pridetoarab	1	3	3	0	1	27	4
Q4.7obedauthrity	2	1	0	2	3	21	5
Q4.8injustice	0	3	3	0	0	21	6
Q4.11discrimination	1	0	2	3	1	18	7
Q4.4practsaudi	0	1	3	2	0	17	8

Q4.12humanrights	2	1	0	1	1	17	9
Q4.6sacrifice	0	0	3	1	4	15	10
Q4.17univevalues	1	0	0	1	3	10	11
Q4.13loyalty	0	1	0	1	1	7	12
Q4.14symbols	1	0	0	0	1	6	13
Q4.9tolerance	0	0	0	1	0	2	14
Q4.10toleranceidea	0	0	0	1	0	2	15
Q4.15workappreci	0	0	0	1	0	2	16
Q4.16particinpublic	0	0	0	0	0	0	17
total	19	19	19	18	18		

Comparison of ranks by the two methods above

Rank	Values items in order of means Q4.1 TO 4.17	Values items in order of Q4A top five choices
1	Q4.2pridtoislamic	Q4.2pridtoislamic
2	Q4.7obedauthrity	Q4.1pridtoaccount
3	Q4.1pridtoaccount	Q4.5preservpublic
4	Q4.5preservpublic	Q4.3pridetoarab
5	Q4.8injustice	Q4.7obedauthrity
6	Q4.17univevalues	Q4.8injustice
7	Q4.12humanrights	Q4.11discrimination
8	Q4.16particinpublic	Q4.4practsaudi
9	Q4.13loyalty	Q4.12humanrights
10	Q4.4practsaudi	Q4.6sacrifice
11	Q4.6sacrifice	Q4.17univevalues
12	Q4.14symbols	Q4.13loyalty
13	Q4.11discrimination	Q4.14symbols
14	Q4.3pridetoarab	Q4.9tolerance
15	Q4.9tolerance	Q4.10toleranceidea
16	Q4.15workappreci	Q4.15workappreci
17	Q4.10toleranceidea	Q4.16particinpublic

Averaging the ranks from the two methods

Question	statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	Q4.1pridtoaccount	3	2	2.5	2
2	Q4.2pridtoislamic	1	1	1	1
3	Q4.3pridetoarab	14	4	9	8
4	Q4.4practsaudi	10	8	9	9
5	Q4.5preservpublic	4	3	3.5	3
6	Q4.6sacrifice	11	10	10.5	11
7	Q4.7obedauthrity	2	5	3.5	4
8	Q4.8injustice	5	6	5.5	5
9	Q4.9tolerance	15	14	14.5	15
10	Q4.10toleranceidea	17	15	16	16
11	Q4.11discrimination	13	7	10	10
12	Q4.12humanrights	7	9	8	6
13	Q4.13loyalty	9	12	10.5	12
14	Q4.14symbols	12	13	12.5	13
15	Q4.15workappreci	16	16	16	17
16	Q4.16particinpublic	8	17	12.5	14
17	Q4.17univevalues	6	11	8.5	7

Final ordering of average ranks

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
2	Q4.2pridtoislamic	1	1	1	1
1	Q4.1pridtocount	3	2	2.5	2
5	Q4.5preservpublic	4	3	3.5	3
7	Q4.7obedauthrity	2	5	3.5	4
8	Q4.8injustice	5	6	5.5	5
12	Q4.12humanrights	7	9	8	6
17	Q4.17univevalues	6	11	8.5	7
3	Q4.3pridetoarab	14	4	9	8
4	Q4.4practsaudi	10	8	9	9
11	Q4.11discrimination	13	7	10	10
6	Q4.6sacrifice	11	10	10.5	11
13	Q4.13loyalty	9	12	10.5	12
14	Q4.14symbols	12	13	12.5	13
16	Q4.16particinpublic	8	17	12.5	14
9	Q4.9tolerance	15	14	14.5	15
10	Q4.10toleranceidea	17	15	16	16
15	Q4.15workappreci	16	16	16	17

9. The students: values and attitudes items

Ranking of items based on Likert scales on question 4

Values item	Students mean	Rank
Q4.2pridtoislamic	4.79	1
Q4.17univevalues	4.75	2
Q4.1pridtocount	4.68	3
Q4.12humanrights	4.67	4
Q4.7obedauthrity	4.62	5
Q4.3pridetoarab	4.49	6
Q4.13loyalty	4.47	7
Q4.14symbols	4.43	8
Q4.5preservpublic	4.41	9
Q4.6sacrifice	4.38	10
Q4.4practsaudi	4.35	11
Q4.8injustice	4.33	12
Q4.15workappreci	4.22	13
Q4.16particinpublic	4.07	14
Q4.11discrimination	3.65	15
Q4.9tolerance	3.64	16
Q4.10toleranceidea	3.57	17

Ranking of items based on weighted scores of top five choices on questions 4A

Q4A students	most important 5	Second most important 4	Third most important 3	Fourth most important 2	Fifth most important 1	Weighted score	Rank
Q4.2pridtoislamic	42	60	22	21	16	574	1
Q4.1pridtocount	75	24	18	15	11	566	2
Q4.17univevalues	49	15	11	3	30	374	3
Q4.3pridetoarab	5	18	37	22	9	261	4
Q4.7obedauthrity	4	14	23	25	12	207	5
Q4.4practsaudi	8	11	22	22	11	205	6
Q4.15workappreci	16	13	8	17	7	197	7
Q4.5preservpublic	8	15	17	11	20	193	8
Q4.6sacrifice	3	10	21	17	15	167	9
Q4.12humanrights	2	7	20	22	15	157	10
Q4.16particinpublic	12	18	2	2	9	151	11
Q4.8injustice	5	6	6	20	15	122	12
Q4.14symbols	3	7	7	9	19	101	13
Q4.11discrimination	2	8	6	9	9	87	14
Q4.13loyalty	4	4	7	8	14	87	15
Q4.10toleranceidea	1	6	6	9	16	81	16
Q4.9tolerance	3	3	8	7	11	76	17
total	242	239	241	239	239		

Comparison of ranks by the two methods above

Rank	Values items in order of means Q4.1 TO 4.17	Values items in order of Q4A top five choices
1	Q4.2pridtoislamic	Q4.2pridtoislamic
2	Q4.17univevalues	Q4.1pridtocount
3	Q4.1pridtocount	Q4.17univevalues
4	Q4.12humanrights	Q4.3pridetoarab
5	Q4.7obedauthrity	Q4.7obedauthrity
6	Q4.3pridetoarab	Q4.4practsaudi
7	Q4.13loyalty	Q4.15workappreci
8	Q4.14symbols	Q4.5preservpublic
9	Q4.5preservpublic	Q4.6sacrifice
10	Q4.6sacrifice	Q4.12humanrights
11	Q4.4practsaudi	Q4.16particinpublic
12	Q4.8injustice	Q4.8injustice
13	Q4.15workappreci	Q4.14symbols
14	Q4.16particinpublic	Q4.11discrimination
15	Q4.11discrimination	Q4.13loyalty
16	Q4.9tolerance	Q4.10toleranceidea
17	Q4.10toleranceidea	Q4.9tolerance

Averaging the ranks from the two methods

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
1	Q4.1pridtocount	3	2	2.5	2
2	Q4.2pridtoislamic	1	1	1	1
3	Q4.3pridetoarab	6	4	5	4
4	Q4.4practsaudi	11	6	8.5	7
5	Q4.5preservpublic	9	8	8.5	8

6	Q4.6sacrifice	10	9	9.5	9
7	Q4.7obedauthrity	5	5	5	5
8	Q4.8injustice	12	12	12	13
9	Q4.9tolerance	16	17	16.5	16
10	Q4.10toleranceidea	17	16	16.5	17
11	Q4.11discrimination	15	14	14.5	15
12	Q4.12humanrights	4	10	7	6
13	Q4.13loyalty	7	15	11	12
14	Q4.14symbols	8	13	10.5	11
15	Q4.15workappreci	13	7	10	10
16	Q4.16particinpublic	14	11	12.5	14
17	Q4.17univevalues	2	3	2.5	3

Final ordering of average ranks

Question	Statements	Rank in order of means	Rank in order of top 5 choices	Average rank	Final rank
2	Q4.2pridtoislamic	1	1	1	1
1	Q4.1pridtocount	3	2	2.5	2
17	Q4.17univevalues	2	3	2.5	3
3	Q4.3pridetoarab	6	4	5	4
7	Q4.7obedauthrity	5	5	5	5
12	Q4.12humanrights	4	10	7	6
4	Q4.4practsaudi	11	6	8.5	7
5	Q4.5preservpublic	9	8	8.5	8
6	Q4.6sacrifice	10	9	9.5	9
15	Q4.15workappreci	13	7	10	10
14	Q4.14symbols	8	13	10.5	11
13	Q4.13loyalty	7	15	11	12
8	Q4.8injustice	12	12	12	13
16	Q4.16particinpublic	14	11	12.5	14
11	Q4.11discrimination	15	14	14.5	15
9	Q4.9tolerance	16	17	16.5	16
10	Q4.10toleranceidea	17	16	16.5	17

Appendix 5: The inter item correlation matrix

Knowledge Correlations part 1

		Q2.1 Islamic faith	Q2.2 Respo nsibilit y	Q2.3 Rights and duties	Q2.4 Global issues	Q2.5 Global econo my	Q2.6 Saudi laws	Q2.7 Nation al day
Q2.1 Islamic faith	Pearson Correlation	1	.239**	.230**	-.006	.078	.073	-.048
	Sig. (2- tailed)		.000	.000	.924	.179	.207	.406
	N	304	299	294	300	299	300	303
Q2.2 Responsibility	Pearson Correlation	.239**	1	.239**	.203**	.186**	.114*	.048
	Sig. (2- tailed)	.000		.000	.000	.001	.049	.411
	N	299	301	292	297	296	298	299
Q2.3 Rights and duties	Pearson Correlation	.230**	.239**	1	.158**	.074	.114	.009
	Sig. (2- tailed)	.000	.000		.007	.206	.052	.885
	N	294	292	296	291	291	292	294
Q2.4 Global issues	Pearson Correlation	-.006	.203**	.158**	1	.268**	.111	-.103
	Sig. (2- tailed)	.924	.000	.007		.000	.057	.076
	N	300	297	291	301	296	298	299
Q2.5 Global economy	Pearson Correlation	.078	.186**	.074	.268**	1	.132*	.110
	Sig. (2- tailed)	.179	.001	.206	.000		.023	.057
	N	299	296	291	296	301	298	299
Q2.6 Saudi laws	Pearson Correlation	.073	.114*	.114	.111	.132*	1	.275**
	Sig. (2- tailed)	.207	.049	.052	.057	.023		.000
	N	300	298	292	298	298	302	300
Q2.7 National day	Pearson Correlation	-.048	.048	.009	-.103	.110	.275**	1
	Sig. (2- tailed)	.406	.411	.885	.076	.057	.000	
	N	303	299	294	299	299	300	304
Q2.8 Saudi culture	Pearson Correlation	.014	.060	.146*	.043	.156**	.283**	.153**
	Sig. (2- tailed)	.815	.305	.013	.461	.008	.000	.008
	N	296	292	287	292	292	293	297
Q2.9 Challenges facing Islamic nation	Pearson Correlation	.281**	.235**	.163**	.219**	.202**	.125*	-.072
	Sig. (2- tailed)	.000	.000	.005	.000	.000	.031	.219
	N	297	295	289	295	294	296	297
Q2.10 Challenges facing Arab nation	Pearson Correlation	.074	.208**	.142*	.160**	.172**	.145*	-.015
	Sig. (2- tailed)	.204	.000	.016	.006	.003	.013	.794
	N	294	291	287	291	291	292	294
Q2.11 World cultures	Pearson Correlation	.061	.084	.214**	.083	.273**	.152**	.119*
	Sig. (2- tailed)	.295	.149	.000	.155	.000	.009	.040
	N	300	297	292	298	297	298	300

Q2.12 Saudi role	Pearson Correlation	.038	.161**	.218**	.144 ⁺	.179**	.245**	.194**
	Sig. (2-tailed)	.513	.006	.000	.014	.002	.000	.001
	N	297	294	291	294	294	295	297
Q2.13 Family concept	Pearson Correlation	.205**	.167**	.161**	.135 ⁺	.064	.269**	.083
	Sig. (2-tailed)	.000	.004	.007	.022	.280	.000	.157
	N	294	290	285	291	291	291	295
Q2.14 Obedience to the ruler	Pearson Correlation	.121 ⁺	.148 ⁺	.146 ⁺	.154**	.113	.222**	.066
	Sig. (2-tailed)	.038	.011	.013	.008	.054	.000	.256
	N	296	293	288	294	293	294	296
Q2.15 Voluntary work	Pearson Correlation	.252**	.184**	.228**	.057	.077	.190**	.067
	Sig. (2-tailed)	.000	.001	.000	.331	.186	.001	.244
	N	300	297	292	297	297	298	300
Q2.16 Shura principle	Pearson Correlation	.328**	.201**	.272**	.085	.072	.250**	.042
	Sig. (2-tailed)	.000	.000	.000	.143	.217	.000	.462
	N	302	298	293	298	298	299	302
Q2.17 Active citizenship	Pearson Correlation	.163**	.248**	.078	.145 ⁺	.241**	.222**	.163**
	Sig. (2-tailed)	.005	.000	.191	.014	.000	.000	.005
	N	293	289	285	290	290	290	293
Q2.18 Electoral system	Pearson Correlation	.121 ⁺	.122 ⁺	.142 ⁺	.148 ⁺	.218**	.253**	.211**
	Sig. (2-tailed)	.040	.040	.017	.012	.000	.000	.000
	N	288	283	279	285	285	284	287
Q2.19 Voicing opinions	Pearson Correlation	.155**	.179**	.190**	.097	.162**	.419**	.129 ⁺
	Sig. (2-tailed)	.008	.002	.001	.100	.006	.000	.027
	N	295	290	286	291	291	291	294

Knowledge Correlations part 2

		Q2.8 Saudi culture	Q2.9 Challenges facing Islamic nation	Q2.10 Challenges facing Arab nation	Q2.11 World cultures	Q2.12 Saudi role	Q2.13 Family concept	Q2.14 Obedience to the ruler
Q2.1 Islamic faith	Pearson Correlation	.014	.281**	.074	.061	.038	.205**	.121 ⁺
	Sig. (2-tailed)	.815	.000	.204	.295	.513	.000	.038
	N	296	297	294	300	297	294	296
Q2.2 Responsibility	Pearson Correlation	.060	.235**	.208**	.084	.161**	.167**	.148 ⁺
	Sig. (2-tailed)	.305	.000	.000	.149	.006	.004	.011
	N	292	295	291	297	294	290	293
Q2.3 Rights and duties	Pearson Correlation	.146 ⁺	.163**	.142 ⁺	.214**	.218**	.161**	.146 ⁺
	Sig. (2-tailed)	.013	.005	.016	.000	.000	.007	.013
	N	287	289	287	292	291	285	288
Q2.4 Global	Pearson	.043	.219**	.160**	.083	.144 ⁺	.135	.154 ⁺

issues	Correlation							
	Sig. (2-tailed)	.461	.000	.006	.155	.014	.022	.008
	N	292	295	291	298	294	291	294
Q2.5 Global economy	Pearson Correlation	.156**	.202**	.172**	.273**	.179**	.064	.113
	Sig. (2-tailed)	.008	.000	.003	.000	.002	.280	.054
	N	292	294	291	297	294	291	293
Q2.6 Saudi laws	Pearson Correlation	.283**	.125 ⁺	.145 ⁺	.152**	.245**	.269**	.222**
	Sig. (2-tailed)	.000	.031	.013	.009	.000	.000	.000
	N	293	296	292	298	295	291	294
Q2.7 National day	Pearson Correlation	.153**	-.072	-.015	.119 ⁺	.194**	.083	.066
	Sig. (2-tailed)	.008	.219	.794	.040	.001	.157	.256
	N	297	297	294	300	297	295	296
Q2.8 Saudi culture	Pearson Correlation	1	.158**	.236**	.123 ⁺	.196**	.249**	.318**
	Sig. (2-tailed)		.007	.000	.036	.001	.000	.000
	N	297	291	287	293	290	289	289
Q2.9 Challenges facing Islamic nation	Pearson Correlation	.158**	1	.569**	.050	.086	.214**	.259**
	Sig. (2-tailed)	.007		.000	.397	.144	.000	.000
	N	291	299	290	295	293	288	292
Q2.10 Challenges facing Arab nation	Pearson Correlation	.236**	.569**	1	.185**	.152**	.186**	.184**
	Sig. (2-tailed)	.000	.000		.002	.009	.002	.002
	N	287	290	296	292	290	285	288
Q2.11 World cultures	Pearson Correlation	.123 ⁺	.050	.185**	1	.247**	.094	.005
	Sig. (2-tailed)	.036	.397	.002		.000	.109	.933
	N	293	295	292	302	296	291	294
Q2.12 Saudi role	Pearson Correlation	.196**	.086	.152**	.247**	1	.283**	.053
	Sig. (2-tailed)	.001	.144	.009	.000		.000	.371
	N	290	293	290	296	299	288	292
Q2.13 Family concept	Pearson Correlation	.249**	.214**	.186**	.094	.283**	1	.227**
	Sig. (2-tailed)	.000	.000	.002	.109	.000		.000
	N	289	288	285	291	288	295	290
Q2.14 Obedience to the ruler	Pearson Correlation	.318**	.259**	.184**	.005	.053	.227**	1
	Sig. (2-tailed)	.000	.000	.002	.933	.371	.000	
	N	289	292	288	294	292	290	298
Q2.15 Voluntary work	Pearson Correlation	.193**	.163**	.184**	.104	.178**	.308**	.282**
	Sig. (2-tailed)	.001	.005	.002	.073	.002	.000	.000
	N	293	295	292	298	295	292	297
Q2.16 Shura principle	Pearson Correlation	.225**	.203**	.237**	.254**	.218**	.250**	.232**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000
	N	295	296	293	299	296	294	296
Q2.17 Active	Pearson	.107	.158**	.169**	.255**	.245**	.223**	.146

citizenship	Correlation							
	Sig. (2-tailed)	.069	.007	.004	.000	.000	.000	.014
	N	287	287	288	290	288	286	287
Q2.18 Electoral system	Pearson Correlation	.055	.113	.169**	.230**	.261**	.253**	.203**
	Sig. (2-tailed)	.358	.058	.004	.000	.000	.000	.001
	N	281	281	280	285	282	281	282
Q2.19 Voicing opinions	Pearson Correlation	.190**	.180**	.156**	.197**	.232**	.290**	.255**
	Sig. (2-tailed)	.001	.002	.008	.001	.000	.000	.000
	N	288	288	287	291	289	287	288

Knowledge Correlations part 3

		Q2.15 Voluntary work	Q2.16 Shura principle	Q2.17 Active citizenshi p	Q2.18 Electoral system	Q2.19 Voicing opinions
Q2.1 Islamic faith	Pearson Correlation	.252**	.328**	.163**	.121*	.155**
	Sig. (2-tailed)	.000	.000	.005	.040	.008
	N	300	302	293	288	295
Q2.2 Responsibility	Pearson Correlation	.184**	.201**	.248**	.122*	.179**
	Sig. (2-tailed)	.001	.000	.000	.040	.002
	N	297	298	289	283	290
Q2.3 Rights and duties	Pearson Correlation	.228**	.272**	.078	.142*	.190**
	Sig. (2-tailed)	.000	.000	.191	.017	.001
	N	292	293	285	279	286
Q2.4 Global issues	Pearson Correlation	.057	.085	.145*	.148*	.097
	Sig. (2-tailed)	.331	.143	.014	.012	.100
	N	297	298	290	285	291
Q2.5 Global economy	Pearson Correlation	.077	.072	.241**	.218**	.162**
	Sig. (2-tailed)	.186	.217	.000	.000	.006
	N	297	298	290	285	291
Q2.6 Saudi laws	Pearson Correlation	.190**	.250**	.222**	.253**	.419**
	Sig. (2-tailed)	.001	.000	.000	.000	.000
	N	298	299	290	284	291
Q2.7 National day	Pearson Correlation	.067	.042	.163**	.211**	.129*
	Sig. (2-tailed)	.244	.462	.005	.000	.027
	N	300	302	293	287	294
Q2.8 Saudi culture	Pearson Correlation	.193**	.225**	.107	.055	.190**
	Sig. (2-tailed)	.001	.000	.069	.358	.001
	N	293	295	287	281	288
Q2.9 Challenges facing Islamic nation	Pearson Correlation	.163**	.203**	.158**	.113	.180**
	Sig. (2-tailed)	.005	.000	.007	.058	.002
	N	295	296	287	281	288
Q2.10 Challenges facing Arab nation	Pearson Correlation	.184**	.237**	.169**	.169**	.156**
	Sig. (2-tailed)	.002	.000	.004	.004	.008
	N	292	293	288	280	287
Q2.11 World cultures	Pearson Correlation	.104	.254**	.255**	.230**	.197**
	Sig. (2-tailed)	.073	.000	.000	.000	.001

	N	298	299	290	285	291
Q2.12 Saudi role	Pearson Correlation	.178**	.218**	.245**	.261**	.232**
	Sig. (2-tailed)	.002	.000	.000	.000	.000
	N	295	296	288	282	289
Q2.13 Family concept	Pearson Correlation	.308**	.250**	.223**	.253**	.290**
	Sig. (2-tailed)	.000	.000	.000	.000	.000
	N	292	294	286	281	287
Q2.14 Obedience to the ruler	Pearson Correlation	.282**	.232**	.146*	.203**	.255**
	Sig. (2-tailed)	.000	.000	.014	.001	.000
	N	297	296	287	282	288
Q2.15 Voluntary work	Pearson Correlation	1	.405**	.147*	.156**	.275**
	Sig. (2-tailed)		.000	.012	.008	.000
	N	302	300	291	285	292
Q2.16 Shura principle	Pearson Correlation	.405**	1	.087	.192**	.262**
	Sig. (2-tailed)	.000		.139	.001	.000
	N	300	303	292	288	294
Q2.17 Active citizenship	Pearson Correlation	.147*	.087	1	.441**	.327**
	Sig. (2-tailed)	.012	.139		.000	.000
	N	291	292	294	285	292
Q2.18 Electoral system	Pearson Correlation	.156**	.192**	.441**	1	.284**
	Sig. (2-tailed)	.008	.001	.000		.000
	N	285	288	285	288	288
Q2.19 Voicing opinions	Pearson Correlation	.275**	.262**	.327**	.284**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	292	294	292	288	295

Skills Correlations

		Q3.1 Critical thinking	Q3.2 Cooperative skills	Q3.3 Problem skills
Q3.1 Critical thinking	Pearson Correlation	1	.055	.178**
	Sig. (2-tailed)		.338	.002
	N	306	304	304
Q3.2 Cooperative skills	Pearson Correlation	.055	1	.270**
	Sig. (2-tailed)	.338		.000
	N	304	304	302
Q3.3 Problem skills	Pearson Correlation	.178**	.270**	1
	Sig. (2-tailed)	.002	.000	
	N	304	302	304
Q3.4 Information skills	Pearson Correlation	.081	.320**	.168**
	Sig. (2-tailed)	.163	.000	.004
	N	301	299	299
Q3.5 Informed action	Pearson Correlation	.167**	.118	.163**
	Sig. (2-tailed)	.004	.042	.005
	N	301	299	300
Q3.6 Decision making	Pearson Correlation	.142*	.370**	.220**
	Sig. (2-tailed)	.015	.000	.000

	N	297	295	296
Q3.7 Participatory skills	Pearson Correlation	.079	.141*	.281**
	Sig. (2-tailed)	.173	.014	.000
	N	301	299	299
Q3.8 Communication skills	Pearson Correlation	.143*	.205**	.034
	Sig. (2-tailed)	.014	.000	.556
	N	297	295	296
Q3.9 Negotiation skills	Pearson Correlation	.070	.209**	.217**
	Sig. (2-tailed)	.222	.000	.000
	N	304	302	302
Q3.10 Time management	Pearson Correlation	.135*	.303**	.322**
	Sig. (2-tailed)	.019	.000	.000
	N	304	302	302

Values and attitudes Correlations

		Q4.1 Pride to country	Q4.2 Pride to Islamic nation	Q4.3 Pride to Arab nation	Q4.4 Practicing Saudi traditions	Q4.5 Public responsibility	Q4.6 Willingness to sacrifice
Q4.1 Pride to country	Pearson Correlation	1	.253**	.263**	.137*	.183**	.288**
	Sig. (2-tailed)		.000	.000	.019	.002	.000
	N	300	299	293	289	294	295
Q4.2 Pride to Islamic nation	Pearson Correlation	.253**	1	.365**	.336**	.290**	.358**
	Sig. (2-tailed)	.000		.000	.000	.000	.000
	N	299	303	296	293	297	299
Q4.3 Pride to Arab nation	Pearson Correlation	.263**	.365**	1	.334**	.247**	.309**
	Sig. (2-tailed)	.000	.000		.000	.000	.000
	N	293	296	297	286	291	293
Q4.4 Practicing Saudi traditions	Pearson Correlation	.137*	.336**	.334**	1	.091	.230**
	Sig. (2-tailed)	.019	.000	.000		.125	.000
	N	289	293	286	293	288	289
Q4.5 Public responsibility	Pearson Correlation	.183**	.290**	.247**	.091	1	.287**
	Sig. (2-tailed)	.002	.000	.000	.125		.000
	N	294	297	291	288	298	294
Q4.6 Willingness to sacrifice	Pearson Correlation	.288**	.358**	.309**	.230**	.287**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	
	N	295	299	293	289	294	299
Q4.7 Obedience to authority	Pearson Correlation	.215**	.343**	.246**	.212**	.171**	.337**
	Sig. (2-tailed)	.000	.000	.000	.000	.004	.000
	N	287	291	284	283	286	289
Q4.8 Challenging injustice	Pearson Correlation	.204**	.155**	.066	.162**	.221**	.211**
	Sig. (2-tailed)	.000	.008	.265	.006	.000	.000
	N	288	292	285	283	288	289
Q4.9 Tolerance of religions	Pearson Correlation	.228**	.040	.117*	.073	.186**	.137*
	Sig. (2-tailed)	.000	.492	.049	.223	.002	.020
	N	288	291	284	281	286	288
Q4.10 Tolerance of ideas	Pearson Correlation	.131*	.016	.103	.280**	.143*	.135*
	Sig. (2-tailed)	.024	.787	.080	.000	.014	.020
	N	296	300	293	290	295	297
Q4.11 Disapproval of discrimination	Pearson Correlation	.096	-.018	-.009	.025	.026	-.024
	Sig. (2-tailed)	.101	.758	.880	.670	.663	.685
	N	291	293	289	283	289	292

Q4.12 Respect for human rights	Pearson Correlation	.073	.393**	.107	.150*	.239**	.166**
	Sig. (2-tailed)	.212	.000	.068	.011	.000	.004
	N	294	297	292	287	294	294
Q4.13 Loyalty towards the king	Pearson Correlation	.361**	.490**	.305**	.295**	.184**	.409**
	Sig. (2-tailed)	.000	.000	.000	.000	.001	.000
	N	298	301	295	291	297	298
Q4.14 Respect for the symbols	Pearson Correlation	.242**	.293**	.294**	.249**	.254**	.335**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000
	N	299	302	296	292	298	299
Q4.15 Appreciate work of any kind	Pearson Correlation	.075	.181**	.237**	.145*	.210**	.100
	Sig. (2-tailed)	.209	.002	.000	.015	.000	.090
	N	285	289	283	280	285	288
Q4.16 Participate in public life	Pearson Correlation	.121*	.255**	.202**	.066	.313**	.208**
	Sig. (2-tailed)	.041	.000	.001	.272	.000	.000
	N	287	290	285	281	287	289
Q4.17 Universal values	Pearson Correlation	.167**	.404**	.197**	.279**	.336**	.367**
	Sig. (2-tailed)	.005	.000	.001	.000	.000	.000
	N	285	289	283	280	285	288

Appendix 6: Ranking of factors

Ranking of all factors for IRE teachers

All factors	IRE Mean	Rank
Respect AF2	4.8000	1
Religious issues KF1	4.6750	2
Efficiency SF1	4.6000	3
Public responsibility AF3	4.5333	4
Patriotism AF1	4.5167	5
Praxis SF3	4.4333	6
Civic issues KF3	4.3500	7
National tradition AF5	4.3500	8
ICT SF2	4.3167	9
National issues KF2	4.26667	10
Tolerance AF4	4.1500	11
Saudi World role KF5	4.1250	12
International issues KF4	4.0833	13
Knowledge factors	IRE mean	Rank
Religious issues KF1	4.6750	1
Civic issues KF3	4.3500	2
National issues KF2	4.26667	3
Saudi World role KF5	4.1250	4
International issues KF4	4.0833	5

Skills factors	IRE mean	Rank
Efficiency SF1	4.6000	1
Praxis SF3	4.4333	2
ICT SF2	4.3167	3

Values factor	IRE mean	Rank
Respect AF2	4.8000	1
Public responsibility AF3	4.5333	2
Patriotism AF1	4.5167	3
National tradition AF5	4.3500	4
Tolerance AF4	4.1500	5

Ranking of factors for SS teachers

All factors	SS Mean	Rank
Religious issues KF1	4.6125	1
Patriotism AF1	4.5533	2
Respect AF2	4.5333	3
Public responsibility AF3	4.4833	4
National tradition AF5	4.4500	5
National issues KF2	4.28750	6
Efficiency SF1	4.2667	7
Tolerance AF4	4.2500	8
Saudi World role KF5	4.2000	9

ICT SF2	4.1833	10
Praxis SF3	4.0333	11
International issues KF4	4.0000	12
Civic issues KF3	3.9667	13

Knowledge actors	SS Mean	Rank
Religious issues KF1	4.6125	1
National issues KF2	4.28750	2
Saudi World role KF5	4.2000	3
International issues KF4	4.0000	4
Civic issues KF3	3.9667	5

Skills factors	SS Mean	rank
Efficiency SF1	4.2667	1
ICT SF2	4.1833	2
Praxis SF3	4.0333	3

Values factors	SS Mean	Rank
Patriotism AF1	4.5533	1
Respect AF2	4.5333	2
Public responsibility AF3	4.4833	3
National tradition AF5	4.4500	4
Tolerance AF4	4.2500	5

Ranking of factors for the students

All factors	Students Mean	Rank
Respect AF2	4.6141	1
Patriotism AF1	4.5626	2
Religious issues KF1	4.4060	3
National tradition AF5	4.3518	4
National issues KF2	4.25752	5
Efficiency SF1	4.2450	6
Public responsibility AF3	4.2335	7
ICT SF2	4.1377	8
Praxis SF3	3.8377	9
Tolerance AF4	3.7937	10
Civic issues KF3	3.7918	11

Saudi World role KF5	3.7717	12
International issues KF4	3.6955	13

Knowledge factors	Students Mean	Rank
Religious issues KF1	4.4060	1
National issues KF2	4.25752	2
Civic issues KF3	3.7918	3
Saudi World role KF5	3.7717	4
International issues KF4	3.6955	5

Skills factors	Students Mean	rank
Efficiency SF1	4.2450	1
ICT SF2	4.1377	2
Praxis SF3	3.8377	3

Values factors	Students Mean	rank
Respect AF2	4.6141	1
Patriotism AF1	4.5626	2
National tradition AF5	4.3518	3
Public responsibility AF3	4.2335	4
Tolerance AF4	3.7937	5